

may have been struck which bore the names of both these leaders; but it seems scarcely probable, as they do not appear to have acted in concert. But a copper coin has been published in the *Revue Numismatique* which undoubtedly bears the inscription of "Eleazar the priest." Its types

1. A vase with one handle and the inscription אֵלְעָזָר הַכֹּהֵן, "Eleazar the priest," in Samaritan letters.

2. A bunch of grapes with the inscription שְׁנַתָּה הָאֵלֶּלֶת לְיִשְׂרָאֵל, "year one of the redemption of Israel."

Some silver coins also, first published by Reichardt, bear the same inscription on the obverse, under a palm-tree, but the letters run from left to right. The reverse bears the same type and inscription as the copper coins.

These coins are attributed, as well as some that bear the name of Simon or Simeon, to the period of this first rebellion, by Dr. Levy. It is, however, quite clear that some of the coins bearing similar inscriptions belong to the period of Bar-cocab's rebellion (or Barcoceba's, as the name is often written) under Hadrian, because they are stamped upon denarii of Trajan, his predecessor. The work of Dr. Levy will be found very useful as collecting together notices of all these coins, and throwing out very useful suggestions as to their attribution; but we must still look to further researches and better collections of these coins for full satisfaction on many points. The attribution of the shekels and half-shekels to Simon Maccabaeus may be considered as well established, and several of the other coins described in the article MONEY offer no grounds for hesitation or doubt. But still this coin is very much isolated from other classes of coins, and the nature of the work hardly corresponds in some cases with the periods to which we are accustomed from the existing evidence to attribute the coins. We must therefore still look for further light from future inquiries. Drawings of shekels are given in the article MONEY. [H. J. R.]

**SHELAH** (שֵׁלָה: Σηλάμ: *Sela*). 1. The youngest son of Judah by the daughter of Shuah the Canaanite, and ancestor of the family of the SHELANITES (Gen. xxxviii. 5, 11, 14, 26, xlv. 12; Num. xxvi. 20; 1 Chr. ii. 3, iv. 21). Some of his descendants are enumerated in a remarkable passage, 1 Chr. iv. 21-23.

2. (שָׁלָה: Σαλά: *Sala*.) The proper form of the name of SALAH the son of Arphaxad (1 Chr. i. 24, 24).

**SHELANITES, THE** (שְׁלָנִי: δ Σηλωνί: *Selani*). The descendants of SHELAH 1 (Num. xvi. 27).

**SHELEMI'AH** (שֵׁלְמִיָּה: Σελεμία: Alex. *Salmias*). 1. One of the sons of Bani who had married a foreign wife in the time of Ezra (Ezr. x. 41). Called SELEMIA in 1 Esd. ix. 34.

2. Σελεμίας; Alex. Σεεμία: *Selemias*.) The father of Hananiah (Neh. iii. 30), who assisted in rebuilding the wall of Jerusalem. If this Hananiah

be the same as is mentioned in Neh. iii. 8, Shelemiah was one of the priests who made the sacred perfumes and incense.

3. A priest in the time of Nehemiah, who was made one of the treasurers over the treasuries of the Levitical tithes (Neh. xiii. 13).

4. The father of Jehucal, or Jucal, in the time of Zedekiah (Jer. xxxvii. 3).

5. The father of Irijah, the captain of the ward who arrested Jeremiah (Jer. xxxvii. 13). In Jer. xxxviii. 1, his name appears in the lengthened form, like the following.

6. (שֵׁלְמִיָּהוּ: Σελεμία.) The same as MESHELEMI'AH and SHALLUM 8 (1 Chr. xxvi. 14).

7. (*Selemiaü*.) Another of the sons of Bani who had married a foreign wife in the time of Ezra (Ezr. x. 41).

8. (Σελεμίας; Alex. Σαλαμίας: *Selemia*.) Ancestor of Jehudi in the time of Jehoiakim (Jer. xxxvi. 14).

9. (Om. in LXX.) Son of Abdeel; one of those who received the orders of Jehoiakim to take Baruch and Jeremiah (Jer. xxxvi. 26).

**SHELEPH** (שֵׁלֶפֶת: Σαλέφ; Alex. Σαλέφ; *Saleph*), Gen. x. 26; 1 Chr. i. 20. The second in order of the sons of Joktan. The tribe which sprang from him has been satisfactorily identified, both in modern and classical times; as well as the district of the Yemen named after him. It has been shown in other articles [ARABIA; JOKTAN, &c.] that the evidence of Joktan's colonization of Southern Arabia is indisputably proved, and that it has received the assent of critics. Sheleph is found where we should expect to meet with him, in the district (*Mikhlaḥ*, as the ancient divisions of

the Yemen are called by the Arabs) of Sulaf (سلف *Marásid*, s. v.), which appears to be the same as Niebuhr's Sälfié (*Descr.* p. 215), written in his map Selfia. He gives the Arabic سلفیه, with the vowels probably Sulafeeyeh. Niebuhr says of it, "grande étendue de pays gouvernée par sept Schechs:" it is situate in N. lat. 14° 30', and about 60 miles nearly south of San'a.

Besides this geographical trace of Sheleph, we have the tribe of Shelif or Shulaf, of which the first notice appeared in the *Zeitschrift d. Deutschen Morgenländischen Gesellschaft*, xi. 153, by Dr. Osiander, and to which we are indebted for the following information. Yákoot in the *Moajam*, s. v., says, "Es-Selif or Es-Sulaf they are two ancient tribes of the tribes of Yemen; Hishám Ibn-Mohammed says they are the children of Yuktán Joktan; and Yuktán was the son of Eber the son of Salah the son of Arphaxad the son of Shem the son of Noah . . . . And a district in El-Yemen is named after the Sulaf." El-Kalkasander (in the British Museum library) says, "El-Sulaf, called also Beni-s-Silfán, a tribe of the descendants of Kahtán (Joktan). . . . The name of their father has remained with them, and they are called Es-Sulaf: they are children of Es-Sulaf son of Yuktán who is Kahtán. . . . Es-Sulaf originally signifies one of the little ones of the partridge, and Es-Silfan is its plural: the tribe was named after that on account of translation." Yákoot

\* The passage from the Jerusalem Talmud, quoted in a former note, is considered by Dr. Levy (p. 127), and a different explanation given. The word translated by

Tychsen "to pollute," is translated by him "to pay" or "redeem the tithe," which seems better.

also says (s. v. *Muntabik*) that El-Muntabik was an idol belonging to Es-Sulaf. Finally, according to the *Kāmios* (and the *Lubb-el-Lubáb*, cited in the *Marásid*, s. v.), Sulaf was a branch-tribe of Dhu-l-Kil'á; [a Himyerite family or tribe (Caussin, *Éssai* i. 113), not to be confounded with the later king, or Tubbaa of that name].

This identification is conclusively satisfactory, especially when we recollect that Hazarmaveth (Hadramawt), Sheba (Seba), and other Joktanite names are in the immediate neighbourhood. It is strengthened, if further evidence were required, by the classical mention of the *Σαλαπηνοί*, Salapeni, also written *Ἀλαπηνοί*, Alapeni (Ptol. vi. 7). Bochart puts forward this people, with rare brevity. The more recent researches in Arabic MSS. have, as we have shown, confirmed in this instance his theory; for we do not lay much stress on the point that Ptolemy's Salapeni are placed by him in N. lat. 22°. [E. S. P.]

**SHE'LESH** (שֶׁלֶשׁ: Σελλής: *Selles*). One of the sons of Helem the brother of Shamer (1 Chr. vii. 35).

**SHEL'OMI** (שֶׁלֹּמִי: Σελεμί: *Salomi*). Father of Ahihud, the prince of the tribe of Asher (Num. xxxiv. 27).

**SHEL'OMITH** (שֶׁלֹּמִית: Σαλωμείθ: *Salomith*). 1. The daughter of Dibri of the tribe of Dan (Lev. xxiv. 11). She had married an Egyptian, and their son was stoned for blasphemy.

2. (Σαλωμεθί: *Salomith*.) The daughter of Zerubbabel (1 Chr. iii. 19).

3. (Σαλωμώθ; Alex. Σαλουμώθ.) Chief of the Izharites, one of the four families of the sons of Kohath (1 Chr. xxiii. 18). He is called **SHELOMOTH** in 1 Chr. xxiv. 22.

4. (שֶׁלְמוֹת; *Keri* שֶׁלְמוֹת in 1 Chr. xxvi. 25; שֶׁלְמוֹת in 1 Chr. xxvi. 26; שֶׁלְמוֹת in 1 Chr. xxvi. 28: *Selemith*). A descendant of Eliezer the son of Moses, who with his brethren had charge of the treasures dedicated for the Temple in the reign of David.

5. (שֶׁלְמוֹת: *Keri* שֶׁלְמוֹת: Σαλωμίθ; Alex. Σαλωμείθ: *Salomith*). A Gershonite, son of Shimei (1 Chr. xxiii. 9). "Shimei" is probably a mistake, as Shelomith and his brothers are afterwards described as chief of the fathers of Laadan, who was the brother of Shimei, and the sons of Shimei are then enumerated.

6. (שֶׁלְמוֹת: Σελιμούθ; Alex. Σαλειμούθ: *Selomith*). According to the present text, the sons of Shelomith, with the son of Josiphiah at their head, returned from Babylon with Ezra (Ezr. viii. 10). There appears, however, to be an omission, which may be supplied from the LXX., and the true reading is probably, "Of the sons of Bani, Shelomith the son of Josiphiah." See also 1 Esdr. viii. 36, where he is called "ASSA:IMOTH son of Josaphias."

**SHEL'OMOTH** (שֶׁלְמוֹת: Σαλωμώθ: *Selomoth*). The same as **SHELOMITH** 3 (1 Chr. xxiv. 22).

**SHELU MIEL** (שֶׁלְמִיֵּל: Σαλαμιήλ: *Salamiel*). The son of Zurishai, and prince of the

tribe of Simeon at the time of the Exodus. He has 59,300 men under him (Num. i. 6, ii. 12, vii. 24, 41, x. 18). In Judith (viii. 1) he is called **SAMAEL**.

**SHEM** (שֵׁם: Σήμ: *Sem*). The eldest son of Noah, born (Gen. v. 32) when his father had attained the age of 500 years. He was 98 years old, married, and childless, at the time of the Flood. After it, he, with his father, brothers, sisters-in-law, and wife, received the blessing of God (Gen. ix. 1) and entered into the covenant. Two years afterwards he became the father of Arphaxad (xi. 10), and other children were born to him subsequently. With the help of his brother Japheth, he covered the nakedness of their father, which Canaan and Ham did not care to hide. In the prophecy of Noah which is connected with this incident (Gen. 25-27), the first blessing falls on Shem. He died at the age of 600 years.

Assuming that the years ascribed to the patriarchs in the present copies of the Hebrew Bible are correct, it appears that Methuselah, who in his first 243 years was contemporary with Adam, had still nearly 100 years of his long life to run after Shem was born. And when Shem died, Abraham was 148 years old, and Isaac had been 9 years married. There are, therefore, but two links—Methuselah and Shem—between Adam and Isaac. So that the early records of the Creation and the Fall of Man, which came down to Isaac, would challenge (apart from their inspiration) the same confidence which is readily yielded to a tale that reaches the hearer through two well-known persons between himself and the original chief actor in the events related.

There is no chronological improbability in that ancient Jewish tradition which brings Shem and Abraham into personal conference. [MELCHIZEDEK.]

A mistake in translating x. 21, which is admitted into the Septuagint, and is followed by the A. V. and Luther, has suggested the supposition that Shem was younger than Japheth (see A. Pfleiderer *Opera*, p. 30). There can be, however, no doubt (see Rosenmüller, *in loc.*, with whom Gesenius, *Thesaurus*, p. 1433, seems to agree) that the translation ought to be, according to grammatical rule, "the elder brother of Japheth." In the six places (v. 26, vi. 10, vii. 13, ix. 18, x. 1; 1 Chr. i. 4) where the three sons of Noah are named together, precedence is uniformly assigned to Shem. In ch. x. the descendants of Ham and Japheth are enumerated (possibly because the sacred historian, regarding the Shemitic people as his proper subject, took the earliest opportunity to disencumber his narrative of a digression. The verse v. 32 compared with xi. 10 may be fairly understood to mean that the three sons of Noah were born after their father had attained the age of 500 years; but it cannot be reasonably inferred from thence either that Shem was the second son, or that they were all born in one year.

The portion of the earth occupied by the descendants of Shem (x. 21-31) intersects the portions of Japheth and Ham, and stretches in an interrupted line from the Mediterranean Sea to the Indian Ocean. Beginning as its north-western extremity with Lydia (according to all ancient authorities, though doubted by Michaelis; see Gesenius, *Thes.* p. 745), it includes Syria (Aram), Chanaan (Arphaxad), parts of Assyria (Asshur), of Elam (Elam), and of the Arabian Peninsula (Judah). The various questions connected with the descent

of the Shemitic people are discussed in the article SEMITIC LANGUAGES.

The servitude of Canaan under Shem, predicted by Noah (ix. 26), was fulfilled primarily in the subjugation of the people of Palestine (Josh. xxiii. 4, and 1 Chr. viii. 7, 8). It is doubtful whether in Gen. 27 God or Japheth is mentioned as the brother in the tents of Shem: in the former sense the verse may refer to the special presence of God with the Jews, and to the descent of Christ from them; or, in the latter sense, to the occupation of Palestine and adjacent countries by the Romans, and (spiritually understood) to the accession of the Gentiles to the Church of God (Eph. iii. 6). See A. Hervey's *Opera*, p. 40; Newton, *On the Prophecies*, p. 1.

[W. T. B.]

**SHEMA** (שֵׁמָא: Σαμά; Alex. Σαμαα:

*Sema*). One of the towns of Judah. It lay in the south of the south, and is named between AMAM and MOLADAH (Josh. xv. 26). In the list of the towns of Simeon selected from those in the south of Judah, Sheba takes the place of Shema, probably by an error of transcription or a change of pronunciation. The genealogical lists of 1 Chr. (ii. 22, 4) inform us that Shema originally proceeded from Hebron, and in its turn colonized Maon. [G.]

**SHEMA** (שֵׁמָא: Σαμά: *Samma*). 1. A Reubenite, ancestor of Bela (1 Chr. v. 8).

2. (*Sema*.) Son of Elpaal, and one of the heads of the fathers of the inhabitants of Aijalon who drove out the inhabitants of Gath (1 Chr. viii. 13). Probably the same as SHIMHI.

3. (*Samaas*: *Semeias*.) One of those who stood at Ezra's right hand when he read the Law to the people (Neh. viii. 4). Called SAMMUS, 1 Esdr. ix. 43.

**SHEMAAH** (שֵׁמַעְיָא: 'Ασμά; FA. 'Αμά: *Sama*). A Benjamite of Gibeah, and father of Abner and Joash, two warriors of their tribe who joined David at Ziklag (1 Chr. xii. 3). His name is written with the article, and is properly "Hasmaah." The margin of A.V. gives "Hasmaah."

**SHEMAIAH** (שֵׁמַעְיָה: Σαμαίας: *Semeias*).

1. A prophet in the reign of Rehoboam. When the king had assembled 180,000 men of Benjamin and Judah to reconquer the northern kingdom after its revolt, Shemaiah was commissioned to charge them to return to their homes, and not to war against their brethren (1 K. xii. 22; 2 Chr. xi. 2). His second and last appearance upon the stage was upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak king of Egypt. His message was then one of comfort, to assure the people of Judah that the punishment of their iniquity should not come by the hand of Shishak (2 Chr. xii. 5, 7). This event is in the order of narrative subsequent to the first, but from some circumstances it would seem to have occurred before the disruption of the two kingdoms. Compare xii. 1, where the people of Rehoboam are called "Israel," and xii. 5, 6 where the princes are called indifferently "of Judah" and "of Israel." He wrote a chronicle containing the events of Rehoboam's reign (2 Chr. xii. 15). In 1 Chr. xi. 2 his name is given in the lengthened form שֵׁמַעְיָהוּ.

2. (*Samaia*: *Semeia*, *Semaia*.) The son of Shebaniah, among the descendants of Zerubbabel (1 Chr. iii. 22). He was keeper of the east gate of the city, and assisted Nehemiah in restoring the wall (Neh. iii. 29). Lord A. Hervey (*Geneal.*

p. 107) proposes to omit the words at the beginning of 1 Chr. ii. 22 as spurious, and to consider Shemaiah identical with SHIMEI 5, the brother of Zerubbabel.

3. (*Samaids*: *Samaia*.) Ancestor of Ziza, a prince of the tribe of Simeon (1 Chr. iv. 37). Perhaps the same as SHIMEI 6.

4. (*Semei*: *Samia*.) Son of Joel a Reubenite; perhaps the same as SHEMA (1 Chr. v. 4). See JOEL 5.

5. (*Samaia*: *Semeia*.) Son of Hasshub, a Merarite Levite who lived in Jerusalem after the Captivity (1 Chr. ix. 14; Neh. xi. 15), and had oversight of the outward business of the house of God.

6. (*Samaia*.) Father of Obadiah, or Abda, a Levite who returned to Jerusalem after the Captivity (1 Chr. ix. 16). He is elsewhere called SHAMMUA (Neh. xi. 17).

7. (*Semei*, *Semala*; Alex. 'Οεμαία, *Semeia*: *Semeias*.) Son of Elizaphan, and chief of his house in the reign of David (1 Chr. xv. 8, 11). He took part in the ceremonial with which the king brought the Ark from the house of Obed-edom.

8. (*Samaas*; Alex. *Samaas*.) A Levite, son of Nethaneel, and also a scribe in the time of David. He registered the divisions of the priests by lot into twenty-four orders (1 Chr. xxiv. 6).

9. (*Samaas*; Alex. *Sameias*.) The eldest son of Obed-edom the Gittite. He and his brethren and his sons were gatekeepers of the Temple (1 Chr. xxvi. 4, 6, 7).

10. (Alex. *Sameias*.) A descendant of Jeduthun the singer who lived in the reign of Hezekiah (2 Chr. xxix. 14). He assisted in the purification of the Temple and the reformation of the service, and with Uzziel represented his family on that occasion.

11. (*Samaia*; Alex. *Samaeia*: *Samaias*.) One of the sons of Adonikam who returned in the second caravan with Ezra (Ezr. viii. 13). Called SAMAIAS in 1 Esdr. viii. 39.

12. (*Semeias*: *Semeias*.) One of the "heads" whom Ezra sent for to his camp by the river of Ahava, for the purpose of obtaining Levites and ministers for the Temple from "the place Casiphia" (Ezr. viii. 16). Called MASMAM in 1 Esdr. vii. 43.

13. (*Samaia*: *Semeia*.) A priest of the family of Harim, who put away his foreign wife at Ezra's bidding (Ezr. x. 21). He is called SAMEIUS in 1 Esdr. ix. 21.

14. (*Samaas*: *Semeias*.) A layman of Israel, son of another Harim, who also had married a foreigner (Ezr. x. 31). Called SABBEUS in 1 Esdr. ix. 32.

15. (*Semei*.) Son of Delaiah the son of Mehetabeel, a prophet in the time of Nehemiah, who was bribed by Sanballat and his confederates to frighten the Jews from their task of rebuilding the wall, and to put Nehemiah in fear (Neh. vi. 10). In his assumed terror he appears to have shut up his house and to have proposed that all should retire into the Temple and close the doors.

16. (*Samaia*, *Semias*; Alex. *Semeias* in Neh. xii.: *Semeia*.) The head of a priestly house who signed the covenant with Nehemiah (Neh. x. 8). His family went up with Zerubbabel, and were represented in the time of Joiakim by Jehonathan (Neh. xii. 6, 18). Probably the same who is mentioned again in Neh. xii. 35.

17. (*Samaas*; Alex. *Samaas*.) One of the princes of Judah who went in procession with Ezra,

in the right hand of the two thanksgiving companies who celebrated the solemn dedication of the wall of Jerusalem (Neh. xii. 34).

18. (Σαμαία.) One of the choir who took part in the procession with which the dedication of the new wall of Jerusalem by Ezra was accompanied (Neh. xii. 36). He appears to have been a Gershonite Levite, and descendant of Asaph, for reasons which are given under MATTANIAH 2.

19. (Om. in Vat. MS.; Alex. Σεμεϊας.) A priest who blew a trumpet on the same occasion (Neh. xii. 42).

20. (Σαμαίας: Semeias.) Shemaiah the Nehelamite, a false prophet in the time of Jeremiah. He prophesied to the people of the Captivity in the name of Jehovah, and attempted to counteract the influence of Jeremiah's advice that they should settle quietly in the land of their exile, build houses, plant vineyards, and wait patiently for the period of their return at the end of seventy years. His animosity to Jeremiah exhibited itself in the more active form of a letter to the high-priest Zephaniah, urging him to exercise the functions of his office, and lay the prophet in prison and in the stocks. The letter was read by Zephaniah to Jeremiah, who instantly pronounced the message of doom against Shemaiah for his presumption, that he should have none of his family to dwell among the people, and that himself should not live to see their return from captivity (Jer. xxix. 24-32). His name is written in ver. 24 in the lengthened form שְׁמַעְיָהוּ.

21. (Σαμαίας.) A Levite in the third year of Jehoshaphat, who was sent with other Levites, accompanied by two priests and some of the princes of Judah, to teach the people the book of the Law (2 Chr. xvii. 8).

22. (Σεμεϊ: Semeias.) One of the Levites in the reign of Hezekiah, who were placed in the cities of the priests to distribute the tithes among their brethren (2 Chr. xxxi. 15).

23. (Σαμαίας.) A Levite in the reign of Josiah, who assisted at the solemn passover (2 Chr. xxxv. 9). He is called the brother of Conaniah, and in 2 Chr. xxxi. 12 we find Cononiah and Shimei his brother mentioned in the reign of Hezekiah as chief Levites; but if Cononiah and Conaniah are the names of persons and not of families, they cannot be identical, nor can Shemaiah be the same as Shimei, who lived at least eighty-five years before him.

24. (Semei.) The father of Urijah of Kirjath-jearim (Jer. xxvi. 20).

25. (Σελεμίας; FA. Σεδεκίας: Semeias.) The father of Delaiah (Jer. xxxvi. 12). [W. A. W.]

SHEMARI'AH (שְׁמַרְיָהוּ: Σαμαριά; Alex. Σαμαρία: Samaria). 1. One of the Benjamite warriors, "helpers of the battle," who came to David at Ziklag (1 Chr. xii. 5).

2. (שְׁמַרְיָה: Σαμαρία: Samarias). One of the family of Harim, a layman of Israel, who put away his foreign wife in the time of Ezra (Ezr. x. 32).

3. (Semeria.) One of the family of Bani, under the same circumstances as the preceding (Ezr. x. 41).

SHEME'BER (שְׁמַאֲבֵר: Συμοβόρ: Semeber). King of Zeboim, and ally of the king of Sodom when he was attacked by the north-eastern invaders under Chedorlaomer (Gen. xiv. 2). The Sam. Text Version give "Shemebel."

SHEM'ER (שְׁמֵר: Σεμήρ: Somer). The name of the hill on which the city of Samaria was built (1 K. xvi. 24), and after whom it was called *Shomer* by its founder Omri, who bought the site for two silver talents. We should rather have expected that the name of the city would have been *Shemer* from *Shemer*; for *Shomer* would have been the name given after an owner *Shomer*. This latter form, which occurs 1 Chr. vii. 32, appears to be that adopted by the Vulgate and Syriac, who call *Somer* and *Shomir* respectively; but the Vat. MS. of the LXX. retains the present form "Shomer" and changes the name of the city to Σεμερίων. [W. A. W.]

SHEM'IDA (שְׁמִידָה: Συμαίρ, Συμαρί; Alex. Σεμπαί in Josh.: *Semida*). A son of Gilead, and ancestor of the family of the Shemidaites (Num. xxvi. 32; Josh. xvii. 2). Called SHEMIDAH in the A. V. of 1 Chr. vii. 19.

SHEM'IDAH (שְׁמִידָה: Σεμπαί: *Semida*). The same as Shemida the son of Gilead (1 Chr. vii. 19).

SHEMIDA'TTES, THE (הַשְּׁמִידָתִים: Συμαίρι: *Semidaïtae*). The descendants of Shemida the son of Gilead (Num. xxvi. 32). They obtained their lot among the male children of Manasseh (Josh. xvii. 2).

SHEM'INITH (הַשְּׁמִינִית). The title of Ps. vi. contains a direction to the leader of the stringed instruments of the Temple choir concerning the manner in which the Psalm was to be sung. "To the chief Musician on Neginoth upon Sheminith," or "the eighth," as the margin of the A. V. has it. A similar direction is found in the title of Ps. xii. The LXX. in both passages renders *ὑπὲρ τῆς ὀκταῆς* and the Vulgate *pro octavâ*. The Geneva Version gives "upon the eighth tune." Referring to 1 Chr. xv. 21, we find certain Levites were appointed by David to play "with harps on the Sheminith," which the Vulgate renders as above, and the LXX. by *ἀμασενίθ*, which is merely a corruption of the Hebrew. The Geneva Version explains in the margin, "which was the eighth tune, over the which he that was the most excellent had charge." As we know nothing whatever of the music of the Hebrews, all conjectures as to the meaning of their musical terms are necessarily vague and contradictory. With respect to Sheminith, most Rabbinical writers, as Rashi and Aben Ezra, follow the Targum on the Psalms in regarding it as a harp with eight strings; but this has no foundation, and depends upon a misconstruction of 1 Chr. xv. 21. Gesenius (*Thes.* s. v. נִצְחָה) says it denotes the *low* in opposition to *Alamoth* (1 Chr. xv. 20), which signifies the *treble*. But as the meaning of *Alamoth* itself is very obscure, we cannot make use of it in determining the meaning of a term which, though distinct from, is not necessarily contrasted with it. Others, with the author of *Shilte Haggadolim*, interpret "the *sheminith*" as the *octave*; but there is no evidence that the ancient Hebrews were acquainted with the octave as understood by ourselves. On comparing the manner in which the word occurs in the titles of the two Psalms already mentioned, with the position of the terms *Alamoth*, *Shahar*, *Gittith*, *Jonath-elem-rechokim*, &c., in other Psalms, which are generally regarded as indicating the melody to be employed by the singers

SHEMIRAMOTH

It seems most probable that Shemith is of the same kind, and denotes a certain air known as the *shemith*, or a certain key in which the Psalm was to be sung. Maurer (*Comm. in Ps. vi.*) regards Shemith as an instrument of deep tone like the *violinello*, while Alamothe he compares with the *violin*; and such also appears to be the view taken by Julius and Tremellius. It is impossible in such a case to do more than point to the most probable conjecture. [W. A. W.]

SHEMIRAMOTH (שְׁמִירָמוֹת: Σεμειραμώθ;

1 Chr. xv. 18; FA. Σεμειραμώθ, 1 Chr. xv. 18, 20, Σαμαριμώθ, 1 Chr. xvi. 5: 1. A Levite of the second degree, appointed to play with a psaltery "on Alamothe," in the choir formed by David. He was in the division which Asaph led with cymbals (1 Chr. xv. 18, 20, xvi. 5).

2. (Σεμειραμώθ.) A Levite in the reign of Jehoshaphat, who was sent with others through the cities of Judah to teach the book of the Law to the people (2 Chr. xvii. 8).

SHEMITIC LANGUAGES and WRITING. INTRODUCTION, §§1-5.—1. The expressions, "Shemitic family," and "Shemitic languages," are based, as is well known, on a reference to Gen. x. 21 seqq. [See SHEM.] Subsequently, the obvious inaccuracy of the expression has led to an attempt to substitute others, such as Western Asiatic, or Syro-Arabic—this last a happily chosen designation, as bringing at once before us the two geographical extremes of this family of languages. But the earlier, though incorrect one, has maintained its ground: and for purposes of convenience we will continue to use it.<sup>a</sup>

2. It is impossible to lay down with accuracy the boundaries of the area, occupied by the tribes employing so-called Shemitic dialects. Various disturbing causes led to fluctuations, especially (as on the Northern side) in the neighbourhood of restless Aryan tribes. For general purposes, the highlands of Armenia may be taken as the Northern boundary—the river Tigris and the ranges beyond it as the Eastern—and the Red Sea, the Levant, and certain portions of Asia Minor as the Western. Within these limits lies the proper home of the Shemitic family, which has exercised so mighty an influence on the history of the world. The area named may seem small, in

comparison with the wider regions occupied by the Aryan stock. But its geographical position in respect of so much of the old world—its two noble rivers, alike facilitating foreign and internal intercourse—the extent of seaboard and desert, presenting long lines of protection against foreign invasion—have proved eminently favourable to the undisturbed growth and development of this family of languages, as well as investing some branches (at certain periods of their history) with very considerable influence abroad.<sup>b</sup>

3. Varieties of the great Shemitic language-family are to be found in use in the following localities within the area named. In those ordinarily known as Syria, Mesopotamia, Babylonia, and Assyria, there prevailed Aramaic dialects of different kinds, e. g. Biblical Chaldaic—that of the Targums and of the Syriac versions of Scripture—to which may be added other varieties of the same stock—such as that of the Palmyrene inscriptions—and of different Sabian fragments. Along the Mediterranean seaboard, and among the tribes settled in Canaan, must be placed the home of the language of the canonical books of the Old Testament, among which were interspersed some relics of that of the Phoenicians. In the south, amid the seclusion of Arabia, was preserved the dialect destined at a subsequent period so widely to surpass its sisters in the extent of territory over which it is spoken. A variety allied to this last, is found to have been domiciliated for a long time in Abyssinia.

In addition to the singular tenacity and exclusiveness of the Shemitic character, as tending to preserve unaltered the main features of their language, we may allow a good deal for the tolerably uniform climate of their geographical locations. But (as compared with variations from the parent stock in the Japhetic family), in the case of the Shemitic, the adherence to the original type is very remarkable. Turn where we will, from whatever causes springing, the same tenacity is discernible—whether we look to the simple pastoral tribes of the wilderness—the fierce and rapacious inhabitants of mountain regions—the craftsmen of cities, the tillers of the soil, or the traffickers in distant marts and havens.<sup>c</sup>

The following table is taken from Professor M. Müller's late volume *On the Science of Language* (p. 381)—a volume equally remarkable for research, fidelity, and graphic description:—

GENEALOGICAL TABLE OF THE SHEMITIC FAMILY OF LANGUAGES.

Living Languages.	Dead Languages.	Classes.	
Dialects of Arabic	Ethiopic	} Arabic, or Southern.	} Shemitic Family.
Amharic	Himyaritic Inscriptions		
The Jews	Biblical Hebrew	} Hebrew, or Middle.	
	Samaritan Pentateuch		
Ses-Syriac	Carthaginian-Phoenician Inscriptions	} Aramaic, or Northern.	
	Chaldee, Masora, Talmud, Targum, Biblical Chaldee		
	Syriac (Peshito, 2nd cent. A.D.)		
	Cuneiform Inscriptions of Babylon and Nineveh		

few enquiries would be more interesting, were sufficiently trustworthy means at hand, than that into the original Shemitic dialect, and as to whether the Aramaic was—not only in the first in-

stance, but more long and widely than we ordinarily suppose—the principal means of intercommunication among all tribes of Shemitic origin, with the exception perhaps of those of the Arabian peninsula. The

<sup>a</sup> "La dénomination de sémitiques ne peut avoir d'inconvénient, du moment qu'on la prend comme une simple appellation conventionnelle et que l'on s'est expliqué sur ce qu'elle renferme de profondément inexact" (Renan, *Man. des Langues Sémitiques*, i. 2). English scholars have lately adopted, from the French, the form "Semites," but there is no reason why we should

abandon the Hebrew sound because the French find the pronunciation difficult.  
<sup>b</sup> Bertheau, in Herzog's *Real-Encyclopädie*, v. 609, 613; Fürst, *Lehrgebäude der Aramäischen Idiome*, §1.  
<sup>c</sup> Scholz, *Einleitung in das A. T.*, Cöln, 1833, 21-26; Fürst, *Lehrgeb.* §§1, 20, 22.

historical books of the Old Testament show plainly, that between the occupation of Canaan, and the victories of Nebuchadnezzar, many causes led to the extension of the Aramaic, to the restriction of pure Hebrew. But there is much that is probable in the notion held by more than one scholar, that the spoken dialect of the Shemitic tribes external to Arabia (in the earliest periods of their history) closely resembled, or was in fact a better variety of Aramaic. This notion is corroborated by the traces still discernible in the Scriptures of Aramaisms, where the language (as in poetical fragments) would seem to have been preserved in a form most nearly resembling its original one:<sup>d</sup> and also from the resemblances which may be detected between the Aramaic and the earliest monument of Arabic speech—the Himyaritic fragments.<sup>e</sup>

4. The history of the Shemitic people tells us of various movements undertaken by them, but supplies no remarkable instances of their *assimilating*. Though carrying with them their language, institutions, and habits, they are not found to have struck root, but remained strangers and exotics in several instances, passing away without traces of their occupancy. So late as the times of Augustine, a dialect, derived from the old Phoenician settlers, was spoken in some of the more remote districts of Roman Africa. But no traces remained of the power, or arts of the former lords of sea and land, from whom these fragments were inherited. Equally striking is the absence of results, from the occupation of a vast aggregate of countries by the victorious armies of Islam. The centuries since elapsed prove in the clearest manner, that the vocation of the Arab branch of the Shemitic family was not to leaven the nations whom their first onset laid prostrate. They brought nothing with them but their own stern, subjective, unsocial religion. They borrowed many intellectual treasures from the conquered nations, yet were these never fully engrafted upon the alien Shemitic nature, but remained, under the most favourable circumstances, only external adjuncts and ornaments. And the same inveterate isolation still characterizes tribes of the race, when on new soil.

5. The peculiar elements of the Shemitic character will be found to have exercised considerable influence on their literature. Indeed, accordance is seldom more close, than in the case of the Shemitic race (where not checked by external causes) between the generic type of thought, and its outward expression. Like other languages, this one is mainly resolvable into monosyllabic primitives. These, as far as they may be traced by research and analysis, carry us back to the early times, when the broad line of separation, to which we have been so long accustomed, was not yet drawn between the Japhetic and the Shemitic languages. Instances of this will be brought forward in the sequel, but subsequent researches have amply confirmed the substance of Halhed's prediction of the ultimate re-

<sup>d</sup> "Un autre fait, non moins digne de remarque, c'est l'analogie frappante qu'ont toutes ces irrégularités provinciales avec l'Araméen. Il semble que, même avant la captivité, le patois populaire se rapprochait beaucoup de cette langue, en sorte qu'il nous est maintenant impossible de séparer bien nettement, dans le style de certains écrits, ce qui appartient au dialecte populaire, ou au patois du royaume d'Israël, ou à l'influence des temps de la captivité." "Il est à remarquer, du reste, que les langues sémitiques diffèrent moins dans la bouche du peuple que dans les livres" (Renan i. 141 142; and also Filrst,

cognition of the affinities between Sanscrit (= the Indo-Germanic family) and Arabic (= the Shemitic family) "in the main groundwork of language, in monosyllables, in the names of numbers, and the appellations of such things, as would be first discriminated on the immediate dawn of civilization."

These monosyllabic primitives may still be traced in particles, and words least exposed to the ordinary causes of variation. But differences are observable in the principal parts of speech—the verb and the noun. Secondary notions, and those of relation, are grouped round the primary ones of meaning in a single word, susceptible of various internal changes according to the particular requirement. Hence, in the Shemitic family, the prominence of *formation*, and that mainly internal (or contained within the root form). By such instrumentality are expressed the differences between noun and verb, adjective and substantive. This mechanism, within certain limits, invests the Shemitic languages with considerable freshness and sharpness; but, as will be seen in the sequel, this language-family does not (for the higher purposes) possess distinct powers of expression equal to those possessed by the Japhetic family. Another leading peculiarity of this branch of languages, is the absence (save in the case of proper names) of compound words—to which the Japhetic family is indebted for so much life and variety. In the Shemitic family—agglutination, not logical sequence—*independent roots*, not compound appropriate derivations from the same root, are used to express respectively a train of thought, or different modifications of a particular notion. Logical sequence is replaced by simple material sequence.

Both language-families are full of life; but the life of the Japhetic is organic—of the Shemitic, an aggregate of units. The one looks around to be taught, and pauses to gather up its lessons into form and shape: the other contains a lore within itself, and pours out its thoughts and fancies as they arise.<sup>f</sup>

#### §§ 6-13.—HEBREW LANGUAGE.—PERIOD OF GROWTH.

6. The Hebrew language is a branch of the so-called Shemitic family, extending over a large portion of South-Western Asia. The development and culture of this latter will be found to have been considerably influenced by the situation or position of its different districts. In the north (or Arabia, under which designation are comprehended Syria, Mesopotamia, Babylonia), and under a climate partially cold and ungenial—in the close proximity of tribes of a different origin, not unfrequently united by conquest—the Shemitic dialect became in place harsher, and its general character less pure and distinct. Towards the south, opposite causes contributed to maintain the language in its purity. In Arabia, preserved by many causes from foreign invasion, the language maintained more *expansive* and delicacy, and exhibited greater variety.

*Lehrgeb.* §§ 3, 4, 3, 11).

<sup>e</sup> Hoffmann, *Gramm. Syr.* p. 5-6; Scholz, *l. p.* 41, p. 8-9; Gesenius, *Lehrgebäude* (1817), p. 196-6; *Fürst, Lehrgeb.* §§ 4, 14; Rawlinson, *Journal of Asiatic Soc.* xv. 233.

<sup>f</sup> Halhed's *Grammar of the Bengal Language*, quoted in Dellitzsch, *Jesurun*, p. 113; *Fürst, Lehrgeb.* Zweiter Haupttheil.

<sup>g</sup> Ewald, *Gramm. d. A. T.* 1833, 4-2 *Partien*, v. Herzog, v. 611, 12; Reuss, *Ibid.* 598, 600, *Asiatick. Bibliothek, Orientales*, 387.

and construction. A reference to the map will serve to explain this—lying as did Judaea between Assyria and Arabia, and chiefly inhabited by the Hebrew race, with the exception of Canaanite and Phœnician tribes. Of the language of these last no distinctive remains have hitherto been brought to light.<sup>k</sup> But its general resemblance to that of the Terachite settlers is beyond all doubt, both in the case of the Hamite tribes, and of the Philistine tribes, another branch of the same stock. Originally, the language of the Hebrews presented more affinities with the Aramaic, in accordance with their own family accounts, which bring the Patriarchs from the N.E.,—more directly from western Mesopotamia. In consequence of vicinity, it is to be anticipated, many features of resemblance to the Arabic may be traced; but subsequently, the Hebrew language will be found to have followed an independent course of growth and development.

Two questions, in direct connexion with the early movements of the ancestors of the subsequent Hebrew nation, have been discussed with great minuteness by many writers—the first bearing on the causes which set the Terachite family in motion towards the south and west; the second, on the origin and language of the tribes in possession of Canaan at the arrival of Abraham.

In Gen. x. and xi. we are told of five sons of Ham—Elam, Asshur, Arphaxad, Lud, and Aram. The last of these (or rather the peoples descended from him) will be considered subsequently. The first has been supposed to be either the progenitor (or the collective appellation) of the tribes which originally occupied Canaan and the so-called Shemitic regions to the south. Of the remaining three, the first descended from Elam and called by his name was probably subjugated at an early period, for in Gen. ix. mention is made of the headship of an anti-Terachite league being vested in the king of Elam, Chedorlaomer, whose name points to a Cushite origin. Whether Shemitic occupation was effected at once (in the case of Elam<sup>l</sup>) by the former, or whether a Cushite (Hamite) domination intervened, cannot now be decided. But in the case of the second, Asshur, there can be little doubt, on the showing of Scripture (Gen. x. 11), that its descendants were disturbed in their home by the advance of the clearly traceable Cushite stream of population flowing upwards on a return course through Arabia, where plain marks are to be found of its presence.<sup>k</sup> When we bear in mind the strongly marked differences existing between the Shemitic and Cushite (=Hamite) races in habits and thought,<sup>m</sup> and the manifestation of God's wrath on record, we can well understand an uneasiness and a desire of removal among the Shemitic population of the plains by the river. Scripture only tells us that, led in a way which they knew not, chosen wanderers of the lineage of Arphaxad set forth on the journey fraught with such enduring consequences to the history of the world, as re-

corded in Scripture, in its second stage of progress. There is at least nothing unreasonable in the thought, that the movement of Terah from Ur of the Chaldees (if modern scholarship is right in the locality selected) was caused by Divine suggestion, acting on a mind ill at ease in the neighbourhood of Cushite thought and habits. It may be that the active cause of the movement recorded in Gen. xi. 31 was a renewed manifestation of the One True God, the influences of which were to be stamped on all that was of Israel, and not least palpably on its language in its purity and proper development. The leading particulars of that memorable journey are preserved to us in Scripture, which is also distinct upon the fact, that the newcomers and the earlier settlers in Canaan found no difficulty in conversing. Indeed, neither at the first entrance of Terachites, nor at the return of their descendants after their long sojourn in Egypt, does there appear to have been any difficulty in this respect in the case of any of the numerous tribes of either Shemitic or Hamitic origin of which mention is made in Scripture. But, as was to be expected, very great difference of opinion is to be found, and very much learned discussion has taken place, as to whether the Terachites adopted the language of the earlier settlers, or established their own in its place. The latter alternative is hardly probable, although for a long time, and among the earlier writers on Biblical subjects, it was maintained with great earnestness—Walton, for example, holding the advanced knowledge and civilization of the Terachite immigration in all important particulars. It may be doubted, with a writer of the present day,<sup>n</sup> whether this is a sound line of reasoning, and whether "this contrast between the inferiority of the chosen people in all secular advantages, and their pre-eminence in religious privileges," is not "an argument which cannot be too strongly insisted on by a Christian advocate." The whole history of the Jewish people anterior to the advent of Christ would seem to indicate that any great early amount of civilization, being built necessarily on closer intercourse with the surrounding peoples, would have tended to retard rather than promote the object for which that people was chosen. The probability is, that a great original similarity existing between the dialects of the actual possessors of the country in their various localities, and that of the immigrants, the latter were less likely to impart than to borrow from their more advanced neighbours.

On what grounds is the undoubted similarity of the dialect of the Terachites, to that of the occupants at the time of their immigration, to be explained? Of the origin of its earliest occupants, known to us in the sacred records by the mysterious and boding names of Nephilim, Zamzumim, and the like, and of whose probable Titanic size traces have been brought to light by recent travellers, history records nothing certain. Some assert that no reliable traces of Shemitic language

<sup>l</sup> The name of their country, פְּלִשְׁתִּים = the land of Philistines, points to the fact that the Philistines did not reach the line of coast from the interior at all events" (Quart. Rev. lxxviii. 172).

<sup>k</sup> The word Elam is simply the pronunciation, according to the organs of Western Asia, of Iran = Airyama = Arama. Renan, l. 41, on the authority of Burnouf and J. Müller; J. G. Müller, R. E. xiv. 233; Rawlinson, Journal of Asiatic Society, xv. 222.

<sup>k</sup> Renan, l. 34, 312, 315; Spiegel, in Herzog, x. 365-6.

<sup>m</sup> Compare Gen. xi. 5 with Gen. xviii. 20, and note L. Rawlinson, J. A. S. xv. 231. Does the cuneiform orthography Bab-Il = "the gate of God," point to the act of Titanic audacity recorded in Gen.? and is the punishment recorded in the confusion expressed in a Shemitic word of kindred sound? Quatremère, *Mélanges d'Histoire*, 113, 164.

<sup>n</sup> Bishop of St. Davids' *Letter to the Rev. R. Williams D.D.*, p. 65.

are to be found north of Mount Taurus, and claim for the early inhabitants of Asia Minor a Japhetic origin. Others affirm the descent of these early tribes from Lud, the fourth son of Shem, and their migration from "Lydia to Arabia Petraea and the southern borders of Palestine."° But these must have disappeared at an early period, no mention being made of them in Gen. x., and their remains being only alluded to in references to the tribes which, under a well-known designation, we find in occupation of Palestine on the return from Egypt.

8. Another view is that put forward by our countryman Rawlinson, and shared by other scholars. "Either from ancient monuments, or from tradition, or from the dialects now spoken by their descendants, we are authorised to infer that at some very remote period, before the rise of the Shemitic or Arian nations, a great Scythic" (= Hamitic) "population must have overspread Europe, Asia, and Africa, speaking languages all more or less dissimilar in their vocabulary, but possessing in common certain organic characteristics of grammar and construction." P

And this statement would appear, in its leading features, to be historically sound. As was to be anticipated, both from its importance and from its extreme obscurity, few subjects connected with Biblical antiquities have been more warmly discussed than the origin of the Canaanitish occupants of Palestine. Looking to the authoritative records (Gen. ix. 18, x. 6, 15-20) there would seem to be no reason for doubt as to the Hamitic origin of these tribes.¶ Nor can the singular accordances discernible between the language of these Canaanitish (= Hamitic) occupants, and the Shemitic family be justly pleaded in bar of this view of the origin of the former. "If we examine the invaluable ethnography of the Book of Genesis we shall find that, while Ham is the brother of Shem, and therefore a relationship between his descendants and the Shemitic nations fully recognised, the Hamites are described as those who previously occupied the different countries into which the Aramaean race afterwards forced their way. Thus Scripture (Gen. x. seqq.) attributes to the race of Ham not only the aboriginal population of Canaan, with its wealthy and civilised communities on the coast, but also the mighty empires of Babylon and Nineveh, the rich kingdoms of Sheba and Havilah in Arabia Felix, and the wonderful realm of Egypt. There is every reason to believe—indeed in some cases the proof amounts to demonstration—that all these Hamitic nations spoke languages which differed only dialectically from those of the Syro-Arabic family." \*

9. Connected with this subject of the relationship discernible among the early Noachidae is that of the origin and extension of the art of writing among the Shemites, the branch with which we are at present concerned. Our limits preclude a discussion upon the many theories by which the student is still bewildered: the question would seem to be, in the case of the Terachite branch of the

Shemitic stock, did they acquire the art of writing from the Phoenicians, or Egyptians, or Assyrians—or was it evolved from given elements among themselves?

But while the truth with respect to the origin of Shemitic writing is as yet involved in obscurity, there can be no doubt that an indelible influence was exercised by Egypt upon the Terachite branch in this particular. The language of Egypt cannot be considered as a bar to this theory, in the opinion of most who have studied the subject; the Egyptian language may claim an Asiatic, and indeed a Shemitic origin. Nor can the changes wrought be justly attributed to the Hyksos, instead of the Egyptians. These people, when scattered after their long sojourn, doubtless carried with them many traces and results of the superior culture of Egypt; but there is no evidence to show that they can be considered in any way as instructors of the Terachites. The claim, so long acquiesced in, of the Phoenicians in this respect, has been set aside on distinct grounds. What was the precise amount of cultivation, in respect of the art of writing, possessed by the Terachites at the immigration or at their removal to Egypt, we cannot now tell—probably but limited, when estimated by their position. But the Exodus found them possessed of that priceless treasure, the germ of the alphabet of the civilised world, built on a pure Shemitic basis, but modified by Egyptian culture. "There can be no doubt that the phonetic signs are subsequent to the objective and determinative hieroglyphics, and showing as they do a much higher power of abstraction, they must be considered as infinitely more valuable contributions to the art of writing. But the Egyptians have conferred a still greater boon on the world, if their hieroglyphics were to set extent the origin of the Shemitic, which has formed the basis of almost every known system of letters. The long continuance of a pictorial and figurative system of writing among the Egyptians, and their low, and, after all, imperfect syllabarium, must be referred to the same source as their pictorial and figurative representation of their idea of the Deity; just as, on the contrary, the early adoption by the people of Israel of an alphabet properly so called must be regarded as one among many proofs which they gave of their powers of abstraction, and consequently of their fitness for a more spiritual worship." †

10. Between the dialects of Aram and Arabic, that of the Terachites occupied a middle place—superior to the first, as being the language in which are preserved to us the inspired outpourings of so many great prophets and poets—wise, learned, and eloquent—and different from the second (which does not appear in history until a comparatively recent period) in its antique simplicity and majesty.

The dialect, which we are now considering, has been ordinarily designated as that of the Hebrews, rather than of the Israelites, apparently for the following reasons. The appellation Hebrew is of standing, but has no reference to the history of the

° Renan, i. 45, 107; Arnold, in Herzog, viii. 310, 11; Graham, *Cambridge Essays*, 1858.

¶ Rawlinson, *J. of A. S.* xv. 230, 232.

\* "All the Canaanites were, I am satisfied, Scythic; and the inhabitants of Syria retained their distinctive ethnic character until quite a late period of history. According to the inscriptions, the Khetta or Hittites were the dominant Scythic race from the earliest times." Rawlinson, *J. A. S.* xv. 230.

† *Quarterly Rev.* lxxviii. 173. See a quotation in *J. A. S.* xv. 238, on the corruption of manners flowing from the advanced civilization of the Hamites.

\* *Q. R.* lxxviii. 156; Ewald, *Gesch.* i. 472-474; Hoffmann, *Gramm. Syriac.* pp. 60-62; Leyrer, *Herzog*, vi. 358, 359; Lepsius, *Zwei Abhandlungen*, 39. 46, 48, 49; J. G. Müller, in Herzog, xiv. 232; Rawlinson, *J. A. S.* xv. 222, 226, 230; Saalschütz, *Zur Geschichte d. Phönizianer Schrift*, §§6, 17, 18; Vaihinger, in Herzog, xl. 362.



people, as connected with its glories or eminence, while that of Israel is bound up with its historical grandeur. The people is addressed as *Israel* by their priests and prophets, on solemn occasions, while by foreigners they are designated as Hebrews (Gen. xl. 15), and indeed by some of their own writers, where no point is raised in connection with their religion (Gen. xliii. 32; Ex. xxi. 2; Gen. xlii. 3, 7, xiv. 21). It was long assumed that the designation (עִבְרִים = οἱ περάται) had reference to Eber, the ancestor of Abraham. More probably it should be regarded as designating all the Shemitic-speaking tribes, which had migrated to the south from the other side of the Euphrates; and in that case, might have been applied by the earlier inhabitants of Canaan. But in either case, the term "Hebrews" would comprise all the descendants of Abraham, and their language therefore should be designated as the Hebrew, in accordance with the more usual name of the people. "The language of Canaan" is used instead (Is. xix. 18), but in the passage the country of Canaan is contrasted with that of Egypt. The expression "the Jews' language" (Is. xxxvi. 11, 13) applies merely to the dialect of the kingdom of Judah, in all probability, more widely used after the fall of Samaria.

11. Many causes, all obvious and intelligible, combine to make difficult, if not impossible, any formal or detached account of the Hebrew language, anterior to its assuming a written shape. But various reasons occur to render difficult, even within this latter period, such a reliable history of the Hebrew language as befits the exceeding interest of the subject. In the first place, very little has come down to us, of what appears to have been an extensive and diversified literature. Where the facts requisite for a judgment are so limited, any attempt of the kind is likely to mislead, as being built on speculations, erecting into characteristics of an entire period what may be simply the peculiarities of the author, or incidental to his subject or style. Again, attempts at a philological history of the Hebrew language will be much impeded by the fact—that the chronological order of the extant Scriptures is not in all instances clear—and that the history of the Hebrew nation from its settlement to the 7th century B.C. is without changes or progress of the marked and prominent nature required for a satisfactory critical judgment. Unlike languages of the Aryan stock, such as the Greek or German, the Hebrew language, like all her Shemitic sisters, is firm and hard as from a mould—not susceptible of change. In addition to these characteristics of their language, the people by whom it was spoken were of a retired and exclusive cast, and, for a long time, exempt from foreign sway. The dialects also of the few conterminous tribes, with whom they had any intercourse, were allied closely with their own.

The extant remains of Hebrew literature are destitute of any important changes in language, during the period from Moses to the Captivity. A certain and intelligible amount of progress, but no considerable or remarkable difference (according to one school), is really observable in the language of the Pentateuch, the Books of Joshua, Judges, Ruth, Samuel, the Kings, the Psalms, or the prophecies of

Isaiah, Hosea, Amos, Joel, Micah, Nahum, Habakkuk, and Jeremiah—widely separated from each other by time as are many of these writings. Grammars and lexicons are confidently referred to, as supplying abundant evidence of unchanged materials and fashioning; and foreign words, when occurring, are easily to be recognized under their Shemitic dress, or their introduction as easily to be explained.

At the first sight, and to modern judgment, much of this appears strange, and possibly untenable. But an explanation of the difficulty is sought in the unbroken residence of the Hebrew people, without removal or molestation—a feature of history not unexpected or surprising in the case of a people, preserved by Providence simply as the guardians of a sacred deposit of truth, not yet ripe for publication. An additional illustration of the immunity from change, is to be drawn from the history of the other branches of the Shemitic stock. The Aramaic dialect, as used by various writers for eleven hundred years, although inferior to the Hebrew in many respects, is almost without change, and not essentially different from the language of Daniel and Ezra. And the Arabic language, subsequently to its second birth, in connexion with Mahometanism, will be found to present the same phenomena.

12. Moreover, is it altogether a wild conjecture, to assume as not impossible, the formation of a sacred language among the chosen people, at so marked a period of their history as that of Moses? Every argument leads to a belief, that the popular dialect of the Hebrews from a very early period was deeply tinged with Aramaic, and that it continued so. But there is surely nothing unlikely or inconsistent in the notion that he who was "learned in all the wisdom of the Egyptians" should have been taught to introduce a sacred language, akin, but superior to the every-day dialect of his people—the property of the rulers, and which subsequent writers should be guided to copy. Such a language would be the sacred and learned one—that of the few,—and no clearer proof of the limited hold exercised by this classical Hebrew on the ordinary language of the people can be required than its rapid withdrawal, after the Captivity, before a language composed of dialects hitherto disregarded, but still living in popular use. It has been well said that "literary dialects, or what are commonly called classical languages, pay for their temporary greatness by inevitable decay." "If later in history we meet with a new body of stationary language forming or formed, we may be sure that its tributaries were those rivulets which for a time were almost lost to our sight."\*

13. A few remarks may not be out of place here with reference to some leading linguistic peculiarities in different books of the O. T. For ordinary purposes the old division into the golden and silver ages is sufficient. A detailed list of peculiarities observable in the Pentateuch (without, however, destroying its close similarity to other O. T. writings) is given by Scholz, divided under lexical, grammatical, and syntactical heads. With the style of the Pentateuch (as might be expected) that of Joshua very closely corresponds. The feeling of hostility to the neighbouring peoples of mixed de-

seyn, aber damals zuerst aus dem Dunkel der Volkssprache, die je überall reicher ist als die der classischen Legitimität." Reuss, in Herzog, v. 707

\* M. Müller, *Science of Language*, 57-59: a most instructive passage. Forster, *Voice of Israel*, 77. "Vieles was uns jetzt zum ersten mal in den Denkmälern der vorchristlichen Weltzeit begegnet, mag wohl älter

scent, so prevalent at the time of the restoration, makes strongly against the asserted late origin of the Book of Ruth, in which it cannot be traced. But (with which we are at present concerned) the style points to an earlier date, the asserted Aramaisms being probably relics of the popular dialect.<sup>a</sup> The same linguistic peculiarities are observable (among other merits of style) in the Books of Samuel.<sup>x</sup>

The Books of Job and Ecclesiastes contain many asserted Aramaisms, which have been pleaded in support of a late origin of these two poems. In the case of the first, it is argued (on the other side) that these peculiarities are not to be considered so much poetical ornaments as ordinary expressions and usages of the early Hebrew language, affected necessarily to a certain extent by intercourse with neighbouring tribes. And the asserted want of study and polish, in the diction of this book, leads to the same conclusion. As respects the Book of Ecclesiastes the case is more obscure, as in many instances the peculiarities of style seem rather referable to the secondary Hebrew of a late period of Hebrew history, than to an Aramaic origin. But our acquaintance with Hebrew literature is too limited to allow the formation of a positive opinion on the subject, in opposition to that of ecclesiastical antiquity.<sup>y</sup> In addition to roughnesses of diction, growing probably out of the same cause—close intercourse with the people—so-called Aramaisms are to be found in the remains of Jonah and Hosea, and expressions closely allied in those of Amos.<sup>z</sup> This is not the case in the writings of Nahum, Zephaniah, and Habakkuk, and in the still later ones of the minor prophets; the treasures of past times, which filled their hearts, served as models of style.<sup>z</sup>

As with respect to the Book of Ecclesiastes (at the hands of modern critics), so, in the case of Ezekiel, Jewish critics have sought to assign its peculiarities of style and expression to a secondary Hebrew origin.<sup>b</sup> But the references above given may serve to aid the consideration of a most interesting question, as to the extent to which Aramaic elements entered into the ordinary dialect of the Hebrew people, from early times to the Captivity.

The peculiarities of language in Daniel belong to another field of inquiry; and under impartial consideration more difficulties may be found to disappear, as in the case of those with regard to the asserted Greek words. The language and subject-matter of Daniel (especially the latter), in the opinion of scholars, led Ezra and Nehemiah to place this book elsewhere than among the prophetic writings. To their minds, the apocalyptic character of the book might seem to assign it rather to the Hagiographa than the roll of prophecy, properly so called. Inquiries, with respect to the closing of the canon, tend to shake the comparatively recent date which it has been so customary to assign to this book.<sup>c</sup>

With these exceptions (if so to be considered)

<sup>a</sup> Scholz, *Einl.* 313, and note; Nägelsbach, in Herzog, xiii. 188.

<sup>x</sup> Nägelsbach, *ibid.* 412.

<sup>y</sup> Scholz, *Einl.* iii. 65-67, 180, 181; Ewald, *Hiob.* 65.

<sup>z</sup> Scholz, *ibid.* 581, 537, 549.

<sup>z</sup> Scholz, *ibid.* 595, 600, 606; Ewald, *Gesch.* iii. t. 2, §215.

<sup>b</sup> Zunz, *Gottesdienstliche Vorträge der Juden*, 162.

<sup>c</sup> See also Rawlinson, *J. A. S.* xv. 247; Delitzsch, in Herzog, iii. 274; Vaihinger, *Stud. u. Krit.* 1857, 93-99.

few traces of dialects are discernible in the small remains still extant, for the most part composed in Judah and Jerusalem. The dialects of the northern districts probably were influenced by their Aramaic neighbours; and local expressions are to be detected in Judg. v. and xii. 6. At a later period Philistine dialects are alluded to (Neh. xiii. 23, 24), and those of Galilee (Matt. xxvi. 73).

As has been remarked, the Aramaic elements above alluded to, are most plainly observable in the remains of some of the less educated writers. The general style of Hebrew prose literature is plain and simple, but lively and pictorial, and rising with the subject, at times, to considerable elevation. But the strength of the Hebrew language lies in its poetical and prophetic remains. For simple and historical narrative, ordinary words and formations sufficed. But the requisite elevation of poetic composition, and the necessity (growing out of the general use of parallelism) for enlarging the supply of striking words and expressions at command, led to the introduction of many expressions which we do not commonly find in Hebrew prose literature.<sup>d</sup> For the origin<sup>e</sup> and existence of these we must look especially to the Aramaic, from which expressions were borrowed, whose force and peculiarity might give an additional ornament and point not otherwise attainable. Closely resembling that of the poetical books, in its general character, is the style of the prophetic writings, but, as might be anticipated, more oratorical, and running into longer sentences. Nor should it be forgotten, on the side of so much that is uniform in language and construction throughout so long a period, that diversities of individual dispositions and standing are strongly marked, in the instances of several writers. But from the earliest period of the existence of a literature among the Hebrew people to B.C. 600, the Hebrew language continued singularly exempt from change, in all leading and general features, and in the general laws of its expressions, forms, and combinations.

From that period the Hebrew dialect will be found to give way before the Aramaic, in what has been preserved to us of its literature, although, as is not unfrequently the case, some later written copy, with almost regretful accuracy, the classical and consecrated language of a brighter period.

#### §§14-19. ARAMAIC LANGUAGE.—SCHOLASTIC PERIOD.

14. The language ordinarily called Aramaic is a dialect of the great Shemitic family, deriving its name from the district over which it was spoken. Aram = the high or hill country (as Canaan = the low country). But the name is applied, both by Biblical and other writers, in a wider and a more restricted sense. The designation—Aram—was imperfectly known to the Greeks and Romans, by whom the country was called Syria, an abbreviation of Assyria, according to Herodotus (vii. 63). In general practice Aram was divided into Eastern

<sup>d</sup> "L'importance du verset dans le style des Sémites est la meilleure preuve du manque absolu de construction intérieure qui caractérise leur phrase. Le verset n'a rien de commun avec la période grecque et latine, puisqu'il n'offre pas une suite de membres dépendants les uns des autres: c'est une coupe à peu près arbitraire dans une série de propositions séparées par des virgules." Renan, l. 21.

<sup>e</sup> Reuss, in Herzog, v. 606-8; Bleek, *Einleitung*, 20-2.

<sup>f</sup> Other derivations are given and refuted by Quatremère, *Mélanges d'Histoire*, 122.

The dialects of these two districts were severally called Chaldaic and Syriac—designations not happily chosen, but, as in the case of Shemitic, of too long currency to be changed without great inconvenience. No traces remain of the numerous dialects which must have existed in so large an aggregate of many very populous districts. Nothing can be more erroneous, than the application of the word "Chaldaic" to the East Aramaic dialect. It seems probable that the Chaldaeans were a people of Japhetic extraction, who probably adopted the name of the Shemitic tribe whom they displaced before their connexion with Babylon, so long, so varied, and so full of interest. But it would be an error to attribute to these conquerors any great amount of cultivation. The origin of the peculiar and advanced civilization to be traced in the basin of Mesopotamia must be assigned to another cause—the influences of Cushite immigration. The colossal scientific and industrial characteristics of Assyrian civilization are not reasonably deducible from Japhetic influences—that race, in those early times, having evinced no remarkable tendency for construction or the study of the applied sciences. Accordingly, it would seem not unreasonable to place on the two rivers a population of Cushite (Hamite) accomplishments, if not origin, subsequent to the Shemitic occupation, which established its own language as the ordinary one of these districts; and thirdly, a body of warriors and influential men—of Japhetic origin—the true Chaldaeans, whose name has been applied to a Shemitic district and dialect.

The eastern boundary of the Shemitic languages is obscure; but this much may be safely assumed, that this family had its earliest settlement on the upper basin of the Tigris, from which extensions were doubtless made to the south. And (as has been before said) history points to another stream, flowing northward (at a subsequent but equally pre-historic period), of Cushite population, with its distinctive accomplishments. These settlements would seem to comprise the wide extent of country extending from the ranges bounding the watershed of the Tigris to the N. and E., to the plains in the S. and W. towards the lower course of the "great river," = Assyria (to a great extent), Mesopotamia and Babylonia, with its southern district, Chaldea. There are few more interesting linguistic questions, than the nature of the vernacular language of this well-named region, at the period of the Jewish deportation by Nebuchadnezzar. It was, mainly and unquestionably, Shemitic; but by the side of it an Aryan one, chiefly official, is said to be discernible. [CHALDEA; CHALDEANS.] The passages primarily relied on (Dan. i. 4, ii. 4) are not very conclusive in support of this latter theory, which derives more aid from the fact, that many proper names of ordinary occurrence (Belshazzar, Merodach-Baladan, Nabonassar, Nabopolassar, Nebo, Nebuchadnezzar) are certainly not Shemitic. As little, perhaps, are they Aryan—but in any case they may be naturalised relics of the Assyrian supremacy.

The same question has been raised as to the Shemitic or Aryan origin of the vernacular language of Assyria—i. e. the country to the E. of the Euphrates. As in the case of Babylonia, the language appears to have been, ordinarily, that of a blended Shemitic and Cushite population—and a

similar difficulty to be connected with the ordinary proper names—Nibchaz, Pul, Salmanassar, Sardanapalus, Sennacherib, Tartak, and Tiglath-Pileser, Is. xxxiii. 19, and Jer. v. 15, have been referred to as establishing the difference of the vernacular language of Assyria from the Shemitic. Our knowledge of the so-called Cushite stock in the basins of the two rivers is but limited; but in any case a strong Shemitic if not Cushite element is so clearly discernible in many old local and proper names, as to make an Aryan or other vernacular language unlikely, although incorporation may be found to have taken place, from some other language, probably that of a conquering race.

Until recently, the literature of these wide districts was a blank. Yet "there must have been a Babylonian literature, as the wisdom of the Chaldaeans had acquired a reputation, which could hardly have been sustained without a literature. If we are ever to recover a knowledge of that ancient Babylonian literature, it must be from the cuneiform inscriptions lately brought home from Babylon and Nineveh. They are clearly written in a Shemitic language" (M. Müller, *S. of L.* 263). As has been before remarked [BABYLONIA, §16] the civilization of Assyria was derived from Babylonia in its leading features—Assyrian art, however, being progressive, and marked by local features, such as the substitution of alabaster for bricks as a material for sculpture. With regard to the dialects used for the class of inscriptions with which we are concerned, namely, the Assyrian—as distinguished from the Zend (or Persian) and Tartar (?) families of cuneiform memorials—the opinion of scholars is all but unanimous—Lassen, Burnouf (as far as he pronounces an opinion), Layard, Spiegel, all agree with the great authority above cited. Renan differs, unwillingly, from them.

From what source, then, does it seem most probable that future scholars will find this peculiar form of writing deducible? One of the latest writers on the subject, Oppert, divides the family, instead of three, into two large classes—the Aryan or Old Persian, and another large class containing various subdivisions of which the Assyrian forms one. The character itself he asserts to be neither Aryan nor Shemitic in its origin, but ancient Central Asiatic, and applied with difficulty, as extraneous and exotic, to the languages of totally different races. But it is quite as likely that the true origin may be found in an exactly different direction—the S.W.—for this peculiar system of characters, which, besides occupying the great river basins of which we have spoken, may be traced westward as far as Beyrout and Cyprus, and eastward, although less plainly, to Bactra. Scholars, including Oppert, incline to the judgment, that (as Hebrew, Greek, and Arabic writers all show) from a Cushite stock (Gen. x. 8-12) there grew up Babylon and Nineveh, and other great homes of civilization, extending from the level plains of Chaldea far away to the N. and E. of Assyria. In these districts, far anterior to the deportation of the Jews, but down to that period, flourished the schools of learning, that gave birth to results, material and intellectual, stamped with affinity to those of Egypt. It may well be, that in the progress of discovery, from Shemitic—Cushite records—akin to the Himyaritic and Ethiopic—scholars may carry back these researches to Shemitic—Cushite imitations of kindred writing from southern lands. Already the notion has obtained currency

\* Renan, p. 211. Quatremère, *Mélanges d'Histoire*, pp. 79-100, and especially 113-164.

that the so-called primitive Shemitic alphabet, of Assyrian or Babylonian origin, is transitional, built on the older formal and syllabic one, preserved in a uniform remains. To this fact we shall in the sequel recur—passing now to the condition of the Aramaic language at the time of the Captivity. Little weight can be attributed to the argument, that the ancient literature of the district being called “Chaldean,” an Aryan origin is implied. The word “Chaldean” naturally drove out “Babylonian,” after the establishment of Chaldean ascendancy, in the latter country; but as in the case of Greece and Rome, intellectual ascendancy held its ground after the loss of material power and rule.<sup>b</sup>

15. Without entering into the discussions respecting the exact propriety of the expressions, it will be sufficient to follow the ordinary division of the Aramaic into the Chaldaic or Eastern, and the Western or Syriac dialects.

The term “Chaldaic” is now (like “Shemitic”) firmly established, but Babylonian would appear more suitable. We know that it was a spoken language at the time of the Captivity.

A valuable outline of the different ages and styles observable in the Aramaic branch of the Shemitic family has been given by both Delitzsch and Fürst, which (with some additions) is here reproduced for the reader.<sup>1</sup>

(1.) The earliest extant fragments are the well-known ones to be found at Dan. ii. 4–vii. 28; Ezr. iv. 8–vi. 18; vii. 12–26. Affinities are to be traced, without difficulty, between these fragments, which differ again in some very marked particulars from the earliest Targums.<sup>k</sup>

To those who in the course of travel have observed the ease, almost the unconsciousness—with which persons, living on the confines of cognate dialects, pass from the use of one to another—or who are aware, how close is the connexion, and how very slight the difference between conterminous dialectal varieties of one common stock, there can be nothing strange in this juxtaposition of Hebrew and Aramaic portions. The prophet Daniel, we may be sure, cherished with true Israelite affection the holy language of his early home, while his high official position must have involved a thorough acquaintance not only with the ordinary Babylonish-Aramaic, but with the Chaldaic (properly so called). Accordingly, we may understand how the prophet might pass without remark from the use of one dialect to the other. Again, in the case of Ezra, although writing at a later period, when the holy language had again been adopted as a standard of style and means of expression by Jewish writers,—there is nothing difficult to be understood in his incorporating with his own composition accounts written by an eye-witness in Aramaic, of events which took place before his own arrival.<sup>m</sup>

(2.) The Syro-Chaldaic originals of several of the Apocryphal books are lost; many Hebraisms were engrafted on the Aramaic as spoken by the Jews, but the dialect of the earlier Targums contains a perceptibly smaller amount of such admixture than later compilations.

<sup>b</sup> Lepsius, *Zwei Abhandlungen*, p. 58. Quatremère, *Études Historiques*, as quoted above. Renan, 56–79. Herzog's *Real-Enc.*, vol. i. *Babel, Babylonien* (Ruetschl). — vol. ii. *Chaldäa* (Arnold). — vol. x. *Ninive* (Spiegel), 363, 379, 381. Bleek, *Einl. i. d. A. T.* 43–48.

<sup>1</sup> Delitzsch, *Jesurun*, pp. 65–70; Fürst, *Lehrgeb.* §19.

<sup>k</sup> Hengstenberg, *Daniel*, pp. 302–306.

<sup>m</sup> Hengstenberg, *ibid.* 298. Hence in our own time

(3.) The language of the Gemaras is extremely composite—that of the Jerusalem Gemara being less pure than that of Babylon. Still lower in the scale, according to the same authority, are those of the fast-expiring Samaritan dialect, and that of Galilee.

(4.) The curious book Zohar—an adaptation of Aramaic expressions to Judaizing Gnosticism—among its foreign additions contains very many from the Arabic, indicative (according to Delitzsch) of a Spanish origin.

(5.) The Masora, brief and symbolical, is chiefly remarkable for what may be called vernacular peculiarities.

(6.) The Christian or ecclesiastical Aramaic is that ordinarily known as Syriac—the language of early Christianity, as Hebrew and Arabic, respectively, of the Jewish religion and Mahometanism.

The above classification may be useful as a guide to the two great divisions of the Aramaic dialect with which a Biblical student is directly concerned. For that, ordinarily called the Samaritan, contains very little calculated to afford illustration among its scanty remains; and future discoveries in that branch of pagan Aramaic known as the dialect of the Nabathaeans, Mendaïtes, or Zabians of Mesopotamia (not the Sabeans of Southern Arabia), can only exercise a remote or secondary influence on the study of Aramaic as connected with the Scriptures.

The following sketch of the three leading varieties of the West-Aramaic dialect, is built on the account given by Fürst.<sup>n</sup>

a. What is known of the condition of Galilee corroborates the disparaging statements given by the Talmudists of the sub-dialect (for it is no more) of this district. Close and constant communication with the tribes to the north, and a large admixture of heathens among the inhabitants would necessarily contribute to this. The dialect of Galilee appears to have been marked by confusion of letters— $\aleph$  and  $\beth$ ,  $\daleth$  with  $\beth$  (as in various European dialects)—and aphaeresis of the guttural—a habit of connecting words otherwise separate (also not uncommon in rude dialects)—carelessness about vowel-sounds,—and the substitution of  $\aleph$  final for  $\beth$ .

b. The Samaritan dialect appears to have been a compound of the vulgar Hebrew with Aramaic, as might have been anticipated from the elements of which the population was composed, remains of the “Ephraimite” occupiers, and Aramaic immigrants. A confusion of the mute letters, and also of the gutturals, with a predilection for the letter  $\beth$ , has been noticed.

c. The dialect called that of Jerusalem or Judea, between which and the purer one of the Babylonish Jews so many invidious distinctions have been drawn, seems to have been variable, from frequent changes among the inhabitants—and also to have contained a large amount of words different from those in use in Babylonia—besides being somewhat incorrect, in its orthography.

Each dialect, it will be seen, was directly info-

Latin and Welsh, and Latin and Saxon passages, are to be found in the same juxtaposition in chartularies and historical records; but the instances are more apposite (given in Delitzsch, *Wissenschaft, Kunst, Judenthum*, 256, seq.) of the simultaneous use of Hebrew, Rabbinic, and Arabic among Jewish writers after the so-called revival of literature under Mahometan influence.

<sup>n</sup> *Lehrgeb.* §§ 15–19.

used by the circumstances—physical or social—of its locality. For instance, in the remote and unintersected Galilee, peculiarities and words could not fail to be engrafted from the neighbouring tribes. The bitter hatred which existed between the Samaritans and the Jews, effectually precluded the admission of any leavening influences from the latter source. A dialect originally impure—the Samaritan became in course of time largely interspersed with Aramaic words. That of Judea, alone being spoken by Jews to whom nationality was most precious, was preserved in tolerable immunity from corresponding degradation, until overpowered by Greek and Roman heathenism.

The small amount of real difference between the two branches of Aramaic has been often urged as an argument for making any division superfluous. But it has been well observed by Fürst,<sup>o</sup> that each is animated by a very different spirit. The chief relics of Chaldaic, or Eastern Aramaic—the Targums—are filled with traditional faith in the varied pages of Jewish history: they combine much of the better Pharisaism—nourished as it was on lively conceptions of hallowed, national lore, with warm, earnest longings for the kingdom of the Messiah. Western Aramaic, or Syriac literature, on the other hand, is essentially Christian, with a new terminology especially framed for its necessities. Accordingly, the tendency and linguistic character of the first is essentially Hebrew, that of the second Hellenic. One is full of Hebraisms, the other of Hellenisms.

16. Perhaps few lines of demarcation are traced with greater difficulty, than those by which one age of a language is separated from another. This is remarkably the case in respect of the cessation of the Hebrew, and the ascendancy of the Aramaic, or, as it may be put, in respect of the date at which the period of growth terminates, and that of exposition and scholasticism begins, in the literature of the chosen people.

Much unnecessary discussion has been roused with respect to the introduction of interpretation. Not only in any missionary station among the heathen, but in Europe at the Reformation, we can find substantially the germ of Targums. During the 16th century, in the eastern districts of the present kingdom of Prussia, the desire to bring the Gospel home to the humbler classes, hitherto but little touched by its doctrines, opened a new field of activity among the non-German inhabitants of those provinces, at that time a very numerous body. Assistants were appointed, under the name of *Talken* (interpreters), who rendered the sermon, sentence by sentence, into the vernacular old Prussian dialect.<sup>p</sup> Just so in Palestine, on the return, an eager desire to bring their own Scriptures within the reach of the people, led to measures such as that described in Nehemiah viii. 8, a passage of difficult interpretation. It is possible, that the apparent singleness of this passage may represent the two methods, which would be naturally adopted for such different purposes, as rendering Biblical Hebrew intelligible to the common people, who only spoke a

dialect of Aramaic—and supplying a commentary after such deliberate reading.

Of the several Targums which are preserved, the dates, style, character, and value are exceedingly different. An account of them is given under VERSIONS (CHALDAIC).

17. In the scholastic period, of which we now treat, the schools of the prophets were succeeded by “houses of enquiry,” —בתי מדרש. For with Vitranga, in preference to Rabbinical writers, we prefer considering the first named institutions as pastoral and devotional seminaries, if not monastic retreats—rather than schools of law and dialectics, as some would explain them. It was not until the scholastic period that all Jewish studies were so employed. Two ways only of extending the blessings hence derivable, seem to have presented themselves to the national mind, by commentary—תרגום and enquiry—דרש. In the first of these—Targumic literature, but limited openings occurred for critical studies; in the second, still fewer.<sup>q</sup> The vast storehouse of Hebrew thought reaching through so many centuries—known by the name of the Talmud—and the collections of a similar nature called the Midrashim, extending in the case of the first, dimly but tangibly, from the period of the Captivity to the times of Rabbi Asher—the closer of the Talmud (A.D. 426), contain comparatively few accessions to linguistic knowledge. The terms by which serious or philosophical inquiry is described, with the names of its subordinate branches—Halacha (rule)—Hagada (what is said or preached)—Tosiphta (addition)—Boraitha (statements not in the Mishna)—Mechilta (measure, form)—the successive designations of learned dignitaries—Sopherim (scribes)—Chacamim (sages)—Tannaim (= Shonim, teachers)—Amoraim (speakers)—Seburaim (disputants)—Geonim (eminences)—all bear reference to the study and exposition of the rules and bearing of the Mosaic law, with none, or very little to the critical study of their own prized language—the vehicle of the law. The two component parts of the Talmud, the Mishna and the Gemara—republication and final explanation—are conceived in the same spirit. The style and composite nature of these works belong to the history of Rabbinical literature.

18. Of the other main division of the Aramaic language—the Western or Syriac dialect—the earliest existing document is the Peshito version of the Scriptures, which not improbably belongs to the middle of the second century. Various sub-dialects probably existed within the wide area over which this Western one was current: but there are no means now attainable for pursuing the inquiry—what we know of the Palmyrene being only derivable from inscriptions ranging from A.D. 49 to the middle of the third century. The Syriac dialect is thickly studded with foreign words, Arabic, Persian, Greek, and Latin, especially with the third. A comparison of this dialect with the Eastern branch will show that they are closely allied in all the most important peculiarities of grammar and syn-

<sup>o</sup> *Lekryeb*, § 14.

<sup>p</sup> Ranke, *D. G. im Zeitalter d. Reformation*, b. iv. cap. v. p. 478; Barthélemy St. Hilaire, *Le Bouddha et sa Religion*, Paris, 1880, p. 385. “Ordinairement on ne récite que le texte Pâli tout seul, et alors le peuple n'en comprend pas un mot; mais quelquefois aussi, quand le texte Pâli est récité, un prêtre en donne une interprétation en Sanguais pour le vulgaire.”

<sup>q</sup> Vitranga, *De Synagogâ*, 1696, p. 1, cap. v. vi. vii., p. 11, cap. v.-viii.—no scholar should be without this storehouse of learning; Cassel, in Herzog, ix. 526-529; Franck, *Études Orientales*, 127; Oehler, in Herzog, xii. 215, 225; Zunz, *Gottesdienstliche Vorträge der Juden*, cap. 10. This last volume is most valuable as a guiding summary in a little known and bewildering field.

tax, as well as in their store of original words—the true standard in linguistic researches.

A few lines may be here allowable on the fortunes of a dialect which (as will be shown hereafter) has been so conspicuous an instrument in extending a knowledge of the truths originally given, and so long preserved in the sacred language of the Hebrews. Subsequently to the fall of Jerusalem its chief seat of learning and literature was at Edessa—from A.D. 440, at Nisibis. Before the 8th and 9th centuries its decline had commenced, in spite of the protests made by James of Edessa in favour of its own classical writers. But, as of old the Hebrew language had given way to the Aramaic, so in her turn, the Western Aramaic was driven out by the advances of the Arabic during the 10th and 11th centuries. Somewhat later it may be said to have died out—its last writer of mark, Barhebraeus (or Abulpharagius) composing in Arabic as well as Syriac.<sup>r</sup>

19. The Chaldaic paraphrases of Scripture are exceedingly valuable for the light which they throw on Jewish manners and customs, and the meaning of passages otherwise obscure, as likewise for many happy renderings of the original text. But they are valuable also on higher reasons—the Christian interpretation put by their authors on controverted passages. Their testimony is of the greatest value, as showing that Messianic interpretations of many important passages must have been current among the Jews of the period. Walton, alluding to Jewish attempts to evade their own orthodox traditions, says that “many such passages,” *i. e.* of the later and evasive kind, “might be produced which find no sanction among the Jews. Those very passages, which were applied by their own teachers to the Messiah, and are incapable of any other fair application save to Him in whom they all centre, are not unfrequently warped into meanings irreconcilable alike with the truth, and the judgment of their own most valued writers.”<sup>s</sup>

A comparative estimate is not yet attainable, as to what in Targumic literature is the pure expression and development of the Jewish mind, and what is of foreign growth. But, as has been said, the Targums and kindred writings are of considerable dogmatical and exegetical value; and a similar good work has been effected by means of the cognate dialect, Western Aramaic or Syriac. From the 3rd to the 9th century, Syriac was to a great part of Asia—what in their spheres Hellenic Greek and mediaeval Latin have respectively been—the one ecclesiastical language of the district named. Between the literally preserved records of Holy Scripture, as delivered to the Terachites in the infancy of the world, and the understandings and hearts of Aryan peoples, who were intended to share in those treasures fully and to their latest posterity, some connecting medium was necessary. This was supplied by the dialect in question—neither so specific, nor so clear, nor so sharply subjective as the pure Hebrew, but for those very reasons (while in itself essentially Shemitic) open to impressions and thoughts as well as words from without, and therefore well calculated to act as the pioneer and intro-

ducer of Biblical thoughts and Biblical truths among minds, to whom these treasures would otherwise long have remained obscure and unintelligible

#### §§20-24. ARABIC LANGUAGE.—PERIOD OF REVIVAL.

20. The early population of Arabia, its antiquities and peculiarities, have been described under ARABIA.<sup>t</sup> We find Arabia occupied by a confluence of tribes, the leading one of undoubted Ishmaelitic descent—the others of the seed or lineage of Abraham, and blended by alliance, language, neighbourhood, and habits. Before these any aboriginal inhabitants must have disappeared, as the Canaanitish nations before their brethren, the children of the greater promise—as the Edomites and Ishmaelites were of a lesser, but equally certain one.

We have seen [ARABIA] that the peninsula of Arabia lay in the track of Cushite civilization, in its supposed return-course towards the north-east. As in the basin of Mesopotamia, so in Arabia it has left traces of its constructive tendencies, and predictions for grand and colossal undertakings. Modern research has brought to light in addition many valuable remains, full of philological interest. There may now be found abundant illustration of the relationship of the Himyaritic with the early Shemitic before adverted to; and the language of the Ehkili (or Mahrah), on which so much light has recently been thrown, presents us with the singular phenomenon, not merely of a specimen of what the Himyaritic (or language of Yemen) must have been before its expulsion by the Koreishite, but of a dialect less Arabic than Hebrew, and possessing close affinity with the Ghez, or Ethiopian.<sup>u</sup>

21. The affinity of the Ghez (Cush? the sacred language of Ethiopia) with the Shemitic has been long remarked. Walton supposes its introduction to have been consequent on that of Christianity. But the tradition is probably correct, according to which Ethiopia was colonized from S. W. Arabia, and according to which this language should be considered a relic of the Himyaritic. In the O. T., Cush, in addition to Ethiopia in Africa, comprises S. Arabia (Gen. x. 7, 8; 2 Chr. xiv. 9; xxi. 16; Hab. iii. 7), and by many the stream of Hamite civilization is supposed to have flowed in a northerly course from that point into Egypt. In its lexical peculiarities, the Ghez is said to resemble the Aramaic, in its grammatical the Arabic. The alphabet is very curious, differing from Shemitic alphabets in the number, order, and name and form of the letters, by the direction of the writing, and especially by the form of vowel notation. This is extremely singular. Each consonant contains a short *r*—the vowels are expressed by additions to the consonants. The alphabet is, by this means, converted into a “syllabarium” of 202 signs. Various points of resemblance have been traced between this alphabet and the Samaritan; but recent discoveries establish its kindred (almost its identity) with that of the Himyaritic inscriptions. The language and character of which we have spoken briefly, have now been succeeded for general purposes by the Amharic—probably in the first instance a Lindrel

<sup>r</sup> Bleek, *Einleitung*, 51-57.

<sup>s</sup> Walton, *Prolog.* xii. 18, 19. See also Delitzsch, *Wissenschaft, Kunst, Judentum*, p. 173, seqq. (in respect of Christian anticipations in the Targums and Synagogal devotional poetry), and also p. 190, note (in respect of moderate tone of Talmud); Oehler, in *Herzog*, ix. 431-441;

and Westcott, *Introduction*, 110-115.

<sup>t</sup> Comp. for the early history of the Arabic language the recent work by Freytag (Bonn, 1861), alike remarkable for interest and research, *Einleitung in das Studium der Arabischen Sprache bis Mohammed und zum Theil später*

<sup>u</sup> Renan, i. 302-317

dialect with the Ghez, but now altered by subsequent extraneous additions.<sup>x</sup>

22. Internal evidence demonstrates, that the Arabic language, at the time when it first appears on the field of history, was being gradually developed in its remote and barren peninsular home. Not to dwell on its broken (or internal) plurals, and its system of cases, there are peculiarities in the earliest extant remains, which evince progress made in the cultivation of the language, at a date long anterior to the period of which we speak.

A well-known legend speaks of the present Arabic language as being a fusion of different dialects, effected by the tribe of Koreish settled round Mecca, and the reputed wardens of the Caaba. In any case, the paramount purity of the Koreishite dialect is asserted by Arabic writers on grammar, in whose judgment the quality of the spoken dialects appears to have declined, in proportion to their distance from Mecca. It is also asserted, that the stores of the Koreishite dialect were increased by a sort of philological eclecticism—all striking elegancies of construction or expression, observable in the dialects of the many different tribes visiting Mecca, being engrafted upon the one in question.<sup>y</sup> But the recognition of the Koran, as the ultimate standard in linguistic as in religious matters, established in Arabic judgment the superior purity of the Koreishite dialect.

That the Arabs possessed a literature anterior to the birth of Mohammed, and expressed in a language marked with many grammatical peculiarities, is beyond doubt. There is no satisfactory proof of the assertion, that all early Arabic literature was destroyed by the jealous disciples of Islam. "Of old, the Arab gloried in nothing but his sword, his hospitality, and his fluent speech."<sup>z</sup> The last gift, if we may judge from what has been preserved to us of the history of those early times, seems to have been held in especial honour. A zealous purism, strange as it sounds amid the rude and uneducated children of the desert, seems, as in later times, to have kept almost Masoretic watch over the exactitude of the transmission of these early outpourings.<sup>a</sup>

Even in our own times, scholars have seemed unwilling altogether to abandon the legend—how at the fair of Ocâdh ("the mart of proud rivalry"<sup>b</sup>) the goods and traffic—wants and profit—were alike neglected, while bards contended amid their listening countrymen, anxious for such a verdict as should entitle their lays to a place among the Moallakat, the ἀναθήματα of the Caaba, or national temple at Mecca. But the appearance of Mohammed put an end for a season to commerce and bardic contests; nor was it until the work of conquest was done, that the faithful resumed the pursuits of peace. And enough remains to show that poetry was not alone cultivated among the ante-Mohammedan Arabians. "Seeds of moral truth appear to have been embodied in sentences and aphorisms, a form of instruction peculiarly congenial to the temper of Orientals, and proverbially cultivated by the inhabitants of the Arabian peninsula."<sup>c</sup> Poetry and romance, as might be expected from the degree of

Arab civilization, would seem to have been the chief objects of attention.

Against these views it has been urged, that although of such compositions as the Moallakat, and others less generally known, the substance may be considered as undoubtedly very ancient, and illustrative accordingly of manners and customs—yet the same antiquity, according to competent judges, cannot reasonably be assigned to their present form. Granting (what is borne out from analogy and from references in the Hebrew Scriptures) the existence of philosophical compositions among the Arabs at an early period, still no traces of these remain. The earliest reliable relics of Arabic literature are only fragments, to be found in what has come down to us of pre-Islamite compositions. And, as has been said already, various arguments have been put forward against the probability of the present form of these remains being their original one. Their obscurities, it is contended, are less those of age than of individual style, while their uniformity of language is at variance with the demonstrably late cultivation and ascendancy of the Koreishite dialect. Another, and not a feeble argument, is the utter absence of allusion to the early religion of the Arabs. Most just is Renan's remark that, sceptical or voluptuaries as were most of their poets, still such a silence would be inexplicable, but on the supposition of a systematic removal of all traces of former paganism. No great *critical* value, accordingly, can fairly be assigned to any Arabic remains anterior to the publication of the Koran.<sup>d</sup>

It is not within the scope of this sketch to touch upon the theological teaching of the Koran, its objects, sources, merits, or deficiencies. But its style is very peculiar. Assuming that it represents the best forms of the Koreishite dialect about the middle of the 7th century, we may say of the Koran, that its linguistic approached its religious supremacy. The Koran may be characterized as marking the transition from versification to prose, from poetry to eloquence. Mohammed himself has adverted to his want of poetical skill—a blemish which required explanation in the judgment of his countrymen—but of the effect of his forcible language and powers of address (we can hardly call it oratory) there can be no doubt. The Koran itself contains distinct traces of the change (to which allusion has been made) then in progress in Arabic literature. The balance of proof inclines to the conclusion, that the Suras of the Koran, which are placed last in order, are earliest in point of composition—outpourings bearing some faint resemblance to those of Hebrew prophecy.<sup>e</sup>

23. It would lead to discussions foreign to the present subject, were we to attempt to follow the thoughts respecting the future, suggested by the almost universal prevalence of the Arabic idiom over so wide a portion of the globe. A comparison of some leading features of the Arabic language, with its two sisters, is reserved for the next division of this sketch. With regard to its value in illustration two different judgments obtain. According to one, all the lexical riches and grammatical

<sup>x</sup> Walton, *Prosl.* ii. 585; Jones, *Comm.* 1774, p. 18; Lepsius, *Zwei Abh.* 78, 79; Renan, i. 317-330; Prichard, *Physical Hist. of Mankind*, ii. 169, quoted by Forster.

<sup>y</sup> Pococke (ed. White, Oxford), 157-158.

<sup>z</sup> Pococke, 166-168.

<sup>a</sup> Umbreit in *Theologische Stud. u. Kritiken*, 1841, pp. 223, 224; Ewald, *Gesch.* i. 24, 25.

<sup>b</sup> Fresnel, 1<sup>re</sup> *Lettre sur les Arabes*, p. 36.

<sup>c</sup> Forster, ii. 298, 319.

<sup>d</sup> Renan, *Lang. Sém.* i. iv. c. 11, a lucid summary of recent researches on this subject.

<sup>e</sup> Renan, 358-360; Umbreit, *Stud. u. Krit.* 1841, 23 seqq.

varieties of the Shemitic family are to be found combined in the Arabic. What elsewhere is imperfect or exceptional is here said to be fully developed—forms elsewhere rare or anomalous, are here found in regular use. Great faults of style cannot be denied, but its superiority in lexical riches and grammatical precision and variety is incontestable. Without this means of illustration, the position of the Hebrew student may be likened to that of the geologist, who should have nothing whereon to found a judgment, beyond the scattered and imperfect remains of some few primeval creatures. But the Arabic, it is maintained, for purposes of illustration, is to the Hebrew precisely what, to such an inquirer, would be the discovery of an imbedded multitude of kindred creatures in all their fulness and completeness—even more, for the Arabic (it is urged)—as a means of comparison and illustration—is a living breathing reality.

24. Another school maintains very different opinions with respect to the value of Arabic in illustration. The comparatively recent date (in their present form at least) and limited amount of Arabic remains are pleaded against its claims, as a standard of reference in respect of the Hebrew. Its verbal copiousness, elaborate mechanism, subtlety of thought, wide and diversified fields of literature, cannot be called in question. But it is urged (and colourably) that its riches are not all pure metal, and that no great attention to etymology has been evinced by native writers on the language. Nor should the follies and perversions of scholasticism (in the case of Rabbinical writers) blind us to the superior purity of the spirit by which the Hebrew language is animated, and the reflected influences, for elevation of tone and character, from the subjects on which it was so long exclusively employed. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." No more fitting description of the spirit and power of the holy language can be found than these words of the Lawgiver's last address to his people. The Arabic language, on the other hand, is first, that of wandering robbers and herdsmen, destitute of religion, or filled with second-hand superstitions; in its more cultivated state, that of a self-satisfied, luxurious, licentious people, the vehicle of a borrowed philosophy, and a dogmatism of the most wearisome and captious kind.<sup>f</sup>

Undoubtedly schools such as that of Albert Schultens (d. 1730) have unduly exalted the value of Arabic in illustration; but in what may be designated as the field of lower criticism its importance cannot be disputed. The total extent of the canonical writings of the Old Testament is so very limited as in this respect to make the assistance of the Arabic at once welcome, trustworthy, and copious. Nor can the proposed substitute be accepted without demur—the later Hebrew, which has found an advocate so learned and able as Delitzsch.<sup>g</sup> That its claims and usefulness have been undeservedly overlooked few will dispute or deny; but it would seem to be recent, uncertain,

<sup>f</sup> Delitzsch, *Jesurun*, 76-89.

<sup>g</sup> *Ibid.*, pp. 89-108.

<sup>h</sup> Gesenius, *Lehrgebäude*, pp. 183-185; Hoffmann, *Gr. Syr.* 7; Renan, 449, 454; Scholz, *Eint.* i. 31, 32, 37; M. Müller, *Sc. of Lang.* 358, 369, 370.

<sup>i</sup> Walton, *Prol.* (ed. Wrangham). i. 121. "Hoc rationi minime consentaneum est, ut Deus in illo loco linguam primam cœvaret, ubi linguarum diversitatem immiserat,

and heterogeneous, to a degree which lays it open to many objections taken by the admirers of the Arabic, as a trustworthy means of illustration.

### §§25-33. STRUCTURE OF THE SHEMITIC LANGUAGES.

25. The question, as to whether any large amount of primitives in the Shemitic languages is fairly deducible from imitation of sounds, has been answered very differently by high authorities. Gesenius thought instances of onomatopœia very rare in extant remains, although probably more numerous at an early period. Hoffmann's judgment is the same, in respect of Western Aramaic. On the other hand, Renan qualifies his admission of the identity of numerous Shemitic and Japhetic primitives by a suggestion, that these, for the most part, may be assigned to biliteral words, originating in the imitation of the simplest and most obvious sounds. Scholz also has an interesting passage in which he maintains the same proposition with considerable force, and attempts to follow, in some particular cases, the analogy between the simple original sign and its distant derivatives. But on a careful examination, it is not unlikely that, although many are lost, or overlaid, or no longer as appreciable by our organs as by the keener ones of earlier races, yet the truth is, as the case has been put by a great living comparative philologist—"The 400 or 500 roots which remain as the constituent elements in different families of languages are not interjections, nor are they imitations. They are *phonetic* types, produced by a power inherent in human nature."<sup>h</sup>

26. The deeply curious inquiry, as to the extent of affinity still discernible between Shemitic and Japhetic roots, belongs to another article. [TONGUES.] Nothing in the Scripture which bears upon the subject, can be fairly pleaded against such an affinity being possible. A literal belief of Biblical records does not at all call upon us to suppose an entire abrogation, by Divine interference, of all existing elements of what must have been the common language of the early Noachidae.<sup>i</sup> That such resemblance is not dimly to be traced cannot be denied—although the means used for establishing instances, by Delitzsch and the analytical school, cannot be admitted without great reserve.<sup>k</sup> But in treating the Shemitic languages in connexion with Scripture, it is most prudent to turn away from this tempting field of inquiry to the consideration of the simple elements—the primitives—the true base of every language, in that these rather than the mechanism of grammar, are to be regarded as exponents of internal spirit and character. It is not denied, that these apparently inorganic bodies may very frequently be found resolvable into constituent parts, and that kindred instances may be easily found in conterminous Japhetic dialects.<sup>m</sup>

27. Humboldt has named two very remarkable points of difference between the Japhetic and Shemitic language-families—the latter of which he also, for the second reason about to be named, assigns to the number of those which have deviated

ne coepto opere progredierentur. Probabilius itaque est, linguas alias in eos Deum infudisse, qui ibi commorati desisterent." M. Müller, *Sc. of Lang.* 269.

<sup>k</sup> Comparative tables are to be found in Delitzsch, *Jesurun*, p. 111. Renan, 451-454; Scholz, i. 37.

<sup>m</sup> Merian, *Principes de l'Étude Comparative des Langues*, Paris, 1828, pp. 10, 14, 19, 20.



from the regular course of development. The first peculiarity is the trilateral root (as the language is at present known)—the second the expression of significations by consonants, and *relations* by vowels,—both forming part of the flexions within words, so remarkable in the Shemitic family. Widely different from the Japhetic primitive, a fully formed and independent word—the Shemitic one (even in its present trilateral state) appears to have consisted of three separate articulations, aided by an indefinite sound like the Shēva of the Hebrews, and to have varied in the shades of its meaning according to the vowels assigned to it. In the opinion of the same scholar, the prevalent trilateral root was substituted for an earlier or biliteral, as being found impracticable and obscure in use.<sup>a</sup>

Traces of this survive in the rudest, or Aramaic, branch, where what is pronounced as one syllable, in the Hebrew forms two, and in the more elaborate Arabic three—*e. g.* ktal, katal, katala. It is needless to say, that much has been written on the question of this peculiarity being original or secondary. A writer among ourselves has thus stated the case:—“An uniform root-formation by three letters or two syllables developed itself out of the original monosyllabic state by the addition of a third letter. This tendency to enlargement presents itself in the Indo-Germanic also: but there is this difference, that in the latter monosyllabic roots remain besides those that have been enlarged, while in the other they have almost disappeared.”<sup>o</sup> In this judgment most will agree. Many now trilateral root-words (especially those expressive of the primary relations of life) were at first biliteral only. Thus כּח is not really from חכה, nor אּח from אחח. In many cases a third (assumed) root-letter has been obviously added by repetition, or by the use of a weak or moveable letter, or by prefixing the letter Nun. Additional instances may be found in connexion with the biliterals טב, דד, and נד, and many others. Illustrations may also be drawn from another quarter nearer home—in the Japhetic languages of Europe. Fear is variously expressed by φρέω or φρίσσω, *pavere, peur, paura, pavor* (Span.), *fear, furcht, frykt* (Scandin.), and *braw* (Old Celtic). In all these cognate words, the common rudimentary idea is expressed by the same two sounds, the third corresponding with the various non-essential additions, by which apparent trilateral uniformity is secured in Shemitic dialects. Again, in the Shemitic family many primitives may be found, having the same two letters in common in the first and second places, with a different one in the third, yet all expressive of different modifications of the same idea, as 1. נד and its family; 2. חח = חח, &c.; 3. פפ = פפ, &c.; 4. קק = קק, &c.—each with

a similar train of cognate words, containing the same two consonants of the biliteral form, but with a third active consonant added.<sup>p</sup>

28. We now approach a question of great interest. Was the art of writing invented by Moses and his contemporaries, or from what source did the Hebrew nation acquire it? It can hardly be doubted, that the art of writing was known to the Israelites in the time of Moses. An art, such as

that of writing, is neither acquired nor invented at once. No trustworthy evidence can be alleged of such an exception to the ordinary course. The writing on the two tables of the law (Ex. xxiv. 4)—the list of stations attributed to the hand of Moses himself (Num. xxxiii. 2)—the prohibition of printing on the body (Lev. xix. 28)—the writing of “the curses in a book” by the priest, in the trial of jealousy (Num. v. 23)—the description of the land (literally, the writing) required by Joshua (Josh. xviii. 6)—all point to the probability of the art of writing being an accomplishment already possessed by the Hebrews at that period. So complex a system, as alphabetic writing, could hardly have been invented in the haste and excitement of the desert pilgrimage.

Great difference of opinion has prevailed, as to which of the Shemitic peoples may justly claim the invention of letters. As has been said, the award to the Phoenicians, so long unchallenged, is now practically set aside. The so-called Phoenician alphabet bears no distinctive traces of a Phoenician origin. None of the selected objects, whose initial letters were to rule the sounds of the several phonetic characters, are in keeping with the habits and occupations of the Phoenicians. On the contrary, while no references to the sea and commerce are to be found, the majority of the objects selected are such as would suggest themselves to an inland and nomadic people, *e. g.* Aleph = an ox, Gimel = a camel, Teth = a snake, Lamed = an ox-goad.

A more probable theory would seem that, which represents letters as having passed from the Egyptians to the Phoenicians and Hebrews. Either people may have acquired this accomplishment from the same source, at the same time and independently—or one may have preceded the other, and subsequently imparted the acquisition. Either case is quite possible on the assumption, that the Egyptian alphabet consisted of only such characters as were equivalent to those used by the Hebrews and Phoenicians—that is, that the multiplicity of signs, which is found to exist in the Egyptian alphabet, was only introduced at a later period. But the contrary would seem to be the case—namely, that the Egyptian alphabet existed at a very early period in its present form. And it is hardly likely that two tribes would separately have made the same selection from a larger amount of signs than they required. But as the Hebrew and Phoenician alphabets do correspond, and (as has been said) the character is less Phoenician than Hebrew—the latter people would seem to have been the first possessors of this accomplishment, and to have imparted it subsequently to the Phoenicians.

The theory (now almost passed into a general belief) of an early uniform language overspreading the range of countries comprehended in Gen. x. serves to illustrate this question. There can be no doubt as to the fact of the Hamite occupants of Egypt having migrated thither from Asia; nor (on this hypothesis) can there be any difficulty in admitting, in a certain degree, the correspondence of their written character with the Hebrew. That changes should subsequently have been introduced in the Egyptian characters, is perfectly intelligible, when their advances in civilization are considered—so different from the nomadic, unlettered condition of the Hebrew people. On such a primary,

<sup>a</sup> Humboldt, *Über die Verschiedenheit d. menschlichen Sprachbaues*, 307-311.  
<sup>o</sup> Davidson, *Biblical Criticism*, 1. 11.

<sup>p</sup> Gesenius, *Lehrgebäude*, p. 181; Renan, *Lang. Sem.* p. 100, 412, 450. M. Müller, *Sc. of Lang.* 371.

generic agreement as this between the advanced language of Egypt, and that of the Hebrews—inferior from necessary causes at the time, the mighty intellect of Moses, divinely guided for such a task (as has been before suggested), would find little difficulty in grafting improvements. The theory that the Hyksos built a syllabic alphabet on the Egyptian, is full of difficulties.<sup>9</sup>

According to the elaborate analysis of Lepsius, the original alphabet of the language-family, of which the Shemitic formed a part, stood as follows:

Weak Gutturals.	Labials.	Gutturals.	Dentals.
Aleph = A	Beth + Gimel + Daleth = Media		
He = E + i	Vav + Heth + Teth = Aspirates		
Ghain = O + u	Pe + Kuph + Tau = Tenues		

As the processes of enunciation became more delicate, the liquids Lamed, Mem, Nun, were apparently interposed as the *third* row, with the original S, Samech, from which were derived Zain, Tsaddi, and Shin—Caph (soft *k*), from its limited functions, is apparently of later growth; and the separate existence of Resh, in many languages, is demonstrably of comparatively recent date, as distinguished from the kindred sound Lamed. In this manner (according to Lepsius), and by such Shemite equivalents, may be traced the progress of the parent alphabet. In the one letter yet to be mentioned—Yod—as in Kuph and Lamed, the same scholar finds remains of the ancient vowel strokes, which carry us back to the early syllabaria, whose existence he maintains, with great force and learning.

Apparently, in the case of all Indo-Germanic and Shemitic alphabets, a parent alphabet may be traced, in which each letter possessed a combined vowel and consonant sound—each in fact forming a distinct, well understood syllable. It is curious to mark the different processes, by which (in the instances given by Lepsius), these early syllabaria have been affected by the course of enunciation in different families. What has been said above (§ 21), may serve to show how far the system is still in force in the Ethiopic. In the Indo-Germanic languages of Europe, where a strong tendency existed to draw a line of demarcation between vowels and consonants, the primary syllables aleph, he, gho = *a, i, u*, were soon stripped of their weak guttural (or consonant) element, to be treated simply as the vowel sounds named, in combination with the more obvious consonant sounds. A very similar course was followed by the Shemitic family, the vowel element being in most letters disregarded; but the guttural one in the breath-syllables was apparently too congenial, and too firmly fixed to allow of these being converted (as in the case of the Indo-Germanic family) into simple vowels. Aleph, the weakest, for that reason forms the exception. As apparently containing (like the Dévanâgari) traces of its people's syllabarium, as well for its majestic forms, befitting Babylonian learning, Lepsius with others attributes a very high antiquity to the square Hebrew character. But this is difficult to be maintained.<sup>r</sup>

29. Passing from the growth of the alphabet, to the history of the formation of their written characters among the three leading branches of the Shemitic family, that of the Hebrews has been thus

sketched. "In its oldest, though not its original state, it exists in Phoenician monuments, both stones and coins. It consists of 22 letters, both from right to left, and is characterized generally by stiff straight down strokes, without regularity and beauty, and by closed heads round or pointed. We have also a twofold memorial of it, viz., the inscriptions on Jewish coins, struck under the Maccabean princes, where it is evident that its characters resemble the Phoenician, and the Samaritan character, in which the Pentateuch of the Samaritans is written."<sup>s</sup> This latter differs from the first named, merely by a few freer and finer strokes. The development of the written character in the Aramaic branch of the Shemitic family illustrates the passage from the stiff early character, spoken of above, to the more fully formed angular one of later times in the case of the Hebrew family, and in that of the Arabic, to the Cufic and Neshki. Aramaic writing may be divided into two principal families—1. ancient Aramaic, and 2. Syriac, more properly so called. Of the first, the most early specimen extant is the well-known Carpentras stone, preserved at that place in France, since the end of the 17th century.<sup>t</sup> Its date is very doubtful, but anterior to those of the inscriptions from Palmyra, which extend from A.D. 49 to the 3rd century. The first very closely resembles the Phoenician character—the tops of the letters being but slightly opened; in the second, these are more fully opened, and many horizontal strokes of union added, showing its cursive character. From these remains may be fairly deduced the transitional nature of the written character of the period preceding the invention (or according to others the revival) of the square character.

Hupfeld, Fürst, and all leading writers on the subject, concur in designating this last as a gradual development from the sources mentioned above. A reference to these authors will show, how confused were even Jewish notions at an early period as to its origin, from the different explanations of the word אֲשׁוּרִית (Assyriaca), substituted by the Rabbins for מִרְבַּע ("square"), by which this character was distinguished from their own—כְּתָב עֵינָל—"round writing," as it was called. But assuming with Hupfeld and Fürst, the presence of two active principles—a wish to write quickly, and to write pictorially—the growth of the square Hebrew character from the old Phoenician is easily discernible through the Carpentras and Palmyrene relics. "Thus we find in it the points of the letters blunted off, the horizontal union-strokes enlarged, figures that had been divided rounded and closed, the position and length of many cross lines altered, and final letters introduced agreeably to tachygraphy. On the other hand, the caligraphical principle is seen in the extraordinary uniformity and symmetry of the letters, their separation from one another, and in the peculiar taste which adorns them with a stiff and angular form."<sup>u</sup>

Few important changes are to be found from the period of Ezra, until the close of the 5th century of our era. During this period, the written character of the text (as well as the text itself) was

<sup>9</sup> "Sont-ce les Hyksos, ainsi que le suppose M. Ewald, qui firent passer l'écriture égyptienne de l'état phonétique à l'état syllabique ou alphabétique, comme les Japonais et les Coréens l'ont fait pour l'écriture Chinoise" (Renan, p. 112). Saalschütz, *Zur Geschichte der Buchstabenschrift*, Königsberg 1838 §§ 16, 17, 18. Comp. also Leyrer

in Herzog, xiv. 9.

<sup>r</sup> Lepsius, *Zwei Abhandlungen*, 9-29.

<sup>s</sup> Davidson, *Biblical Criticism*, i. 23.

<sup>t</sup> A copy of it is given in Fürst, *Lehrgeb.* 23.

<sup>u</sup> Davidson, *Biblic. Criticism*, i. 29; Hoffmann, *Gramm. Syriaca*, §6, 1-6; and Fürst, *Lehrg.* i. §§ 22-27.

settled as at present, and likewise, to a great extent, the reading and divisions of the text. During this period, the groundwork of very much contained in the subsequent Masora was laid, but as yet only in an unwritten, traditional shape. The old character gave way to the square, or Assyrian character—not at once and by the authority of Ezra, but (as has been proved with much clearness) by gradual transitions.\* The square character is, demonstrably, not an exact copy of any existing earlier one, although greatly modified by Aramaic influence. No exact date can be assigned to the actual change, which probably was very gradual; but that the new character had become generally adopted by the first century of our era, may be inferred from the Gospels (Matt. v. 18). It is, moreover, alluded to in the Mishna as the Assyrian character, and by Origen as settled by long usage, and was obviously well-known to Jerome and the Talmudists. The latter writers, aided powerfully by the ceremonious (not to say superstitious) tone engendered among the Jews by the fall of Jerusalem, secured the exclusive use of its square character for sacred purposes. All that external care and scrupulous veneration could accomplish for the exact transmission of the received text, in the consecrated character, was secured. It is true that much of a secondary, much of an erroneous kind was included among the objects of this devout veneration; but in the absence of sound principles of criticism, not only in those early, but many subsequent generations, this is the less to be deplored. The character called Rabbinic is best described as an attempt at Hebrew cursive writing.

The history of the characters, ordinarily used in the Syriac (or Western) branch of the Aramaic family, is blended with that of those used in Judea. Like the square characters, they were derived from the old Phoenician, but passed through some intermediate stages. The first variety is that known by the name of Estrangelo—a heavy cumbrous character said to be derived from the Greek adj. *στρογγύλος*, but more probably from two Arabic words signifying the writing of the Gospel. It is to be found in use in the very oldest documents. Concurrently with this, are traces of the existence of a smaller and more cursive character, very much resembling it. The character called the "double" (a large, hollow variety), is almost identical. There are also other varieties, slightly differing—the Nestorian for example—but that in ordinary use, is the Peshito=simple (or lineal according to some). Its origin is somewhat uncertain, but probably may be assigned to the 7th century of our era. It is a modification of the Estrangelo, sloped for writing, and in some measure altered by use. This variety of written characters in the Aramaic family is probably attributable to the fact, that literature was more extensively cultivated among them than among kindred tribes. Although not spared to us, an extensive literature probably existed among them anterior to the Christian era; and subsequently, for a long period, they were the sole imparters of knowledge and learning to Western Asia.

The history of the Arabic language has another

peculiar feature, beyond its excessive purism, which has been alluded to, at first sight, so singular among the dwellers in the desert. Until a comparatively short time before the days of Mohammed, the art of writing appears to have been practically unknown. For the Himyarites guarded with jealous care their own peculiar character—the "musnad," or elevated;  $\gamma$  in itself unfitted for general use. Possibly different tribes might have possessed approaches to written characters; but about the beginning of the 7th century, the heavy cumbrous Cufic character (so called from Cufa, the city where it was most early used) appears to have been generally adopted. It was said to have been invented by Muramar-Ibn Murrat, a native of Babylonian Irak. But the shapes and arrangement of the letters indicate their derivation from the Estrangelo; and the name assigned to their introducer—containing the title ordinarily borne by Syrian ecclesiastics—is also indicative of their real origin. But it is now only to be found in the documents of the early ages of Islamism.

The well-known division of "the people of the book" = Christians, who were educated, and "the common people" who could not read = the tribes round Mecca, and the summary way in which an authoritative text of the Koran was established (in the Caliphate of Othman), alike indicate a very rude state of society. It is generally asserted that Mohammed was unable to write: and this would at first sight appear to be borne out by his description of himself as an illiterate prophet. Modern writers, however, generally are averse to a literal interpretation of these and kindred statements. In any case, about the 10th century (the fourth of the Hegira), a smaller and more flowing character, the Nishki, was introduced by Ibn Moklah, which, with considerable alterations and improvements, is that ordinarily in present use.<sup>2</sup>

30. As in the Hebrew and Aramaic branches, so in the Arab branch of the Shemitic family, various causes rendered desirable the introduction of diacritical signs and vowel points, which took place towards the close of the 7th century of our era—not however without considerable opposition at the outset, from Shemitic dislike of innovation, and addition to the roll of instruction already complete in itself. But the system obtained general recognition after some modifications in deference to popular opinion, though not carried out with the fulness of the Masorettes.<sup>3</sup>

Ewald, with great probability, assumes the existence and adoption of certain attempts at vowel marks at a very early period, and is inclined to divide their history into three stages.

At first a simple mark or stroke, like the diacritical line in the Samaritan MSS., was adopted to mark unusual significations as  $\text{דבר}$ , "a pestilence," as distinguished from  $\text{דבר}$ , "to speak," or "a word." A further and more advanced stage, like the diacritical points of the Aramaic, was the employment (in order to express generally the difference of sounds) of a point *above* the line to express sounds of a high kind, like *a* and *o*—one *below* for feebler and lower ones like *i* and *e*—and a third in the centre of the letters for those of a harsher kind, as distinguished from the other two.<sup>4</sup>

<sup>2</sup> A much earlier existence is claimed for this character by Forster, *One Prim. Lang.* 1. 167

<sup>3</sup> Pococke, *Abulfeda*, ed. White; Walton, *Proll. Di Linguâ Arabicâ*, Leyrer, Herzog, xiv. 12.

<sup>4</sup> Ewald, *Grammatik* (1835), p. 62.

<sup>1</sup> Leyrer, in Herzog, xiv. 12.

<sup>2</sup> Another etymology of this word is given by Lepsius,

*Sino*, from *Sin*, "India."

Originally, the number of *vowel sounds* among the Shemitic races (as distinguished from *vowel points*) was only three, and apparently used in combination with the consonants. Origen and Jerome were alike ignorant of vowel points, in the ordinary acceptance. Many readings in the LXX. indicate the want of some such system—a want to which some directions in the Talmud are said to refer. But until a later period, a regular system of punctuation remained unknown; and the number of vowel sounds limited. The case is thus put by Walton. “The modern points were not either from Adam, or affixed by Moses, or the Prophets that were before the captivity, nor after the captivity, devised either by Ezra, or by any other before the completing of the Talmud, but after five hundred years after Christ, invented by some learned Jews for the help of those who were ignorant of the Hebrew tongue.” “We neither affirm that the vowels and accents were invented by the Masoretes, but that the Hebrew tongue did always consist of vowels and consonants. Aleph, Vau, and Yod were the vowels before the points were invented, as they were also in the Syriac, Arabic, and other Eastern tongues.”<sup>c</sup>

We will add one more quotation from the same author, with reference to the alleged uncertainty introduced into the rendering of the text, by any doubts on the antiquity of the system of vowel-points, a question which divided the scholars of his day. “The Samaritan Pentateuch, Chaldean Paraphrase of the Pentateuch and Prophets, and the Syriac translation of the Bible, continued above a thousand years before they were pointed.” “That the true reading might be preserved above a thousand years, is not against all reason, since we see the same done in the Samaritan, Syriac, and Chaldee, for a longer time; and the same may be said of the Arabic, though not for so long a time after the Alcoran was written.”<sup>d</sup>

31. The reverence of the Jews, for their sacred writings, would have been outraged by any attempts to introduce an authoritative system of interpretation at variance with existing ones. To reduce the reading of the Scriptures to authoritative and intelligible uniformity was the object of the Masoretes, by means of a system of vowels and accents.

What would have suggested itself to scholars, not of Shemitic origin, was at utter variance with Hebrew notions, which looked upon the established written characters as sacred. No other plan was possible than the addition of different external marks. And, in fact, this plan was adopted by the three great divisions of the Shemitic family; probably being copied to a certain extent by the Hebrew and Arabic branches from the Syriac, among whom there existed schools of some repute during the first centuries of our era. Of the names of the inventors, or the exact time of their introduction, nothing can be stated with certainty. Their use probably began about the sixth century, and appears to have been completed about the tenth. The system has been carried out with far greater minuteness in the Hebrew, than in the two sister dialects. The Arabic grammarians did not proceed beyond three signs for *a, i, u*; the Syriac added *e* and *o*, which they represented by figures borrowed from the Greek alphabet, not very much altered. In both these cases all the

vowels are, strictly speaking, to be considered as short; while the Hebrew has five long as well as five short, and a half-vowel, and other auxiliary signs. Connected with this is the system of accents, which is involved in the same obscurity of origin. But it bears rather on the relation of words and the members of sentences, than on the construction of individual words.

The chief agents in this laborious and peculiar undertaking were the compilers of the Masora, as it is called = “tradition,” as distinguished from the word to be read. As the Talmud has its province of interpreting legal distinctions and regulations, under the sanction of the sacred text, and the Kabbala its peculiar function of dealing with theological and esoteric tradition, so the object of the Masora (מסורה, “tradition”), and its compilers the Masoretes (or בעלי מסורה, “masters of tradition”), was to deal critically, grammatically, and lexically, with a vast amount of tradition bearing on the text of Scripture, and to reduce this to a consistent form. Little is known with accuracy of the authors, or the growth of this remarkable collection. Tradition assigns the commencement (as usual) to Ezra and the great synagogue; but other authorities—Jewish and Christian—to the learned members of the school of Tiberias, about the beginning of the sixth century. These learned collections, comprising some very early fragments, were probably in progress until the eleventh century, and are divided into a greater and less Masora, the second a compendium of the former. “The masters of the Masora,” in the well-known quotation of Elias Levita, “were innumerable, and followed each other in successive generations for many years; nor is the beginning of them known to us, nor the end thereof.” Walton, who was by no means blind to its deficiencies, has left on record a very just judgment on the real merits of the Masora.<sup>e</sup> It is in truth a very striking and meritorious instance of the devotion of the Jewish mind to the text of Scripture—of the earnestness of its authors to add the only proof in their power of their zeal for its preservation and elucidation.<sup>f</sup>

32. A comparison of the Shemitic languages, as known to us, presents them as very unevenly developed. In their present form the Arabic is undoubtedly the richest: but it would have been rivalled by the Hebrew had a career been vouchsafed equally long and favourable to this latter. The cramping and perverting conditions of its labours depressed the Rabbinic dialect (child of the old age of the Hebrew) into bewildering confusion in many instances, but there are many valuable signs of life about it. Ancient Hebrew, as has been truly said, possesses in the bud almost all the mechanisms which constitute the riches of the Arabic. In the preface to his great work (*Lehrgebäude*, p. vii.) Gesenius has pointed out various instances, which will repay the labour of comparison. It is true that to the Aramaic has been extended a longer duration than to the Hebrew; but for various causes its inferiority is remarkable, as regards its poverty—lexical and grammatical—its want of harmony and flexibility, and the consequent necessary frequency of periphrases and particles in aid.

A brief comparison of some leading grammatical

<sup>c</sup> Walton, *Considerator Considered*, ii. 229, 210.

<sup>d</sup> Walton, *ibid.* 222, 223.

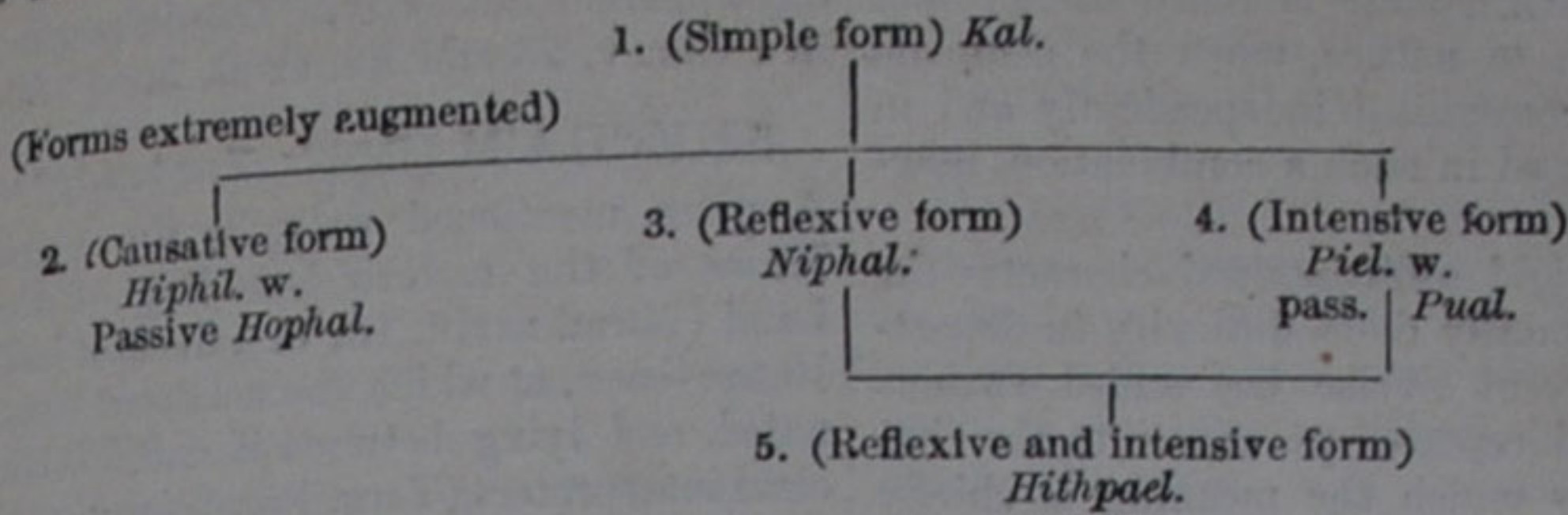
<sup>e</sup> *Probl.* viii. 17.

<sup>f</sup> Arnold, in Herzog, ix. s. v.; Leyrer, in Herzog, i. r. 15.

and syntactical peculiarities, in the three main dialects of the Shemitic family, will not be out of place at the end of this sketch. To scholars it will necessarily appear meagre; but, brief as it is, it may not be without interest to the general reader. The

root-forms with the consonants and vowels have been already considered.

*Conjugations or their equivalent verb-forms.*—The following is the tabulated form given by Ewald for the ordinary Hebrew verb:—



In the Aramaic the first, third, and fourth of these appear, with another (=Hithpael), all with passives, marked by a syllable prefixed. In the Arabic the verb-forms, at the lowest computation, are nine, but are ordinarily reckoned at thirteen, and sometimes fifteen. Of these, the ninth and eleventh forms are comparatively rare, and serve to express colours and defects. As may be seen from the table given, the third and fourth forms in Hebrew alone have passives.

*Equivalents to Conjunctive Moods, &c.*—One of the most remarkable features of the Arabic language is what is ordinarily described as the “*futurum figuratum*.” As in almost all Shemitic grammars imperfect is now substituted for *future*, this may be explained, by stating that in Arabic there are four forms of the imperfect, strongly marked, by which the absence of moods is almost compensated. The germs of this mechanism are to be found in the common imperfect, the jussive, and the cohortative of the Hebrew, but not in the Aramaic. Again, a curious conditional and subjunctive usage (at first sight almost amounting to an inversion) applied to the perfect and imperfect tenses by the addition of a portion, or the whole, of the substantive verb is to be found in both Hebrew and Arabic, although very differently developed.

*Nouns.*—The dual number, very uncommon in the Syriac, is less so in Hebrew—chiefly limited, however, to really *dual* nouns—while in the Arabic its usage may be described as general. What is called the “*status emphaticus*,” *i. e.* the rendering a word definite by appending the article, is found constantly recurring in the Aramaic (at some loss to clearness in the singular). This usage brings to mind the addition of the definite article as a post-positive in Swedish—*skib*, ship; *skibet*, the ship. In the Arabic it is lost in the inflexions of cases, while in the Hebrew it may be considered as unimportant. As regards nouns of abstraction, also, the Aramaic is fuller than the Hebrew; but in this last particular, as in the whole family of nouns, the Arabic is rich to excess. It is in this last only that we find not only a regular system of cases, and of comparison, but especially the numerous plural formations called broken or internal, which form so singular a part of the language. As regards their meaning, the broken plurals are totally different from the regular (or, as they are technically called, *sound*) plurals—the latter denoting several individuals of a genus, the former a number of individuals viewed collectively, the idea of individuality being wholly suppressed.

Broken plurals accordingly are singulars with a collective meaning, and are closely akin to abstract nouns.¶

33. To the scholar, as before remarked, this recapitulation of some leading peculiarities may appear unnecessary, while to those unacquainted with the Shemitic languages, it is feared, these instances must unavoidably appear like fragments or specimens, possibly new and peculiar, but conveying no very definite instruction. But in any case some of the chief grammatical features of the family have been enumerated—all, moreover, illustrative of the internal self-contained type so peculiarly Shemitic. In this respect—as with its formal, so with its syntactical peculiarities. Of one fertile parent of new words in the Japhetic language-family—the power of creating compound words—the Shemitic is destitute. Different meanings are, it is true, expressed by different primitives, but these stand necessarily divided by impassable barriers from each other; and we look in vain for the shades and gradations of meaning in a word in the Shemitic languages which give such copiousness and charm to the sister-family. It is so with regard to the whole range of privative and negative words. The prefixes of the other family, in conjunction with nouns, give far more life and clearness than do the collective verbals of the Shemitic. Even the pregnant and curiously jointed verb-forms, spreading out from the sharply defined root, with pronominal adjuncts of obvious meaning, and the aid of a delicate vowel-system, have an artificial appearance. The Japhetic, whose spiritual fulness would probably never have reached him, but that its substance was long preserved in these very forms, will gratefully acknowledge the wisdom of that Almighty Being who framed for the preservation of the knowledge of Himself—the One True God—so fitting a cradle as the language of the Old Testament. Of other families, the Japhetic was not ripe for such a trust. Of those allied with the Shemitic, the Aramaic was too coarse and indefinite, however widely and early spread, or useful at a later period as a means of extension and explanation, and (as has been before observed) the Arabic in its origin was essentially of the earth, earthy. The Japhetic cannot then but recognise the wisdom, cannot but thank the goodness of God, in thus giving and preserving His lessons concerning Himself in a form so fitting and so removed from treachery. He will do all this, but he will see at the same time in his own languages, so flexible, so varied, so logical, drawing man out of himself to bind him to his neighbour,

¶ Wright's *Arabic Grammar*, part i. p. 189. “Cette partie de la grammaire Arabe est celle où il règne le plus

d'arbitraire, et où les règles générales sont sujettes à un plus grand nombre d'exceptions.” De Sacy, i. 279 (ed. 1810).

means far more likely to spread the treasure of the holy language than even its general adoption. It is Humboldt who has said, in reference to the wonderful mechanism discernible in the consonant and vowel systems of the Shemitic languages—that, admitting all this, there is more energy and weight, more truth to nature, when the elements of language can be recognised independently and in order, than when fused in such a combination, however remarkable.

And from this rigid self-contained character the Shemitic language-family finds difficulty in departing. The more recent Syriac has added various auxiliary forms, and repeated pronouns, to the characteristic words by which the meaning is chiefly conveyed. But the general effect is cumbrous and confused, and brings to mind some features of the ordinary Welsh version of the Epistles. In Arabic, again, certain prefixes are found to be added for the sake of giving definiteness to portions of the verb, and prepositions more frequently employed. But the character of the language remains unaltered—the additions stand out as something distinct from the original elements of the sentence.

In what consists the most marked point of difference between the Indo-European family of languages and the Shemitic family as known to us? The first has lived two lives, as it were: in its case a period of synthesis and complexity has been succeeded by another of analysis and decomposition. The second family has been developed (if the word may be used) in one way only. No other instance of a language-family can probably be found cast in a mould equally unalterable. Compared with the living branches of the Indo-European family, those of the Shemitic may be almost designated as inorganic: they have not vegetated, have not grown; they have simply existed. <sup>h</sup> [T. J. O.]

**SHEM'UEL** (שְׁמוּאֵל: Σαλαμιήλ: *Samuel*).

1. Son of Ammihud, appointed from the tribe of Simeon to divide the land of Canaan among the tribes (Num. xxxiv. 20).
2. (Σαμουήλ.) SAMUEL the prophet (1 Chr. vi. 33).
3. Son of Tola, and one of the chiefs of the tribe of Issachar (1 Chr. vii. 2).

**SHEN** (שֵׁן, with the def. article: τῆς παλαιᾶς: *Sen*). A place mentioned only in 1 Sam. vii. 12, defining the spot at which Samuel set up the stone Eben-ezer to commemorate the rout of the Philistines. The pursuit had extended to "below Beth-car," and the stone was erected "between the Mizpah and between the Shen." Nothing is known of it. The Targum has *Shinna*. The Peshito-Syriac and Arabic Versions render both Beth-car and Shen by *Beit-Jasan*, but the writer has not succeeded in identifying the name with any place in the lists of Dr. Robinson (1st edit. App. to vol. iii.) The LXX. read שֵׁן *yáshán*, old. [G.]

**SHEN'AZAR** (שְׁנֵאֲזָר: Σανασάρ: *Sennecer*).

Son of Salathiel, or Shealtiel (1 Chr. iii. 18). According to the Vulgate he is reckoned as a son of Jechoniah.

**SHENIR** (שְׁנִיר, *i. e.* *Senir*; Sam. Vers.

<sup>h</sup> Renan, i. 423-4.

<sup>a</sup> The *ar* at the end of the LXX. version of the name is partly due to the *ah* (particle of motion) which is affixed to it in the original of ver. 10, and partly derived from

שְׁנִיר: Σανείρ: *Sanir*). This name occurs in Dent. iii. 9, Cant. iv. 8. It is an inaccurate equivalent for the Hebrew *Senir*, the Amorite name for Mount Hermon, and, like Shibmah (for Sibmah), has found its way into the Authorised Version without any apparent authority. The correct form is found in 1 Chr. v. 23 and Ez. xxvii. 5. [SENIR.] [G.]

**SHEPHA'M** (שֶׁפַחַם: Σεφφάμαρ: *Sephama*).

A place mentioned only in the specification by Moses of the eastern boundary of the promised Land (Num. xxxiv. 10, 11), the first landmark from Hatser-enan, at which the northern boundary terminated, and lying between it and Riblah. The ancient interpreters (Targ. Pseudojon.; Saadiah) render the name by Apameia<sup>b</sup>; but it seems uncertain whether by this they intend the Greek city of that name on the Orontes, 50 miles below Antioch, or Dan, as Schwarz affirms (*Descr. Geogr.* 27). No trace of the name appears, however, in that direction. Mr. Porter would fix Hatser-enan at *Kuryetein*, 70 miles E.N.E. of Damascus, which would remove Shepham into a totally different region, in which there is equally little trace of it. The writer ventures to disagree with this and similar attempts to enlarge the bounds of the Holy Land to an extent for which, in his opinion, there is no warrant in Scripture. [G.]

**SHEPHATHI'AH** (שֶׁפַתְיָה: Σαφαθία: *Saphathia*). A Benjamite, father of MESHULLAM 6 (1 Chr. ix. 8). The name is properly SHEPHATHIAH.

**SHEPHATHI'AH** (שֶׁפַתְיָה: Σαφαθία; Alex. Σαφαθία, Σαφαθίας: *Saphathia, Saphathias*). 1. The fifth son of David by his wife Abital (2 Sam. iii. 4; 1 Chr. iii. 3).

2. (Σαφαθία: *Sephathia, Saphathia*.) The family of Shephathiah, 372 in number, returned with Zerubbabel (Ezr. ii. 4; Neh. vii. 9). A second detachment of eighty, with Zebadiah at their head, came up with Ezra (Ezr. viii. 8). The name is written SAPHAT (1 Esdr. v. 9), and SAPHATHIAS (1 Esdr. viii. 34).

3. (*Saphathia*.) The family of another Shephathiah were among the children of Solomon's servants, who came up with Zerubbabel (Ezr. ii. 57; Neh. vii. 59).

4. A descendant of Perez, or Pharez, the son of Judah, and ancestor of Athaiah (Neh. xi. 4).

5. (Σαφανίας: *Saphathias*.) The son of Mattan; one of the princes of Judah who counselled Zedekiah to put Jeremiah in the dungeon (Jer. xxxviii. 1).

6. (שֶׁפַתְיָהוּ: Σαφαθίας; Alex. Σαφαθία; FA. Σαφατεία: *Saphathia*.) The Haruphite, or Hariphite, one of the Benjamite warriors who joined David in his retreat at Ziklag (1 Chr. xii. 5).

7. (Σαφαθία: *Saphathias*.) Son of Maachab, and chief of the Simeonites in the reign of David (1 Chr. xxvii. 16).

8. (Σαφαθιάς; Alex. Σαφαθίας.) Son of Jehoshaphat (2 Chr. xxi. 2).

**SHEPHERD** (רֹעֶה; בּוֹקֵר, Am. vii. 14; נִקְרָה, Am. i. 1). In a nomadic state of society every

the commencement of Riblah, which follows it in ver. 14 and which they have given without its *r*, as Βηλα.

<sup>b</sup> אַפְרַיִם: قامبه: Sam. Vers. עַפְרַיִם.

man, from the sheikh down to the slave, is more or less a shepherd. As many regions in the East are adapted solely to pastoral pursuits, the institution of the nomad life, with its appliances of tents and camp equipage, was regarded as one of the most memorable inventions (Gen. iv. 20). The progenitors of the Jews in the patriarchal age were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs (Gen. xxx. 29 ff., xxxvii. 12 ff.), but even by their daughters (Gen. xxix. 6 ff.; Ex. ii. 19). The Egyptian captivity did much to implant a love of which still retained a taste for shepherd life selecting their own quarters apart from their brethren in the Transjordanic district (Num. xxxii. 1 ff.). Henceforward in Palestine proper the shepherd held a subordinate position; the increase of agriculture involved the decrease of pasturage; and though large flocks were still maintained in certain parts, particularly on the borders of the wilderness of Judah, as about Carmel (1 Sam. xxv. 2), Bethlehem (1 Sam. xvi. 11; Luke ii. 8), Tekoah (Am. i. 1), and more to the south, at Gedor, (1 Chr. iv. 39), the nomad life was practically extinct, and the shepherd became one out of many classes of the labouring population. The completeness of the transition from the pastoral to the agricultural state is strongly exhibited in those passages which allude to the presence of the shepherd's tent as a token of desolation (e.g. Ez. xxv. 4; Zeph. ii. 6). The humble position of the shepherd at the same period is implied in the notices of David's wondrous elevation (2 Sam. vii. 8; Ps. lxxviii. 70), and again in the self-deprecating confession of Amos (vii. 14). The frequent and beautiful allusions to the shepherd's office in the poetical portions of the Bible (e.g. Ps. xxiii.; Is. xl. 11, xlix. 9, 10; Jer. xxiii. 3, 4; Ez. xxxiv. 11, 12, 23), rather bespeak a period when the shepherd had become an ideal character, such as the Roman poets painted the pastors of Arcadia.

The office of the Eastern shepherd, as described in the Bible, was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold (Gen. xxxi. 40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore," or Egyptian fig (Am. vii. 14), the "husks" of the carob-tree (Luke xv. 16), and perchance the locusts and wild honey which supported the Baptist (Matt. iii. 4); he had to encounter the attacks of wild beasts, occasionally of the larger species, such as lions, wolves, panthers, and bears (1 Sam. xvii. 34; Is. xxxi. 4; Jer. v. 6; Am. iii. 12); nor was he free from the risk of robbers or predatory hordes (Gen. xxxi. 39). To meet these various foes the shepherd's equipment consisted of the following articles:—a mantle, made probably of sheep's-skin with the fleece on, which he turned inside out in cold weather, as implied in the comparison in Jer. xliii. 12 (cf. Juv. xiv. 187); a scrip or wallet, containing a small amount of food (1 Sam. xvii. 40; Porter's *Damascus*, ii. 100); a sling, which is still the favourite weapon of the Bedouin shepherd (1 Sam. xvii. 40; Burckhardt's *Notes*, i. 57); and, lastly, a staff, which served the double purpose of a weapon against foes, and a crook for the management of the flock (1 Sam. xvii. 40; Ps. xxiii. 4; Zech. xi. 7). If the shepherd was at a distance from his home, he was provided with a light tent (Cant. i. 8; Jer. xxxv. 7), the removal of which

was easily effected (Is. xxxviii. 12). In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance, and protecting the flock: such towers were erected by Uzziah and Jotham (2 Chr. xxvi. 10, xxvii. 4), while their existence in earlier times is testified by the name Migdal-Eder (Gen. xxxv. 21, A. V. "tower of Eder;" Mic. iv. 8, A. V. "tower of the flock").

The routine of the shepherd's duties appears to have been as follows:—in the morning he led forth his flock from the fold (John x. 4), which he did by going before them and calling to them, as is still usual in the East; arrived at the pasturage, he watched the flock with the assistance of dogs (Job xxx. 1), and, should any sheep stray, he had to search for it until he found it (Ez. xxxiv. 12; Luke xv. 4); he supplied them with water, either at a running stream or at troughs attached to wells (Gen. xxix. 7, xxx. 38; Ex. ii. 16; Ps. xxiii. 2); at evening he brought them back to the fold, and reckoned them to see that none were missing, by passing them "under the rod" as they entered the door of the enclosure (Lev. xxvii. 32; Ez. xx. 37), checking each sheep as it passed, by a motion of the hand (Jer. xxxiii. 13); and, finally, he watched the entrance of the fold throughout the night, acting as porter (John x. 3). We need not assume that the same person was on duty both by night and by day; Jacob, indeed, asserts this of himself (Gen. xxxi. 40), but it would be more probable that the shepherds took it by turns, or that they kept watch for a portion only of the night, as may possibly be implied in the expression in Luke ii. 8, rendered in the A. V. "keeping watch," rather "keeping the watches" (*φυλάσσουντες φυλακάς*). The shepherd's office thus required great watchfulness, particularly by night (Luke ii. 8; cf. Nah. iii. 18). It also required tenderness towards the young and feeble (Is. xl. 11), particularly in driving them to and from the pasturage (Gen. xxxiii. 13). In large establishments there were various grades of shepherds, the highest being styled "rulers" (Gen. xlvii. 6), or "chief shepherds" (1 Pet. v. 4); in a royal household the title of *abbir*, "mighty," was bestowed on the person who held the post (1 Sam. xxi. 7). Great responsibility attached to the office; for the chief shepherd had to make good all losses (Gen. xxxi. 39); at the same time he had a personal interest in the flock, inasmuch as he was not paid in money, but received a certain amount of the produce (Gen. xxx. 32; 1 Cor. ix. 7). The life of the shepherd was a monotonous one; he may perhaps have wiled away an hour in playing on some instrument (1 Sam. xvi. 18; Job xxi. 12, xxx. 31), as his modern representative still occasionally does (Wortabet's *Syria*, i. 234). He also had his periodical entertainments at the shearing-time, which was celebrated by a general gathering of the neighbourhood for festivities (Gen. xxxi. 19, xxxviii. 12; 2 Sam. xiii. 23); but, generally speaking, the life must have been but dull. Nor did it conduce to gentleness of manners; rival shepherds contended for the possession or the use of water with great acrimony (Gen. xxi. 25, xxvi. 20 ff.; Ex. ii. 17); nor perhaps is this a matter of surprise, as those who come late to a well frequently have to wait a long time until their turn comes (Burckhardt's *Syria*, p. 63).

The hatred of the Egyptians towards shepherds

(Gen. xlvi. 34) may have been mainly due to their contempt for the sheep itself, which appears to have been valued neither for food (Plutarch. *De Is.* 72), nor generally for sacrifice (Herod. ii. 42), the only district where they were offered being about the Natron lakes (Strab. xvii. p. 803). It may have been increased by the memory of the Shepherd invasion (Herod. ii. 128). Abundant confirmation of the fact of this hatred is supplied by the low position which all herdsmen held in the castes of Egypt, and by the caricatures of them in Egyptian paintings (Wilkinson, ii. 169).

The term "shepherd" is applied in a metaphorical sense to princes (Is. xliv. 28; Jer. ii. 8, iii. 15, xxii. 22; Ez. xxxiv. 2 &c.), prophets (Zech. xi. 5, 8, 16), teachers (Eccl. xii. 11), and to Jehovah himself (Gen. xlix. 24; Ps. xxiii. 1, lxxx. 1): to the same effect are the references to "feeding" in Gen. xlviii. 15; Ps. xxviii. 9; Hos. iv. 16. [W. L. B.]

**SHEPHI'** (שֵׁפִי: Σωφί; Alex. Σωφάρ: *Sephi*). Son of Shobal, of the sons of Seir (1 Chr. i. 40). Called also SHEPHO (Gen. xxxvi. 23); which Burington concludes to be the true reading (*Geneal.* i. 49).

**SHE'PHO** (שֵׁפוֹ: Σωφάρ: *Sepho*). The same as SHEPHI (Gen. xxxvi. 23).

**SHEPHUPHAN** (שֵׁפּוּפָן: Σεφουφάμ; Alex. Σωφάν: *Sephuphan*). One of the sons of Bela the firstborn of Benjamin (1 Chr. viii. 5). His name is also written SHEPHUPHAM (A. V. "Shupham," Num. xxvi. 39), SHUPPIM (1 Chr. vii. 12, 15), and MUPPIM (Gen. xlvi. 21). Lord A. Hervey conjectures that Shephuphan may have been a son of Benjamin, whose family was reckoned with those of Iri the son of Bela. [MUPPIM.]

**SHE'RAH** (שֵׁרָה, i.e. *She'râh*: Σαρά; Alex. Σαρά: *Sara*). Daughter of Ephraim (1 Chr. vii. 24), and foundress of the two Beth-horons, and of a town which was called after her UZZEN-SHERAH.

**SHEREBI'AH** (שֵׁרֵבִיָּה: Σαράβια, Ezr. viii. 24; Σαράβια, Neh. viii. 7, ix. 4; Σαράβια, Neh. x. 12, xii. 8, 24; Alex. Σαράβια, Neh. viii. 7; Σαράβια, Neh. x. 4; *Sarabias*, Ezr.; *Serebia*, Neh. viii. 7, x. 12, xii. 24; *Sarebias*, Neh. ix. 4; *Sarebia*, Neh. xii. 8). A Levite in the time of Ezra, of the family of Mahli the son of Merari (Ezr. viii. 18, 24). He was one of the first of the ministers of the Temple to join Ezra at the river of Ahava, and with Hashabiah and ten of their brethren<sup>a</sup> had the charge of the vessels and gifts which the king and his court, and the people of Israel had contributed for the service of the Temple. When Ezra read the Law to the people, Sherebiah was among the Levites who assisted him (Neh. viii. 7). He took part in the psalm of confession and thanksgiving which was sung at the solemn fast after the Feast of Tabernacles (Neh. ix. 4, 5), and signed the covenant with Nehemiah (Neh. x. 12). He is again mentioned as among the chief of the Levites who belonged to the choir (Neh. xii. 8, 24). In 1 Esdr. viii. 54 he is called ESEBRIAS.

**SHER'ESH** (שֵׁרֵשׁ in pause: Σούρος; Alex. Σόρος: *Sares*). Son of Machir the son of Manasseh by his wife Maachah (1 Chr. vii. 16).

**SHERE'ZER** (שֵׁרְאָזַר: Σαράζαρ: *Sarasar*)

<sup>a</sup> They are called "priests;" but the term is used loosely, as in Josh. iii. 3.

Properly "Sharezer;" one of the messengers sent in the fourth year of Darius by the people who had returned from the Captivity to inquire concerning fasting in the fifth month (Zech. vii. 2). [See REGEMMELECH.]

**SHE'SHACH** (שֵׁשַׁח: *Sesach*) is a term which occurs only in Jeremiah (xxv. 26, li. 41), who evidently uses it as a synonym either for Babylon or for Babylonia. According to some commentators it represents "Babel" on a principle well known to the later Jews—the substitution of letters according to their position in the alphabet, counting backwards from the last letter, for those which hold the same numerical position, counting in the ordinary way. Thus ט represents א, שׁ represents ב, ך represents ג, and so on. It is the fact that in this way שֵׁשַׁח would represent בבל. It may well be doubted, however, if this fanciful practice is as old as Jeremiah. At any rate, this explanation does not seem to be so satisfactory as to make any other superfluous. Now Sir H. Rawlinson has observed that the name of the moon-god, which was identical, or nearly so, with that of the city of Abraham, Ur (or Hur), "might have been read in one of the ancient dialects of Babylon as *Shishabi*," and that consequently "a possible explanation is thus obtained of the Sheshach of Scripture" (Rawlinson's *Herodotus*, vol. i. p. 616). Sheshach may stand for Ur, Ur itself, the old capital, being taken (as Babel, the new capital, was constantly) to represent the country. [G. R.]

**SHESHA'I** (שֵׁשִׁי: Σεσί, Num. and Judg.; Σουσί, Josh.; Alex. Σεμέι, Σουσαί, Γεθθί: *Sisai*, Num.; *Sesai*). One of the three sons of Anak who dwelt in Hebron (Num. xiii. 22) and were driven thence and slain by Caleb at the head of the children of Judah (Josh. xv. 14; Judg. i. 10).

**SHESHA'N** (שֵׁשֶׁן: Σωσαν: *Sesan*). A descendant of Jerahmeel the son of Hezron, and representative of one of the chief families of Judah. In consequence of the failure of male issue, he gave his daughter in marriage to Jarha, his Egyptian slave, and through this union the line was perpetuated (1 Chr. ii. 31, 34, 35).

**SHESHBAZ'ZAR** (שֵׁשַׁבְצָר: Σασαβασάρ; Alex. Σασαβασάρ: *Sassabasar*: of uncertain meaning and etymology). The Chaldean or Persian name given to Zerubbabel, in Ezr. i. 8, 11, v. 14, 16; 1 Esdr. ii. 12, 15, after the analogy of Shadrach, Meshach, Abednego, Belteshazzar, and Esther. In like manner also Joseph received the name of Zaphnath-Paaneah, and we learn from Manetho, as quoted by Josephus (*c. Apion.* i. 28), that Moses' Egyptian name was Osarsiph. The change of name in the case of Jehoiakim and Zedekiah (2 K. xxiii. 34, xxiv. 17) may also be compared. That Sheshbazzar means Zerubbabel is proved by his being called the prince of Judah (הַנְּשִׂיא), and governor (פַּחָה), the former term marking him as the head of the tribe in the Jewish sense (Num. vii. 2, 10, 11, &c.), and the latter as the Persian governor appointed by Cyrus, both which Zerubbabel was; and yet more distinctly, by the assertion (Ezr. v. 16) that "Sheshbazzar laid the foundation of the House of God which is in Jerusalem," compared with the promise to Zerubbabel (Zech. iv. 9), "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it." It is also apparent



from the mere comparison of Ezr. i. 11 with ii. 1, 2, and the whole history of the returned exiles. The Jewish tradition that Sheshbazzar is Daniel, is utterly without weight. [ZERUBBABEL.] [A. C. H.]

**SHETH** (שֵׁת: שֵׁת: Seth). 1. The patriarch SETH (1 Chr. i. 1).

2. In the A. V. of Num. xxiv. 17, שֵׁת is rendered as a proper name, but there is reason to regard it as an appellative, and to translate, instead of "the sons of Sheth," "the sons of tumult," the wild warriors of Moab, for in the parallel passage, Jer. xlviii. 45, שֵׁת, *sháôn*, "tumult," occupies the place of *shêth*. שֵׁת, *shêth*, is thus equivalent to שֵׁת, *shêth*, as in Lam. iii. 47. Ewald proposes, very unnecessarily, to read שֵׁת, *sêth* = שֵׁת, and to translate "the sons of haughtiness" (*Hochmuths-söhne*). Rashi takes the word as a proper name, and refers it to Seth the son of Adam, and this seems to have been the view taken by Onkelos, who renders "he shall rule all the sons of men." The Jerusalem Targum gives "all the sons of the East;" the Targum of Jonathan ben-Uzziel retains the Hebrew word Sheth, and explains it of the armies of Gog who were to set themselves in battle array against Israel. [W. A. W.]

**SHETHA'R** (שֵׁתָר: Σαρσαθαῖος; Σαρσεθαῖος, Cod. Alex.: *Sethar*: "a star," Pers.). One of the seven princes of Persia and Media, who had access to the king's presence, and were the first men in the kingdom, in the third year of Xerxes (Esth. i. 14). Compare Ezr. vii. 14 and the ἐπτά τῶν Περσῶν ἐπίσημοι of Ctesias (14), and the statement of Herodotus with regard to the seven noble Persians who slew Smerdis, that it was granted to them as a privilege to have access to the king's presence at all times, without being sent for, except when he was with the women; and that the king might only take a wife from one of these seven families, iii. 84, and Gesen. s. v. [CARSHENA; ESTHER.] [A. C. H.]

**SHETHA'R-BOZNA'I** (שֵׁתָר בּוֹזְנַי: Σαθαρ-Βουζαναῖος, Cod. Alex.: *Stharbozani*: "star of splendour"). A Persian officer of rank, having a command in the province "on this side the river" under Tatnai the satrap (פְּתָח), in the reign of Darius Hystaspis (Ezr. v. 3, 6, vi. 6, 13). He joined with Tatnai and the Apharsachites in trying to obstruct the progress of the Temple in the time of Zerubbabel, and in writing a letter to Darius, of which a copy is preserved in Ezr. v., in which they reported that "the house of the great God" in Judaea was being builded with great stones, and that the work was going on fast, on the alleged authority of a decree from Cyrus. They requested that search might be made in the rolls court whether such a decree was ever given, and asked for the king's pleasure in the matter. The decree was found at Egbatana, and a letter was sent to Tatnai and Shethar-boznai from Darius, ordering them no more to obstruct, but, on the contrary, to aid the elders of the Jews in rebuilding the Temple, by supplying them both with money and with beasts, corn, salt, wine, and oil, for the sacrifices. Shethar-boznai after the receipt of this decree offered no further obstruction to the Jews. The account of the Jewish prosperity in Ezr. vi. 14-22, would indicate that the Persian governors acted fully up to the spirit of their instructions from the king.

As regards the name Shethar-boznai, it seems to be certainly Persian. The first element of it appears as the name Shethar, one of the seven Persian princes in Esth. i. 14. It is perhaps also contained in the name Pharna-zathres (Herod. vii. 65); and the whole name is not unlike Sati-barzanes, a Persian in the time of Artaxerxes Mnemon (Ctesias, 57). If the names of the Persian officers mentioned in the Book of Ezra could be identified in any inscriptions or other records of the reigns of Darius, Xerxes, and Artaxerxes, it would be of immense value in clearing up the difficulties of that book.

[A. C. H.]

**SHE'VA** (שֵׁבָא: Keri; שֵׁבָא: 2 Sam.: Σουσα, Alex.: *Isouss*: *Siva*). 1. The scribe or royal secretary of David (2 Sam. xx. 25). He is called elsewhere SERAIAH (2 Sam. viii. 17), SHISHA (1 K. iv. 3), and SHAVSHA (1 Chr. xvi. 18).

2. (Σαού; Alex. Σαούλ: *Sue*.) Son of Caleb ben-Hezron by his concubine Maachah, and founder or chief of Machbena and Gibeon (1 Chr. ii. 49).

**SHEW BREAD**. (לֶחֶם פָּנִים, or פָּנִים לֶחֶם (Ex. xxv. 30, xxxv. 13, xxxix. 36, &c.), literally "bread of the face" or "faces." לֶחֶם אִפִּים, Onk. לֶחֶם מְעֻרָּכָה, "bread set in order," 1 Chr. ix. 32, xxiii. 29, 2 Chr. xxix. 18, Neh. x. 34, מְעֻרָּכֹת. In Num. iv. 7, we find לֶחֶם הַתָּמִיד, "the perpetual bread." In 1 Sam. xxi. 4-6, it is called לֶחֶם קֹדֶשׁ, "holy bread." Syr. *ܠܚܡܐ ܕܦܢܝܡ*, "bread of the Table of the Lord." The LXX. give us ἄρτοι ἐνώπιοι, Ex. xxv. 30; ἄρτοι τῆς προσφορᾶς, 1 K. vii. 48. N. T.: ἄρτοι τῆς προθέσεως, Matt. xii. 4, Luke vi. 4; ἡ προθέσις τῶν ἄρτων, Heb. ix. 2. The Vulg. *panes propositionis*. Wiclif, "loaves of proposition." Luther, *Schaubrode*; from which our subsequent English versions have adopted the title SHEW-BREAD.

Within the Ark it was directed that there should be a table of shittim wood, i. e. *acacia*, two cubits in length, a cubit in breadth, and a cubit and a half in height, overlaid with pure gold, and having "a golden crown to the border thereof round about," i. e. a border or list, in order, as we may suppose, to hinder that which was placed on it from by any accident falling off. The further description of this table will be found in Ex. xxv. 23-30, and a representation of it as it existed in the Herodian Temple forms an interesting feature in the bas-reliefs within the Arch of Titus. The accuracy of this may, as is obvious, be trusted. It exhibits one striking correspondence with the prescriptions in Exodus. We there find the following words: "and thou shalt make unto it a border of a handbreadth round about." In the sculpture of the Arch the hand of one of the slaves who is carrying the Table, and the border, are of about equal breadth.\* This table is itself called שֵׁלַחַן הַפָּנִים, "the Table of the Faces," in Num. iv. 7, and שֵׁלַחַן הַטָּהוֹר, "the pure table" in Lev. xxiv. 6; and 2 Chr. xiii. 11. This latter epithet is generally referred by commentators to the unalloyed gold with which so much of it was covered. It may, however, mean somewhat more than this, and bear something of the force which it has in Malachi i. 11.

\* Taking, i. e., the four fingers, when closed together, as the measure of a handbreadth, as we are instructed to do by a comparison of 1 K. vii. 26 and Jer. lili. 21.

It was thought by Philo and Clement of Alexandria that the Table was a symbol of the world, its four sides or legs typifying the four seasons. In the utter absence of any argument in their support, we may feel warranted in neglecting such fanciful conjectures, without calling in the aid of Bähr's arguments against them.

In 2 Chr. iv. 19 we have mention of "the tables whereon the shewbread was set," and at ver. 8 we read of Solomon making ten tables. This is probably explained by the statement of Josephus (*Ant.* viii. 3, §7), that the king made a number of tables, and one great golden one on which they placed the loaves of God. [See TEMPLE.]

The table of the second Temple was carried away by Antiochus Epiphanes (1 Macc. i. 22), and a new one made at the refurnishing of the sanctuary under Judas Maccabaeus (1 Macc. iv. 49). Afterwards Ptolemy Philadelphus presented a magnificent table (*Joseph. Ant.* xii. 2, §8, 9).

The Table stood in the sanctuary together with the seven-branched candlestick and the altar of incense. Every Sabbath twelve newly-baked loaves were put on it in two rows, six in each, and sprinkled with incense (the LXX. add *salt*), where they remained till the following Sabbath. Then they were replaced by twelve new ones, the incense was burned, and they were eaten by the priests in the Holy Place, out of which they might not be removed. Besides these, the Shewbread Table was adorned with dishes, spoons, bowls, &c., which were of pure gold (Ex. xxv. 29). These, however, were manifestly subsidiary to the loaves, the preparation, presentation, and subsequent treatment of which manifestly constituted the ordinance of the shewbread, whose probable purport and significance must now be considered.

The number of the loaves (twelve) is considered by Philo and Josephus to represent the twelve months. If there was such a reference, it must surely have been quite subordinate to that which is obvious at once. The twelve loaves plainly answer to the twelve tribes (compare Rev. xxii. 2). But, taking this for granted, we have still to ascertain the meaning of the rite, and there is none which is left in Scripture so wholly unexplained. Though it is mentioned, as we have seen, in other parts of the O. T. besides the Pentateuch, it is never more than mentioned. The narrative of David and his companions being permitted to eat the shewbread, does but illustrate the sanctity which was ascribed to it; and besides our Saviour's appeal to that narrative, the ordinance is only once referred to in the N. T. (Heb. ix. 2), and there it is merely named among the other appurtenances of the first sanctuary.

But although unexplained, it is referred to as one of the leading and most solemn appointments of the sanctuary. For example, the appeal of Abijam to the revolted tribes (2 Chr. xiii. 10, 11) runs thus—"but as for us, the LORD is our God, and we have not forsaken Him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business; and they burn unto the Lord every morning and every evening burnt-sacrifices and sweet incense; the shewbread also set they in order upon the pure table," &c. &c.

In this absence of explanation of that which is yet regarded as so solemn, we have but to seek whether the names bestowed on and the rites connected with the shewbread will lead us to some apprehension of its meaning.

The first name we find given it is obviously the dominant one, **לחם פנים**, "bread of the face, or faces." This is explained by some of the Rabbis, even by Maimonides, as referring to the four sides of each loaf. It is difficult to believe that the title was given on a ground which in no way distinguished them from other loaves. Besides, it is applied in Num. iv. 7, simply to the Table, **שֶׁלחן הפנים**, not, as in the English version, the "table of shewbread," but the "shew table," the "table of the face, or faces."

We have used the words *face* or *faces*, for **פנים**, it needs scarcely be said, exists only in the plural, and is therefore applied equally to the face of one person and of many. In connexion with this meaning, it continually bears the secondary one of *presence*. It would be superfluous to cite any of the countless passages in which it does so. But whose face or presence is denoted? That of the people? The rite of the shewbread, according to some, was performed in acknowledgment of God's being the giver of all our bread and sustenance, and the loaves lay always on the Table as a memorial and monitor of this. But against this, besides other reasons, there is the powerful objection that the shewbread was unseen by the people; it lay in the sanctuary, and was eaten there by the priests alone. So that the first condition of symbolic instruction was wanting to the rite, had this been its meaning.

The **פנים**, therefore, or Presence, is that not of the people but of God. The *ἄρτοι ἐνώπιον* and the *ἄρτοι τῆς προσφορᾶς* of the LXX. seem to indicate as much. To say nothing of 1 Sam. xxi. 6, where the words **לֶחֶם הַפָּנִים הַמוֹסְרִים מִלִּפְנֵי יְהוָה** seem decisive of the whole question. But in what sense? Spencer and others consider it bread offered to God as was the Minchah, a symbolical meal for God somewhat answering to a heathen *Lectisternium*. But it is not easy to find this meaning in the recorded appointments. The incense is no doubt to be burnt on the appointed altar, but the bread, on the Sabbath following that of its presentation, is to be eaten in the Holy Place by the priests. There remains, then, the view which has been brought out with such singular force and beauty by Bähr—a view broad and clear in itself, and not disturbed by those fanciful theories of numbers which tend to abate confidence in some parts of his admirable *Symbolik*.

He remarks, and justly, that the phrase **פנים** is applied solely to the table and the bread, not to the other furniture of the sanctuary, the altar of incense, or the golden candlestick. There is something therefore peculiar to the former which is denoted by the title. Taking **הַפָּנִים** as equivalent to the *Presence* (of God subaud.), he views the application of it to the table and the bread as analogous to its application to the angel, **מִלֶּאךֶּן פָּנִים** (Is. lxiii. 9, compared with Ex. xxxiii. 14, 15; Deut. iv. 37). Of the Angel of God's Presence it is said that God's "Name is in Him" (Ex. xxiii. 20). The Presence and the Name may therefore be taken as equivalent. Both, in reference to their context, indicate the manifestation of God to His creatures. "The Name of God," he remarks, "is Himself, but that, in so far as He reveals Himself, the face is that wherein the being of a man proclaims itself, and makes known its individual personality. Hence, as Name stands for He or Himself, so Face for Person: to see the Face, for, to see the Person. The Bread of the Face is therefore that

bread through which God is seen, that is, with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God. Whence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God. Bread is therefore here a symbol, and stands, as it so generally does in all languages, both for life and life's nourishment; but by being entitled *the Bread of the Face* it becomes a symbol of a life higher than the physical; it is, since it lies on the table placed in the symbolic heaven, heavenly bread; they who eat of it and satisfy themselves with it see the face of God" (Bähr, *Symbolik*, book i. c. 6, §2). It is to be remembered that the shewbread was "taken from the children of Israel by an everlasting covenant" (Lev. xxiv. 8), and may therefore be well expected to bear the most solemn meaning. Bähr proceeds to show very beautifully the connexion in Scripture between seeing God and being nourished by God, and points, as the coping-stone of his argument, to Christ being at once the perfect Image of God and the Bread of Life. The references to a table prepared for the righteous man, such as Ps. xxiii. 5, Luke xxii. 30, should also be considered. [F. G.]

SHIB'BOLETH (שִׁבְּוֹלֶת: *Scibboleth*), Judg. xiii. 6. The Hebrew word which the Gileadites under Jephthah made use of at the passages of the Jordan, after a victory over the Ephraimites, to test the pronunciation of the sound *sh* by those who wished to cross over the river. The Ephraimites, it would appear, in their dialect substituted for *sh* the simple sound *s*; and the Gileadites, regarding every one who failed to pronounce *sh* as an Ephraimite and therefore an enemy, put him to death accordingly.

The word "Shibboleth," which has now a second life in the English language in a new signification, has two meanings in Hebrew: 1st, an ear of corn; 2ndly, a stream or flood: and it was, perhaps, in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river. The word, in the latter sense, is used twice in the 69th Psalm, in verses 2 and 15, where the translation of the A. V. is "the floods overflow me," and "let not the water-flood overflow me." If in English the word retained its original meaning, the latter passage might be translated "Let not a shibboleth of waters drown me." There is no mystery in this particular word. Any word beginning with the sound *sh* would have answered equally well as a test.

Before the introduction of vowel points (which took place not earlier than the 6th century A.D.) there was nothing in Hebrew to distinguish the letters Shin and Sin, so it could not be known by the eye in reading when *h* was to be sounded after *s*, just as now in English there is nothing to show that it should be sounded in the words *sugar*, *Asia*, *Persia*; or in German, according to the most common pronunciation, after *s* in the words *Sprache*, *Spiel*, *Sturm*, *Stiefel*, and a large class of similar words. It is to be noted that the sound *sh* is

unknown to the Greek language, as the English *th* is unknown to so many modern languages. Hence in the Septuagint proper names commence simply with *s*, which in Hebrew commence with *sh*; and one result has been that, through the Septuagint and the Vulgate, some of these names, such as Samuel, Samson, Simeon, and Solomon, having become naturalized in the Greek form in the English language, have been retained in this form in the English version of the O. T. Hence, likewise, it is a singularity of the Septuagint version that, in the passage in Judg. xiii. 6, the translator could not introduce the word "Shibboleth," and has substituted one of its translations, *στάχυς*, "an ear of corn," which tells the original story by analogy. It is not impossible that this word may have been ingeniously preferred to any Greek word signifying "stream," or "flood," from its first letters being rather harsh-sounding, independently of its containing a guttural. [E. T.]

SHIB'MAH (שִׁבְמָה, *i. e.* Sibmah: *Σεβαμᾶ*: *Sabama*). One of the places on the east of Jordan which were taken possession of and rebuilt by the tribe of Reuben (Num. xxxii. 38). It is probably the same with Shebam (*i. e.* Sebam) named in the list at the beginning of the chapter, and is certainly identical with Sibmah, so celebrated at a later date for its vines. Indeed, the two names are precisely the same in Hebrew, though our translators have chosen to introduce a difference. Sibmah, and not Shibmah, is the accurate representative of the Hebrew original. [G.]

SHIC'RON (שִׁכְרוֹן: *Σοκχώθ*; Alex. *Ἀκκαρωα*: *Sechrona*). One of the landmarks at the western end of the north boundary of Judah (Josh. xv. 11, only). It lay between Ekron (*Akir*) and Jabneel (*Yebna*), the port at which the boundary ran to the sea. No trace of the name has been discovered between these two places, which are barely four miles apart. The Alex. LXX. (with an unusual independence of the Hebrew text) has evidently taken Shicron as a repetition of Ekron, but the two names are too essentially different to allow of this, which is not supported by any other version. The Targum gives it Shicaron, and with this agrees Eusebius (*Onom. Σαχωραν*), though no knowledge of the locality of the place is to be gained from his notice. [G.]

SHIELD (שָׁלֵט; מָגֵן; צִנָּה). The three first of the Hebrew terms quoted have been already noticed under the head of ARMS, where it is stated that the *tzinnâh* was a large oblong shield or target, covering the whole body; that the *mâgên* was a small round or oval shield; and that the term *shelet* is of doubtful import, applying to some ornamental piece of armour. To these we may add *sochêrah*, a poetical term occurring only in Ps. xci. 4. The ordinary shield consisted of a framework of wood covered with leather; it thus admitted of being burnt (Ez. xxxix. 9). The *mâgên* was frequently cased with metal, either brass or copper; its appearance in this case resembled gold,<sup>b</sup> when the sun shone on it (1 Macc. vi. 39), and to this, rather than to the practice of smearing blood on the

as Studium=Étude, Strenae=Étrennes, &c. &c.

<sup>b</sup> In the passage quoted, the shields carried by the soldiers of Antiochus are said to have been actually of gold. This, however, must have been a mistake, as even silver shields were very rare (Diod. Sic. xvii. 57).

<sup>a</sup> In proper names not naturalized in English through the LXX, the Hebrew form is retained, as in Mephibosheth, Ishbosheth. The latter name is melted down in the LXX. to *Ἰεβοσέθ*; as, with the *é fermé*, the French have softened many Latin words beginning with *st*, such

shield, we may refer the redness noticed by Nahum (ii. 3). The surface of the shield was kept bright by the application of oil, as implied in Is. xxi. 5; hence Saul's shield is described as "not anointed with oil" *i. e.* dusty and gory (2 Sam. i. 21). Oil would be as useful for the metal as for the leather shield. In order to preserve it from the effects of weather, the shield was kept covered, except in actual conflict (Is. xxii. 6; comp. Caes. *B. G.* ii. 21; Cic. *Nat. Deor.* ii. 14). The shield was worn on the left arm, to which it was attached by a strap. It was used not only in the field, but also in besieging towns, when it served for the protection of the head, the combined shields of the besiegers forming a kind of *testudo* (Ez. xxvi. 8). Shields of state were covered with beaten gold. Solomon made such for use in religious processions (1 K. x. 16, 17); when these were carried off, they were replaced by shields of brass, which, as being less valuable, were kept in the guard-room (1 K. xiv. 27), while the former had been suspended in the palace for ornament. A large golden shield was sent as a present to the Romans, when the treaty with them was renewed by Simon Maccabaeus (1 Macc. xiv. 24, xv. 18); it was intended as a token of alliance (*σύμβολον τῆς συμμάχίας*, Joseph. *Ant.* xiv. 8, §5), but whether any symbolic significance was attached to the shield in particular as being the weapon of protection, is uncertain. Other instances of a similar present occur (Suet. *Calig.* 16), as well as of complimentary presents of a different kind on the part of allies (Cic. *Verr.* 2 Act. iv. 29, §67). Shields were suspended about public buildings for ornamental purposes (1 K. x. 17; 1 Macc. iv. 57, vi. 2); this was particularly the case with the shields (assuming *shelet* to have this meaning) which David took from Hadadezer (2 Sam. viii. 7; Cant. iv. 4), and which were afterwards turned to practical account (2 K. xi. 10; 2 Chr. xxiii. 9): the Gammadim similarly suspended them about their towers (Ez. xxvii. 11; see GAMMADIMS). In the metaphorical language of the Bible the shield generally represents the protection of God (*e.g.* Ps. iii. 3, xxviii. 7); but in Ps. xlvii. 9 it is applied to earthly rulers, and in Eph. vi. 16, to faith.

[W. L. B.]

**SHIGGAI'ON** (שִׁיגַיֹּן: *Ψαλμός: Psalmus*), Ps. vii. 1. A particular kind of Psalm; the specific character of which is now not known.

In the singular number the word occurs nowhere in Hebrew, except in the inscription of the 7th Psalm, and there seems to be nothing peculiar in that psalm to distinguish it from numerous others, in which the author gives utterance to his feelings against his enemies, and implores the assistance of Jehovah against them; so that the contents of the psalm justify no conclusive inference as to the meaning of the word. In the inscription to the Ode of the Prophet Habakkuk iii. 1, the word occurs in the plural number; but the phrase in which it stands "*'al shigyônôth*" is deemed almost unanimously, as it would seem, by modern Hebrew scholars to mean "after the manner of the Shiggaion," and to be merely a direction as to the kind of musical measures by which the ode was to be accompanied. This being so, the ode is no real help in ascertaining the meaning of Shiggaion; for the ode itself is not so called, though it is directed to be sung according to the measures of the shiggaion. And, indeed, if it were called a shiggaion, the difficulty would not be diminished; for, independently of the inscrip-

tion, no one would have ever thought that the ode and the psalm belonged to the same species of sacred poem; and even since their possible similarity has been suggested, no one has definitely pointed out in what that similarity consists, so as to justify a distinct classification. In this state of uncertainty it is natural to endeavour to form a conjecture as to the meaning of shiggaion from its etymology; but unfortunately there are no less than three rival etymologies, each with plausible claims to attention. Gesenius and Fürst, *s. v.*, concur in deriving it from שִׁנָּה (the Piel of שָׁנָה), in the sense of magnifying or extolling with praises; and they justify this derivation by kindred Syriac words. Shiggaion would thus mean a hymn or psalm; but its specific meaning, if it has any, as applicable to the 7th Psalm, would continue unknown. Ewald, *Die Poetischen Bücher des alten Bundes*, i. 29; Rödiger, *s. v.* in his continuation of Gesenius's *Thesaurus*; and Delitzsch, *Commentar über den Psalter*, i. 51, derive it from שִׁנָּה, in the sense of reeling, as from wine, and consider the word to be somewhat equivalent to a dithyrambus; while De Wette, *Die Psalmen*, p. 34; Lee, *s. v.*; and Hitzig, *Die Zwölf kleinen Propheten*, p. 26, interpret the word as a psalm of lamentation, or a psalm in distress, as derived from Arabic. Hupfeld, on the other hand, *Die Psalmen*, i. 109, 199, conjectures that shiggaion is identical with higgsaion Ps. ix. 16, in the sense of poem or song, from הִגָּה, to meditate or compose; but even so, no information would be conveyed as to the specific nature of the poem.

As to the inscription of Habakkuk's ode, "*'al shigyônôth*," the translation of the LXX. is *μετὰ φθῆς*, which conveys no definite meaning. The Vulgate translates "*pro ignorantibus*," as if the word had been *shégâgôth*, transgressions through ignorance (Lev. iv. 2, 27; Num. xv. 27; Eccl. v. 6), or *shégîôth* (Ps. xix. 13), which seems to have nearly the same meaning. Perhaps the Vulgate was influenced by the Targum of Jonathan, where *shigyônôth* seems to be translated כְּשִׁלוֹתָא. In the A. V. of Hab. iii. 1, the rendering is "upon shigionoth," as if shigionoth were some musical instrument. But under any circumstances '*'al* (עַל) must not be translated "upon" in the sense of playing upon an instrument. Of this use there is not a single undoubted example in prose, although playing on musical instruments is frequently referred to; and in poetry, although there is one passage, Ps. xcii. 3, where the word might be so translated, it might equally well be rendered there "to the accompaniment of" the musical instruments therein specified—and this translation is preferable. It seems likewise a mistake that '*'al* is translated "upon" when preceding the supposed musical instruments, Gittith, Machalath, Neginath, Nechîlôth, Shûshan, Shôshannim (Ps. viii. 1, lxxx. 1, lxxxiv. 1, liii. 1, lxxxviii. 1, lxi. 1, v. 1, lx. 1, xlv. 1, lxix. 1, lxxx. 1). Indeed, all these words are regarded by Ewald (*Poet. Büch.* i. 177) as meaning musical keys, and by Fürst (*ss. vv.*) as meaning musical bands. What ever may be thought of the proposed substitutes, it is very singular, if those six words signify musical instruments, that not one of them should be mentioned elsewhere in the whole Bible. [E. T.]

**SHI'HON** (שִׁיחֹן, *i. e.* Shion: *Σιωνά: Seon*). A town of Issachar, named only in Josh. xix. 19.

It occurs between Haphraim and Anaharath. Eusebius and Jerome (*Onomast.*) mention it as then existing "near Mount Tabor." The only name at all resembling it at present in that neighbourhood is the *Chirbet Schi'in* of Dr. Schulz (*Zimmermann's Map of Galilee*, 1861) 1½ mile N.W. of *Deburieh*. This is probably the place mentioned by Schwarz (166) as "*Sain* between *Duberieh* and *Jafa*." The identification is, however, very uncertain, since *Schi'in* appears to contain the *Ain*, while the Hebrew name does not.

The redundant *h* in the A. V. is an error of the recent editions. In that of 1611 the name is *Shion*. [G.]

## SHIHOR OF EGYPT (שִׁיחֹר מִצְרַיִם: ὄρια

Αἰγύπτου: *Sihor Aegypti*, 1 Chr. xiii. 5) is spoken of as one limit of the kingdom of Israel in David's time, the entering in of Hamath being the other. It must correspond to "Shihor," "the Shihor which [is] before Egypt" (Josh. xiii. 2, 3), A. V. "Sihor," sometimes, at least, a name of the Nile, occurring in other passages, one of which (where it has the article) is parallel to this. The use of the article indicates that the word is or has been an appellation, rather the former if we judge only from the complete phrase. It must also be remembered that *Shihor Mizraim* is used interchangeably with *Nahal Mizraim*, and that the name SHIHOR-LIBNATH, in the north of Palestine, unless derived from the Egyptians or the Phoenician colonists of Egypt, as we are disposed to think possible, from the connection of that country with the ancient manufacture of glass, shows that the word *Shihor* is not restricted to a great river. It would appear therefore that *Shihor of Egypt* and "the *Shihor* which [is] before Egypt" might designate the stream of the *Wádi-l-'Areesh*: *Shihor* alone would still be the Nile. On the other hand, both *Shihor*, and even *Nahal*, alone, are names of the Nile, while *Nahal Mizraim* is used interchangeably with the river (נהר, not נחל) of *Mizraim*. We therefore are disposed to hold that all the names designate the Nile. The fitness of the name *Shihor* to the Nile must be remembered. [NILE; RIVER OF EGYPT; SIHOR.] [R. S. P.]

## SHIHOR-LIBNATH (שִׁיחֹר לִבְנַת: τῶν

Σειῶν καὶ Λαβανάθ; Alex. Σειωρ κ. Α.: *Sichor et Libanath*). Named only in Josh. xix. 26 as one of the landmarks of the boundary of Asher. Nothing is known of it. By the ancient translators and commentators (as *Peshito-Syriac*, and *Eusebius* and *Jerome* in the *Onomasticon*) the names are taken as belonging to two distinct places. But modern commentators, beginning perhaps with *Masius*, have inclined to consider *Shihor* as identical with the name of the Nile, and *Shihor-Libnath* to be a river. Led by the meaning of *Libnath* as "white," they interpret the *Shihor-Libnath* as the glass river, which they then naturally identify with the *Belus*\* of *Pliny* (*N. H.* v. 19), the present *Nahr Naman*, which drains part of the plain of *Akka*, and enters the Mediterranean a short distance below that city. It is a pity to disturb a theory at once so ingenious and so consistent, and supported by the great name of *Michaelis* (*Suppl.* No. 2462), but it is surely very far-fetched. There is nothing to indicate that

*Shihor-Libnath* is a stream at all, except the agreement of the first portion of the name with a rare word used for the Nile—a river which can have nothing in common with an insignificant streamlet like the *Naman*. And even if it be a river, the position of the *Naman* is unsuitable, since, as far as can be gathered from the very obscure list in which the name occurs, *Shihor-Libnath* was the south pivot of the territory of *Asher*, below *Mount Carmel*. *Reland's* conjecture of the *Crocodeilon* river, probably, the *Moieh et Temseh*, close to *Kaisariyeh*, is too far south. [G.]

SHIL'HI (שִׁלְחִי: Σαλαῖ, Σαλί; Alex. Σαλαλά, Σαλαί: *Salai, Salahi*). The father of *Azubah*, *Jehoshaphat's* mother (1 K. xxii. 42; 2 Chr. xx. 31).

SHIL'HIM (שִׁלְחִים: Σαλή; Alex. Σελεεμ: *Silim*). One of the cities in the southern portion of the tribe of *Judah*. Its place in the list is between *Lebaoth* and *Ain*, or *Ain-Rimmon* (Josh. xv. 32), and it is not elsewhere mentioned. It is not even named by *Eusebius* and *Jerome*. No trace of it has yet been discovered. In the list of *Simeon's* cities in Josh. xix. SHARUHEN (ver. 6) occupies the place of *Shilhim*, and in 1 Chr. iv. 31 this is still further changed to SHAARAIM. It is difficult to say if these are mere corruptions, or denote any actual variations of name.

The juxtaposition of *Shilhim* and *Ain* has led to the conjecture that they are identical with the *Salim* and *Aenon* of *St. John the Baptist*; but their position in the south of *Judah*, so remote from the scene of *St. John's* labours and the other events of the *Gospel* history, seems to forbid this. [G.]

SHIL'LEM (שִׁלְלֵם: Σολλήμ, Σελλήμ; Alex. Συλλήμ in Gen.: *Sallem, Sellem*). Son of *Naphtali*, and ancestor of the family of the *Shillemites* (Gen. xlv. 24; Num. xxvi. 49). The same as SHALLUM 7.

SHIL'LEMITES, THE (שִׁלְלֵמִי: δ Σελλημί: *Sellemitae*). The descendants of *Shillem* the son of *Naphtali* (Num. xxvi. 49).

SHILO'AH, THE WATERS OF (מֵי הַשְּׁלֹחַ: τὸ ὕδωρ τοῦ Σειλωάμ; Alex. Σιλωαμ: *Saad.*

عين سلوان<sup>b</sup>, *Ain Selwân: aquas Siloe*). A certain soft-flowing stream employed by the prophet *Isaiah* (viii. 6) to point his comparison between the quiet confidence in *Jehovah* which he was urging on the people, and the overwhelming violence of the king of *Assyria*, for whose alliance they were clamouring.

There is no reason to doubt that the waters in question were the same which are better known under their later name of *SILOAM*—the only perennial spring of *Jerusalem*. Objection has been taken to the fact that the "waters of *Siloam*" run with an irregular intermittent action, and therefore could hardly be appealed to as flowing "softly." But the testimony of careful investigators (*Rob. B. R.* i. 341, 2; *Barclay, City*, 516) establishes the fact that the disturbance only takes place, at the oftenest, two or three times a day, say three to four hours out of the twenty-four, the flow being "perfectly quiescent" during the rest of the time. In summer the disturbance only occurs once in two or three days. Such interruptions to the quiet flow

\* It is singular, too, that *Josephus* should state that there was a monument of *Memnon* standing close to the *Belus* (*B. J.* ii. 10, §2).

<sup>b</sup> The Targum Jonathan, Peshito, and Arabic Versions of 1 K. . 33, read *Shiloh* for the *Gihon* of the Hebrew

of the stream would therefore not interfere with the contrast enforced in the prophet's metaphor.

The form of the name employed by Isaiah is midway between the *has-Shelach* of Nehemiah (A. V. SILOAH) and the Siloam of the N. T. A similar change is noticed under SHILONI.

The spring and pool of SILOAM are treated of under that head. [G.]

SHILOH (שִׁלֹה): τὰ ἀποκείμενα αὐτῷ: *qui mittendus est*). In the A. V. of the Bible, Shiloh is once used as the name of a person, in a very difficult passage, in the 10th verse of the 49th chapter of Genesis. Supposing that the translation is correct, the meaning of the word is Peaceable, or Pacific, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in Is. ix. 6 is expressly called the Prince of Peace. This was once the translation of Gesenius, though he afterwards saw reason to abandon it (see his *Lexicon*, s. v.), and it is at present the translation of Hengstenberg in his *Christologie des Alten Testaments*, p. 69, and of the Grand Rabbin Wogue, in his Translation of Genesis, a work which is approved and recommended by the Grand Rabbins of France (*Le Pentateuque, ou les Cinq Livres de Moise*, Paris, 1860). Both these writers regard the passage as a Messianic prophecy, and it is so accepted by the writer of the article MESSIAH in this work (p. 340).

But, on the other hand, if the original Hebrew text is correct as it stands, there are three objections to this translation, which, taken collectively, seem fatal to it. 1st. The word Shiloh occurs nowhere else in Hebrew as the name or appellation of a person. 2ndly. The only other Hebrew word, apparently, of the same form, is Giloh (Josh. xv. 51; 2 Sam. xv. 12); and this is the name of a city, and not of a person. 3rdly. By translating the word as it is translated everywhere else in the Bible, viz. as the name of the city in Ephraim where the Ark of the Covenant remained during such a long period, a sufficiently good meaning is given to the passage without any violence to the Hebrew language, and, indeed, with a precise grammatical parallel elsewhere (compare וַיֵּבֵא שִׁלֹה, 1 Sam. iv. 12). The simple translation is, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh." And, in this case, the allusion would be to the primacy of Judah in war (Judg. i. 1, 2, xx. 18; Num. ii. 3, x. 14), which was to continue until the Promised Land was conquered, and the Ark of the Covenant was solemnly deposited at Shiloh. Some Jewish writers had previously maintained that Shiloh, the city of Ephraim, was referred to in this passage; and Servetus had propounded the same opinion in a fanciful dissertation, in which he attributed a double meaning to the words (*De Trinitate*, lib. ii. p. 61, ed. of 1533 A.D.). But the above translation and explanation, as proposed and defended on critical grounds of reasonable validity, was first suggested in modern days by Teller (*Notae Criticae et Exegeticae in Gen. xlix., Deut. xxxiii., Ex. xv., Judg. v., Halae et Helmstadii*, 1766), and it has since, with modifications, found favour with numerous learned men belonging to various schools of theology, such as Eichhorn, Hitzig, Tuch, Bleek, Ewald, Delitzsch, Rödiger, Kalisch, Luzzatto, and Davidson.

The objections to this interpretation are set forth at length by Hengstenberg (*l. c.*), and the reasons in its favour, with an account of the various inter-

pretations which have been suggested by others, are well given by Davidson (*Introduction to the Old Testament*, i. 199-210). Supposing always that the existing text is correct, the reasons in favour of Teller's interpretation seem much to preponderate. It may be observed that the main obstacle to interpreting the word Shiloh in its simple and obvious meaning seems to arise from an imaginative view of the prophecy respecting the Twelve Tribes, which finds in it more than is justified by a sober examination of it. Thus Hengstenberg says:—"The temporal limit which is here placed to the pre-eminence of Judah would be in glaring contradiction to verses 8 and 9, in which Judah, without any temporal limitation, is raised to be the Lion of God." But the allusion to a lion is simply the following:—"Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" Now, bearing in mind the general colouring of Oriental imagery, there is nothing in this passage which makes a reference to the city Shiloh improbable. Again, Hengstenberg says that the visions of Jacob never go into what is special, but always have regard to the future as a whole and on a great scale (*im ganzen und grossen*). If this is so, it is nevertheless compatible with the following geographical statement respecting Zebulun:—"Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Zidon." It is likewise compatible with prophecies respecting some of the other tribes, which to any one who examined Jacob's blessing minutely with lofty expectations would be disappointing. Thus of Benjamin, within whose territory the glorious Temple of Solomon was afterwards built, it is merely said, "Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Of Gad it is said, "A troop shall overcome him, but he shall overcome at the last." Of Asher, "Out of Asher his bread shall be fat, and he shall yield royal dainties." And of Naphtali, "Naphtali is a hind let loose; he giveth goodly words" (vv. 19, 20, 21, 27). Indeed the difference (except in the blessing of Joseph, in whose territory Shiloh was situated) between the reality of the prophecies and the demands of an imaginative mind, explains, perhaps, the strange statement of St. Isidore of Pelusium, quoted by Teller, that, when Jacob was about to announce to his sons the future mystery of the Incarnation, he was restrained by the finger of God; silence was enjoined him: and he was seized with loss of memory. See the letter of St. Isidore, Lib. i. Epist. 365, in *Bibliotheca Maxima Patrum*, vii. 570.

2. The next best translation of Shiloh is perhaps that of "Rest." The passage would then run thus: "The sceptre shall not depart from Judah . . . till rest come, and the nations obey him"—and the reference would be to the Messiah, who was to spring from the tribe of Judah. This translation deserves respectful consideration, as having been ultimately adopted by Gesenius. It was preferred by Vater, and is defended by Knobel in the *Exegetisches Handbuch*, Gen. xlix. 10. There is one objection less to it than to the use of Shiloh as a person, and it is not without some probability. Still it remains subject to the objection that Shiloh occurs nowhere else in the Bible except as the name of a city, and that by translating the word here as the name of a city a reasonably good meaning may be given to the passage.

3. A third explanation of Shiloh, on the assumption that it is not the name of a person, is a translation by various learned Jews, apparently countenanced by the Targum of Jonathan, that *Shiloh* merely means "his son," i. e. the son of Judah (in the sense of the Messiah), from a supposed word *Shil*, "a son." There is, however, no such word in known Hebrew, and as a plea for its possible existence reference is made to an Arabic word, *shalil*, with the same signification. This meaning of "his son" owes, perhaps, its principal interest to its having been substantially adopted by two such theologians as Luther and Calvin. (See the Commentaries of each on Gen. xlix. 10.) Luther connected the word with *schilyah* in Deut. xxviii. 57, but this would not now be deemed permissible.

The translation, then, of Shiloh as the name of a city is to be regarded as the soundest, if the present Hebrew text is correct. It is proper, however, to bear in mind the possibility of there being some error in that text. When Jerome translated the word "qui missus est," we may be certain that he did not read it as Shiloh, but as some form of *שלח*, "to send," as if the word *ὁ ἀπεσταλμένος* might have been used in Greek. We may likewise be certain that the translator in the Septuagint did not read the word as it stands in our Bibles. He read it as *שלח = שולח*, precisely corresponding to *שלח*, and translated it well by the phrase *τὰ ἀποκείμενα αὐτῷ*; so that the meaning would be, "The sceptre shall not depart from Judah . . . till the things reserved for him come." It is most probable that Ezekiel read the word in the same way when he wrote the words *עַד-בֵּא אֲשֶׁר-לוֹ הַמִּשְׁפָּט* (Ez. xxi. 32, in the A. V. verse 27); and it seems likely, though not certain, that the author<sup>a</sup> of the Paraphrase of Jacob's last words in the Targum of Onkelos followed the reading of Ezekiel and the Septuagint, substituting the word *מְלוּכָתָא* for the *מִשְׁפָּט* of Ezekiel. It is not meant by these remarks that *שלח* is more likely to have been correct than Shiloh, though one main argument against *שלח*, that *ש* occurs nowhere else in the Pentateuch as an equivalent to *אש*, is inconclusive, as it occurs in the Song of Deborah, which, on any hypothesis, must be regarded as a poem of great antiquity. But the fact that there were different readings, in former times, of this very difficult passage, necessarily tends to suggest the possibility that the correct reading may have been lost.

Whatever interpretation of the present reading may be adopted, the one which must be pronounced entitled to the least consideration is that which supposes the prophecy relates to the birth of Christ as occurring in the reign of Herod just before Judaea became a Roman province. There is no such interpretation in the Bible, and however ancient this mode of regarding the passage may be, it must submit to the ordeal of a dispassionate scrutiny. In the first place, it is impossible reasonably to regard the dependent rule of King Herod the Idumaeus as an instance of the sceptre being still borne by Judah. In order to appreciate the precise position of Herod, it may be enough to quote the unsuspecting testi-

mony of Jerome, who, in his Commentaries on Matthew, lib. iii. c. 22, writes as follows:—"Caesar Augustus Herodem filium Antipatris alienigenam et proselytum regem Judaeis constituerat, qui tributis praesisset, et Romano pareret imperio." Secondly, it must be remembered that about 588 years before Christ, Jerusalem had been taken, its Temple destroyed, and its inhabitants led away into captivity by Nebuchadnezzar, king of the Chaldees, and during the next fifty years the Jews were subjects of the Chaldaean Empire. Afterwards, during a period of somewhat above 200 years, from the taking of Babylon by Cyrus to the defeat of Darius by Alexander the Great at Arbela, Judaea was a province of the Persian Empire. Subsequently, during a period of 163 years, from the death of Alexander to the rising of the Maccabees, the Jews were ruled by the successors of Alexander. Hence for a period of more than 400 years from the destruction of the Temple by Nebuchadnezzar the Jews were deprived of their independence; and, as a plain undeniable matter of fact, the sceptre had already departed from Judah. Without pursuing this subject farther through the rule of the Maccabees (a family of the tribe of Levi, and not of the tribe of Judah) down to the capture of Jerusalem and the conquest of Palestine by Pompey (B.C. 63), it is sufficient to observe that a supposed fulfilment of a prophecy which ignores the dependent state of Judaea during 400 years after the destruction of the first Temple cannot be regarded as based upon sound principles of interpretation. [E. T.]

SHILOH, as the name of a place, stands in Hebrew as *שֵׁלֹו* (Josh. xviii. 1-10), *שֵׁלֹו* (1 Sam. i. 24, iii. 21; Judg. xxi. 19), *שֵׁיִלָה* (1 K. ii. 27), *שֵׁיִלֹו* (Judg. xxi. 21; Jer. vii. 12), and perhaps also *שֵׁיִלֹוֹן*, whence the gentile *שֵׁיִלֹוֹנִי* (1 K. xi. 29, xii. 15); in the Sept. as *Σηλώ*, *Σηλώμ*, *Σολώ*, *Συλώ* (Jos. Ant. viii. 7, §7; 11, §1; and *Σιλώ*, *Σιλοῦν*, v. 1, §19; ii. 9, §12); and in the Vulg. as *Silo*, and more rarely *Selo*. The name was derived probably from *שָׁלַח*, "to rest," and represented the idea that the nation attained at this place to a state of rest, or that the Lord Himself would here rest among His people. TAANATH-SHILOH may be another name of the same place, or of a different place near it, through which it was customary to pass on the way to Shiloh (as the obscure etymology may indicate). [TAANATH-SHILOH.] (See also Kurtz's *Gesch. des A. Bund.* ii. p. 569).

The principal conditions for identifying with confidence the site of a place mentioned in the Bible, are: (1) that the modern name should bear a proper resemblance to the ancient one; (2) that its situation accord with the geographical notices of the Scriptures; and (3) that the statements of early writers and travellers point to a coincident conclusion. Shiloh affords a striking instance of the combination of these testimonies. The description in Judg. xxi. 19 is singularly explicit. Shiloh, it is said there, is "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of

abide in the land of Benjamin; and in his possession a sanctuary shall be built. Morning and evening the priests shall offer oblations; and in the evening they shall divide the residue of their portion."

<sup>a</sup> This writer, however, was so fanciful, that no reliance can be placed on his judgment on any point where it was possible for him to go wrong. Thus his paraphrase of the prophecy respecting Benjamin is: "The shechinah shall

Lebonah." In agreement with this the traveller at the present day (the writer quotes here his own note-book), going north from Jerusalem, lodges the first night at *Beitîn*, the ancient Bethel; the next day, at the distance of a few hours, turns aside to the right, in order to visit *Seilûn*, the Arabic for Shiloh; and then passing through the narrow Wady, which brings him to the main road, leaves *el-Leb-bân*, the Lebonah of Scripture, on the left, as he pursues "the highway" to *Nâblus*, the ancient Shechem. [SHECHEM.] Its present name is sufficiently like the more familiar Hebrew name, while it is identical with *Shilon* (see above), on which it is evidently founded. Again, Jerome (*ad Zeph.* i. 14), and Eusebius (*Onomast.* art. "Silo") certainly have *Seilûn* in view when they speak of the situation of Shiloh with reference to Neapolis or *Nâblus*. It discovers a strange oversight of the data which control the question, that some of the older travellers have placed Shiloh at *Neby Samwil*, about two hours north-west of Jerusalem.

Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal, during the progress of the Conquest (*Josh.* xviii. 1 sq.) was removed thence on the subjugation of the country, and kept at Shiloh from the last days of Joshua to the time of Samuel (*Josh.* xviii. 10; *Judg.* xviii. 31; *1 Sam.* iv. 3). It was here the Hebrew conqueror divided among the tribes the portion of the west Jordan-region, which had not been already allotted (*Josh.* xviii. 10, xix. 51). In this distribution, or an earlier one, Shiloh fell within the limits of Ephraim (*Josh.* xvi. 5). The seizure here of the "daughters of Shiloh" by the Benjamites, is recorded as an event which preserved one of the tribes from extinction (*Judg.* xxi. 19-23). The annual "feast of the Lord" was observed at Shiloh, and on one of these occasions, the men lay in wait in the vineyards, and when the women went forth "to dance in dances," the men took them captive and carried them home as wives. Here Eli judged Israel, and at last died of grief on hearing that the ark of the Lord was taken by the enemy (*1 Sam.* iv. 12-18). The story of Hannah and her vow, which belongs to our recollections of Shiloh, transmits to us a characteristic incident in the life of the Hebrews (*1 Sam.* i. 1 &c.); Samuel, the child of her prayers and hopes, was here brought up in the sanctuary, and called to the prophetic office (*1 Sam.* ii. 26, iii. 1). The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the Divine indignation. "Go ye now," says the prophet, "unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel" (*Jer.* vii. 12). Some have inferred from *Judg.* xviii. 31 (comp. *Ps.* lxxviii. 60 sq.) that a permanent structure or temple had been built for the tabernacle at Shiloh, and that it continued there (as it were *sine numine*) for a long time after the tabernacle was removed to other places. But the language in *2 Sam.* vii. 6 is too explicit to admit of that conclusion. God says there to David through the mouth of Nathan the prophet, "I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." So in *1 K.* iii. 2, it is said expressly

that no "house" had been built for the worship of God till the erection of Solomon's Temple at Jerusalem. It must be in a spiritual sense, therefore, that the tabernacle is called a "house" or "temple" in those passages which refer to Shiloh. God is said to dwell where He is pleased to manifest his presence or is worshipped; and the place thus honoured becomes His abode or temple, whether it be a tent or a structure of wood or stone, or even the sanctuary of the heart alone. Ahijah the prophet had his abode at Shiloh in the time of Jeroboam I., and was visited there by the messengers of Jeroboam's wife to ascertain the issue of the sickness of their child (*1 K.* xi. 29, xii. 15, xiv. 1, &c.). The people there after the time of the exile (*Jer.* xlii. 5) appear to have been Cuthites (*2 K.* xvii. 30) who had adopted some of the forms of Jewish worship. (See Hitzig, *Zu Jerem.* p. 331.) Jerome, who surveyed the ruins in the 4th century, says: "Vir ruinarum parva vestigia, vix altaris fundamenta monstrantur."

The contour of the region, as the traveller views it on the ground, indicates very closely where the ancient town must have stood. A Tell, or moderate hill, rises from an uneven plain, surrounded by other higher hills, except a narrow valley on the south, which hill would naturally be chosen as the principal site of the town. The tabernacle may have been pitched on this eminence, where it would be a conspicuous object on every side. The ruins found there at present are very inconsiderable. They consist chiefly of the remains of a comparatively modern village, with which some large stones and fragments of columns are intermixed, evidently from much earlier times. Near a ruined mosque flourishes an immense oak, the branches of which the winds of centuries have swayed. Just beyond the precincts of the hill stands a dilapidated edifice, which combines some of the architectural properties of a fortress and a church. Three columns with Corinthian capitals lie prostrate on the floor. An amphora between two chaplets, perhaps a work of Roman sculpture, adorns a stone over the doorway. The natives call this ruin the "Mosk of *Seilûn*."\* At the distance of about fifteen minutes from the main site, is a fountain, which is approached through a narrow dale. Its water is abundant, and, according to a practice very common in the East, flows first into a pool or well, and thence into a larger reservoir, from which flocks and herds are watered. This fountain, which would be so natural a resort for a festal party, may have been the place where the "daughters of Shiloh" were dancing, when they were surprised and borne off by their captors. In this vicinity are rock-hewn sepulchres, in which the bodies of some of the unfortunate house of Eli may have been laid to rest. There was a Jewish tradition (*Asher's Benj. of Tud.* ii. 435) that Eli and his sons were buried here.

It is certainly true, as some travellers remark, that the scenery of Shiloh is not specially attractive; it presents no feature of grandeur or beauty adapted to impress the mind, and awaken thoughts in harmony with the memories of the place. At the same time, it deserves to be mentioned that, for the objects to which Shiloh was devoted, it was not unwisely chosen. It was secluded, and therefore favourable to acts of worship and religious study, in which

\* This is on the authority of Dr. Robinson. Dr. Wilson understood it was called "Mosk of the Sixty" (*Sûlûn*) (*Lands of the Bible*, ii. 294).



the youth of scholars and devotees, like Samuel, was to be spent. Yearly festivals were celebrated there, and brought together assemblages which would need the supplies of water and pasturage so easily obtained in such a place. Terraces are still visible on the sides of the rocky hills, which show that every foot and inch of the soil once teemed with verdure and fertility. The ceremonies of such occasions consisted largely of processions and dances, and the place afforded ample scope for such movements. The surrounding hills served as an amphitheatre, whence the spectators could look, and have the entire scene under their eyes. The position too, in times of sudden danger, admitted of an easy defence, as it was a hill itself, and the neighbouring hills could be turned into bulwarks. To its other advantages we should add that of its central position for the Hebrews on the west of the Jordan. An air of oppressive stillness hangs now over all the scene, and adds force to the reflection that truly the "oracles" so long consulted there "are dumb;" they had fulfilled their purpose, and given place to "a more sure word of prophecy." A visit to Shiloh requires a détour of several miles from the ordinary track, and it has been less frequently described than other more accessible places. (The reader may consult Reland's *Palaestina*, 1016; Bachiene's *Beschreibung*, ii. 582; Raumer's *Palaest.* 201; Ritter's *Erdk.* xv. 631 sq.; Robinson's *Bib. Res.* ii. 269-276; Wilson's *Lands of the Bible*, ii. 294; Stanley, *Sin. and Pal.* p. 231-3; Porter's *Handb. of Syria*, ii. 328; and Herzog's *Real-Encyk.* xiv. 369.) [H. B. H.]

SHILO'NI (שִׁילֹנִי, *i. e.* "the Shilonite:" τῶν Ἀηλωνέ: *Silonites*). This word occurs in the A. V. only in Neh. xi. 5, where it should be rendered—as it is in other cases—"the Shilonite," that is, the descendant of Shelah the youngest son of Judah. The passage is giving an account (like 1 Chr. ix. 3-6) of the families of Judah who lived in Jerusalem at the date to which it refers, and (like that) it divides them into the great houses of Pharez and Shelah.

The change of Shelani to Shiloni is the same which seems to have occurred in the name of Siloam—Shelach in Nehemiah, and Shiloach in Isaiah. [G.]

SHILONITE, THE (שִׁילֹנִי: in Chron., שִׁילֹנִי and שִׁילֹנִי: δ Σηλωνεῖτης; Alex. Σηλωνεῖτης: *Silonites*); that is, the native or resident of Shiloh:—a title ascribed only to Ahijah, the prophet who foretold to Jeroboam the disruption of the northern and southern kingdoms (1 K. xi. 29, xii. 15, xv. 29; 2 Chr. ix. 29, x. 15). Its connexion with Shiloh is fixed by 1 K. xiv. 2, 4, which shows that that sacred spot was still the residence of the prophet. The word is therefore entirely distinct from that examined in the following article and under SHILONI. [G.]

SHILONITES, THE (שִׁילֹנִי: τῶν Σηλωνεῖ: *Siloni*) are mentioned among the descendants of Judah dwelling in Jerusalem at a date difficult to fix (1 Chr. ix. 5). They are doubtless the members of the house of SHELAH, who in the Pentateuch are more accurately designated SHELANITES. This is supported by the reading of the Targum Joseph on the passage—"the tribe of Shelah," and is allowed by Gesenius. The word occurs again in Neh. ii., a document which exhibits a certain cor-

respondence with 1 Chr. ix. It is identical in the original except a slight contraction, but in the A. V. it is given as SHILONI.

SHIL'SHAH (שִׁלְשָׁה: Σαλισά: Alex. Σαλεισά: *Salusa*). Son of Zophah of the tribe of Asher (1 Chr. vii. 37).

SHIM'EA (שִׁמְעָא: Σαμαά: *Simmaa*). 1. Son of David by Bathsheba (1 Chr. iii. 5). Called also SHAMMUA, and SHAMMUAH.

2. (Alex. Σαμᾶ.) A Merarite Levite (1 Chr. vi. 30 [15]).

3. (*Samaa*.) A Gershonite Levite, ancestor of Asaph the minstrel (1 Chr. vi. 39 [24]).

4. (Alex. Σαμαάς.) The brother of David (1 Chr. xx. 7), elsewhere called SHAMMAH, SHIMMA, and SHIMEAH.

SHIM'EAH (שִׁמְעָה; Keri, שִׁמְעָה: Σεμεῖ, Alex. Σεμεῖ: *Samaa*). 1. Brother of David, and father of Jonathan and Jonadab (2 Sam. xxi. 21): called also SHAMMAH, SHIMEA, and SHIMMA. In 2 Sam. xiii. 3, 32, his name is written שִׁמְעָה (Σαμαά; Alex. Σαμᾶ in ver. 32: *Samma*).

2. (שִׁמְעָה: Σαμαά; Alex. Σαμεά: *Samaa*). A descendant of Jehiel the father or founder of Gibeon (1 Chr. viii. 32).

SHIM'EAM (שִׁמְעָם: Σαμαά; Alex. Σαμᾶ. *Samaan*). A descendant of Jehiel, the founder or prince of Gibeon (1 Chr. ix. 38). Called SHIMEAH in 1 Chr. viii. 32.

SHIM'EATH (שִׁמְעָה: 'Ιεμουάθ, Σαμαάθ; Alex. Σαμᾶθ in Chr.: *Semaath, Semmaath*). An Ammonitess, mother of Jozachar, or Zabad, one of the murderers of King Joash (2 K. xii. 21 [22]; 2 Chr. xxiv. 26).

SHIM'EI (שִׁמְעִי: Σεμεῖ: *Semei*). 1. Son of Gershom the son of Levi (Num. iii. 18; 1 Chr. vi. 17, 29, xxiii. 7, 9, 10; Zech. xii. 13); called SHIMI in Ex. vi. 17. In 1 Chr. vi. 29, according to the present text, he is called the son of Libni, and both are reckoned as sons of Merari, but there is reason to suppose that there is something omitted in this verse. [See LIBNI 2; MAHLI 1.] [W. A. W.] 2. (Alex. Σεμεῖ.) Shimei the son of Gera, a Benjamite of the house of Saul, who lived at Bahurim. His residence there agrees with the other notices of the place, as if a marked spot on the way to and from the Jordan Valley to Jerusalem, and just within the border of Benjamin [BAHURIM.] He may have received the unfortunate Phaltiel after his separation from Michal (2 Sam. iii. 16).

When David and his suite were seen descending the long defile, on his flight from Absalom (2 Sam. xvi. 5-13), the whole feeling of the clan of Benjamin burst forth without restraint in the person of Shimei. His house apparently was separated from the road by a deep valley, yet not so far as that anything that he did or said could not be distinctly heard. He ran along the ridge, cursing, throwing stones at the King and his companions, and when he came to a patch of dust on the dry hill-side, taking it up, and throwing it over them. Abishai was so irritated, that, but for David's remonstrance, he would have darted across the ravine (2 Sam. xvi. 9) and torn or cut off his head. The whole conversation is remarkable, as showing what may almost be called

the slang terms of abuse prevalent in the two rival courts. The cant name for David in Shimei's mouth as "the man of blood," twice emphatically repeated: "Come out, come out, thou man of blood"—"A man of blood art thou" (2 Sam. xvi. 7, 8). It seems to have been derived from the slaughter of the sons of Saul (2 Sam. xxi.), or generally perhaps from David's predatory, warlike life (comp. 1 Chr. xxii. 8). The cant name for a Benjamite in Abishai's mouth was "a dead dog" (2 Sam. xvi. 9; compare Abner's expression, "Am I a dog's head," 2 Sam. iii. 8). "Man of Belial" also appears to have been a favourite term on both sides (2 Sam. xvi. 7, xx. 1). The royal party passed on; Shimei following them with his stones and curses as long as they were in sight.

The next meeting was very different. The king was now returning from his successful campaign. Just as he was crossing the Jordan, in the ferry-boat or on the bridge (2 Sam. xix. 18; LXX. *διαβαλοντος*; Jos. *Ant.* vii. 2, §4, *ἐπὶ τὴν γεφύραν*), the first person to welcome him on the western, or perhaps even on the eastern side, was Shimei, who may have seen him approaching from the heights above. He threw himself at David's feet in abject penitence. "He was the first," he said, "of all the house of Joseph," thus indicating the close political alliance between Benjamin and Ephraim. Another altercation ensued between David and Abishai, which ended in David's guaranteeing Shimei's life with an oath (2 Sam. xix. 18-23), in consideration of the general jubilee and amnesty of the return.

But the king's suspicions were not set to rest by this submission; and on his deathbed he recalls the whole scene to the recollection of his son Solomon. Shimei's head was now white with age (1 K. ii. 9), and he was living in the favour of the court at Jerusalem (ib. 8). Solomon gave him notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. The Kidron, which divided him from the road to his old residence at Bahurim, was not to be crossed. He was to build a house in Jerusalem (1 K. ii. 36, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two slaves who had escaped to Gath, he went out on his ass, and made his journey successfully (ib. ii. 40). On his return, the king took him at his word, and he was slain by Benaiah (ib. ii. 41-46). In the sacred historian, and still more in Josephus (*Ant.* viii. 1, §5), great stress is laid on Shimei's having broken his oath to remain at home; so that his death is regarded as a judgment, not only for his previous treason, but for his recent sacrilege. [A. P. S.]

3. One of the adherents of Solomon at the time of Adonijah's usurpation (1 K. i. 8). Unless he is the same as Shimei the son of Elah (1 K. iv. 18), Solomon's commissariat officer, or with Shimeah, or Shammah, David's brother, as Ewald (*Gesch.* iii. 266) suggests, it is impossible to identify him. From the mention which is made of "the mighty men" in the same verse, one might be tempted to conclude that Shimei is the same with Shammah the Hararite (2 Sam. xxiii. 11); for the difference in the Hebrew names of Shimei and Shammah is not greater than that between those of Shimeah and Shammah, which are both applied to David's brother

4. Solomon's commissariat officer in Benjamin (1 K. iv. 18); son of Elah.

5. Son of Pedaiah, and brother of Zerubbabel (1 Chr. iii. 19).

6. A Simeonite, son of Zacchur (1 Chr. iv. 26, 27). He had sixteen sons and six daughters. Perhaps the same as SHEMAIAH 3.

7. (Alex. *Σμεῖν*.) Son of Jog, a Reubenite (1 Chr. v. 4). Perhaps the same as SHEMA 1.

8. A Gershonite Levite, son of Jahath (1 Chr. vi. 42).

9. (*Σμεῖτα*; Alex. *Σμεῖτ*: *Semeias*.) Son of Jeduthun, and chief of the tenth division of the singers (1 Chr. xxv. 17). His name is omitted from the list of the sons of Jeduthun in ver. 3, but is evidently wanted there.

10. (*Σμεῖτ*: *Semeias*.) The Ramathite who was over David's vineyards (1 Chr. xxvii. 27). In the Vat. MS. of the LXX. he is described as *ὁ ἐκ Παθα*.

11. (Alex. *Σμεῖλας*: *Semei*.) A Levite of the sons of Heman, who took part in the purification of the Temple under Hezekiah (2 Chr. xxix. 14).

12. The brother of Cononiah the Levite in the reign of Hezekiah, who had charge of the offerings, the tithes, and the dedicated things (2 Chr. xxxi. 12, 13). Perhaps the same as the preceding.

13. (*Σαμού*; FA. *Σαμούδ*.) A Levite in the time of Ezra who had married a foreign wife (Ezr. x. 23). Called also SEMIS.

14. (*Σμεῖτ*; FA. *Σμεῖλ*.) One of the family of Hashum, who put away his foreign wife at Ezra's command (Ezr. x. 33). Called SEMEI in 1 Esdr. ix. 33.

15. A son of Bani, who had also married a foreign wife and put her away (Ezr. x. 38). Called SAMIS in 1 Esdr. ix. 34.

16. (*Σμεῖλας*; Alex. *Σμεῖλας*.) Son of Kish a Benjamite, and ancestor of Mordecai (Esth. ii. 5). [W. A. W.]

SHIM'EON (שִׁמְעוֹן: *Σμεῖών*: *Simeon*). A layman of Israel, of the family of Harim, who had married a foreign wife and divorced her in the time of Ezra (Ezr. x. 31). The name is the same as SIMEON.

SHIM'HI (שִׁמְחִי: *Σαμαῖθ*; Alex. *Σαμαῖ*: *Semei*). A Benjamite, apparently the same as SHEMA the son of Elpaal (1 Chr. viii. 21). The name is the same as SHIMEI.

SHIM'I (שִׁמְעִי: *Σμεῖτ*: *Semei* = SHIMEI 1, Ex. vi. 17).

SHIM'ITES, THE (שִׁמְעִיתֵי: *ὁ Σμεῖτ*: *Semeitica*, sc. *familia*). The descendants of Shimei the son of Gershom (Num. iii. 21). They are again mentioned in Zech. xii. 13, where the LXX. have *Συμεών*.

SHIM'MA (שִׁמְמָא: *Σαμαά*; Alex. *Σαμαά*: *Simmaa*). The third son of Jesse, and brother of David (1 Chr. ii. 13). He is called also SHAMMAH, SHIMEA, and SHIMEAH. Josephus calls him *Σάμαλος* (*Ant.* vi. 8, §1), and *Σαμᾶ* (*Ant.* vii. 12, §2).

SHIMON (שִׁמְוֹן: *Σεμών*; Alex. *Σεμείων*: *Simon*). The four sons of Shimon are enumerated in an obscure genealogy of the tribe of Judah (1 Chr. iv. 20). There is no trace of the name elsewhere in the Hebrew, but in the Alex. MS. of the LXX. there is mention made of "Someion the father of Joman" in 1 Chr. iv. 19, which was possibly the same as Shimon.

SHIM'RATH (שִׁמְרָת: *Σαμαράθ*: *Samarath*). A Benjamite, of the sons of Shimhi (1 Chr. viii. 21).

## SHIMRI

**SHIMRI** (שִׁמְרִי: Σεμρί: Alex. Σαμαρίας: *Semri*). 1. A Simeonite, son of Shemaiah (1 Chr. iv. 37).

2. (Σαμερί; Alex. Σαμαρί: *Samri*.) The father of Jedaiel, one of David's guard (1 Chr. xi. 45).

3. (Σαμβρί; Alex. Σαμβρί.) A Kohathite Levite in the reign of Hezekiah, of the sons of Elizaphan (2 Chr. xxix. 13). He assisted in the purification of the Temple.

**SHIMRITH** (שִׁמְרִית: Σαμαρήθ: Alex. Σαμαρήθ: *Semarith*). A Moabitess, mother of Jehozabad, one of the assassins of King Joash (2 Chr. xxiv. 26). In 2 K. xii. 21, she is called SHOMER. The Peshito-Syriac gives *Neturuth*, which appears to be a kind of attempt to translate the name.

**SHIMROM** (שִׁמְרוֹן: Σεμερών; Alex. Σαμράμ: *Simron*). SHIMRON the son of Issachar (1 Chr. vii. 1). The name is correctly given "Shimron" in the A. V. of 1611.

**SHIMRON** (שִׁמְרוֹן: Συμοών; Alex. Σομερων, Σεμρων: *Semeron, Semron*). A city of Zebulun (Josh. xix. 15). It is previously named in the list of the places whose kings were called by Jabin, king of Hazor, to his assistance against Joshua (xi. 1). Its full appellation was perhaps SHIMRON-MERON. Schwarz (172) proposes to identify it with the Simonias of Josephus (*Vita*, §24), now *Siminiyeh*, a village a few miles W. of Nazareth, which is mentioned in the well known list of the Talmud (*Jerus. Megillah*, cap. 1) as the ancient Shimron. This has in its favour its proximity to Bethlehem (*comp.* xix. 15). The Vat. LXX., like the Talmud, omits the r in the name. [G.]

**SHIMRON** (שִׁמְרוֹן: in Gen. Σαμβράμ; in Num. Σαμαράμ; Alex. Αμβραν: *Simron, Semron*). The fourth son of Issachar according to the lists of Genesis (xlvi. 13) and Numbers (xxvi. 24), and the head of the family of the SHIMRONITES. In the catalogues of Chronicles his name is given as SHIMROM. [G.]

**SHIMRONITES, THE** (הַשִּׁמְרוֹנִי: δ Σαμαρωνί; Alex. ο Αμβραμι: *Semronitae*). The family of SHIMRON, son of Issachar (Num. xxvi. 24).

**SHIMRON-MERON** (שִׁמְרוֹן מֶרֶוֹן; the *Keri* omits the *N*: Συμόων . . . Μαυρώθ; Alex. Σαμρων . . . Φασγα . . . Μαρων: *Simeron Maron*). The king of Shimron-meron is mentioned as one of the thirty-one kings vanquished by Joshua (Josh. xii. 20). It is probably (though not certainly) the complete name of the place elsewhere called SHIMRON. Both are mentioned in proximity to Achshaph (xi. 1, xii. 20). It will be observed that the LXX. treat the two words as belonging to two distinct places, and it is certainly worth notice that Madon—in Hebrew so easily substituted for Meron, and in fact so read by the LXX., Peshito, and Arabic—occurs next to Shimron in Josh. xi. 1.

There are two claimants to identity with Shimron-meron. The old Jewish traveller hap-Parchi fixes it at two hours east of Engannim (*Jenin*), south of the mountains of Gilboa, at a village called in his day *Dar Meron* (*Asher's Benjamin*, ii. 434). No modern traveller appears to have explored that district, and it is consequently a blank on the maps. The other is the village of *Simuniyeh*, west of Naza-

reth, which the Talmud asserts to be the same with Shimron. [G.]

**SHIMSHA'I** (שִׁמְשָׁי: Σαμψά; Alex. Ζαυσαι: *Samsai*). The scribe or secretary of Rehum, who was a kind of satrap of the conquered province of Judea, and of the colony at Samaria, supported by the Persian court (Ezr. iv. 8, 9, 17, 23). He was apparently an Aramean, for the letter which he wrote to Artaxerxes was in Syriac (Ezr. iv. 7), and the form of his name is in favour of this supposition. In 1 Esdr. ii. he is called SEMELLIUS, and by Josephus Σεμέλιος (*Ant.* xi. 2, §1). The Samaritans were jealous of the return of the Jews, and for a long time plotted against them without effect. They appear ultimately, however, to have prejudiced the royal officers, and to have prevailed upon them to address to the king a letter which set forth the turbulent character of the Jews and the dangerous character of their undertaking, the effect of which was that the rebuilding of the Temple ceased for a time.

**SHIN'AB** (שִׁנְאָב: Σεναάβ: *Sennaab*). The king of Admah in the time of Abraham: one of the five kings attacked by the invading army of Chedorlaomer (Gen. xiv. 2). Josephus (*Ant.* i. 9) calls him Σεναβάρης.

**SHI'NAR** (שִׁנְעָר: Σεναάρ, Σεναάρ: *Sennaar*) seems to have been the ancient name of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea—the tract known in later times as Chaldaea or Babylonia. It was a plain country, where brick had to be used for stone, and slime (mud?) for mortar (Gen. xi. 3). Among its cities were Babel (Babylon), Erech or Orcho (Orchoë), Calneh or Calno (probably *Niffer*), and Accad, the site of which is unknown. These notices are quite enough to fix the situation. It may, however, be remarked further, that the LXX. render the word by "Babylonia" (Βαβυλωνία) in one place (Is. xi. 11), and by "the land of Babylon" (γῆ Βαβυλώνας) in another (Zech. v. 11).

The native inscriptions contain no trace of the term, which seems to be purely Jewish, and unknown to any other people. At least it is extremely doubtful whether there is really any connexion between Shinár and Singara or *Sinjar*. Singara was the name of a town in Central Mesopotamia, well known to the Romans (Dion Cass. lxxviii. 22; Amm. Marc. xviii. 5, &c.), and still existing (Layard, *Nin. and Bab.* p. 249). It is from this place that the mountains which run across Mesopotamia from Mosul to Rakkeh receive their title of "the Sinjar range" (Σιγγάρας ὄρος, Ptol. v. 18). As this name first appears in central Mesopotamia, to which the term Shinar is never applied, about the time of the Antonines, it is very unlikely that it can represent the old Shinar, which ceased practically to be a geographic title soon after the time of Moses.<sup>b</sup>

It may be suspected that Shinar was the name by which the Hebrews originally knew the lower Mesopotamian country, where they so long dwelt, and which Abraham brought with him from "Ur of the Chaldees" (*Mugheir*). Possibly it means "the country of the Two Rivers," being derived from שְׁנַי, "two" and 'ar, which was used in Babylonia, as well as nahr or nâhâr (נְהַר), for "a river."

<sup>b</sup> In Isaiah and Zechariah, Shinar, *once* used by each writer, is an *archaism*.

<sup>a</sup> This addition, especially in the Alex. MS.—usually so close to the Hebrew—is remarkable. There is nothing in the original text to suggest it.

(Compare the "Ar-malchar" of Pliny, *H. N.* vi. 26. and "Ar-macales" of Abydenus, *Fr.* 9, with the Naar-malcha of Ammianus, xxiv. 6, called *Ναρμαλχα* by Isidore, p. 5, which is translated as "the Royal River;" and compare again the "Narragam" of Pliny, *H. N.* vi. 30, with the "Aracanus" of Abydenus, *l. s. c.*) [G. R.]

**SHIP.** No one writer in the whole range of Greek and Roman literature has supplied us (it may be doubted whether all put together have supplied us) with so much information concerning the merchant-ships of the ancients as St. Luke in the narrative of St. Paul's voyage to Rome (*Acts* xxvii. xxviii.). In illustrating the Biblical side of this question, it will be best to arrange in order the various particulars which we learn from this narrative, and to use them as a basis for elucidating whatever else occurs, in reference to the subject, in the Gospels and other parts of the N. T., in the O. T. and the Apocrypha. As regards the earlier Scriptures, the Septuagintal thread will be followed. This will be the easiest way to secure the mutual illustration of the Old and New Testaments in regard to this subject. The merchant-ships of various dates in the Levant did not differ in any essential principle; and the Greek of Alexandria contains the nautical phraseology which supplies our best linguistic information. Two preliminary remarks may be made at the outset.

As regards St. Paul's voyage, it is important to remember that he accomplished it in three ships: first the Adramyttian vessel [ADRAMYTTIUM] which took him from CAESAREA to MYRA, and which was probably a coasting vessel of no great size (*xxvii.* 1-6); secondly, the large Alexandrian corn-ship, in which he was wrecked on the coast of Malta (*xxvii.* 6-*xxviii.* 1) [MELITA]; and thirdly, another large Alexandrian corn-ship, in which he sailed from Malta by SYRACUSE and RHEGIUM to PUTEOLI (*xxviii.* 11-13).

Again, the word employed by St. Luke, of each of these ships, is, with one single exception, when he uses *ναῦς* (*xxvii.* 41), the generic term *πλοῖον* (*xxvii.* 2, 6, 10, 15, 22, 30, 37, 38, 39, 44, *xxviii.* 11). The same general usage prevails throughout. Elsewhere in the *Acts* (*xx.* 13, 38, *xxi.* 2, 3, 6) we have *πλοῖον*. So in St. James (*iii.* 4) and in the Revelations (*viii.* 9, *xviii.* 17, 19). In the Gospels we have *πλοῖον* (*passim*) or *πλοῖάριον* (*Mark* iv. 36; *John* xxi. 8). In the LXX. we find *πλοῖον* used twenty-eight times, and *ναῦς* nine times. Both words generally correspond to the Hebrew *יָמָה* or *יָמָה*. In *Jon.* i. 5, *πλοῖον* is used to represent the Heb. *שֵׁפֶלֶת* *šēpīlāh*, which, from its etymology, appears to mean a vessel covered with a deck or with hatches, in opposition to an open boat. The senses in which *σκάφος* (*2 Macc.* xii. 3, 6) and *σκάφη* (*Acts* xxvii. 16, 32) are employed we shall notice as we proceed. The use of *τριήρης* is limited to a single passage in the Apocrypha (*2 Macc.* iv. 20).

(1.) *Size of Ancient Ships.*—The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which St. Paul was wrecked had 276 persons on board (*Acts* xxvii. 37), besides a cargo (*φορτίον*) of wheat (*ib.* 19, 38); and all these passengers seem to have been

taken on to Puteoli in another ship (*xxviii.* 11) which had its own crew and its own cargo: nor is there a trace of any difficulty in the matter, though the emergency was unexpected. Now in English transport-ships, prepared for carrying troops, it is a common estimate to allow a ton and a half per man: thus we see that it would be a mistake to suppose that these Alexandrian corn-ships were very much smaller than modern trading vessels. What is here stated is quite in harmony with other instances. The ship in which Josephus was wrecked (*Vit.* c. 3), in the same part of the Levant, had 600 souls on board. The Alexandrian corn-ship described by Lucian (*Navig. s. vota*) as driven into the Piraeus by stress of weather, and as exciting general attention from its great size, would appear (from a consideration of the measurements, which are explicitly given) to have measured 1100 or 1200 tons. As to the ship of Ptolemy Philadelphus, described by Athenaeus (*v.* 204), this must have been much larger; but it would be no more fair to take that as a standard than to take the "Great Eastern" as a type of a modern steamer. On the whole, if we say that an ancient merchant-ship might range from 500 to 1000 tons, we are clearly within the mark.

(2.) *Steering Apparatus.*—Some commentators have fallen into strange perplexities from observing that in *Acts* xxvii. 40 (*τὰς ζευκτηρίας τῶν πηδάλιων* "the fastenings of the rudders") St. Luke uses *πηδάλιον* in the plural. One even suggests that the ship had one rudder fastened at the bow and another fastened at the stern. We may say of him, as a modern writer says in reference to a similar comment on a passage of Cicero, "It is hardly possible that he can have seen a ship." The sacred writer's use of *πηδάλια* is just like Pliny's use of *gubernacula* (*N. H.* xi. 37, 88), or Lucretius's of *guberna* (*iv.* 440). Ancient ships were in truth not steered at all by rudders fastened or hinged to the stern, but by means of two paddle-rudders, one on each quarter, acting in a rowlock or through a port-hole, as the vessel might be small or large.<sup>a</sup> This fact is made familiar to us in classical works of art, as on coins, and the sculptures of Trajan's Column. The same thing is true, not only of the Mediterranean, but of the early ships of the Northmen, as may be seen in the Bayeux tapestry. Traces of the "two rudders" are found in the time of Louis IX. The hinged rudder first appears on the coins of our King Edward III. There is nothing out of harmony with this early system of steering in *Jam.* iii. 4, where *πηδάλιον* occurs in the singular; for "the governor" or steersman (*ὁ εὐθύγων*) would only use one paddle-rudder at a time. In a case like that described in *Acts* xxvii. 40, where four anchors were let go at the stern, it would of course be necessary to lash or trice up both paddles, lest they should interfere with the ground tackle. When it became necessary to steer the ship again, and the anchor-ropes were cut, the lashings of the paddles would of course be unfastened.

(3.) *Build and Ornaments of the Hull.*—It is probable, from what has been said about the mode of steering (and indeed it is nearly evident from ancient works of art), that there was no very marked difference between the bow (*πρόωσα*, "fore-ship," *ver.* 30, "fore part," *ver.* 41) and the stern

<sup>a</sup> Dr. Wordsworth gives a very interesting illustration from Hippolytus, bishop of Portus (*de Antichr.* 9), where, in a detailed allegorical comparison of the Church to a

ship, he says "her two rudders are the two Testaments, by which she steers her course."

(*πολίαινα*, "hinder part," ver. 41; see Mark iv. 38). The "hold" (*κοίλη*, "the sides of the ship," Jonah i. 5) would present no special peculiarities. One characteristic ornament (the *ἄνθρακος*, or *aplustre*), rising in a lofty curve at the stern or the bow, is familiar to us in works of art, but no allusion to it occurs in Scripture. Of two other customary ornaments, however, one is probably implied, and the second is distinctly mentioned in the account of St. Paul's voyage. That personification of ships, which seems to be instinctive, led the ancients to paint an eye on each side of the bow. Such is the custom still in the Mediterranean, and indeed our own sailors speak of "the eyes" of a ship. This gives vividness to the word *ἀντοφθαλμεῖν*, which is used (Acts xxvii. 15) where it is said that the vessel could not "bear up into" (literally "look at") the wind. This was the vessel in which St. Paul was wrecked. An ornament of that which took him on from Malta to Pozzuoli is more explicitly referred to. The "sign" of that ship (*παράσημον*, Acts xxviii. 11) was CASTOR AND POLLUX; and the symbols of these heroes (probably in the form represented in the coin engraved under that article) were doubtless painted or sculptured on each side of the bow, as was the case with the goddess Isis on Lucian's ship (*ἡ πρόρα τὴν ἐπώνυμον τῆς νεῶς θεὸν ἔχουσα τὴν Ἰσὶν ἐκατέρωθεν*, *Navig. c. 5*).

(4.) *Undergirders*.—The imperfection of the build, and still more (see below, 6) the peculiarity of the rig, in ancient ships, resulted in a greater tendency than in our times to the starting of the planks, and consequently to leaking and foundering. We see this taking place alike in the voyages of Jonah, St. Paul, and Josephus; and the loss of the fleet of Aeneas in Virgil ("laxis laterum compagibus omnes," *Aen. i. 122*) may be adduced in illustration. Hence it was customary to take on board peculiar contrivances, suitably called "helps" (*βοηθείαι*, Acts xxvii. 17), as precautions against such dangers. These were simply cables or chains, which in case of necessity could be passed round the frame of the ship, at right angles to its length, and made tight. The process is in the English navy called *frapping*, and many instances could be given where it has been found necessary in modern experience. Ptolemy's great ship, in Athenaeus (*l. c.*), carried twelve of these undergirders (*ὑποζώματα*). Various allusions to the practice are to be found in the ordinary classical writers. See, for instance, Thucyd. i. 29; Plat. *Rep. x. 3*, 616; Hor. *Od. i. 14, 6*. But it is most to our purpose to refer to the inscriptions, containing a complete inventory of the Athenian navy, as published by Boeckh (*Urkunden über das Seewesen des Attischen Staates*, Berl. 1840). The editor, however, is quite mistaken in supposing (pp. 133-138) that these undergirders were passed round the body of the ship from stem to stern.

(5.) *Anchors*.—It is probable that the ground tackle of Greek and Roman sailors was quite as good as our own. (On the taking of soundings, see below, 12.) Ancient anchors were similar in form (as may be seen on coins) to those which we use now, except that they were without flukes. Two allusions to anchoring are found in the N. T., one in a very impressive metaphor concerning Christian hope (Heb. vi. 19). A saying of Socrates, quoted here by Kypke (*οὔτε ναῦν ἐξ ἐνὸς ἀγκυρίου οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμίσασθαι*), may serve to carry our thoughts to the other passage, which is part of the literal narrative

of St. Paul's voyage at its most critical point. The ship in which he was sailing had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors on this occasion anchored by the stern (*ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας*, Acts xxvii. 29). In this there is nothing remarkable, if there has been time for due preparation. Our own ships of war anchored by the stern at Copenhagen and Algiers. It is clear, too, that this was the right course for the sailors with whom St. Paul was concerned, for their plan was to run the ship aground at daybreak. The only motives for surprise are that they should have been able so to anchor without preparation in a gale of wind, and that the anchors should have held on such a night. The answer to the first question thus suggested is that ancient ships, like their modern successors, the small craft among the Greek islands, were in the habit of anchoring by the stern, and therefore prepared for doing so. We have a proof of this in one of the paintings of Herculaneum, which illustrates another point already mentioned, viz. the necessity of tricing up the moveable rudders in case of anchoring by the stern (see ver. 40). The other question, which we have supposed to arise, relates rather to the holding-ground than to the mode of anchoring; and it is very interesting here to quote what an English sailing book says of St. Paul's Bay in Malta:—"While the cables hold, there is no danger, as the anchors will never start" (*Purdy's Sailing Directions*, p. 180).

(6.) *Masts, Sails, Ropes, and Yards*.—These were collectively called *σκεύη* or *σκευή*, or *gear* (*τὰ δὲ σύμπαντα σκευὴ καλεῖται*, Jul. Poll.). We find this word twice used for parts of the rigging in the narrative of the Acts (xxvii. 17, 19). The rig of an ancient ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. Such was the rig also of the ships of the Northmen at a later period. Hence



Ancient ship. From a painting at Pompeii.

the strain upon the hull, and the danger of starting the planks, were greater than under the present system, which distributes the mechanical pressure more evenly over the whole ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were repetitions, so to speak, of the same general unit of rig. In the account of St. Paul's shipwreck very explicit mention is made of the "foresail" (not "mainsail," as in the A. V.). Such a sail would be almost necessary in putting a large

ship about. On that occasion it was used in the process of running the vessel aground. Nor is it out of place here to quote a Crimean letter in the *Times* (Dec. 5, 1855):—"The 'Lord Raglan' (merchant-ship) is on shore, but taken there in a most sailorlike manner. Directly her captain found he could not save her, he cut away his mainmast and mizen, and *setting a topsail on her foremast, ran her ashore stem on.*" Such a mast may be seen, raking over the bow, in representations of ships in Roman coins. In the O. T. the mast (*ιστός*) is mentioned (Is. xxxiii. 23); and from another prophet (Ez. xxvii. 5) we learn that cedar-wood from Lebanon was sometimes used for this part of ships. There is a third passage (Prov. xxiii. 34, שֵׁן לַבַּיִת) where the top of a ship's mast is probably intended, though there is some slight doubt on the subject, and the LXX. take the phrase differently. Both ropes (*σχοινία*, Acts xxvii. 32) and sails (*ιστία*) are mentioned in the above-quoted passage of Isaiah; and from Ezekiel (xxvii. 7) we learn that the latter were often made of Egyptian linen (if such is the meaning of *στρωμνή*). There the word *χαλάω* (which we find also in Acts xxvii. 17, 30) is used for lowering the sail from the yard. It is interesting here to notice that the word *ὑποστέλλομαι*, the technical term for furling a sail, is twice used by St. Paul, and that in an address delivered in a seaport in the course of a voyage (Acts xx. 20, 27). It is one of the very few cases in which the Apostle employs a nautical metaphor.

This seems the best place for noticing two other points of detail. Though we must not suppose that merchant-ships were habitually propelled by rowing, yet sweeps must sometimes have been employed. In Ez. xxvii. 29, oars (*ὑψή*) are distinctly mentioned; and it seems that oak-wood from Bashan was used in making them (*ἐκ τῆς Βασανίτιδος ἐποίησαν τὰς κώπας σου*, ib. 6). Again, in Is. xxxiii. 21, *ὑψὶ ἄνῳ* literally means "a ship of oar," i. e. an oared vessel. Rowing, too, is probably implied in Jon. i. 13, where the LXX. have simply *παρεβιάζοντο*. The other feature of the ancient, as of the modern ship, is the flag or *σημείον* at the top of the mast (Is. l. c., and xxx. 17). Here perhaps, as in some other respects, the early Egyptian paintings supply our best illustration.

(7.) *Rate of Sailing.*—St. Paul's voyages furnish excellent data for approximately estimating this; and they are quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that winds are variable. Thus the voyage between TROAS and PHILIPPI, accomplished on one occasion (Acts xvi. 11, 12) in two days, occupied on another occasion (Acts xx. 6) five days. Such a variation might be illustrated by what took place almost any week between Dublin and Holyhead before the application of steam to seafaring. With a fair wind an ancient ship would sail fully seven knots an hour. Two very good instances are again supplied by St. Paul's experience: in the voyages from Caesarea to Sidon (Acts xxvii. 2, 3), and from Rhegium to Puteoli (Acts xxviii. 13). The result given by comparing in these cases the measurements of time and distance corresponds with what we gather from Greek and Latin authors generally; e. g., from Pliny's story of the fresh fig produced by Cato in the Roman senate before the third Punic war:

"This fruit was gathered fresh at Carthage three days ago: that is the distance of the enemy from your walls" (Plin. *H. N.* xv. 20).

(8.) *Sailing before the wind, and near the wind.*—The rig which has been described is, like the rig of Chinese junks, peculiarly favourable to a quick run before the wind. We have in the N. T. (Acts xvi. 11, xxvii. 16) the technical term *εὐθρομέει* for voyages made under such advantageous conditions.<sup>b</sup> It would, however, be a great mistake to suppose that ancient ships could not work to windward. Pliny distinctly says: "*lisdem ventis in contrarium navigatur prolati pedibus*" (*H. N.* ii. 48). The superior rig and build, however, of modern ships enable them to sail nearer to the wind than was the case in classical times. At one very critical point of St. Paul's voyage to Rome (Acts xxvii. 7) we are told that the ship could not hold on her course (which was W. by S., from Cnidus by the north side of Crete) against a violent wind (*μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου*) blowing from the N.W., and that consequently she ran down to the east end of CRETE [SALMONE], and worked up under the shelter of the south side of the island (vers. 7, 8). [FAIR HAVENS.] Here the technical terms of our sailors have been employed, whose custom is to divide the whole circle of the compass-card into thirty-two equal parts, called points. A modern ship, if the weather is not very boisterous, will sail within six points of the wind. To an ancient vessel, of which the hull was more clumsy, and the yards could not be braced so tight, it would be safe to assign seven points as the limit. This will enable us, so far as we know the direction of the wind (and we can really ascertain it in each case very exactly), to lay down the tacks of the ships in which St. Paul sailed, beating against the wind, on the voyages from Philippi to Troas (*ἄχρις ἡμερῶν πέντε*, Acts xx. 6), from Sidon to Myra (*διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους*, xxvii. 3-5), from Myra to Cnidus (*ἐν ἰκαναῖς ἡμέραις βραδυπλοοῦντες*, xxvii. 6, 7), from Salmone to Fair Havens (*μόλις παραλεγόμενοι*, xxvii. 7, 8), and from Syracuse to Rhegium (*περιελθόντες*, xxviii. 12, 13).

(9.) *Lying-to.*—This topic arises naturally out of what has preceded, and it is so important in reference to the main questions connected with the shipwreck at Malta, that it is here made the subject of a separate section. A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is, not to make progress at all hazards, but to ride out a gale in safety; and this is what was done in St. Paul's ship when she was undergirded and the boat taken on board (Acts xxvii. 14-17) under the lee of CLAUDA. It is here that St. Luke uses the vivid term *ἀντοφθαμείν*, mentioned above. Had the gale been less violent, the ship could easily have held on her course. To anchor was out of the question; and to have drifted before the wind would have been to run into the fatal Syrtis on the African coast. [QUICKSANDS.] Hence the vessel was *laid-to* ("close-hauled," as the sailors say) "on the starboard tack," i. e. with her right side towards the storm. The wind was E.N.E. [EUROCLYDON], the ship's bow would point N. by

<sup>b</sup> With this compare τὸν ἐπ' εὐθείας δρόμον in an interesting passage of Philo concerning the Alexandrian ship (in *Flacc.* p. 968 ed. Frankf. 1691).

W., the direction of drift (six points being added for "lee-way") would be W. by N., and the rate of drift about a mile and a half an hour. It is from these materials that we easily come to the conclusion that the shipwreck must have taken place on the coast of Malta. [ADRIA.]

(10.) *Ship's Boat*.—This is perhaps the best place for noticing separately the *σκάφη*, which appears prominently in the narrative of the voyage (Acts xxvii. 16, 32). Every large merchant-ship must have had one or more boats. It is evident that the Alexandrian corn-ship in which St. Paul was sailing from Fair Havens, and in which the sailors, apprehending no danger, hoped to reach PHENICE, had her boat towing behind. When the gale came, one of their first desires must have been to take the boat on board, and this was done under the lee of *Clauda*, when the ship was undergirded, and brought round to the wind for the purpose of lying-to; but it was done with difficulty, and it would seem that the passengers gave assistance in the task (*μόλις ισχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης*, Acts xxvii. 16). The sea by this time must have been furiously rough, and the boat must have been filled with water. It is with this very boat that one of the most lively passages of the whole narrative is connected. When the ship was at anchor in the night before she was run aground, the sailors lowered the boat from the davits with the selfish desire of escaping, on which St. Paul spoke to the soldiers, and they cut the ropes (*τὰ σχοίνια*) and the boat fell off (Acts xxvii. 30-32).

(11.) *Officers and Crew*.—In Acts xxvii. 11 we have both *κυβερνήτης* and *ναύκληρος*. The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers. The former has the charge of the steering. The same word occurs also in Rev. xviii. 17; Prov. xxiii. 34; Ez. xxvii. 8, and is equivalent to *πρωρεύς* in Ez. xxvii. 29; Jon. i. 6. In James iii. 4 *ὁ εὐθύνων*, "the governor," is simply the steersman for the moment. The word for "shipmen" (Acts xxvii. 27, 30) and "sailors" (Rev. xviii. 17) is simply the usual term *ναῦται*. In the latter passage *ὄμιλος* occurs for the crew, but the text is doubtful. In Ez. xxvii. 8, 9, 26, 27, 29, 34, we have *κωπηλάται* for "those who handle the oar," and in the same chapter (ver. 29) *ἐπιβάται*, which may mean either passengers or mariners. The only other passages which need be noticed here are 1 K. ix. 27, and 2 Chr. viii. 18, in the account of Solomon's ships. The former has *τῶν παίδων αὐτοῦ ἄνδρες ναυτικοὶ ἐλαύνειν εἰδότες θάλασσαν*; the latter, *παῖδες εἰδότες θάλασσαν*.

(12.) *Storms and Shipwrecks*.—The first century of the Christian era was a time of immense traffic in the Mediterranean; and there must have been many vessels lost there every year by shipwreck, and (perhaps) as many by foundering. This last danger would be much increased by the form of rig described above. Besides this, we must remember that the ancients had no compass, and very imperfect charts and instruments, if any at all; and though it would be a great mistake to suppose that they never ventured out of sight of land, yet, dependent as they were on the heavenly bodies, the danger was much greater than now in bad weather, when the sky was overcast, and "neither sun nor stars in many days appeared" (Acts xxvii. 20). Hence also the winter season was considered dangerous, and, if possible, avoided *ὄντας ἤδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ*

*τὴν νηστείαν ἤδη παρεληλυθέναι*, ib. 9). Certain coasts too were much dreaded, especially the African Syrtis (ib. 17). The danger indicated by breakers (ib. 29), and the fear of falling on rocks (*τραχεῖς τόποι*), are matters of course. St. Paul's experience seems to have been full of illustrations of all these perils. We learn from 2 Cor. xi. 25 that, before the voyage described in detail by St. Luke, he had been "three times wrecked," and further that he had once been "a night and a day in the deep" probably floating on a spar, as was the case with Josephus. These circumstances give peculiar force to his using the metaphor of a shipwreck (*ἐναυάγησαν*, 1 Tim. i. 19) in speaking of those who had apostatized from the faith. In connexion with this general subject we may notice the caution with which, on the voyage from Troas to Patara (Acts xx. 13-16, xxi. 1), the sailors anchored for the night during the period of dark moon, in the intricate passages between the islands and the main [MITYLENE; SAMOS; TROGYLLIUM], the evident acquaintance which, on the voyage to Rome, the sailors of the Adramyttian ship had with the currents on the coasts of Syria and Asia Minor (Acts xxvii. 2-5) [ADRAMYTTIUM], and the provision for taking soundings in case of danger, as clearly indicated in the narrative of the shipwreck at Malta, the measurements being apparently the same as those which are customary with us (*βολίσαντες εὗρον ὄργυιᾶς εἴκοσι βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὄργυιᾶς δεκαπέντε*, Acts xxvii. 28).

(13.) *Boats on the Sea of Galilee*.—There is a melancholy interest in that passage of Dr. Robinson's *Researches* (iii. 253), in which he says, that on his approach to the Sea of Tiberias, he saw a single white sail. This was the sail of the one rickety boat which, as we learn from other travellers (see especially Thomson, *The Land and the Book*, 401-404), alone remains on a scene represented to us in the Gospels and in Josephus as full of life from the multitude of its fishing-boats. In the narratives of the call of the disciples to be "fishers of men" (Matt. iv. 18-22; Mark i. 16-20; Luke v. 1-11), there is no special information concerning the characteristics of these boats. In the account of the storm and the miracle on the lake (Matt. viii. 23-27; Mark iv. 35-41; Luke viii. 22-25), it is for every reason instructive to compare the three narratives; and we should observe that Luke is more technical in his language than Matthew, and Mark than Luke. Thus, instead of *σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ* (Matt. viii. 24), we have *κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην* (Luke viii. 23), and again *τῷ κλύδωνι τοῦ ὕδατος* (ver. 24); and instead of *ὥστε τὸ πλοῖον καλύπτεσθαι* we have *συνεπληροῦντο*. In Mark (iv. 37) we have *τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι*. This Evangelist also mentions the *προσκεφάλαιον*, or boatman's cushion,<sup>c</sup> on which our Blessed Saviour was sleeping *ἐν τῇ πρύμνῃ*, and he uses the technical term *ἐκόπασεν* for the lulling of the storm. See more on this subject in Smith, *Dissertation on the Gospels* (Lond. 1853). We may turn now to St. John. In the account he gives of what followed the miracle of walking on the sea (vi. 16-25), *πλοῖον* and *πλοιάριον* seem to be used indifferently, and we have mention of other *πλοιάρια*. There

<sup>c</sup> The word in Pollux is *υπηρέσιον*, i. e. Hesych'us gives *προσκεφάλαιον* as the equivalent. See Kühn's note on Jul. Poll. *Onom.* i. p. 59. (Ed. Amstel. 1706.)

would of course be boats of various sizes on the lake. The reading, however, is doubtful.<sup>d</sup> Finally, in the solemn scene after the resurrection (John xxi. 1-8), we have the terms *αἰγιαλός* and *τὰ δεξιὰ μέρη τοῦ πλοίου*, which should be noticed as technical. Here again *πλοῖον* and *πλοιάριον* appear to be synonymous. If we compare all these passages with Josephus, we easily come to the conclusion that, with the large population round the Lake of Tiberias, there must have been a vast number both of fishing-boats and pleasure-boats, and that boat-building must have been an active trade on its shores (see Stanley, *Sin. and Pal.* p. 367). The term used by Josephus is sometimes *πλοῖον*, sometimes *σκάφος*. There are two passages in the Jewish historian to which we should carefully refer, one in which he describes his own taking of Tiberias by an expedition of boats from Tarichaea (*Vit.* 32, 33, *B. J.* ii. 21, §§8-10). Here he says that he collected all the boats on the lake, amounting to 230 in number, with four men in each. He states also incidentally that each boat had a "pilot" and an "anchor." The other passage describes the operations of Vespasian at a later period in the same neighbourhood (*B. J.* iii. 10, §§1, 5, 6, 9). These operations amounted to a regular Roman sea-fight: and large rafts (*σχεδία*) are mentioned besides the boats or *σκάφη*.

(14.) *Merchant-Ships in the Old Testament.*—The earliest passages where seafaring is alluded to in the O. T. are the following in order, Gen. xlix. 13, in the prophecy of Jacob concerning Zebulun (*κατοικήσει παρ' ὄρμον πλοίων*); Num. xxiv. 24, in Balaam's prophecy (where, however, ships are not mentioned in the LXX.<sup>e</sup>); Deut. xxviii. 68, in one of the warnings of Moses (*ἀποστρέψει σε Κύριος εἰς Αἴγυπτον ἐν πλοίοις*); Judg. v. 17, in Deborah's Song (*Δὲν εἰς τί παροικεῖ πλοίοις*); Next after these it is natural to mention the illustrations and descriptions connected with this subject in Job (ix. 26, *ἡ καὶ ἐστὶ ναυσὶν ἵχνος ὁδοῦ*); and in the Psalms (xlvii. [xlviii.] 7, *ἐν πνεύματι βιαίω<sup>f</sup> συντριψέεις πλοῖα Θαρσίς*, ciii. [civ.] 26, *ἐκεῖ πλοῖα διαπορεύονται*, cvi. 23, *οἱ καταβαίνοντες εἰς θάλασσαν ἐν πλοίοις*). Prov. xxiii. 34 has already been quoted. To this add xxx. 19 (*τρίβους νῆος ποντοπορούσης*), xxxi. 14 (*ναῦς ἐμπορευομένη μακρόθεν*). Solomon's own ships, which may have suggested some of these illustrations (1 K. ix. 26; 2 Chr. viii. 18, ix. 21), have previously been mentioned. We must notice the disastrous expedition of Jehoshaphat's ships from the same port of Eziongeber (1 K. xxii. 48, 49; 2 Chr. xx. 36, 37). The passages which remain are in the prophets. Some have been already adduced from Isaiah and Ezekiel. In the former prophet the general term "ships of Tarshish" is variously given in the LXX., *πλοῖον θαλάσσης* (ii. 16), *πλοῖα Καρχηδόνος* (xxiii. 1, 14), *πλοῖα Θαρσίς* (lx. 9). For another allusion to seafaring see xliiii. 14. The celebrated 27th chapter of Ezekiel ought to be carefully studied in all its detail; and in Jonah i. 3-16, the following technical phrases (besides what has been already adduced) should be noticed: *ναῦλον* (3), *συντριβῆναι* (4), *ἐκβολὴν ἐποιήσαντο τῶν*

<sup>d</sup> So in Mark iv. 36, "little ships," the true reading appears to be *πλοῖα*, not *πλοιάρια*.

<sup>e</sup> So in Dan. xi. 30, where the same phrase "ships of Chittim" occurs, there is no strictly corresponding phrase in the LXX. The translators appear to have read *Νῆσι*:

*σκευῶν, τοῦ κουφ.σθῆναι* (5), *κοπάσει ἡ θάλασσα* (11, 12). In Dan. xi. 40 (*συναχθήσεται βασιλεὺς τοῦ βορρᾶ ἐν ἄρμασι καὶ ἐν ἵππευσι καὶ ἐν ναυσὶ πολλαῖς*) we touch the subject of ships of war.

(15.) *Ships of War in the Apocrypha.*—Military operations both by land and water (*ἐν τῇ θαλάσῃ καὶ ἐπὶ τῆς ξηρᾶς*, 1 Macc. viii. 23, 32) are prominent subjects in the Books of Maccabees. Thus in the contract between Judas Maccabaeus and the Romans it is agreed (*ib.* 26, 28) that no supplies are to be afforded to the enemies of either, whether *σίτος*, *ὄπλα*, *ἀργύριον*, or *πλοῖα*. In a later passage (xv. 3) we have more explicitly, in the letter of King Antiochus, *πλοῖα πολεμικά* (see v. 14), while in 2 Macc. iv. 20 (as observed above) the word *τριήρεις*, "galleys," occurs in the account of the proceedings of the infamous Jason. Here we must not forget the monument erected by Simon Maccabaeus on his father's grave, on which, with other ornaments and military symbols, were *πλοῖα ἐπιγεγλυμμένα, εἰς τὸ θεωρεῖσθαι ὑπὸ πάντων τῶν πλεόντων τὴν θάλασσαν* (1 Macc. xiii. 29). Finally must be mentioned the *noyade* at Joppa when the resident Jews, with wives and children 200 in number, were induced to go into boats and were drowned (2 Macc. xii. 3, 4), with the vengeance taken by Judas (*τὸν μὲν λιμένα νύκτωρ ἐπέπρησε καὶ τὰ σκάφη κατέφλεξε*, ver. 6). It seems sufficient simply to enumerate the other passages in the Apocrypha where some allusion to sea-faring is made. They are the following: Wisd. v. 10, xiv. 1; Ecclus. xxiii. 2, xliiii. 24; 1 Esd. iv. 23.

(16.) *Nautical Terms.*—The great repertory of such terms, as used by those who spoke the Greek language, is the *Onomasticon* of Julius Pollux; and it may be useful to conclude this article by mentioning a few out of many which are found there, and also in the N. T. or LXX. First, to quote some which have been mentioned above. We find the following both in Pollux and the Scriptures: *σχοινία*, *σκευή*, *κλυδών*, *χειμών*, *φόρτιον*, *ἐκβολή*, *σύρτις*, *οὐδὲν ὑποστέλλεσθαι*, *οὐκ ἦν τὸν ἥλιον ἰδεῖν*, *σκάφη*, *σκάφος*, *ναῦλον*, *συντριβῆναι*, *ὀφθαλμὸς δοῦ καὶ τοῦνομα τῆς νεῶς ἐπιγράφουσι* (compared with Acts xxvii. 15, xxviii. 11), *τραχεῖς αἰγιαλοὶ* (compared with Acts xxvii. 29, 40). The following are some which have not been mentioned in this article:—*ἀνάγεσθαι* and *κατάγεσθαι* (e. g. Acts xxviii. 11, 12), *σανίδες* (Ezek. xxvii. 5), *τρόπις* (Wisd. v. 10), *ἀναβαίνω* (Jon. i. 3; Mark vi. 51), *γαλήνη* (Matt. viii. 26), *ἀμφίβληστρον* (Matt. iv. 18, Mark i. 16), *ἀποφορτίσασθαι* (Acts xi. 4), *ὑποπνέω* (xxvii. 13), *τυφών* (*ἄνεμος τυφανικός*, xxvii. 14), *ἀγκύρας κατατείνειν* (*ἀγκύρας ἐκτείνειν*, *ib.* 30), *ὑβριστῆς ἄνεμος* (*ὑβρεως*, 10, *ὑβριν*, 21), *προσοκέλλω* (*ἐποκέλλω*, *ib.* 41), *κολυμβᾶν* (*ib.* 42), *διαλυθείσης τῆς νεῶς* (*ἡ πρύμνα ἐλύετο*, *ib.* 41). This is an imperfect list of the whole number; but it may serve to show how rich the N. T. and LXX. are in the nautical phraseology of the Greek Levant. To this must be added a notice of the peculiar variety and accuracy of St. Luke's ordinary phrases for sailing under different circumstances, *πλέω*, *ἀποπλέω*, *βραδυπλοέω*, *δαπλέω*, *ἐκπλέω*, *καταπλέω*, *ὑποπλέω*, *παραπλέω*, *εὐθύ*

and *Ἰῆσι* for *Δῆσι* and *Δῆσι* in these passages respectively.

<sup>f</sup> The LXX. here read *ἰῆσι*, *kátōn*, "small," for *Δῆσι*, *kádīm*, "east."

<sup>g</sup> This is perhaps a mistake of the copyist, who transcribed from dictation, and mistook *Θαρσίς* for *Θάλασσα*.



ἔβρουεω, ὑποτρέχω, παραλέγομαι, φέρομαι, διαφέρωμαι, διαπεράω.

(17.) *Authorities.*—The preceding list of St. Luke's nautical verbs is from Mr. Smith's work on the *Voyage and Shipwreck of St. Paul* (London, 1st ed. 1848, 2nd ed. 1856). No other book need be mentioned here, since it has for some time been recognised, both in England and on the Continent, as the standard work on ancient ships, and it contains a complete list of previous books on the subject. Reference, however, may be made to the memoranda of Admiral Penrose, incorporated in the notes to the 27th chap. of Conybeare and Howson's *The Life and Epistles of St. Paul* (London, 2nd ed. 1856). [J. S. H.]

**SHIPHI** (שִׁפְחִי: Σαφαί; Alex. Σεφείν: Sefheî). A Simeonite, father of Ziza, a prince of the tribe in the time of Hezekiah (1 Chr. iv. 37).

**SHIPH'MITE, THE** (שִׁפְחִיָּה: δ τοῦ Σεφνεί; Alex. δ τ. Σεφνι; Saphonites). Probably, though not certainly, the native of SHEPHAM. Zabdi, the officer in David's household who had charge of the wine-making (1 Chr. xxvii. 27), is the only person so distinguished. [G.]

**SHIPH'RAH** (שִׁפְרָה: Σεπφώρα: Sefhora, Ex. i. 15). The name of one of the two midwives of the Hebrews who disobeyed the command of Pharaoh, the first oppressor, to kill the male children, and were therefore blessed (vers. 15-21). It is not certain that they were Hebrews: if they were, the name Shiphrah would signify "brightness" or "beauty." It has also an Egyptian sound, the last syllable resembling that of Potiphar, Poti-phra,

and Hophra, in all which we recognize the word PH-RA, P-RA, "the sun," or "Pharaoh." in composition, when alone written in Heb. פִּרְעָה: in these cases, however, the *y* is usual, as we should expect from the Egyptian spelling. [PUAH.] [R. S. P.]

**SHIPH'TAN** (שִׁפְתָן: Σαβαθάν: Sefthan). Father of Kemuel, a prince of the tribe of Ephraim (Num. xxxiv. 24).

**SHI'SHA** (שִׁישָׁא: Σηβά; Alex. Σεισά: Sisa). Father of Elihoreph and Ahiah, the royal secretaries in the reign of Solomon (1 K. iv. 3). He is apparently the same as SHAVSHA, who held the same position under David.

**SHI'SHAK** (שִׁשַׁק: Σουσακίμ: Sesac), king of Egypt, the Sheshenk I. of the monuments, first sovereign of the Bubastite xxiind dynasty. His name is thus written in hieroglyphics.

*Chronology.*—The reign of Shishak offers the first determined synchronisms of Egyptian and Hebrew history. Its chronology must therefore be examined. We first give a table with the Egyptian and Hebrew data for the chronology of the dynasty, continued as far as the time of Zerah, who was probably a successor of Shishak, in order to avoid repetition in treating of the latter. [ZERAH.]



TABLE OF FIRST SIX REIGNS OF DYNASTY XXII.

EGYPTIAN DATA.				HEBREW DATA.			
Manetho.		Monuments.		Kings.		Events.	
Africanus.	Eusebius.	Order.	Highest Yr.	Judah.	Israel.		
1. Sesōchris . . 21	1. Sesōnchōsis . . 21	1. SHESHENK [I.]	XXI.	1. Rehoboam . . 17	1. Jeroboam . . 22	Jeroboam flees to Shishak.	
2. Osorthōn . . 15	2. Osorthōn . . 15	2. USARKEN [I.]		2. Abijah . . . . 3		Shishak 20 (?) invades Judah, Rehoboam, 5.	
3. Three others, 25 l. 29?		3. TEKERUT [I.]		3. Aza . . . . . 41			
		4. USARKEN [II.]	XXIII.		2. Nadab . . . . 2		
		5. SHESHENK [II.]			3. Baasha . . . . 24		
4. Gaze'hithus . 13	Takelōthis . . 13	6. TEKERUT [II.]	XIV.		4. Elah . . . . . 2		
					5. Zimri . . . . .		
					6. Omri . . . . . 12		

Respecting the Egyptian columns of this table, it is only necessary to observe that, as a date of the 23rd year of Usarken II. occurs on the monuments, it is reasonable to suppose that the sum of the third, fourth, and fifth reigns should be 29 years instead of 25, KΘ being easily changed to ΚΕ (Lepsius, *Königsbuch*, p. 85). We follow Lepsius's arrangement, our Tekerut I., for instance, being the same as his.

The synchronism of Shishak and Solomon, and that of Shishak and Rehoboam may be nearly fixed, as shown in article CHRONOLOGY, where a slight

correction should be made in one of the data. We there mentioned, on the authority of Champollion, that an inscription bore the date of the 22nd year of Shishak (i. p. 327). Lepsius, however, states that it is of the 21st year, correcting Champollion, who had been followed by Bunsen and others (xxii *Aeg. Königsdyn.* p. 272 and note 1). It must, therefore, be supposed, that the invasion of Judah took place in the 20th, and not in the 21st

\* The text in 1 K. xiv. 25 has שִׁשַׁק, but the *Ker* proposes שִׁשַׁק.

year of Shishak. The first year of Shishak would thus about correspond to the 26th of Solomon, and the 20th to the 5th of Rehoboam.

The synchronism of Zerah and Asa is more difficult to determine. It seems, from the narrative in Chronicles, that the battle between Asa and Zerah took place early in the reign of the king of Judah. It is mentioned before an event of the 15th year of his reign, and afterwards we read that "there was no [more] war unto the five and thirtieth year of the reign of Asa" (2 Chr. xv. 19). This is immediately followed by the account of Baasha's coming up against Judah "in the six and thirtieth year of the reign of Asa" (xvi. 1). The latter two dates may perhaps be reckoned from the division of the kingdom, unless we can read the 15th and 16th,<sup>b</sup> for Baasha began to reign in the 3rd year of Asa, and died, after a reign of 24 years, and was succeeded by Elah, in the 26th year of Asa. It seems, therefore, most probable that the war with Zerah took place early in Asa's reign, before his 15th year, and thus also early in the reign of Usarken II. The probable identification of Zerah is considered under that name [ZERAH.]

The chronological place of these synchronisms may be calculated on the Egyptian as well as the Biblical side. The Egyptian data enable us to calculate the accession of Shishak approximatively, reckoning downwards from the sixth dynasty, and upwards from the xxvth. The first 60 years of the Sothic Cycle commencing B.C. 1322<sup>c</sup> appear to have extended from the latter part of the reign of Rameses II. to a year after the 12th of Rameses III. The intervening reigns are Men-ptah 19, Sethee II. *x*, Seth-nekht *x*, which added to Rameses II. *x* and Rameses III. 12, probably represent little less than 50 years. The second 60 years of the same Cycle extended from the reign of one of the sons of Rameses III., Rameses VI., separated from his father by two reigns, certainly short, one of at least 5 years, to the reign of Rameses XI., the reigns intervening between Rameses VI. and XI. giving two dates, which make a sum of 18 years. We can thus very nearly fix the accession of the xxth dynasty. In the order of the kings we follow M. de Rougé (*Étude*, pp. 183, seqq.).

xix.	2. Rameses II.		} 1322
	3. Men-ptah	. . . . . 19	
	4. Sethee II.	. . . . . <i>x</i>	
	5. Seth-nekht	. . . . . <i>x</i>	
	xx. 1. Rameses III.	. . . . . 12 (14)	
	2. Rameses IV.	. . . . . (5)	} 1263
	3. Rameses V.		
	4. Rameses VI.	. . . . .	} 1262
	5. Rameses VII.	. . . . .	
	6. Rameses VIII.	. . . . .	
	7. Rameses IX.	. . . . . (16)	
	8. Rameses X.	. . . . . (2)	
	9. Rameses XI.	. . . . .	} 1203

The commencement of the xxth dynasty would, on this evidence, fall about B.C. 1280. The duration of the dynasty, according to Manetho, was 178 (Eus.) or 135 (Afr.) years. The highest dates found give us a sum of 99 years, and the Sothic data and the circumstance that there were five if not six kings after Rameses XI., show that the

<sup>b</sup> The 25th and 26th are out of the question, unless the cessation of war referred to relate to that with Zerah, for it is said that Asa and Baasha warred against each other "all their days" (1 K. xv. 16, 32).

<sup>c</sup> We prefer the date B.C. 1322 to M. Blot's B.C. cir. 1300, for reasons we cannot here explain.

<sup>d</sup> In a previous article (CHRONOLOGY, i. 326 a) we dated the first year of Tirhakah's reign over Egypt B.C. 689.

length cannot have been less than 120 years. Manetho's numbers would bring us to B.C. 1102 or 1145, for the end of this dynasty. The monuments do not throw any clear light upon the chronology of the succeeding dynasty, the xxist: the only indications upon which we can found a conjecture are those of Manetho's lists, according to which it ruled for 130 years. This number, supposing that the dynasty overlapped neither the xxth nor the xxiiid, would bring the commencement of the xxiiid and accession of Shishak to B.C. 972 or 1015.

Reckoning upwards, the highest certain date is that of the accession of Psammitichus I., B.C. 664. He was preceded, probably with a short interval, by Tirhakah, whose accession was B.C. cir. 695.<sup>d</sup> The beginning of Tirhakah's dynasty, the xxvth, was probably 719. For the xxivth and xxiiid dynasties we have only the authority of Manetho's lists, in which they are allowed a sum of 95 (Afr. 6 + 89) or 88 (Eus. 44 + 44) years. This carries us up to B.C. 814 or 807, supposing that the dynasties, as here stated, were wholly consecutive. To the xxiiid dynasty the lists allow 120 (Afr.) or 49 (Eus.) years. The latter sum may be discarded at once as merely that of the three reigns mentioned. The monuments show that the former needs correction, for the highest dates of the individual kings and the length of the reign of one of them, Sheshenk III., determined by the Apis tablets, oblige us to raise its sum to at least 166 years. This may be thus shown:—1. Sesônchis 21. (1 Sheshenk I. 21). 2. Osorthôn 15. (2. Usarken I.) 3, 4, 5. Three others, 25 (29?). (3. Tekerut I. 4. Usarken II. 23. 5. Sheshenk II.) 6. Takelôthis 13. (6. Tekerut II. 14.) 7, 8, 9. Three others, 42. (7. Sheshenk III. date 28 reign 51. 8. Pesbee 2. 9. Sheshenk IV. 37). (21 + 15 + 29 + 13 + 51 + 1 + 36 = 166.) It seems impossible to trace the mistake that has occasioned the difference. The most reasonable conjectures seem to be either that the first letter of the sum of the reign of Sheshenk III. fell out in some copy of Manetho, and 51 thus was changed to 1, or that this reign fell out altogether, and that there was another king not mentioned on the monuments. The sum would thus be 166 + *x*, or 169, which, added to our last number, place the accession of Sheshenk I. B.C. 980 or 983, or else seven years later than each of these dates.

The results thus obtained from approximative data are sufficiently near the Biblical date to make it certain that Sheshenk I. is the Shishak of Solomon and Rehoboam, and to confirm the Bible chronology.

The Biblical date of Sheshenk's conquest of Judah has been computed in a previous article to be B.C. cir. 969 [CHRONOLOGY, i. p. 327], and this having taken place in his 20th year, his accession would have been B.C. cir. 988. The progress of Assyrian discovery has, however, induced some writers to propose to shorten the chronology by taking 35 years as the length of Manasseh's reign, in which case all earlier dates would have to be lowered 20 years. It would be premature to express a positive

This date is founded upon an interpretation of an Apis tablet, which is not certain. It concludes with the words "done" or "made in year 21?" which we formerly read as had been previously done, "completing 21 years," referring the number to the life of the bull, not to the year of the king in which the tablet was executed or completed (See the text in Lepsius, *Königsbuch*, p. 95.)

opinion on this matter, but it must be remarked that, save only the taking of Samaria by Sargon, although this is a most important exception, the Assyrian chronology appears rather to favour the reduction, and that the Egyptian chronology, as it is found, does not seem readily reconcilable with the received dates, but to require some small reduction. The proposed reduction would place the accession of Sheshenk I. B.C. cir. 968, and this date is certainly more in accordance with those derived from the Egyptian data than the higher date, but these data are too approximative for us to lay any stress upon minute results from them. Dr. Hincks has drawn attention to what appears to be the record, already noticed by Brugsch, in an inscription of Lepsius's Tekerut II., of an eclipse of the moon on the 24th Meseir (4th Apr.) B.C. 945, in the 15th year of his father. The latter king must be Usarken I., if these data be correct, and the date of Sheshenk I.'s accession would be B.C. 980 or 981. But it does not seem certain that the king of the record must be Tekerut I. Nor, indeed, are we convinced that the eclipse was lunar. (See *Journ. Sac. Lit.* Jan. 1863; Lepsius, *Denkmäler*, iii. bl. 256, a).

*History.*—In order to render the following observations clear, it will be necessary to say a few words on the history of Egypt before the accession of Sheshenk I. On the decline of the Theban line or Rameses family (the xxth dynasty), two royal houses appear to have arisen. At Thebes, the high-priests of Amen, after a virtual usurpation, at last took the regal title, and in Lower Egypt a Tanite dynasty (Manetho's xxist) seems to have gained royal power. But it is possible that there was but one line between the xxth and xxiind dynasties, and that the high-priest kings belonged to the xxist. The origin of the royal line of which Sheshenk I. was the head is extremely obscure. Mr. Birch's discovery that several of the names of the family are Shemitic has led to the supposition that it was of Assyrian or Babylonian origin. Shishak, שישק, may be compared with Sheshak, שישק, a name of Babylon (rashly thought to be for Babel by Atbash), Usarken has been compared with Sargon, and Tekerut, with Tiglath in Tiglath-Pileser. If there were any doubt as to these identifications, some of which, as the second and third cited, are certainly conjectural, the name Namuret, Nimrod, which occurs as that of princes of this line, would afford conclusive evidence, and it is needless here to compare other names, though those occurring in the genealogies of the dynasty, given by Lepsius, well merit the attention of Semitic students (*xxii Aeg. Königsdyn.* and *Königsbuch*). It is worthy of notice that the name Nimrod, and the designation of Zerah (perhaps a king of this line, otherwise a general in its service), as "the Cushite," seem to indicate that the family sprang from a Cushite origin. They may possibly have been connected with the MASHUWASHA, a Shemitic nation, apparently of Libyans, for Tekerut II. as Prince is called "great chief of the MASHUWASHA," and also "great chief of the MATU," or mercenaries; but they can scarcely have been of this people. Whether eastern or western Cushites, there does not seem to be any evidence in favour of their having been Nigritians, and as there is no trace of any connexion between them and the xxvth dynasty of Ethiopians, they must rather be supposed to be of the eastern branch. Their names, when not Egyptian, are traceable to Shemitic roots, which is not the case, as far as

we know, with the ancient kings of Ethiopia, whose civilization is the same as that of Egypt. We find these foreign Shemitic names in the family of the high-priest-king Her-har, three of whose sons are called, respectively, MASHARATA, MASHAKHARATA, and MATEN-NEB, although the names of most of his other sons and those of his line appear to be Egyptian. This is not a parallel case to the preponderance of Shemitic names in the line of the xxiind dynasty, but it warns us against too positive a conclusion. M. de Rougé, instead of seeing in those names of the xxiind dynasty a Shemitic or Asiatic origin, is disposed to trace the line to that of the high-priest-kings. Manetho calls the xxiind a dynasty of Bubastites, and an ancestor of the priest-king dynasty bears the name Meree-bast, "beloved of Bubastis." Both lines used Shemitic names and both held the high-priesthood of Amen (comp. *Étude sur une Stèle Égyptienne*, pp. 203, 204). This evidence does not seem to us conclusive, for policy may have induced the line of the xxiind dynasty to effect intermarriages with the family of the priest-kings, and to assume their functions. The occurrence of Shemitic names at an earlier time may indicate nothing more than Shemitic alliances, but those alliances might not improbably end in usurpation. Lepsius gives a genealogy of Sheshenk I. from the tablet of Har-p-sen from the Serapeum, which, if correct, decides the question (*xxii Königsdyn.* pp. 267-269). In this, Sheshenk I. is the son of a chief Namuret, whose ancestors, excepting his mother, who is called "royal mother," not as Lepsius gives it, "royal daughter" (*Étude, &c.*, p. 203, note 2), are all untitled persons, and, all but the princess, bear foreign, apparently Shemitic names. But, as M. de Rougé observes, this genealogy cannot be conclusively made out from the tablet, though we think it more probable than he does (*Étude*, p. 203, and note 2).

Sheshenk I., on his accession, must have found the state weakened by internal strife and deprived of much of its foreign influence. In the time of the later kings of the Rameses family, two, if not three, sovereigns had a real or titular authority; but before the accession of Sheshenk it is probable that their lines had been united: certainly towards the close of the xxist dynasty a Pharaoh was powerful enough to lead an expedition into Palestine and capture Gezer (1 K. ix. 16). Sheshenk took as the title of his standard, "He who attains royalty by uniting the two regions [of Egypt]." (De Rougé, *Étude, &c.*, p. 204; Lepsius, *Königsbuch*, xlv. 567 A a). He himself probably married the heiress of the Rameses family, while his son and successor Usarken appears to have taken to wife the daughter, and perhaps heiress, of the Tanite xxist dynasty. Probably it was not until late in his reign that he was able to carry on the foreign wars of the earlier king who captured Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshenk at the beginning of his reign to receive the fugitive Jeroboam (1 K. xi. 40). Although it was probably a constant practice for the kings of Egypt to show hospitality to fugitives of importance, Jeroboam would scarcely have been included in their class. Probably, it is expressly related that he fled to Shishak because he was well received as an enemy of Solomon.

We do not venture to lay any stress upon the LXX. additional portion of 1 K. xii., as the narrative there given seems irreconcilable with that of the

previous chapter, which agrees with the Mas. text. In the latter chapter Hadad (LXX. Ader) the Edomite flees from the slaughter of his people by Joab and David to Egypt, and marries the elder sister of Tahpenes (LXX. Thekemina), Pharaoh's queen, returning to Idumaea after the death of David and Joab. In the additional portion of the former chapter, Jeroboam—already said to have fled to Shishak (LXX. Susacim)—is married after Solomon's death to Anô, elder sister of Thekemina the queen. Between Hadad's return and Solomon's death, probably more than thirty years elapsed, certainly twenty. Besides, how are we to account for the two elder sisters? Moreover, Shishak's queen, his only or principal wife, is called KARAÄMA, which is remote from Tahpenes or Thekemina. [TAHPENES.]

The king of Egypt does not seem to have commenced hostilities during the powerful reign of Solomon. It was not until the division of the tribes, that, probably at the instigation of Jeroboam, he attacked Rehoboam. The following particulars of this war are related in the Bible: "In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, with twelve hundred chariots, and threescore thousand horsemen: and the people [were] without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Cushim. And he took the fenced cities which [pertained] to Judah, and came to Jerusalem" (2 Chr. xii. 2-4). Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary (5, 9-12, esp. 8). The narrative in Kings mentions only the invasion and the exaction (1 K. xiv. 25, 26). The strong cities of Rehoboam are thus enumerated in an earlier passage: "And Rehoboam dwelt in Jerusalem, and built cities for defence in

Judah. He built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and Aquilam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which [are] in Judah and in Benjamin fenced cities" (2 Chr. xi. 5-10).

Shishak has left a record of this expedition, sculptured on the wall of the great temple of El-Karnak. It is a list of the countries, cities, and tribes, conquered or ruled by him, or tributary to him. In this list Champollion recognized a name which he translated, as we shall see, incorrectly, "the kingdom of Judah," and was thus led to trace the names of certain cities of Palestine. The document has since been more carefully studied by Dr. Brugsch, and with less success by Dr. Blau. On account of its great importance as a geographical record, we give a full transcription of it.

There are two modes of transcribing Hebrew or cognate names written in hieroglyphics. They can either be rendered by the English letters to which the hieroglyphics correspond, or by the Hebrew letters for which they are known from other instances to be used. The former mode is perhaps more scientific; the latter is more useful for the present investigation. It is certain that the Egyptians employed one sign in preference for ך, and another for ך, but we cannot prove that these signs had any difference when used for native words, though in other cases it seems clear that there was such a difference. We give the list transcribed by both methods, the first as a check upon the second, for which we are indebted to M. de Rouge's comparative alphabet, by far the most satisfactory yet published, though in some parts it may be questioned (*Revue Archéologique*, N. S. xi. 351-354). These transcriptions occupy the first two columns of the table, the third contains Dr. Brugsch's identification, and the fourth, our own.\*

THE GEOGRAPHICAL LIST OF SHESHENK I.

No.	Transcr. in Eng. Let <sup>s</sup> .	Transcr. in Heb. Let <sup>s</sup> .	Brugsch's Identification.	Our Identification.
13	ReBATA	לבאתא	Rabbith.	Rabbith?
14	TAANKAU	טאענכאו	Taanach.	Taanach.
15	SHeNeMA-AA	שנמעאא	Shunem.	Shunem.
16	BAT-SHeNRAÄ	באת שנראא	Beth-shan.	
17	ReHeBAÄ	לחבאא	Rehob.	Rehob.
18	HePURMAÄ	חפולמאא	Haphraim.	Haphraim.
19	ATerMA	אדלמא	Adoraim.	Adoraim.
21	SHUATEE.	שואדי.		
22	MAHANMA	מעחאנמע	Mahanaim.	Mahanaim.
23	KeBAÄNA	קבענא	Gibeon.	Gibeon.
24	BAT-HUAReN	באת חואלן	Beth-horon.	Beth-horon.
25	KATMeT	קאדמת	Kedemoth.	Kedemoth.
26	AYUReN	איולן	Aijalon.	Aijalon.
27	MAKeTAU	מעכדאו	Megiddo.	Megiddo.
28	ATEERA	אדילא	.	Edrei?
29	YUTeH-MARK	יודה מעלך	.	Kingdom of Judah?
31	HAÄNeM	חאאנמ	.	Anem?
32	AÄRANA	עראנא	Eglon.	
33	BARMA	באלמא	Bileam, Ibleam.	Bileam, Ibleam.

\* The list of Shishak in the original hieroglyphics is published by Rosellini, *Monumenti Reali*, no. cxlviii.; Lepsius, *Denkmäler*, Abth. iii. bl. 252; and Brugsch, *Geogr. Inschr.* ii. taf. xxiv.; and commented upon by Brug-ch (Id. pp. 56 seqq) and Dr. Blau (*Zeitschrift d. Deutsch. Morgenländ. Gesellsch.* xv. pp. 233 seqq.).

No.	Transcr. in Eng. Let <sup>s</sup> .	Transcr. in Heb. Let <sup>s</sup> .	Brugsch's Identification.	Our Identification.
34	TATPeTeR	זאדפתל		
35	A. H. M.	א-ה-מ.		
36	BAT-AÄRMET	באת עלמת	Alemeth.	Alemeth, Almon.
37	KAKAREE	קאקאלי	.	Ha-kikkar (Circle of Jordan).
38	SHAUKA	שאוקא	Shoco.	Shoco.
39	BAT-TePU	באת טפו	Beth-Tappuah.	Beth-Tappuah.
40	ABARAÄ	אבאלאא	Abel.	
45	BAT-TAB..	באת זאב..		
53	NUPAR	נופאל		
54	.PeTSHAT	פדשאת		
55	Pe-KeTeT?	פכטת?		
56	ATMAÄ	אדמאא	Edom.	Edom?
57	TARMEM	זאלמם	Zalmonah?	
58	... RR. A	א. ל. ל. . .		
59	.. RTAÄ	לזאא..	Tirzah?	
64	.. APeN	אפן..		
65	PeÄÄMAK	פעמעק		
66	ÄÄ-ÄÄTeMAA	עאאזמאא	Azem.	Azem, or Ezem?
67	ANARA	אנאלא		
68	PeHAKRAÄ	פחאקלאא	Hagarites.	Hagarites.
69	FeTYUSHAÄ	פתיושאא	.	Letashim?
70	ARAHeReR	אראהלל		
71	PeHeKRAÄ	פחקלאא	Hagarites.	Hagarites.
72	MeRSARAMA	מרסאראמע	.	Cf. Salma?
73	SHEBPeReT	שבלת	Shephelah?	Shephelah?
74	NeKBeREE	נגבלי		
75	SHeBPeRet	שבלת	Shephelah?	Shephelah?
76	WARAKEET	ואראכית		
77	PeHeKRAÄ	פחקלאא	Hagarites.	Hagarites.
78	NAÄBAYT	נעבאית	.	Nebaioth.
79	ÄÄTeTMAA	עדדמאא	.	Tema?
80	TePKeKA	זפקקא		
81	MA. A..	מע. א. . .		
82	TA....	טא. . .		
83	KANAÄ	נאנאא	.	Kenites?
84	PeNAKBU	פנאנבו	Negeb.	Negeb.
85	ATeM-KeTeT-HeT	עזמבטחחת?	.	Azem, or Ezem.
86	TASHTNAU	טאשדנאו		
87	PeHKARA	פחקאלא	Hagarites.	Hagarites.
88	SHNAYAA	שנא'אא		
89	HAKA	האקא		
90	PeNAKBU	פנאנבו	Negeb.	Negeb.
91	WAHTURKA	ואהתולכא		
92	PeNAKBU	פנאנבו	Negeb.	Negeb.
93	ASH-HeTA	אשחתא		
94	PeHeKREE	פחגלי	Hagarites.	Hagarites.
95	HANEENYAU	חאניניאו		
96	PeHeKRAU	פחגלאו	Hagarites.	Hagarites.
97	ARKAT	אלקאד		
98	MERTMAM	מרדמאם	.	Duma?
99	HANANYEE	חאנאניי		
100	MERTRA-AA	מרדראאא	.	Cf. Eddar?
101	PeHeKeR	פחגל	Hagarites.	Hagarites.
102	TRUAN	תלואן		

No.	Transcr. in Eng. Let <sup>s</sup> .	Transcr. in Heb. Let <sup>s</sup> .	Brugsch's Identification.	Our Identification.
103	HEETBAÄ	חידבאא	. . . . .	Adbeel?
104	SHerNeRAM	שלנלאם		
105	HEETBAÄ	חידבאא	. . . . .	Adbeel?
106	TEEWATEE	דיואתי		
107	HAKerMA or HARekMA	חאקלמע חאלקמע	. . . . .	Rekem (Petra)?
108	AÄRATAÄ	עלאדאא	. . . . .	Eldaah?
109	RABAT	לאבאת	Beth-lebaoth, Lebaoth.	Beth-lebaoth, Lebaoth? Rabbah?
110	AÄRATAÄY	עלאדאאי	Arad.	Eldaah?
111	NeBPTeBeT	נבטבת		
112	YURAHMA	יוראחמע	. . . . .	Jerahmeelites?
116	MeREE . M	מרי . ם		
117	MeRTra-AA	מרדראאא	. . . . .	Cf. Eddara?
118	PeBYAÄ	פביאא		
119	MAHKAÄ.	מעחנאא	. . . . .	Maachab?
120	ARYUK	אריוך		
121	FeRTMA-AA	פרתמעאא		
122	MeRBARA	מרבארא		
123	BPAR-RATA	באלראזא		
124	BAT-A-AAÄT	באת עעת	Beth-anoth.	Beth-anoth, or Beth-anath?
125	SHerHATAU	שרחאתאו	Sharuhen?	
126	ARMATeN	ארמעטן		
127	KeRNAÁ	גלנאא	Golan?	
128	MeRMA ..	מרמא ..		
129	..RHeT	רחת ..		
130	...RAA	ראא...		
131	MA....	מע....		
132	AR....	אל....		
133	YURA...	יולא...		

The following identifications are so evident that it is not necessary to discuss them, and they may be made the basis of our whole investigation:—Nos. 14, 22, 24, 26, 27, 38, 39. It might appear at first sight that there was some geographical order, but a closer examination of these few names shows that this is not the case, and all that we can infer is, that the cities of each kingdom or nation are in general grouped together. The forms of the names show that irregularity of the vowels that characterizes the Egyptian language, as may be seen in the different modes in which a repeated name is written (Nos. 68, 71, 77, 87, 94, 96, 101). The consonants are used very nearly in accordance with the system upon which we have transcribed in the second column, save in the case of the Egyptian R, which seems to be indifferently used for ר and ל.

There are several similar geographical lists, dating for the most part during the period of the Empire, but they differ from this in presenting few, if any, repetitions, and only one of them contains names certainly the same as some in the present. They are lists of countries, cities, and tribes, forming the Egyptian Empire, and so far records of conquest that any cities previously taken by the Pharaoh to whose reign they belong are mentioned. The list which contains some of the names in Sheshenk's is of Thothmes III., sixth sovereign of the xviii<sup>th</sup> dynasty, and comprises many names of cities of

Paestine mainly in the outskirts of the Israelite territory. It is important, in reference to this list, to state that Thothmes III., in his 23<sup>rd</sup> year, had fought a battle with confederate nations near Megiddo, whose territories the list enumerates. The narrative of the expedition fully establishes the identity of this and other towns in the list of Shishak. It is given in the document known as the Statistical Tablet of El-Karnak (Birch, "Annals of Thothmes III.," *Archaeologia*, 1853; De Rouge, *Rec. Arch. N. S.* xi. 347 seqq.; Brugsch, *Geogr. Inschr.* ii. pp. 32 seqq.). The only general result of the comparison of the two lists is, that in the later one the Egyptian article is in two cases prefixed to foreign names, No. 56, NEKBU, of the list of Thothmes III., being the same as Nos. 84, 90, 92, PeNAKBU of the list of Shishak; and No. 105, AÄMeKU, of the former, being the same as No. 65, PeÄAMAK, of the latter.

We may now commence a detailed examination of the list of Shishak. No. 13 may correspond to Rabbith in Issachar. No. 14 is certainly Taanach, a Levitical city in the same tribe, noticed in the inscription of Thothmes commemorating the campaign above mentioned, in some connexion with the route to Megiddo: it is there written TAANAKA. No. 15 is probably Shunem, a town of Issachar: the form of the hieroglyphic name seems to indicate a dual (comp. Nos. 18, 19, 22), and it is remark

able that Shunem has been thought to be originally a dual, שִׁנְיִם for שְׁנַיִם (Ges. *Thes.* s. v.). No. 16 is supposed by Dr. Brugsch to be Beth-shan; but the final letter of the Egyptian name is wanting in the Hebrew. It was a city of Manasseh, but in the tribe of Issachar. No. 17 is evidently Rehob, a Levitical city in Asher; and No. 18 Haphraim, a town in Issachar. No. 19 seems to be Adoraim, one of Rehoboam's strong cities, in the tribe of Judah: Adullam is out of the question, as it commences with *y*, and is not a dual. No. 21 we cannot explain. No. 22 is Mahanaim, a Levitical city in Gad. No. 23 is Gibeon, a Levitical city in Benjamin. No. 24 is Beth-horon, which, though counted to Ephraim, was on the boundary of Benjamin. It was assigned to the Levites. The place consisted of two towns or villages, both of which we may suppose are here intended. No. 25 is evidently the Levitical city Kedemoth in Reuben, and No. 26, Aijalon, also Levitical, in Dan. No. 27 is the famous Megiddo, which in the Statistical Tablet of Thothmes III. is written MAKETA, and in the same king's list MAKETEE, but in the introductory title MAKETA. It was a city of the western division of Manasseh. No. 28 may perhaps be Edrei, in trans-Jordanite Manasseh, though the sign usually employed for *y* is wanting. No. 29 is the famous name which Champollion read "the kingdom of Judah." To this Dr. Brugsch objects, (1) that the name is out of place as following some names of towns in the kingdom of Judah as well as in that of Israel, and preceding others of both kingdoms; (2) that the supposed equivalent of kingdom (MARK, מַעַרְךָ) does not satisfactorily represent the Hebrew מַלְכוּת, but corresponds to מַלְכָּה; and (3) that the supposed construction is inadmissible. He proposes to read יהוד המלך as the name of a town, which he does not find in ancient Palestine. The position does not seem to us of much consequence, as the list is evidently irregular in its order, and the form might not be Hebrew, and neither Arabic nor Syriac requires the final letter. The kingdom of Judah cannot be discovered in the name without disregard of grammar; but if we are to read "Judah the king," to which Judah does the name point? There was no Jewish king of that name before Judas-Aristobulus. It seems useless to look for a city, although there was a place called Jehud in the tribe of Dan. The only suggestion we can propose is, that the second word is "kingdom," and was placed after the first in the manner of an Egyptian determinative. No. 31 may be compared with Anem in Issachar (עֲנַם), occurring, however, only in 1 Chr. vi. 73 (Heb. 58), but it is not certain that the Egyptian H ever represents *y*. No. 32 has been identified by Dr. Brugsch with Eglon, but evidence as to its position shows that he is in error. In the Statistical Tablet of El-Karnak it is placed in a mountain-district apparently southward of Megiddo, a half-day's march from the plain of that city. There can be little doubt that M. de Rougé is correct in supposing that the Hebrew original signified an ascent (comp. עֲלִיָּה; *Rev. Arch.* p. 350). This name also occurs in the list of Thothmes (Id. p. 360); there differing only in having another character for the second letter. No. 33 has been identified by Dr. Brugsch with Bileam or Ibleam, a Levitical city in the western division of Manasseh. For No. 34 we can make no suggestion, and No. 35

is too much effaced for any conjecture to be hazarded. No. 36 Dr. Brugsch identifies with Alemeth, a Levitical city in Benjamin, also called Almon, the first being probably either the later or a correct form. [ALEMETH; ALMON.] No. 37 we think may be the Circle of Jordan, in the A. V. Plain of Jordan. No. 38 is Shoco, one of Rehoboam's strong cities, and 39, Beth-Tappuah, in the mountainous part of Judah. No. 40 has been supposed by Dr. Brugsch to be an Abel, and of the towns of that name he chooses Abel-shittim, the Abila of Josephus, in the Bible generally called Shittim. No. 45, though greatly effaced, is sufficiently preserved for us to conclude that it does not correspond to any known name in ancient Palestine beginning with Beth: the second part of the name commences with בִּז, as though it were "the house of the wolf or Zeeb," which would agree with the south-eastern part of Palestine, or indicate, which is far less likely, a place named after the Midianitish prince Zeeb, or some chief of that name. No. 53 is uncertain in its third letter, which is indistinct, and we offer no conjecture. No. 54 commences with an erased sign, followed by one that is indistinct. No. 55 is doubtful as to reading: probably it is Pe-KETET. Pe can be the Egyptian article, as in the name of the Hagarites, the second sign in Egyptian signifies "little," and the remaining part corresponds to the Hebrew קַטַּת, Kattath, "small," the name of a town in Zebulun (Josh. xix. 15), apparently the same as Kitron (Judg. i. 30). The word KET is found in ancient Egyptian with the sense "little" (comp. Copt. ΚΟΥΧΙ, De Rougé, *Étude*, p. 66). It seems, however, rare, and may be Shemitic. No. 56 is held by Dr. Brugsch to be Edom, and there is no objection to this identification but that we have no other names positively Edomite in the list. No. 57 Dr. Brugsch compares with Zalmonah, a station of the Israelites in the desert. If it be admissible to read the first letter as a Hebrew ט, this name does not seem remote from Telem and Telaim, which are probably the names of one place in the tribe of Judah. Nos. 58, 59, and 64 are not sufficiently preserved for us to venture upon any conjecture. No. 65 has been well supposed by Dr. Brugsch to be the Hebrew עֵמֶק, "a valley," with the Egyptian article prefixed, but what valley is intended it seems hopeless to conjecture: it may be a town named after a valley, like the Beth-emek mentioned in the account of the border of Asher (Josh. xix. 27). No. 66 has been reasonably identified by Dr. Brugsch with Azem, which was in the southernmost part of Judah, and is supposed to have been afterwards allotted to Simeon, in whose list an Ezem occurs. No. 85 reads ATeM-KET-HeT? the second part being the sign for "little" (comp. No. 55). This suggests that the use of the sign for "great" as the first character of the present name is not without significance, and that there was a great and little Azem or Ezem, perhaps distinguished in the Hebrew text by different orthography. No. 67 we cannot explain. No. 68 is unquestionably "the Hagarites," the Egyptian article being prefixed. The same name recurs Nos. 71, 77, 87, 94, 96, and 101. In the Bible we find the Hagarites to the east of Palestine, and in the classical writers they are placed along the north of Arabia. The Hagaranu or Hagar are mentioned as conquered by Sennacherib (Rawlinson's *Hdt.* i. p. 476; Oppert, *Sargonides*, p. 42). No. 69 FeTYUSHAÄ, seems,

from the termination, to be a gentile name, and in form resembles Letushim, a Keturahite tribe. But this resemblance seems to be more than superficial, for Letushim, "the hammered or sharpened," comes from *לִטַּשׁ*, "he hammered, forged," and *שִׁטַּשׁ* (unused) signifies "he bent or hammered." From the occurrence of this name near that of the Hagarites, this identification seems deserving of attention. No. 70 may perhaps be Aroer, but the correspondence of Hebrew and Egyptian scarcely allows this supposition. No. 72 commences with a sign that is frequently an initial in the rest of the list. If here syllabic, it must read MEB; if alphabetic, and its alphabetic use is possible at this period, M. In the terms used for Egyptian towns we find MER, written with the same sign, as the designation of the second town in a nome, therefore not a capital, but a town of importance. That this sign is here similarly employed seems certain from its being once followed by a geographical determinative (No. 122). We therefore read this name SARAMA, or, according to Lepsius, BARAMA. The final syllable seems to indicate a dual. We may compare the name Salma, which occurs in Ptolemy's list of the towns of Arabia Deserta, and his list of those of the interior.<sup>f</sup> No. 73, repeated at 75, has been compared by Dr. Brugsch with the Shephelah, or maritime plain of the Philistines. The word seems nearer to Shibboleth, "a stream," but it is unlikely that two places should have been so called, and the names among which it occurs favour the other explanation. No. 74 seems cognate to No. 87, though it is too different for us to venture upon supposing it to be another form of the same name. No. 76 has been compared by Dr. Brugsch with Berecah, "a pool," but it seems more probably the name of a tribe. No. 78 reads NAĀBAYT, and is unquestionably Nebaioth. There was a people or tribe of Nebaioth in Isaiah's time (Is. lx. 7), and this second occurrence of the name in the form of that of Ishmael's son is to be considered in reference to the supposed Chaldaean origin of the Nabathaeans. In Lepsius's copy the name is N. TAYT, the second character being unknown, and no doubt, as well as the third, incorrectly copied. The occurrence of the name immediately after that of the Hagarites is sufficient evidence in favour of Dr. Brugsch's reading, which in most cases of difference in this list is to be preferred to Lepsius's.<sup>g</sup> No. 79, AĀTeTMAĀ, may perhaps be compared with Tema the son of Ishmael, if we may read AATTeMAA. No. 80 we cannot explain. Nos. 81 and 82 are too much effaced for any conjecture. No. 83 we compare with the Kenites: here it is a tribe. No. 84 is also found in the list of Thothmes: here it has the Egyptian article, PeNAKBUBU, there it is written NeKBUBU (*Rev. Arch.* pp. 364, 365). It evidently corresponds to the Hebrew *נֶגֶב*, "the south," sometimes specially applied to the southern district of Palestine. No. 85 reads ATeM-KeT-HeT? The second part of the name is "little" (comp. No. 55). We have already shown that it is probably a "little" town, corresponding to the "great" town No. 66. But the final part of No. 85 remains

<sup>f</sup> We were disposed to think that this might be Jerusalem, especially on account of the dual termination; but the impossibility of reading the first character ATUR or AUR (*אֲוֹר*), as an ideographic sign for "river," to say nothing of the doubt as to the second character, makes us

unexplained. No. 86 we cannot explain. No. 87 differs from the other occurrences of the name of the Hagarites in being followed by the sign for MER: we therefore suppose it to be a city of this nation. No. 88 may be compared with Shen (1 Sam. vii. 12), which, however, may not be the name of a town or village, or with the two Ashnahs (Josh. xv. 33, 43). Nos. 89, 91, and 93 we cannot explain. No. 95 presents a name, repeated with slight variation in No. 99, which is evidently that of a tribe, but we cannot recognize it. No. 97 equally baffles us. No. 98 is a town TeMAM, possibly the town of Dumah in the north of Arabia or that in Judah. No. 100 is a town TRA-AĀ, which we may compare with Eddara in Arabia Deserta. No. 102 may mean a resting-place, from the root *לָן*. No. 103, repeated at 105, is apparently the name of a tribe. It may be Adbeel, the name of a son of Ishmael, but the form is not close enough for us to offer this as more than a conjecture. Nos. 104 and 106 we cannot explain. No. 107 is either HAKeRMA or HAReKMA. It may be compared with Rekem or Arekeme, the old name of Petra according to Josephus (*A. J.* iv. 7), but the form is probably dual. No. 108 has been compared with Arad by Dr. Brugsch: it is a country or place, and the variation in No. 110 appears to be the name of the people. No. 109 may be Beth-lebaoth in Simeon, evidently the same as Lebaoth originally in Judah, or else Rabbah in Judah. No. 111 we cannot explain. No. 112 is most like the Jerahmeelites in the south of Judah. No. 116 is partly effaced. No. 117 is the same name as No. 100. No. 118 is probably the name of an unknown tribe. No. 119 may be Maachah, if the geographical direction is changed. No. 120 is partly effaced. No. 121 we cannot explain. No. 122 appears to be a town of BARA or BALA. No. 123 seems to read BAR-RATA, (*בַּעַל רִאָּתָא*), but we know no place of that name. No. 124 reads BAT-AĀT, but there can be little doubt that it is really BAT-ANAT. In this case it might be either Beth-anath in Naphtali or Beth-anath in Judah. No. 125 we cannot explain. No. 126 appears to commence with Aram, but the rest does not correspond to any distinctive word known to follow this name. No. 127 has been identified by Dr. Brugsch with Golan, a Levitical city in Bashan. The remaining names are more or less effaced.

It will be perceived that the list contains three classes of names mainly grouped together—(1) Levitical and Canaanite cities of Israel; (2) cities of Judah; and (3) Arab tribes to the south of Palestine. The occurrence together of Levitical cities was observed by Dr. Brugsch. It is evident that Jeroboam was not at once firmly established, and that the Levites especially held to Rehoboam. Therefore it may have been the policy of Jeroboam to employ Shishak to capture their cities. Other cities in his territory were perhaps still garrisoned by Rehoboam's forces, or held by the Canaanites, who may have somewhat recovered their independence at this period. The small number of cities identified in the actual territory of Reho-

ject this reading; and the position in the list is unsuitable. The Rev. D. Haigh has learnedly supported this view, at which he independently arrived, in a correspondence.

<sup>g</sup> Lepsius's copy presents many errors of carelessness



beam is explained by the erasure of fourteen names of the part of the list where they occur. The identification of some names of Arab tribes is of great interest and historical value, though it is to be feared that further progress can scarcely be made in their part of the list.

The Pharaohs of the Empire passed through northern Palestine to push their conquests to the Euphrates and Mesopotamia. Shishak, probably unable to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would interpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia, and we accordingly find Zerah in alliance with the people of Gerar, if we may infer this from their sharing his overthrow. [R. S. P.]

SHITRA'I (שִׁטְרַי; *Keri*, שִׁטְרַי: *Satpat*: *Setra'i*). A Sharonite who was over David's herds that fed in Sharon (1 Chr. xxvii. 29).

SHITTAH-TREE, SHITTIM (שִׁטָּה, *shittah*: ξύλον ἄσηπτον: *ligna setim, spina*) is without doubt correctly referred to some species of *Acacia*, of which three or four kinds occur in the Bible lands. The wood of this tree—perhaps the *A. Seyal* is more definitely signified—was extensively employed in the construction of the taber-



*Acacia Seyal.*

nacle, the boards and pillars of which were made of it; the ark of the covenant and the staves for carrying it, the table of shew-bread with its staves, the altar of burnt-offerings and the altar of incense with their respective staves were also constructed out of this wood (see Ex. xxv., xxvi., xxxvi., xxxvii., xxxviii.). In Is. xli. 19 the

\* Livingstone (*Trav. in S. Africa*, abridged ed., p. 77) thinks the *Acacia giraffa* (Camei-thorn) supplied the wood for the Tabernacle, &c. "It is," he adds, "an im-

perishable wood, while that which is usually supposed to be the *Shittim* (*Acacia Nilotica*) wants beauty and decays." Acacia tree is mentioned with the "cedar, the myrtle, and the oil-tree," as one which God would plant in the wilderness. The Egyptian name of the *Acacia* is *sont, sant, or santh*: see Jablonski, *Opusc.* i. p. 261; Rossius, *Etymol. Aegypt.* p. 273; and Prosper Alpinus (*Plant. Aegypt.* p. 6), who thus speaks of this tree: "The acacia, which the Egyptians call *Sant*, grows in localities in Egypt remote from the sea; and large quantities of this tree are produced on the mountains of Sinai, overhanging the Red Sea. That this tree is, without doubt, the true acacia of the ancients, or the Egyptian thorn, is clear from several indications, especially from the fact that no other spinous tree occurs in Egypt which so well answers to the required characters. These trees grow to the size of a mulberry tree, and spread their branches aloft." "The wild acacia (*Mimosa Nilotica*), under the name of *Sünt*," says Prof. Stanley (*S. & P.* p. 20), "everywhere represents the 'seneh or 'senna' of the Burning Bush." The Heb. term (שִׁטָּה) is, by Jablonski, Celsius, and many other authors, derived from the Egyptian word, the *ḏ* being dropped; and, from an Arabic MSS. cited by Celsius, it appears that the Arabic term also comes from the Egyptian, the true Arabic name for the acacia being *Karadh* (*Hierob.* i. p. 508).

The *Shittah* tree of Scripture is by some writers thought to refer more especially to the *Acacia Seyal*, though perhaps the *Acacia Nilotica* and *A. Arabica* may be included under the term. The *A. Seyal* is very common in some parts of the peninsula of Sinai (M. Bové, *Voyage du Caire au Mont Sinai*, *Ann. des Scienc. Nat.* 1834, i., sec. ser. p. 166; Stanley, *S. & P.* pp. 20, 69, 298). These trees are more common in Arabia than in Palestine, though there is a valley on the west side of the Dead Sea, the *Wady Seyal*, which derives its name from a few acacia trees there. The *Acacia Seyal*, like the *A. arabica*, yields the well-known substance called gum arabic which is obtained by incisions in the bark, but it is impossible to say whether the ancient Jews were acquainted with its use. From the tangled thickets into which the stem of this tree expands, Stanley well remarks that hence is to be traced the use of the plural form of the Heb. noun, *Shittim*, the sing. number occurring but once only in the Bible.\* Besides the *Acacia Seyal*, there is another species, the *A. tortilis*, common on Mt. Sinai. Although none of the above-named trees are sufficiently large to yield plants 10 cubits long by 1½ cubit wide, which we are told was the size of the boards that formed the tabernacle (Ex. xxxvi. 21), yet there is an acacia that grows near Cairo, viz. the *A. Serissa*, which would supply boards of the required size. There is, however, no evidence to show that this tree ever grew in the peninsula of Sinai. And though it would be unfair to draw any conclusion from such negative evidence, still it is probable that "the boards" (הַקֶּרֶשִׁים) were supplied by one of the other acacias. There is, however, no necessity to limit the meaning of the Hebrew קֶרֶשׁ (*keresh*) to "a single plank." In Ez. xxvii. 6 the same word, in the singular number, is applied in a collective sense to "the deck" of a ship (comp. our "on board"). The *keresh* of the tabernacle, therefore,

perishable wood, while that which is usually supposed to be the *Shittim* (*Acacia Nilotica*) wants beauty and decays."

may denote "two or more boards joined together," which, from being thus united, may have been expressed by a singular noun. These acacias, which are for the most part tropical plants, must not be confounded with the tree (*Robinia pseudo-acacia*) popularly known by this name in England, which is a North American plant, and belongs to a different genus and sub-order. The true acacias, most of which possess hard and durable wood (comp. Pliny, *H. N.* xiii. 19; Josephus, *Ant.* iii. 6, §1), belong to the order *Leguminosae*, sub-order *Mimosae*. [W. H.]

**SHITTIM** (שִׁטִּים), with the def. article: *Σαττειν*; in the Prophets, *τὰ σχολυα*: *Settim*, *Abel-satim*). The place of Israel's encampment between the conquest of the Transjordanic highlands and the passage of the Jordan (Num. xxxiii. 49, xxv. 1; Josh. ii. 1, iii. 1; Mic. vi. 5). Its full name appears to be given in the first of these passages—Abel has-Shittim—"the meadow, or moist place, of the acacias." It was "in the Arboth-Moab, by Jordan-Jericho:" such is the ancient formula repeated over and over again (Num. xxii. 1, xxvi. 3, xxxi. 12, xxxiii. 48, 49). That is to say, it was in the Arabah or Jordan Valley, opposite Jericho, at that part of the Arabah which belonged to and bore the name of Moab, where the streams which descend from the eastern mountains and force their winding way through the sandy soil of the plain, nourished a vast growth of the *Seyal*, *Sunt*, and *Sidr* trees, such as is nourished by the streams of the Wady Kelt and the Ain Sultán on the opposite side of the river.

It was in the shade and the tropical heat of these acacia-groves that the people were seduced to the licentious rites of Baal-Peor by the Midianites; but it was from the same spot that Moses sent forth the army, under the fierce Phinehas, which worked so fearful a retribution for that licence (xxx. 1-12). It was from the camp at Shittim that Joshua sent out the spies across the river to Jericho (Josh. ii. 1).

The Nachal-Shittim, or *Wady-Sunt*, as it would now be called, of Joel (iii. 18), can hardly be the same spot as that described above, but there is nothing to give a clue to its position. [G.]

**SHI'ZA** (שִׁיזָא: *Σαιζά*; Alex. *Ἐζά*: *Siza*). A Reubenite, father of Adina, one of David's mighty men (1 Chr. xi. 42).

**SHO'A** (שׁוֹעַ: *Σουέ*; Alex. *Σούδ*: *tyranni*). A proper name which occurs only in Ez. xxiii. 23, in connexion with Pekod and Koa. The three apparently designate districts of Assyria with which the southern kingdom of Judah had been intimately connected, and which were to be arrayed against it for punishment. The Peshito-Syriac has *Lúd*, that is Lydia; while the Arabic of the London Polyglott has *Sút*, and *Lúd* occupies the place of Koa. Rashi remarks on the three words, "The interpreters say that they signify officers, princes, and rulers." This rendering must have been traditional at the time of Aquila (*ἐπισκέπτῆς καὶ τύραννος καὶ κορυφαῖος*) and Jerome (*nobiles tyranni et principes*). Gesenius (*Thes.* p. 1208 a) maintains that the context requires the words to be taken as appellatives, and not as proper names; and Fürst, on the same ground, maintains the contrary (*Handwb.* s. v. שׁוֹעַ). Those who take Shoa as an appellative refer to the usage of the word in Job xxxiv. 19 (A. V. "rich") and Is. xxxii. 5 (A. V. "bountiful"), where it signifies rich, liberal, and stands in the latter passage in parallelism with נָדִיב, *nádib*, by

which Kimchi explains it, and which is elsewhere rendered in the A. V. "prince" (Prov. xvii. 7) and "noble" (Prov. viii. 16). But a consideration of the latter part of the verse Ez. xxiii. 23, where the captains and rulers of the Assyrians are distinctly mentioned, and the fondness which Ezekiel elsewhere shows for playing upon the sound of proper names (as in xxvii. 10, xxx. 5), lead to the conclusion that in this case Pekod, Shoa, and Koa are proper names also; but nothing further can be said. The only name which has been found at all resembling Shoa is that of a town in Assyria mentioned by Pliny, "*Sue* in rupibus," near Gangamela, and west of the Orontes mountain chain. Bochart (*Phaleg*, iv. 9) derives Sue from the Chaldee שׁוּעָ, *shu'á*, a rock. [W. A. W.]

**SHO'BAB** (שׁוֹבָב: *Σωβάβ*; Alex. *Σωβαδάβ* in Sam.: *Sobab*). 1. Son of David by Bathsheba (2 Sam. v. 14; 1 Chr. iii. 5, xiv. 4).

2. (*Σουβάβ*; Alex. *Σωβάβ*). Apparently the son of Caleb the son of Hezron by his wife Azubah (1 Chr. ii. 18). But the passage is corrupt.

**SHO'BACH** (שׁוֹבַח: *Σωβάκ*; Alex. *Σαβάκ*, 2 Sam. x. 16: *Sobach*). The general of Hadarezer king of the Syrians of Zoba, who was in command of the army which was summoned from beyond the Euphrates against the Hebrews, after the defeat of the combined forces of Syria and the Ammonites before the gates of Rabbah. He was met by David in person, who crossed the Jordan and attacked him at Helam. The battle resulted in the total defeat of the Syrians. Shobach was wounded, and died on the field (2 Sam. x. 15-18). In 1 Chr. xix. 16, 18 he is called SHOPHACH, and by Josephus (*Ant.* vii. 6, §3) *Σάβεκος*.

**SHOBA'I** (שׁוֹבַי: *Σωβαί*, *Σαβί*; Alex. *Σαβαί* in Neh.: *Sohaí*, *Sobaí*). The children of Shobai were a family of the doorkeepers of the Temple, who returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45). Called SAMI in 1 Esdr. v. 28.

**SHO'BAL** (שׁוֹבָל: *Σωβάλ*: *Sobal*). 1. The second son of Seir the Horite (Gen. xxxvi. 20; 1 Chr. i. 38), and one of the "dukes" or phylarchs of the Horites (Gen. xxxvi. 29). [E. S. P.]

2. Son of Caleb the son of Hur, and founder of prince of Kirjath-jearim (1 Chr. ii. 50, 52).

3. (*Σουβάλ*.) In 1 Chr. iv. 1, 2, Shobal appears with Hur among the sons of Judah, and as the father of Reaiah. He is possibly the same as the preceding, in which case Reaiah may be identical with Haroeh, the two names in Hebrew being not very unlike.

**SHO'BEK** (שׁוֹבֵק: *Σωβήκ*: *Sobec*). One of the heads of the people who sealed the covenant with Nehemiah (Neh. x. 24).

**SHO'BI** (שׁוֹבִי: *Ουεσβί*; Alex. *Ουεσβί*: *Sobi*). Son of Nahash of Rabbah of the children of Ammon (2 Sam. xvii. 27). He was one of the first to meet David at Mahanaim on his flight from Absalom, and to offer him the hospitality of a powerful and wealthy chief, for he was the son of David's old friend Nahash, and the bond between them was strong enough to survive on the one hand the insults of Hanun, and on the other the conquest and destruction of Rabbah. Josephus calls him Siphac (*Ant.* vii. 9, §8), "chief (*δυνάστης*) of the Ammonite country."

SHOCO (שׁוֹכּוֹ: τὴν Σοκχώθ; and so Alex.: *Socho*), 2 Chr. xi. 7. A variation of the name SOCH, unnecessarily increased in the A. V. by the substitution of *Sh* for the *S* of the original.

SHO'CHO (שׁוֹכּוֹ: τὴν Σωχώ: *Socho*), 2 Chr. xviii. 18. One of the four varieties of the name SOCH. In this case also the discrepancies in the A. V. are needlessly multiplied by *Sh* being substituted for *S* and *ch* for *c* of the original.

SHO'CHOH (שׁוֹכּוֹה: Σοκχώθ; Alex. οκχω and σοκχω: *Soccho*), 1 Sam. xvii. 1. This, like SHOCHO, SOCHOH, and SHOCO, is an incorrect variation of the name SOCH.

SHO'HAM (שׁוֹהָם: 'Ισοάμ; Alex. 'Ισοάμ: *Soam*). A Merarite Levite, son of Jaaziah (1 Chr. xiv. 27).

SHOE. [SANDAL.]

SHO'MER (שׁוֹמֵר: Σωμήρ: *Somer*). 1. A man of the tribe of Asher (1 Chr. vii. 32), who is also called Shamer (ver. 34).

2. The father of Jehozabad, who slew King Joash (2 K. xii. 21): in the parallel passage in 2 Chr. xxiv. 26, the name is converted into the feminine form Shimrith, who is further described as a Moabitess. This variation may have originated in the dubious gender of the preceding name Shimeath, which is also made feminine by the Chronicler. [W. L. B.]

SHO'PHACH (שׁוֹפָח: Σωφάθ; Alex. Σωφάχ, Σωβάχ: *Sophach*). SHOBACH, the general of Hadarezer (1 Chr. xix. 16, 18).

SHO'PHAN (שׁוֹפָן; Samar. שׁוֹפָן: τὴν Σοφάρ: *Sophan*). One of the fortified towns on the east of Jordan which were taken possession of and rebuilt by the tribe of Gad (Num. xxxii. 35). It is probably an affix to the second Atroth, to distinguish it from the former one, not an independent place. No name resembling it has yet been met with in that locality. [G.]

SHOSHAN'NIM. "To the chief musician upon Shoshannim" is a musical direction to the leader of the Temple-choir which occurs in Pss. xlv., lxix., and most probably indicates the melody "after" or "in the manner of" (לְעַל, 'al, A. V. "upon") which the Psalms were to be sung. As "Shoshannim" literally signifies "lilies," it has been suggested that the word denotes lily-shaped instruments of music (Simonis, *Lex. s. v.*), perhaps cymbals, and this view appears to be adopted by De Wette (*Die Psalmen*, p. 34). Hengstenberg gives to it an enigmatical interpretation, as indicating "the subject or subjects treated, as *lilies* figuratively for *bride* in xlv.; the delightful consolations and deliverances experienced in lxix., etc." (Davidson, *Introd.* ii. 246); which Dr. Davidson very truly characterises as "a most improbable fancy." The LXX. and Vulgate have in both Psalms ὑπὲρ τῶν ἀλλοιωθησομένων and *pro iis qui immutabuntur* respectively, reading apparently לְעַל מִשְׁנִים for לְעַל שִׁשְׁנִים. Ben Zeb (*Otsar*

*Hashshor.* s. v.) regards it as an instrument of psalmody, and Junius and Tremellius, after Kimchi, render it "hexachorda," an instrument with six strings, referring it to the root *shésh*, "six," and this is approved by Eichhorn in his edition of Simonis. [W. A. W.]

SHOSHAN'NIM-E'DUTH. In the title of Ps. lxxx. is found the direction "to the chief mu-

sician upon Shoshannim-eduth" (לְעַל שִׁשְׁנִים עֲדוּת), which appears, according to the most probable conjecture, to denote the melody or air "after" or "in the manner of" which the Psalm was to be sung. As the words now stand they signify "lilies, a testimony," and the two are separated by a large distinctive accent. In themselves they have no meaning in the present text, and must therefore be regarded as probably a fragment of the beginning of an older Psalm with which the choir were familiar. Ewald gives what he considers the original meaning—"lilies," that is, pure, innocent is 'the Law;' but the words will not bear this interpretation, nor is it possible in their present position to assign to them any intelligible sense. For the conjectures of those who regard the words as the names of musical instruments, see the articles SHOSHANNIM, SHUSHAN-EDUTH. [W. A. W.]

SHU'A (שׁוּא: Σαβα: *Sue*). A Canaanite of Adullam, father of Judah's wife (1 Chr. ii. 3), who was hence called Bath-Shua. In the LXX. of Gen. xxxviii. 2, Shua is wrongly made to be the name of the daughter. [BATH-SHUA.]

SHU'AH (שׁוּאָה: Σωιέ, Σωέ; Alex. Σωυέ: *Sue*). 1. Son of Abraham by Keturah (Gen. xxv. 2; 1 Chr. i. 32).

2. (שׁוּאָה: 'Ασχά: *Sua*.) Properly "Shuchah." The name Shuah occurs among the descendants of Judah as that of the brother of Chelub (1 Chr. iv. 11). For "Chelub the brother of Shuah," the LXX. read "Caleb the father of Achsah." In ten of Kennicott's and De Rossi's MSS. Shuah is made the son of Chelub.

3. (שׁוּא: Σαυά: *Sue*). The father of Judah's wife, the Canaanitess (Gen. xxxviii. 2, 12); also called SHUA in the A. V. The LXX. make Shuan the name of the woman in both instances.

SHU'AL (שׁוּאֵל: Σουλά; Alex. Σουαλ: *Sual*). Son of Zophah, an Asherite (1 Chr. vii. 36).

SHU'AL, THE LAND OF (שׁוּאֵל אֶרֶץ: γῆ Σωγάλ; Alex. is lost: *terra Sual*). A district named only in 1 Sam. xiii. 17, to denote the direction taken by one of the three parties of marauders who issued from the Philistine camp at Michmash. Its connexion with Ophrah (probably *Taiyibeh*) and the direction of the two other routes named in the passage make it pretty certain that the land of Shual lay north of Michmash. If therefore it be identical with the "land of Shalim" (1 Sam. ix. 4)—as is not impossible—we obtain the first and only clue yet obtained to Saul's journey in quest of the asses. The name *Shual* has not yet been identified in the neighbourhood of *Taiyibeh* or elsewhere. It may have originated in the Hebrew signification of the word—"jackal;" in which case it would be appropriate enough to the wild desolate region east of *Taiyibeh*; a region containing a valley or ravine at no great distance from *Taiyibeh* which bore and perhaps still bears the name of "Hyaenas." [ZEBOIM, VALLEY OF.] Others (as Thenius, in *Exeg. Handb.*) derive the name from a different root, and interpret it as "hollow land." [G.]

SHU'BAEL (שׁוּבָאֵל: Σωβαήλ; Alex. Σουβαήλ: *Subael*). 1. SHEBUEL the son of Gershom (1 Chr. xxiv. 20).

2. (Σωβαήλ.) SHEBUEL the son of Hemar the minstrel (1 Chr. xxv. 20).

**SHU'HAM** (שׁוּחַם: Σαμέ; Alex. Σαμειδῆ: *Suham*). Son of Dan, and ancestor of the SHUHAMITES (Num. xxvi. 42). In Gen. xvi. 23 he is called HUSHIM.

**SHU'HAMITES, THE** (שׁוּחַמִּי: δ Σαμεῖ; Alex. Σαμειδηί, Σαμεί: *Suhamitae, Suamitae*). The descendants of Shuham, or Hushim, the son of Dan (Num. xxvi. 42, 43). In the census taken in the plains of Moab they numbered 4460.

**SHU'HITE** (שׁוּחִי: Σαυχεῖς: *Suhites*). This ethnic appellation "Shuhite" is frequent in the Book of Job, but only as the epithet of one person, Bildad. The local indications of the Book of Job point to a region on the western side of Chaldaea, bordering on Arabia; and exactly in this locality, above Hit and on both sides of the Euphrates, are found, in the Assyrian inscriptions, the *Tsukhi*, a powerful people. It is probable that these were the Shuhites, and that, having been conquered by the Babylonian kings, they were counted by Ezekiel among the tribes of the Chaldaeans. Having lost their independence, they ceased to be noticed; but it was no doubt from them that the country on the Euphrates immediately above Babylonia came to be designated as *Sohene*, a term applied to it in the Peutingerian Tables. The Shuhites appear to have been descendants of Abraham by Keturah. [SHUHAM, 1.] [G. R.]

**SHU'LAMITE, THE** (שׁוּלַמִּי, i. e. the Shulammitis: ἡ Σουμανεῖτις; Alex. ἡ Σουλαμίτις: *Sulamitis* and *Sunamitis*). One of the personages in the poem of Solomon's Song, who, although named only in one passage (vi. 13), is, according to some interpreters, the most prominent of all the characters. The name—after the analogy of Shunammite—denotes a woman belonging to a place called Shulem. The only place bearing that name, of which we have any knowledge, is Shunem itself, which, as far back as the 4th century, was so called (Eusebius, quoted under SHUNEM). In fact there is good ground for believing that the two were identical. Since, then, Shulammitis and Shunammite are equivalent, there is nothing surely extravagant in supposing that the Shunammite who was the object of Solomon's passion was Abishag,—the most lovely girl of her day, and at the time of David's death one of the most prominent persons at the court of Jerusalem. This would be equally appropriate, whether Solomon was himself the author of the Song, or it were written by another person whose object was to personate him accurately. For the light which it throws on the circumstances of Solomon's accession, see SOLOMON. [G.]

**SHU'MATHITES, THE** (שׁוּמַתִּי, i. e. the Shuma'hite: Ἡσαμαθείμ: *Semathei*). One of the four families who sprang from Kirjath-jearim (1 Chr. ii. 53). They probably colonised a village named Shumah somewhere in that neighbourhood. But no trace of such a name has been discovered. [G.]

**SHU'NAMMITE, THE** (שׁוּנַמִּי: ἡ Σουμανεῖτις; Alex. Σουμανιτις: *Sunamitis*), i. e. the native of Shunem, as is plain from 2 K. iv. 1. It is applied to two persons:—Abishag, the nurse of King David (1 K. i. 3, 15, ii. 17, 21, 22), and the nameless hostess of Elisha (2 K. iv. 12, 25, 36).

The modern representative of Shunem being

\* In 1 K. ii. 21, 22, the shorter form of שׁוּנַמִּי is used.

† The A. V. is here incorrect in omitting the definite article.

*Solan*, some have suggested (as Gesenius, *Theol.* 1379 b), or positively affirmed (as Fürst, *Handb.* ii. 422), that Shunammite is identical with Shulammitis (Cant. vi. 13). Of this all that can be said is, that though highly probable, it is not absolutely certain.

**SHU'NEM** (שׁוּנֵם: Σουνανῆ: *Sunem, Sunam*) One of the cities allotted to the tribe of Issachar (Josh. xix. 18). It occurs in the list between Chesulloth and Haphraim. It is mentioned on two occasions. First as the place of the Philistines' first encampment before the battle of Gilboa (1 Sam. xxviii. 4). Here it occurs in connexion with Mount Gilboa and En-dor, and also probably with Jezreel (xxix. 1). Secondly, as the scene of Eliza's intercourse with the Shunammite woman and her son (2 K. iv. 8). Here it is connected with adjacent corn-fields, and, more remotely, with Mount Carmel. It was besides the native place of Abishag, the attendant on King David (1 K. i. 3), and possibly the heroine of the poem or drama of "Solomon's Song."

By Eusebius and Jerome (*Onom.*) it is mentioned twice: under Σουβῆμ and "Sunem," as 5 miles south of Mount Tabor, and then known as Sulem; and, under "Sonam," as a village in Acrabattine, in the territory of Sebaste called Sanim. The latter of these two identifications probably refers to *Samir*, a well-known fortress some 7 miles from *Sebastiyeh* and 4 from *Arrabeh*—a spot completely out of the circle of the associations which connect themselves with Shunem. The other has more in its favour, since—except for the distance from Mount Tabor, which is nearer 8 Roman miles than 5—it agrees with the position of the present *Solan*, a village on the S.W. flank of *Jebel Duhy* (the so-called "Little Hermon"), 3 miles N. of Jezreel, 5 from Gilboa (*J. Frukua*), full in view of the sacred spot on Mount Carmel, and situated in the midst of the finest corn-fields in the world.

It is named, as Salem, by the Jewish traveller hap-Parchi (Asher's *Benjamin*, ii. 431). It had then its spring, without which the Philistines would certainly not have chosen it for their encampment. Now, according to the notice of Dr. Robinson (ii. 324), the spring of the village is but a poor one.

The change of the *n* in the ancient name to *l* in the modern one, is the reverse of that which has taken place in *Zerin* (Jezreel) and *Beitin* (Bethel). [G.]

**SHU'NI** (שׁוּנִי: Σαννίς, Σουνί; Alex. Σαννίς in Gen.: *Suni*). Son of Gad, and founder of the family of the Shunites (Gen. xvi. 16; Num. xxvi. 15).

**SHU'NITES, THE** (שׁוּנִי: δ Σουνί: *Sunitae*). Descendants of Shuni the son of Gad (Num. xxvi. 15).

**SHUPHAM.** [SHUPPIM.]

**SHUPHAMITES, THE** (שׁוּפְחָמִי: δ Σουφάμ: *Suphamitae*). The descendants of Shupham, or Shephupham, the Benjamite (Num. xxvi. 39).

**SHUP'PIM** (שׁוּפְפִים, שׁוּפְפִים: Σαφφίμ; Alex. Σοφείμ, Σεφφείμ: *Sepham, Saphan*). In the genealogy of Benjamin "Shup'pim and Hup'pim, the children of Iri," are reckoned in 1 Chr. vii. 12. Iri is the same as Iri the son of Bela the son of Benjamin, so that Shup'pim was the great-grandson of Benjamin. In Num. xxvi. 39, he and his brother

\* Perhaps contracted from שׁוּנֵם (Gesenius, *Theol.* 1379 b).

† It is given differently on each occurrence in each of the two great Codices:—Vat. (Mal), Σουναν, Σουμάν; Alex., Σουναν, Γουμαν, Σουμαν.

are called Shupnam, and Hupham, while in 1 Chr. viii. 5 they appear as Shephuphan and Hiram, sons of Bela, and in Gen. xli. 21 as Muppim and Huppim, sons of Benjamin. To avoid the difficulty of supposing that Benjamin had a great-grandson at the time he went down to Egypt, Lord A. Hervey conjectures that Shuppim or Shephuphan was a son of Benjamin, whose family was reckoned with that of Ir or Iri. [MUPPIM.]

**SHUR** (שׁוּר: Σούρ, Γελαμψούρ: *Sur*), a place just without the eastern border of Egypt. Its name, if Hebrew or Arabic, signifies "a wall," and there can be little doubt that it is of Shemitic origin from the position of the place. The LXX. seems to have thus interpreted it, if we may judge from the obscure rendering of 1 Sam. xxvii. 8, where it must be remarked the extraordinary form Γελαμψούρ is found. This word is evidently a transcription of the words שׁוּר . . . מְעוֹלָם, the former, save the initial particle, not being translated.

Shur is first mentioned in the narrative of Hagar's flight from Sarah. Abraham was then in southernmost Palestine, and when Hagar fled she was found by an angel "by the fountain in the way to Shur" (Gen. xvi. 7). Probably she was endeavouring to return to Egypt, the country of her birth—she may not have been a pure Egyptian—and had reached a well in the inland caravan route. Abraham afterwards "dwelt between Kadesh and Shur, and sojourned in Gerar" (xx. 1). From this it would seem either that Shur lay in the territory of the Philistines of Gerar, or that this pastoral tribe wandered in a region extending from Kadesh to Shur. [GERAR.] In neither case can we ascertain the position of Shur. The first clear indication of this occurs in the account of Ishmael's posterity. "And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest toward Assyria" (xxv. 18). With this should be compared the mention of the extent of the Amalekite territory, given in this passage, "And Saul smote the Amalekites from Havilah [until] thou comest to Shur, that [is] over against Egypt" (1 Sam. xv. 7). It is also important to notice that the Geshurites, Gezrites, and Amalekites, whom David smote, are described as "from an ancient period the inhabitants of the land, as thou comest to Shur, even unto the land of Egypt" (xxvii. 8). The Wilderness of Shur was entered by the Israelites after they had crossed the Red Sea (Ex. xv. 22, 23). It was also called the Wilderness of Etham (Num. xxxiii. 8). The first passage presents one difficulty, upon which the LXX. and Vulg. throw no light, in the mention of Assyria. If, however, we compare it with later places, we find בְּאֵכָה אֲשׁוּרָה here, remarkably like בְּאֵרֶךְ שׁוּר in 1 Sam. xxvii. 8, and בְּאֵרֶךְ שׁוּר in xv. 7, as though the same phrase had been originally found in the first as a gloss, but it may have been there transposed, and have originally followed the mention of Havilah. In the notices of the Amalekite and Ishmaelite region, in which the latter succeeded the former, there can be no question that a strip of northern Arabia is intended, stretching from the Isthmus of Suez towards and probably to the Persian Gulf. The name of the wilderness may perhaps indicate a somewhat southern position. Shur may thus have been a fortified town east of the ancient head of the Red Sea, but in the hands

of the Arabs, or at one time the Philistines, not of the Egyptians. From its being spoken of as a limit, it was probably the last Arabian town before entering Egypt. The hieroglyphic inscriptions have not been found to throw any light upon this question. The SHARA or SHALA mentioned in them is an important country, perhaps Syria. [R. S. P.]

**SHUSHAN** (שׁוּשָׁן: Σούσα: *Susa*) is said to have received its name from the abundance of the lily (*Shúshan* or *Shúshanah*) in its neighbourhood (Athen. xii. 513). It was one of the most important towns in the whole East, and requires to be described at some length.

1. *History*.—Susa was originally the capital of the country called in Scripture Elam, and by the classical writers, sometimes Cissia (Κισσία), sometimes Susis or Susiana. [ELAM.] Its foundation is thought to date from a time anterior to Chedorlaomer, as the remains found on the site have often a character of very high antiquity. The first distinct mention of the town that has been as yet found is in the inscriptions of *Asshur-bani-pal*, the son and successor of Esar-Haddon, who states that he took the place, and exhibits a ground-plan of it upon his sculptures (Layard, *Nin. and Bab.* pp. 452, 453). The date of this monument is about B.C. 660. We next find Susa in the possession of the Babylonians, to whom Elam had probably passed at the division of the Assyrian empire made by Cyaxares and Nabopolassar. In the last year of Belshazzar (B.C. 538), Daniel, while still a Babylonian subject, is there on the king's business, and "at Shushan in the palace" sees his famous vision of the ram and he-goat (Dan. viii. 2). The conquest of Babylon by Cyrus transferred Susa to the Persian dominion; and it was not long before the Achaemenian princes determined to make it the capital of their whole empire, and the chief place of their own residence. According to some writers (Xen. *Cyrop.* viii. 6, §22; Strab. xv. 3, §2), the change was made by Cyrus; according to others (Ctes. *Exc. Pers.* §9; Herod. iii. 30, 65, 70), it had at any rate taken place before the death of Cambyses; but, according to the evidence of the place itself and of the other Achaemenian monuments, it would seem most probable that the transfer was really the work of Darius Hystaspis, who is found to have been (as Pliny said, *H. N.* vi. 27) the founder of the great palace there—the building so graphically described in the book of Esther (i. 5, 6). The reasons which induced the change are tolerably apparent. After the conquest of Babylonia and Egypt, the western provinces of the empire were become by far the most important, and the Court could no longer be conveniently fixed east of Zagros, either at Ecbatana (*Hamadan*) or at Pasargadae (*Murgaub*), which were cut off from the Mesopotamian plain by the difficulty of the passes for fully one half of the year.\* It was necessary to find a capital west of the mountains, and here Babylon and Susa presented themselves, each with its peculiar advantages. Darius probably preferred Susa, first, on account of its vicinity to Persia (Strab. xv. 3, §2); secondly, because it was cooler than Babylon, being nearer the mountain-chain; and thirdly, because of the excellence of the water there (*Geograph. Journ.* ix. 70). Susa accordingly became the metropolis of Persia, and is recognised as such by Aeschylus (*Pers.* 16, 124, &c.),

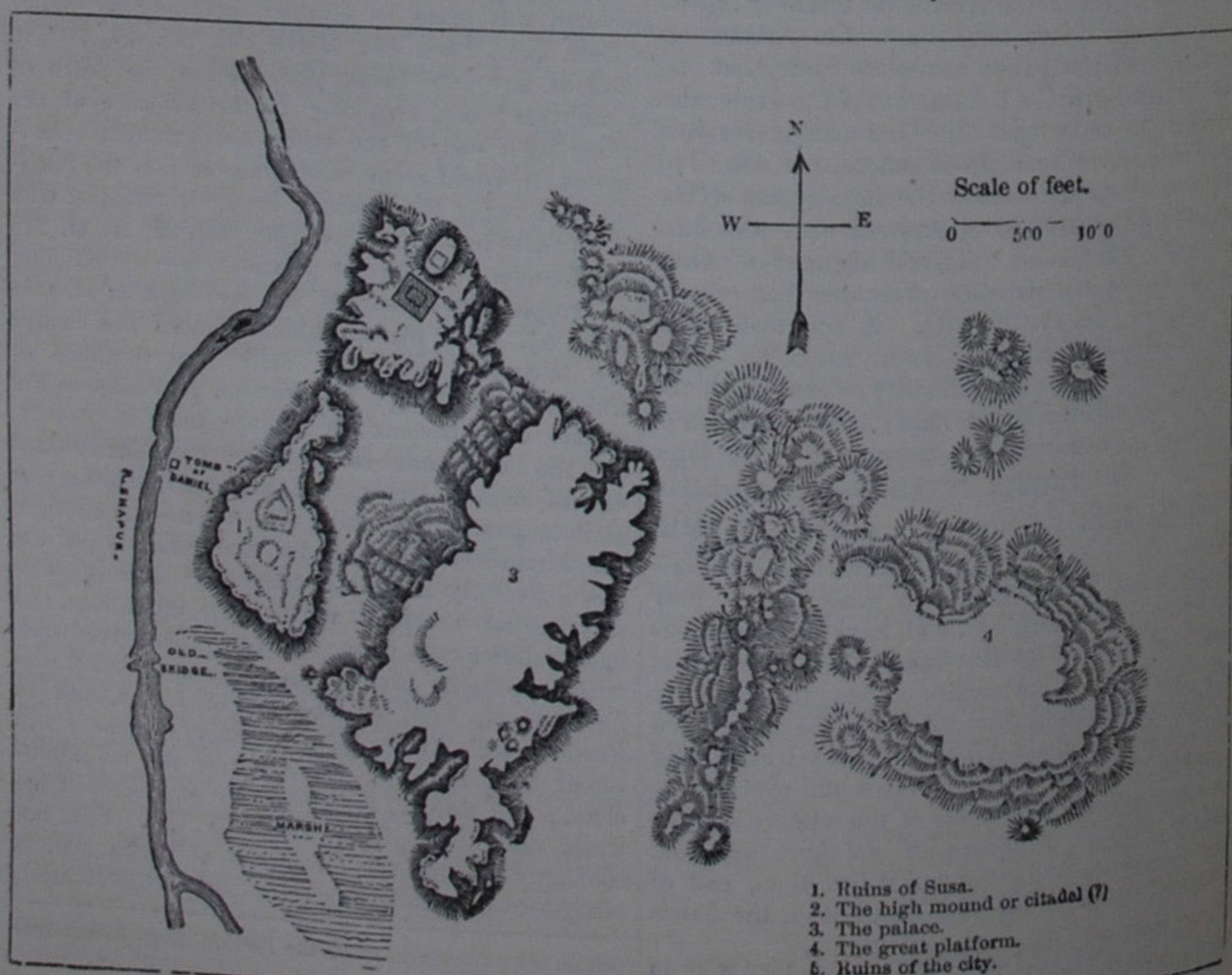
toll on all passengers, even the Persian kings themselves (*Strab.* xv. 3, §4).

\* Not only were the passes difficult, but they were in the possession of semi-independent tribes, who levied a

Herodotus (v. 25, 49. &c.), Ctesias (*Pers. Exc. passim*), Strabo (xv. 3, §2), and almost all the best writers. The Court must have resided there during the greater part of the year, only quitting it regularly for Ecbatana or Persepolis in the height of summer, and perhaps sometimes leaving it for Babylon in the depth of winter (see Rawlinson's *Herodotus*, iii. 256). Susa retained its pre-eminence to the period of the Macedonian conquest, when Alexander found there above twelve millions sterling, and all the regalia of the Great King (Arrian, *Exp. Alex.* iii. 16). After this it declined. The preference of Alexander for Babylon caused the neglect of Susa by his successors, none of whom ever made it their capital city. We hear of it once only in their wars, when it falls into the power of Antigonus (B.C. 315), who obtains treasure there to the amount of three millions and a half of our money (Diod. Sic. xix. 48, §7). Nearly a century later (B.C. 221) Susa was attacked by Molo in his rebellion against Antiochus the Great; he took the town, but failed in his attempt upon the citadel (Polyb. v. 48, §14). We hear of it again at the time of the Arabian conquest of Persia, when it was bravely defended by Hormuzan (Loftus, *Chaldaeae and Susiana*, p. 344).

2. *Position, &c.*—A good deal of uncertainty has existed concerning the position of Susa. While most historians and comparative geographers have inclined to identify it with the modern *Sus* or *Shush*, which is in lat.  $32^{\circ} 10'$ , long.  $48^{\circ} 26'$  E. from Greenwich, between the Shapur and the river of Dizful, there have not been wanting some to maintain the rival claims of *Shuster*, which is situated on the left bank of the Kuran, more than half a degree further to the eastward. A third candidate for the honour has even been started, and it has been maintained with much learning and ingenuity that *Susan*, on the right bank of the same stream, 50 or 60 miles above *Shuster*, is, if not the Susa

of the Greeks and Romans, at any rate the Shushan of Scripture (*Geogr. Journ.* ix. 85). But a careful examination of these several spots has finally caused a general acquiescence in the belief that *Sus* alone is entitled to the honour of representing at once the Scriptural Shushan and the Susa of the classical writers (see Loftus, *Chaldaeae and Susiana*, p. 338; Smith, *Dictionary of Geography*, sub voc.; Rawlinson, *Herodotus*, iii. 254). The difficulties caused by the seemingly confused accounts of the ancient writers, of whom some place Susa on the Choaspes (Herod. v. 49, 52; Strab. xv. 3, §4; Q. Curt. v. 2), some on the Eulaeus (Arr. *Exp. Al.* vii. 7; Ptol. vi. 3; Plin. *H. N.* vi. 27), have been removed by a careful survey of the ground, from which it appears that the Choaspes (*Kerkhah*) originally bifurcated at *Pai Pul*, 20 miles above Susa, the right arm keeping its present course, while the left flowed a little to the east of Sus, and, absorbing the Shapur about 12 miles below the ruins, flowed on somewhat east of south, and joined the *Karun* (Pasitigris) at *Ahwaz*. The left branch of the Choaspes was sometimes called by that name, but more properly bore the appellation of Eulaeus (Ulai of Daniel). Susa thus lay between the two streams of the Eulaeus and the Shapur, the latter of which, being probably joined to the Eulaeus by canals, was reckoned a part of it; and hence Pliny said that the Eulaeus surrounded the citadel of Susa (*l. s. c.*). At the distance of a few miles east and west of the city were two other streams—the Coprates or river of Dizful, and the right arm of the Choaspes (the modern *Kerkhah*). Thus the country about Susa was most abundantly watered; and hence the luxuriance and fertility remarked alike by ancient and modern authors (Athen. xii. 513; *Geograph. Journ.* ix. 71). The *Kerkhah* water was moreover regarded as of peculiar excellence; it was the only water drunk by the Great King, and was always carried with him on his



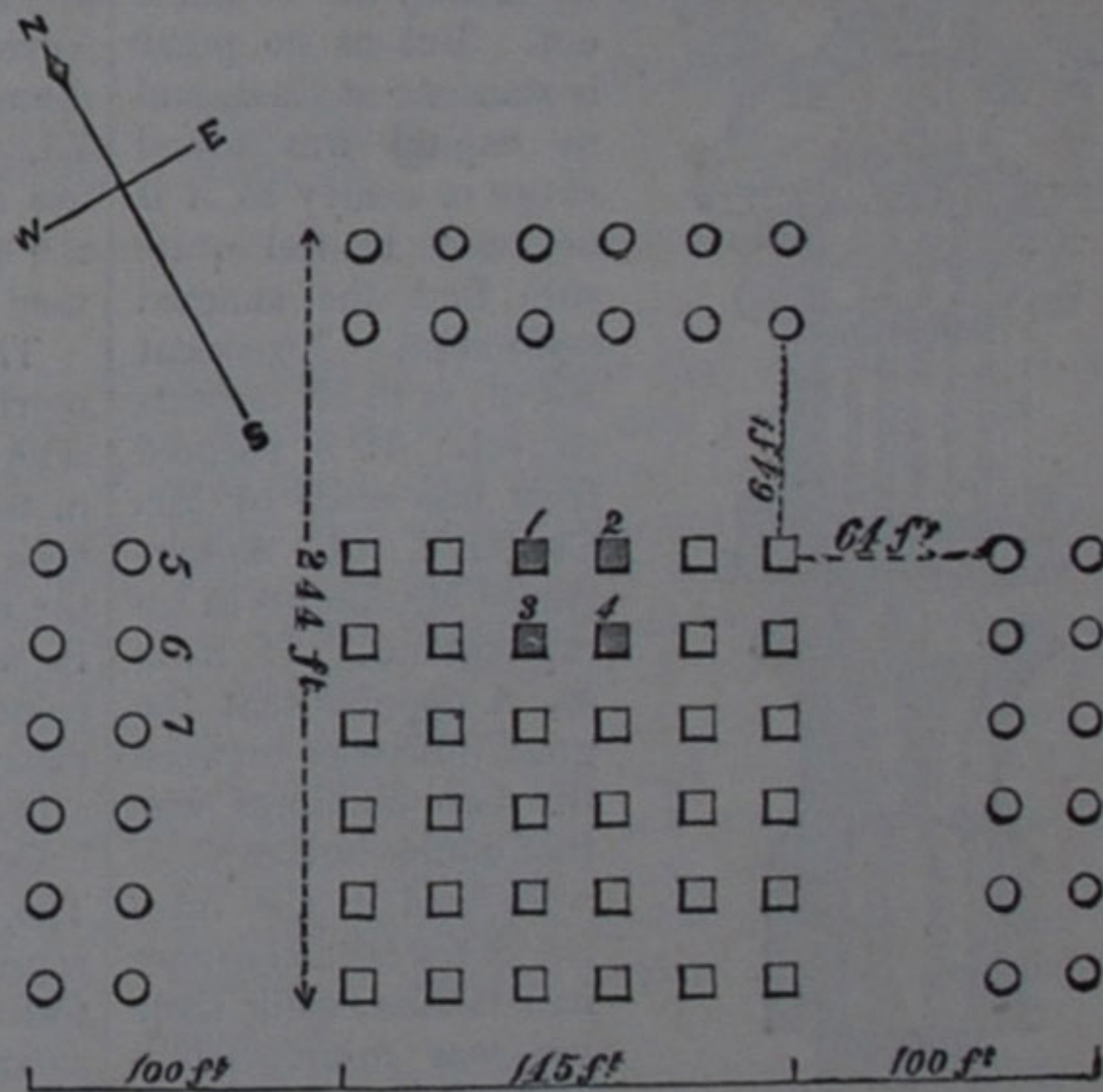
No. 1. Plan of the Ruins of Susa.

journeys and foreign expeditions (Herod. i. 188; Plut. *de Exil.* i. 601, D; Athen. *Deipn.* ii. 171, &c.). Even at the present day it is celebrated for lightness and purity, and the natives prize it above that of almost all other streams (*Geogr. Journ.* ix. 70, 89).

3. *General Description of the Ruins.*—The ruins of Susa cover a space about 6000 feet long from east to west, by 4500 feet broad from north to south. The circumference of the whole, exclusive of outlying and comparatively insignificant mounds, is about three miles. According to Mr. Loftus, "the principal existing remains consist of four spacious artificial platforms, distinctly separate from each other. Of these the western mound is the smallest in superficial extent, but considerably the most lofty and important. . . . Its highest point is 119 feet above the level of the Shaour (Shapur). In form it is an irregular, obtuse-angled triangle, with its corners rounded off, and its base facing nearly due east. It is apparently constructed of earth, gravel, and sun-dried brick, sections being exposed in numerous ravines produced by the rains of winter. The sides are so perpendicular as to be inaccessible to a horseman except at three places. The measurement round the summit is about 2850 feet. In the centre is a deep circular depression, probably a large court, surrounded by elevated piles of buildings, the fall of which has given the present configuration to the surface. Here and there are exposed in the ravines traces of brick walls, which show that the present elevation of the mound has been attained by much subsequent superposition"

(*Chaldea and Susiana*, p. 343). Mr. Loftus regards this mound as indubitably the remains of the famous citadel (ἄκρα or ἀκρόπολις) of Susa, so frequently mentioned by the ancient writers (Herod. iii. 68; Polyb. v. 48, §14; Strab. xv. 3, §2; Arr. *Exp. Al.* iii. 16, &c.). "Separated from the citadel on the west by a channel or ravine, the bottom of which is on a level with the external desert, is the great central platform, covering upwards of sixty acres (No. 3 on the Plan). The highest point is on the south side, where it presents generally a perpendicular escarpment to the plain, and rises to an elevation of about 70 feet; on the east and north it does not exceed 40 or 50 feet. The east face measures 3000 feet in length. Enormous ravines penetrate to the very heart of the mound" (Loftus, p. 345). The third platform (No. 2 on the Plan) lies towards the north, and is "a considerable square mass," about a thousand feet each way. It abuts on the central platform at its north-western extremity, but is separated from it by "a slight hollow," which "was perhaps an ancient roadway" (Loftus, *ib.*). These three mounds form together a lozenge-shaped mass, 4500 feet long and nearly 3000 feet broad, pointing in its longer direction a little west of north. East of them is the fourth platform, which is very extensive but of much lower elevation than the rest (No. 4 on the Plan). Its plan is very irregular: in its dimensions it about equals all the rest of the ruins put together. Beyond this eastern platform a number of low mounds are traceable, extending nearly to the Dizful river; but there are no remains of walls in any direction, and no marks of any buildings west of the Shaour. All the ruins are contained within a circumference of about seven miles (*Geograph. Journ.* ix. 71).

ARCHITECTURE.—The explorations undertaken by General, now Sir Fenwick Williams of Kars, in the mounds at Susa, in the year 1851, resulted in the discovery of the bases of three columns, marked 5, 6, and 7 on the accompanying plan (woodcut No. 2). These were found to be 27 feet 6 inches apart from centre to centre, and as they were very similar to the bases of the great hall known popularly as the Chel Minar at Persepolis, it was assumed that another row would be found at a like distance inwards. Holes were accordingly dug, and afterwards trenches driven, without any successful result, as it happened to be on the spot where the walls originally stood, and where no columns, consequently, could have existed. Had any trustworthy restoration of the Persepolitan naui been published at that time the mistake would have been avoided, but as none then existed the opportunity was nearly lost for our becoming acquainted with one of the most interesting ruins connected with Bible history which now exist out of Syria. Fortunately in the following year Mr. Loftus resumed the excavations with more success, and ascertained the position of all the 72 columns of which the original building was composed. Only one base had been entirely removed, and as that was in the midst of the central phalanx, its absence threw no doubt on any part of the arrangement. On the bases of four of the columns thus uncovered (shaded darker on the plan, and numbered 1, 2, 3, 4) were found triangular inscriptions in the languages adopted by the Achaemenian kings at Behistun and elsewhere, but all were so much injured by the fall of the superincumbent mass that



No. 2. Plan of the Great Palace at Susa.

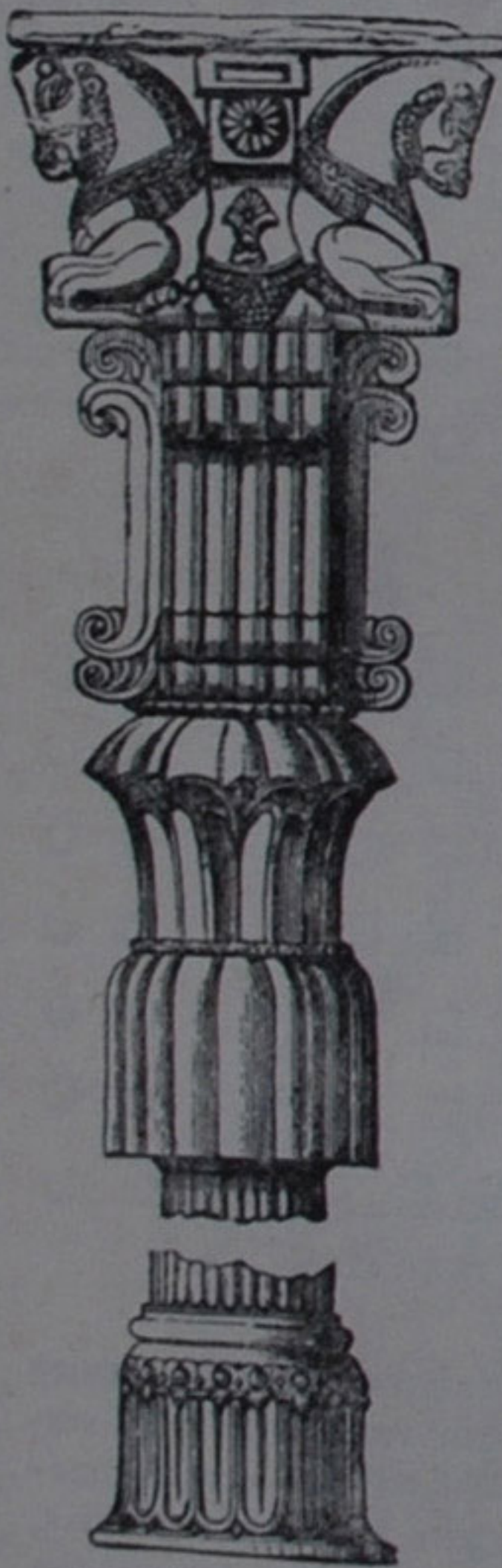
not one was complete, and unfortunately the Persian text, which could have been read with most certainty, was the least perfect of any. Notwithstanding this, Mr. Edwin Norris, with his usual ingenuity, by a careful comparison of the whole, made out the meaning of the first part certainly, of the latter half with very tolerable precision. As this inscription contains nearly all we know of the history of this building we quote it entire from *Journ. As. Soc.*, vol. xv. 162:—"Says Artaxerxes (Mnemon), the Great King, the King of Kings, the King of the Country, the King of the Earth, the son of King Darius—Darius was the son of King Artaxerxes—Artaxerxes was the son of Xerxes—Xerxes was the son of King

Darius—Darius was the son of Hystaspes the Achaemenian—Darius my ancestor anciently built this temple, and afterwards it was repaired by Artaxerxes my grandfather. By the aid of Ormazd I placed the effigies of Tanaites and Mithra in this temple. May Ormazd, Tanaites, and Mithra protect me, with the other Gods, and all that I have done . . .”

The bases uncovered by Mr. Loftus were arranged as on the woodcut No. 2, reduced from that given at page 366 of his *Chaldaeae and Susiana*, and most fortunately it is found on examination that the building was an exact counterpart of the celebrated Chel Minar at Persepolis. They are in fact more like one another than almost any other two buildings of antiquity, and consequently what is wanting in the one may safely be supplied from the other, if it exists there.

Their age is nearly the same, that at Susa having been commenced by Darius Hystaspis, that at Persepolis—if one may trust the inscription on its staircase (*J. A. S.* x. 326)—was built entirely by Xerxes. Their dimensions are practically identical, the width of that at Susa, according to Mr. Loftus, being 345 feet, the depth N. and S. 244. The corresponding dimensions at Persepolis, according to Flandin and Coste's survey, are 357.6 by 254.6, or from 10 to 12 feet in excess; but the difference may arise as much from imperfect surveying as from any real discrepancy.

The number of columns and their arrangement are identical in the two buildings, and the details



No. 3. Restored elevation of capital at Susa.

of the architecture are practically the same so far as they can be made out. But as no pillar is standing at Susa, and no capital was found entire or nearly so, it is not easy to feel quite sure that the annexed restoration (woodcut No. 3) is in all respects correct. It is reduced from one made by Mr. Churchill, who accompanied Mr. Loftus in his explorations. If it is so, it appears that the great difference between the two buildings was that double bull capitals were used in the interior of the central square hall at Susa, while their use was appropriately confined to the porticoes at Persepolis. In other respects the height of the capital, which measures 28 feet, is very nearly the same, but it is fuller, and looks somewhat too heavy for the shaft that supports it.

This defect was to a great extent corrected at Persepolis, and may have arisen from those at Susa being the first translation of the Ninevite wooden original into stone architecture.

The pillars at Persepolis vary from 60 to 67 feet in height, and we may therefore assume that those at Susa were nearly the same. No trace of the walls

which enclosed these pillars was detected at Susa, from which Mr. Loftus assumes, somewhat too hastily, that none existed. As, however, he could not make out the traces of the walls of any other of the numerous buildings which he admits once existed in these mounds, we ought not to be surprised at his not finding them in this instance.

Fortunately at Persepolis sufficient remains still exist to enable us to supply this hiatus, though there also sun-burnt brick was too much used for the walls, and if it were not that the jambs of the doors and windows were generally of stone, we should be as much at a loss there as at Susa. The annexed woodcut (No. 4), representing the plan of the hall at Persepolis, is restored from data so complete as scarcely to admit of doubt with regard to any part, and will suffice to explain the arrangement of both.\*

Both buildings consisted of a central hall, as nearly as may be 200 feet square, and consequently, so far as we know, the largest interior of the ancient world, with the single exception of the great hall at Karnac, which covers 58,300 square feet, while this only extends to 40,000. Both the Persian halls are supported by 36 columns, upwards of 60 feet in height, and spaced equidistant from one another at about 27 feet 6 inches from centre to centre.

On the exterior of this, separated from it by walls 18 feet in thickness, were three great porches, each measuring 200 feet in width by 65 in depth, and supported by 12 columns whose axes were coincident with those of the interior. These were beyond doubt the great audience halls of the palace, and served the same purposes as the House of the Forest of Lebanon in Solomon's palace, though its dimensions were somewhat different, 150 feet by 75. These porches were also identical, as far as use and arrangement go, with the throne-rooms in the palaces of Delhi or Agra, or those which are used at this day in the palace at Ispahan.

The western porch would be appropriate to morning ceremonials, the eastern to those of the afternoon. There was no porch, as we might expect in that climate, to the south, but the principal one, both at Susa and Persepolis, was that which faced the north with a slight inclination towards the east. It was the throne-room, *par excellence*, of the palace, and an inspection of the plan will show how easily, by the arrangement of the stairs, a whole army of courtiers or of tribute-bearers could file before the king without confusion or inconvenience. The bassi relievi in the stairs at Persepolis in fact represent permanently the procession that on great festivals took place upon their steps; and a similar arrangement of stairs was no doubt to be found at Susa when the palace was entire.

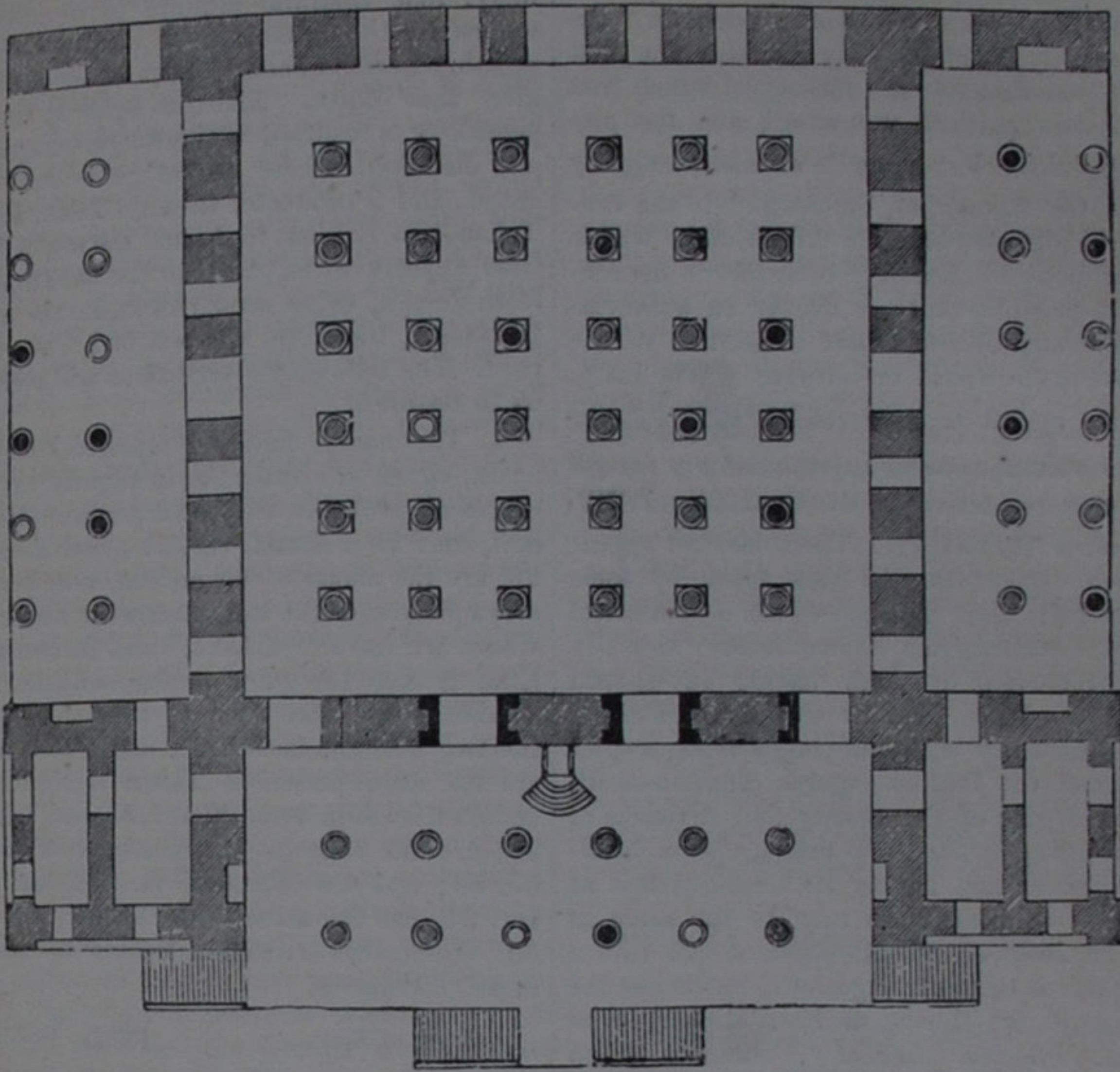
It is by no means so clear to what use the central hall was appropriated. The inscription quoted above would lead us to suppose that it was a temple, properly so called, but the sacred and the secular functions of the Persian kings were so intimately blended together that it is impossible for us to draw a line anywhere, or say how far "temple cella" or "palace hall" would be a correct designation for this part of the building. It probably was used for all great semi-religious ceremonies, such as the coronation or enthronization of the king—at such ceremonies as returning thanks or making offerings

\* For details of this restoration, see *The Palaces of Nineveh and Persepolis Restored*. By Jas. Ferguson. Published in 1851.



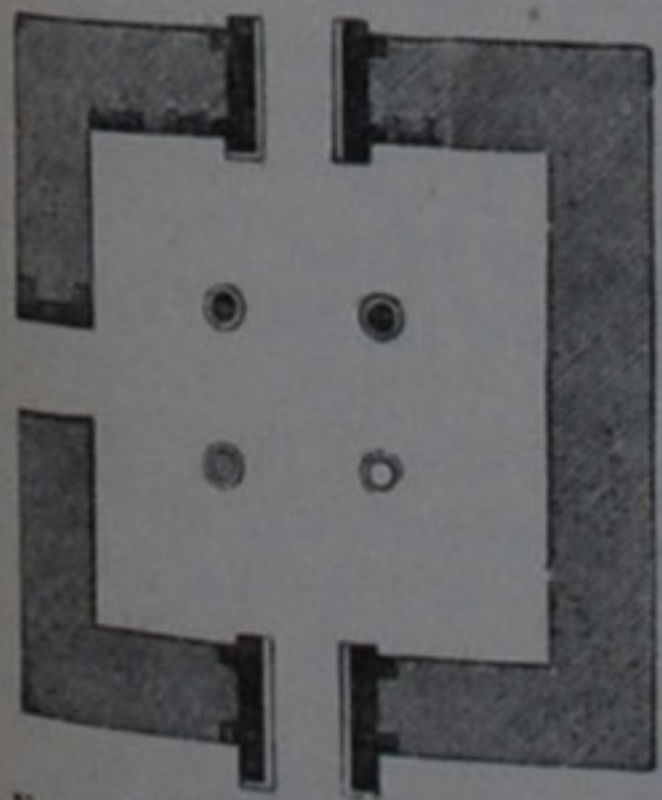
to the gods for victories—for any purpose in fact requiring more than usual state or solemnity; but there seems no reason to suppose it ever was used for purely festal or convivial purposes, for which it is singularly ill suited.

From what we know of the buildings at Persepolis, we may assert, almost with certainty, that the "King's Gate," where Mordecai sat (Esth. ii. 21), and where so many of the transactions of the Book of Esther took place, was a square hall



No. 4. Restored plan of Great Hall of Xerxes at Persepolis. Scale 100 feet to an inch.

(woodcut No. 5), measuring probably a little more than 100 feet each way, and with its roof supported by four pillars in the centre, and that this stood at a distance of about 150 or 200 feet from the front of the northern portico, where its remains will probably now be found when looked for. We may



No. 5. Restored plan of the "King's Gate" at palace of Persepolis. Scale 100 ft. to an inch.

also be tolerably certain that the inner court, where Esther appeared to implore the king's favour (Esth. v. 1), was the space between the northern portico and this square building, the outer court being the space between the "King's Gate" and the northern terrace wall. We may also predicate with tolerable certainty that the "Royal House"

feast unto all the people that were present in Shushan the palace, both unto great and small, seven days in the *court of the garden of the king's palace* where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver upon a pavement of red and blue and white and black marble" (Esth. i. 5, 6). From this it is evident that the feast took place, not in the interior of any hall, but out of doors, in tents erected in one of the courts of the palace, such as we may easily fancy existed in front of either the eastern or western porches of the great central building.

The whole of this great group of buildings was raised on an artificial mound, nearly square in plan, measuring about 1000 feet each way, and rising to a height apparently of 50 or 60 feet above the plain. As the principal building must, like those at Persepolis, have had a *talar* or raised platform [TEMPLE] above its roof, its height could not have been less than 100 or 120 feet, and its elevation above the plain must consequently have been 170 or 200 feet.

It would be difficult to conceive anything much grander in an architectural point of view than such a building, rising to such a height out of a group of subordinate palace-buildings, interspersed with trees and shrubs, and the whole based on such a terrace, rising from the flat but fertile plains that are watered by the Eulaeus at its base. [J. F.]

(i. 9) and the "House of the Women" (ii. 9, 11) were situated behind this great hall to the southward, or between it and the citadel, and having a direct communication with it either by means of a bridge over the ravine, or a covered way under ground, most probably the former.

There seems also no reasonable doubt but that it was in front of one of the lateral porticoes of this building that King Ahasuerus (Xerxes, "made a

**SHU'SHAN-EDUTH.** "To the chief musician upon Shushan-Eduth" (שׁוֹשַׁן עֲדוּת) is plainly a musical direction, whatever else may be obscure about it (Ps. lx.). In Ps. lxxx. we have the fuller phrase "Shoshannim-eduth," of which Roediger regards Shushan-eduth as an abbreviation (Ges. *Thes.* p. 1385). As it now stands it denotes "the lily of testimony," and possibly contains the first words of some Psalm to the melody of which that to which it was prefixed was sung; and the preposition על, 'al (A. V. "upon") would then signify "after, in the manner of," indicating to the conductor of the Temple-choir the air which he was to follow. If, however, Roediger is correct in his conjecture that Shushan-eduth is merely an abbreviation for Shoshannim-eduth, the translation of the words above given would be incorrect. The LXX. and Vulgate appear to have read על-כִּישׁוֹן, for they render τοῖς ἀλλοιωθησομένοις and pro his qui immutabuntur respectively. In the LXX., עֲדוּת, *édúth*, becomes ἔδ, 'ód, ἔτι. There does not appear to be much support for the view taken by some (as by Joel Brill) that Shushan-eduth is a musical instrument, so called from its resemblance to a lily in shape (Simonis), or from having lily-shaped ornaments upon it, or from its six (*shésh*) strings. First, in consistency with his theory with respect to the titles of the Psalms, regards Shushan-eduth as the name of one of the twenty-four divisions of singers appointed by David, so called after a bandmaster, Shushan, and having its head-quarters at Eduth, which he conjectures may be the same as Adithaim in Josh. xv. 36 (*Handwb.* s. v.). As a conjecture this is certainly ingenious, but it has the disadvantage of introducing as many difficulties as it removes. Simonis (*Lex.* s. v.) connects 'édúth

with the Arabic عود, 'ud, a lute,<sup>a</sup> or kind of guitar played with a plectrum, and considers it to be the melody produced by this instrument; so that in his view Shushan-eduth indicates that the lily-shaped cymbals were to be accompanied with playing on the lute. Gesenius proposes to render 'édúth a "revelation," and hence a psalm or song revealed; but there seems no reason why we should depart from the usual meaning as above given, and we may therefore regard the words in question as a fragment of an old psalm or melody, the same in character as Aijeleth Shahar and others, which contained a direction to the leader of the choir. [W. A. W.]

**SHUTHALHITES, THE** (הַשְּׁתַלְתָּי: δ Σουθαλαῖ: *Suthalaítæ*). The descendants of Shuthelah the son of Ephraim (Num. xxvi. 35).

**SHUTHE'LAH** (שׁוּתְלָה: Σουθαλά; Θουσαλά, Cod. Alex.: *Suthala*). Head of an Ephraimite family, called after him Shuthalhites (Num. xxvi. 35), and lineal ancestor of Joshua, the son of Nun (1 Chr. vii. 20-27). Shuthelah appears from the former passage to be a son of Ephraim, and the father of Eran, from whom sprung a family of Eranites (ver. 36). He appears also to have had two brothers, Becher, father of the Bachrites, and Tahan, father of the Tahanites. But in 1 Chr. vii. we have a further notice of Shuthelah, where

<sup>a</sup> With the article, *el 'ud* is the origin of the Ital. *liuto*, Fr. *lute*, and English *lute*.

<sup>b</sup> The Samaritan text, followed by the LXX. and the

he appears first of all, as in Num., as the son of Ephraim; but in ver. 21, he is placed six generations later. Instead, too, of Becher and Tahan, as Shuthelah's brothers, we find Bered and Tahath, and the latter twice over; and instead of Eran, we find Eladah; and there is this strange anomaly, that Ephraim appears to be alive, and to mourn for the destruction of his descendants in the eighth generation, and to have other children born after their death. And then again at ver. 25, the genealogy is resumed with two personages, Rephah and Resheph, whose parentage is not distinctly stated, and is conducted through Telah, and another Tahan, and Laadan, to Joshua the son of Nun, who thus appears to be placed in the twelfth generation from Joseph, or, as some reckon, in the eighteenth. Obviously, therefore, the text in 1 Chr. vii. is corrupt. The following observations will perhaps assist us to restore it.

1. The names that are repeated over and over again, either in identical or in slightly varied forms, represent probably only ONE person. Hence, *Eladah*, ver. 20; *Elead*, ver. 21; and *Laadan*, ver. 26, are the names of one and the same person. And a comparison of the last name with Num. xxvi. 36, where we have "of Eran," will further show that Eran is also the same person, whether Eran<sup>b</sup> or Laadan be the true form of the name. So again, the two *Tahaths* in ver. 20, and *Tahan* in ver. 25, are the same person as *Tahan* in Num. xxvi. 35; and *Shuthelah* in vers. 20 and 21, and *Telah* in ver. 25, are the same as the *Shuthelah* of Num. xxvi. 35, 36; and the *Bered* of ver. 20, and *Zabad* of ver. 21, are the same as the *Becher* of Num. xxvi. 35. The names written in Hebrew are subjoined to make this clearer.

לערן, of Eran.	תחת, Tahath.
לעדן, Laadan.	תחן, Tahan.
אלעדא, Eleadah.	בכר, Becher.
אלעד, Elead.	וברד, and Bered.
שותלה, Shuthelah.	זבד, Zabad.
ותלה, and Telah.	

2. The words "his son" are improperly added after Bered and Tahath in 1 Chr. vii. 20.

3. Tahan is improperly inserted in 1 Chr. vii. 25 as a son of Shuthelah, as appears from Num. xxvi. 35, 36. The result is that Shuthelah's line may be thus restored: (1) Joseph. (2) Ephraim. (3) Shuthelah. (4) Eran, or Laadan. (5) Ammi-hud. (6) Elishama, captain of the host of Ephraim (Num. i. 10, ii. 18, vii. 48). (7) Nun. (8) Joshua; a number which agrees well with all the genealogies in which we can identify individuals who were living at the entrance into Canaan; as Phinehas, who was sixth from Levi; Salmon, who was seventh from Judah; Bezaleel, who was seventh; Achan, who was sixth; Zelophehad's daughter, seventh, &c.

As regards the interesting story of the destruction of Ephraim's sons by the men of Gath, which Ewald (*Gesch.* i. 491), Bunsen (*Egypt*, vol. i. p. 177), Lepsius (*Letters from Egypt*, p. 460), and others have variously explained [EPHRAIM; BERIAH], it is impossible in the confused state of the text to speak positively as to the part borne in it by the house of Shuthelah. But it seems not

Syriac, and two or three Heb. MSS., read *Edan*; and one Heb. MS. reads *Edan* for *Laadan* at 1 Chr. vii. 26 (*Eranington, Geneal. Tables*).

unlikely that the repetition of the names in 1 Chr. vii. 20, 21, if it was not merely caused by vitiated M.S. like 2 Sam. v. 14-16 (LXX.) arose from their having been really repeated in the MS., not as additional links in the genealogy, but as having borne part, either personally or in the persons of their descendants, in the transaction with the men of Gath. If so, we have mention first in ver. 20 of the four families of Ephraim reckoned in Num. xxvi., viz., Shuthelah, Bered or Becher, Tahath or Tahan, and Eladah or Eran, the son of Shuthelah; and we are then, perhaps, told how Tahath, Bered, and Shuthelah, or the clans called after them, went to help (עָוָרוּ) Laadan (or Eran), Shuthelah's son, and were killed by the men of Gath, and how their father mourned them. This leads to an account of another branch of the tribe of Ephraim, of which Beriah was the head, and whose daughter or sister (for it is not clear which was meant) was Sherah (שֶׁרָה),<sup>c</sup> who built the upper and lower Beth-horon (on the border of Benjamin and Ephraim), and Uzzan-Sherah, a town evidently so called from her (Sherah's) earring. The writer then returns to his genealogy, beginning, according to the LXX., with Laadan. But the fragment of Shuthelah's name in ver. 25, clearly shows that the genealogy of Joshua, which is here given, is taken up from that name in ver. 20.<sup>d</sup> The clause probably began, "the sons of Shuthelah, Laadan (or, of Eran) his son," &c. But the question remains whether the transaction which was so fatal to the Ephraimites, occurred really in Ephraim's lifetime, and that of his sons and grandson, or whether it belongs to the times after the entrance into Canaan; or, in other words, whether we are to understand, by Ephraim, Shuthelah, &c., the individuals who bore those names, or the tribe and the families which sprung from them. Ewald and Bunsen, understanding the names personally, of course refer the transaction to the time of the sojourn of the Israelites in Goshen, while Lepsius merely points out the confusion and inconsistencies in the narrative, though he apparently suspects that the event occurred in Palestine after the Exodus. In the *Geneal. of our Lord Jesus Christ*, p. 365, the writer of this article had suggested that it was the men of Gath who had come down into Goshen to steal the cattle of the Israelites, in order to obviate the objection from the word "came down." [See too EPHRATAH.] But subsequent consideration has suggested another possible way of understanding the passage, which is also advocated by Bertheau, in the *Kurzg. exeget. Handb. z. A. T.* According to this view the slaughter of the Ephraimites took place after the settlement in Canaan, and the event related in 1 Chr. viii. 13, in which Beriah also took part, had a close connexion with it. The names therefore of the patriarch, and fathers of families, must be understood of the families which sprung from them [NEHEMIAH, p. 490 a], and Bertheau well compares Judg. xxi. 6. By Ephraim (1 Chr. vii. 22, 23), we must in this case understand the then head of the tribe, who was probably Joshua,<sup>e</sup> and this would go far to justify the conjecture in *Genealog.* p. 364, that Sherah (= שֶׁרָה) was the daughter of Joshua,

arrived at by comparison of Josh. xix. 49, 50, 1 Chr. vii. 30, and by observing that the latter passage is Joshua's genealogy. Beriah would seem from 1 Chr. viii. 13, to have obtained an inheritance in Benjamin, and also in Asher, where we find him and "his sister Serah" (שֶׁרָה) in 1 Chr. vii. 30. It is, however, impossible to speak with certainty where we have such scanty information. Bertheau's suggestion that Beriah was adopted into the family of the Ephraimites, is inconsistent with the precision of the statement (1 Chr. vii. 23), and therefore inadmissible. Still, putting together the insuperable difficulties in understanding the passage of the literal Ephraim, and his literal sons and daughter, with the fact that the settlements of the Ephraimites in the mountainous district, where Beth-horon, Gezer, Timnath-Serah, &c., lay, were exactly suited for a descent upon the plains of the Philistine country where the men of Gath fed their cattle, and with the further facts that the Ephraimites encountered a successful opposition from the Canaanites in Gezer (Josh. xvi. 10; Judg. i. 29), and that they apparently called in later the Benjamites to help them in driving away the men of Gath (1 Chr. viii. 13), it seems best to understand the narrative as of the times after the entrance into Canaan. [A. C. H.]

SI'A (שִׁיאָ: Ἀσούια; Alex. Σιατα: Siatā). "The children of Sia" were a family of Nethinim who returned with Zerubbabel (Neh. vii. 47). The name is written SIAHA in Ezr. ii. 44, and SUD in 1 Esd. v. 29.

SI'AHA (שִׁיעָה: Σιαά; Alex. Ἀσαά: Siatā) = SIA (Ezr. ii. 44).

SIBBECA'I (שִׁבְעָי: Σεβοχά in Sam., Σοβοχαί in Chr.; Alex. Σεβοχαι, Σοβοχαί: Sobochai). SIBBECHAI the Hushathite (2 Sam. xxi. 18; 1 Chr. xxvii. 11).

SIBBECHA'I (שִׁבְחָי: Σοβοχαί; Alex. Σοβοχαί in 1 Chr. xx. 4: Sobochai, Sobochai). One of David's guard, and eighth captain for the eighth month of 24,000 men of the king's army (1 Chr. xi. 29, xxvii. 11). He belonged to one of the principal families of Judah, the Zarhites, or descendants of Zerah, and is called "the Hushathite," probably from the place of his birth. Josephus (*Ant.* vii. 12, §2) calls him "the Hittite," but this is no doubt an error. Sibbechai's great exploit, which gave him a place among the mighty men of David's army, was his single combat with Saph, or Sippai, the Philistine giant, in the battle at Gezer, or Gob (2 Sam. xxi. 18; 1 Chr. xx. 4). In 2 Sam. xxiii. 27 his name is written MEBUNNAI by a mistake of the copyist. Josephus says that he slew "many" who boasted that they were of the descent of the giants, apparently reading רבים for ספי in 1 Chr. xx. 4.

SIB'BOLETH (שִׁבְלֶת: Zibboleth). The Ephraimite (or, according to the text, the Ephrathite) pronunciation of the word Shibboleth (Judg. xii. 6). The LXX. do not represent Sibboleth at all. [See SHIBBOLETH.] [G.]

Alex. LXX. It is after Laadan, there corrupted into Galaada.

<sup>e</sup> There is no mention elsewhere of any posterity of Joshua. The Jewish tradition assigned him a wife and children. [RAHAB.]

<sup>c</sup> It seems highly improbable, not to say impossible, that a literal daughter or granddaughter of Ephraim should have built these cities, which must have been built after the entrance into Canaan.

<sup>d</sup> It does not appear who Rephah and Resheph are. Fahan seems to be repeated out of its place, as in the

**SIBMAH** (שִׁבְמָה: Σεβαμᾶ, in Jer. ωσερημα: *Sibama, Sabama*). A town on the east of the Jordan, one of those which were taken and occupied by the tribe of Reuben (Josh. xiii. 19). In the original catalogue of those places it appears as SHEBAM and SHIBMAH (the latter merely an inaccurate variation of the Auth. Version). Like most of the Transjordanic places, Sibmah disappears from view during the main part of the Jewish history. We, however, gain a parting glimpse of it in the lament over Moab pronounced by Isaiah and by Jeremiah (Is. xvi. 8, 9; Jer. xlvi. 32). It was then a Moabite place, famed for the abundance and excellence of its grapes. They must have been remarkably good to have been thought worthy of notice by those who, like Isaiah and Jeremiah, lived close to and were familiar with the renowned vineyards of Sorek (Is. v. 2, where "choicest vine" is "vine of Sorek.") Its vineyards were devastated, and the town doubtless destroyed by the "lords of the heathen," who at some time unknown appear to have laid waste the whole of that once smiling and fertile district.

Sibmah seems to have been known to Eusebius (*Onomasticon*, "Sabama"),<sup>a</sup> and Jerome (*Comment. in Isaiam*, lib. v.) states that it was hardly 500 paces distant from Heshbon. He also speaks of it as one of the very strong cities (*Urbes validissimae*) of that region. No trace of the name has been discovered more recently, and nothing resembling it is found in the excellent lists of Dr. Eli Smith (Robinson, *B. R.* ed. 1, App. 169, 170). [G.]

**SIBRA'IM** (סִבְרַיִם: θηρά) s 'Εβραϊμη[λιάμ: *Sabarim*). One of the landmarks on the northern boundary of the Holy Land as stated by Ezekiel (xlvi. 16). It occurs between Berothah and Hazarhatticon, and is described in the same passage as lying between the boundary of Damascus and that of Hamath. It has not been identified—and in the great obscurity of the specification of this boundary it is impossible to say where it should be sought. [G.]

**SICHEM** (שִׁכֶּם, *i. e.* Shechem: Συχέμ: *Sichem*). The same well-known name—identical in the Hebrew—with that which in all other places in the O. T. is accurately rendered by our translators SHECHEM. Here (Gen. xii. 6), its present form arises from a too close adherence to the Vulgate, or rather perhaps from its non-correspondence with the Hebrew having been overlooked in the revision of 1611.

The unusual expression "the place of Sichem" may perhaps indicate that at that early age the city did not exist. The "oaks of Moreh" were there, but the town of Shechem as yet was not, its "place" only was visited by the great patriarch.

2. (ἐν Σικίμοις: in *Sichimis*). Ecclus. i. 26. The Greek original here is in the form which is occasionally found in the O. T. as the equivalent of SHECHEM. If there could be any doubt that the son of Sirach was alluding in this passage to the Samaritans, who lived as they still live at Shechem, it would be disproved by the characteristic pun which he has perpetrated on the word Moreh, the ancient

name of Shechem:—"that foolish people (ἀνοήτοι μωροί) that dwell in Sichem." [G.]

**SICYON** (Σικυών). A city mentioned with several others [see PHASELIS] in 1 Macc. xv. 23. The name is derived from a Punic root (*sak, sik, or sok*), which always implies a periodical market; and the original settlement was probably one to which the inhabitants of the narrow strip of highly fertile soil between the mountains and the southern shore of the Corinthian Gulf brought their produce for exportation. The oldest name of the town on the coast (the Sicyon of the times before Alexander) was said to have been Αἰγιαλάη, or Αἰγιαλοί. This was perhaps the common native name, and Sicyon that given to it by the Phoenician traders, which would not unnaturally extrude the other as the place acquired commercial importance. It is this Sicyon, on the shore, which was the seat of the government of the Orthagorids, to which the Cleisthenes celebrated by Herodotus (v. 67) belonged.<sup>b</sup> But the Sicyon referred to in the Book of Maccabees is a more recent city, built on the site which served as an acropolis to the old one, and distant from the shore from twelve to twenty stades. Demetrius Poliorcetes, in the year 303 B.C., surprised the garrison which Ptolemy had five years before placed there, and made himself master of the harbour and the lower town. The acropolis was surrendered to him, and he then persuaded the population, whom he restored to independence, to destroy the whole of the buildings adjacent to the harbour, and remove thither; the site being one much more easily defensible, especially against any enemy who might attack from the sea. Diodorus describes the new town as including a large space so surrounded on every side by precipices as to be unapproachable by the machines which at that time were employed in sieges, and as possessing the great advantage of a plentiful supply of water within its circuit. Modern travellers completely confirm his account. Mr. Clark, who, in 1857, descended upon Sicyon from "a ridge of hills running east and west, and commanding a splendid prospect of both the [Corinthian and Saronic] gulfs and the isthmus between," after two hours and a half of riding from the highest point, came to a ruined bridge, probably ancient, at the bottom of a ravine, and then ascended the right bank by a steep path. Along the crest of this hill he traced fragments of the western wall of Sicyon. The mountain which he had descended did not fall towards the sea in a continuous slope, but presented a succession of abrupt descents and level terraces, severed at intervals by deep rents and gorges, down which the mountain-torrents make their way to the sea, spreading alluvium over the plain, about two miles in breadth, which lies between the lowest cliffs and the shore. "Between two such gorges, on a smooth expanse of table-land overlooking the plain," stood the city of Demetrius. "On every side are abrupt cliffs, and even at the southern extremity there is a lucky transverse rent separating this from the next plateau. The ancient walls may be seen at intervals along the edge of the cliff on all sides." It is easy to conceive how these advantages of position must at once have

<sup>a</sup> The statement of this passage that Sibmah was "in Gilead," coupled with its distance from Heshbon as given by Jerome, supports the local tradition which places Mount Gilead south of the Jabbok, if the *Wady Zerka* be the Jabbok.

<sup>b</sup> The commercial connexion of the Sicyon of the Orthagorids with Phoenicia, is shown by the quantity of *Tar-tessian* brass in the treasury of the Orthagorid Myron at Olympia. The Phoenician (Carthaginian) treasury was next to it (Pausanias, vi. 19, §1).

fixed the attention of the great engineer of antiquity—the Besieger.

Demetrius established the forms of republican government in his new city; but republican government had by that time become an impossibility in Hellas. In the next half-century a number of tyrants succeeded one another, maintaining themselves by the aid of mercenaries, and by temporising with the rival sovereigns, who each endeavoured to secure the hegemony of the Grecian race. This state of things received a temporary check by the efforts of Aratus, himself a native of Sicyon, of which his father Cleinias for a time became dynast. In his twentieth year, being at the time in exile, he contrived to recover possession of the city and to unite it with the Achaean league. This was in the year 251 B.C., and it appears that at this time the Dorian population was so preponderant as to make the addition of the town to a confederation of Achaeans a matter of remark. For the half-century before the foundation of the new city, Sicyon had favoured the anti-Lacedaemonian party in Peloponnesus, taking active part with the Messenians and Argives in support of Megalopolis, which Epaminondas had founded as a counter-check to Sparta.

The Sicyonian territory is described as one of singular fertility, which was probably increased by artificial irrigation. In the changeable times which preceded the final absorption of European Hellas by the Romans it was subject to plunder by whoever had the command of the sea; and in the year 208 B.C. the Roman general Sulpicius, who had a squadron at Naupactus, landed between Sicyon and Corinth (probably at the mouth of the little river Nemea, which was the boundary of the two states), and was proceeding to harass the neighbourhood, when Philip king of Macedonia, who was then at Corinth, attacked him and drove him back to his ships. But very soon after this Roman influence began to prevail in the cities of the Achaean league, which were instigated by dread of Nabis the dynast of Lacedaemon to seek Roman protection. One congress of the league was held at Sicyon under the presidency of the Romans in 198 B.C., and another at the same place six years later. From this time Sicyon always appears to have adhered to the Roman side, and on the destruction of Corinth by Mummius (B.C. 146) was rewarded by the victors not only with a large portion of the Corinthian domain, but with the management of the Isthmian games. This distinction was again lost when Julius Caesar re-founded Corinth and made it a Roman colony; but in the mean while Sicyon enjoyed for a century all the advantages of an entrepôt which had before accrued to Corinth from her position between the two seas. Even in the days of the Antonines the pleasure-grounds (τέμενος) of the Sicyonian tyrant Cleon continued appropriated to the Roman governors of Achaia; and at the time to which reference is made in the Maccabees, it was probably the most important position of all over which the Romans exercised influence in Greece.

(Diodorus Siculus, xv. 70, xx. 37, 102; Polybius, ii. 43; Strabo, viii. 7, §25; Livy, xxxii. 15, 19, xxxv.

<sup>a</sup> The following are the equivalents of the name given in the ancient versions:—Sam. Vers., מִישַׁר חֶלְקִיָּה; Onkelos, מִישַׁר חֶלְקִיָּה; Arabic, *merj al hakul*; Pesulto,

ميسر حلكيا; Aquila, κ. τῶν περιπε-

25; Pausanias, ii. 8, v. 14, 9, vi. 19, §1-6, x. 11, §1; Clark, *Peloponnesus*, pp. 338, seqq.) [J. W. B.]

### SID'DIM, THE VALE OF (סִידִים הַרְמֵץ<sup>a</sup>:

ἡ φάραγξ ἡ ἄλυκῆ, and ἡ κοιλάς ἡ ἄλυκῆ: *Vallis Silvestris*). A place named only in one passage of Genesis (xiv. 3, 8, 10); a document pronounced by Ewald and other eminent Hebrew scholars to be one of the oldest, if not the oldest, of the fragments of historical record of which the early portion of the book is composed.

The meaning of the name is very doubtful. Gesenius says truly (*Theol.* 1321 a) that every one of the ancient interpreters has tried his hand at it, and the results are so various as to compel the belief that nothing is really known of it, certainly not enough to allow of any trustworthy inferences being drawn therefrom as to the nature of the spot. Gesenius expresses his conviction (by inference from the Arabic *Saw*, an obstacle) that the real meaning of the words *Emek has-Siddim* is "a plain cut up by stony channels which render it difficult of transit;" and with this agree Fürst (*Handwb.* ii. 411 b) and Kalisch (*Genesis*, 355).

Prof. Stanley conjectures (*S. & P.*) that Siddim is connected with *Sadeh*,<sup>b</sup> and thus that the signification of the name was the "valley of the fields," so called from the high state of cultivation in which it was maintained before the destruction of Sodom and the other cities. This, however, is to identify it with the *Ciccar*, the "circle (A. V. 'plain') of Jordan," which there does not appear to be any warrant for doing.

As to the spot itself:—

1. It was one of that class of valleys which the Hebrews designated by the word *Emek*. This term appears to have been assigned to a broad flattish tract, sometimes of considerable width, enclosed on each side by a definite range of hills. [VALLEY.]

The only *Emek* which we can identify with any approach to certainty is that of Jezreel, viz. the valley or plain which lies between Gilboa and Little Hermon.

2. It was so far a suitable spot for the combat between the four and five kings (ver. 8); but,

3. It contained a multitude of bitumen-pits sufficient materially to affect the issue of the battle.

4. In this valley the kings of the five allied cities of Sodom, Gomorrah, Admah, Zeboim, and Bela, seem to have awaited the approach of the invaders. It is therefore probable that it was in the neighbourhood of the "plain, or circle, of Jordan" in which those cities stood. But this we can only infer; it is not stated, and scarcely implied.

5. So much may be gathered from the passage as it appears originally to have stood. But the words which more especially bear on the subject of this article (ver. 3) do not form part of the original document. That venerable record has—with a care which shows how greatly it was valued at a very early date—been annotated throughout by a later, though still very ancient, chronicler, who has added what in his day were believed to be the equivalents for names of places that had become obsolete. Bela is explained to be Zoar; En-Mishpat to be Kadesh;

*dinon*; Symm. and Theod., κ. τῶν ἀλσῶν (= אֲשֵׁרָה); Josephus, *Φρεάτα ἀσφάλτου*; Jerome (*Quaest. in Gen.*) *Vallis Salinarum*.

<sup>b</sup> Perhaps more accurately with *Sâdad*, "to harrow." See Kalisch (*Gen.* 355 a); who, however, disapproves of such a derivation, and adheres to that of Gesenius.

the Eirek-Shaveh to be the Valley of the King; the Emek has-Siddim to be the Salt Sea, that is, in modern phraseology, the Dead Sea. And when we remember how persistently the notion has been entertained for the last eighteen centuries,<sup>c</sup> that the Dead Sea covers a district which before its submersion was not only the Valley of Siddim but also the Plain of the Jordan, and what an elaborate account of the catastrophe of its submersion has been constructed even very recently by one of the most able scholars of our day, we can hardly be surprised that a chronicler in an age far less able to interpret natural phenomena, and at the same time long subsequent to the date of the actual event, should have shared in the belief. Recent investigation, however, of the geological evidence furnished by the aspect of the spot itself, has not hitherto lent any support to this view. On the contrary, it seems to contradict it. The northern and deeper portion of the lake unquestionably belongs to a geological era of very much older date than the time of Abraham; and as to even the southern and shallower portion, if it has undergone any material change in historic times, such change would seem to be one rather of gradual elevation than of submersion.<sup>d</sup>

If we could venture, as some have done, to interpret the latter clause of verse 3, "which is near," or "which is at, or by, the Salt Sea," then we might agree with Dr. Robinson and others in identifying the Valley of Siddim with the enclosed plain which intervenes between the south end of the lake and the range of heights which terminate the *Ghôr* and commence the *Wady Arabah*. This is a district in many respects suitable. In the ditches and drains of the *Sabkhah* are the impassable channels of Gesenius. In the thickly wooded *Ghôr es Safieh* are ample conditions for the fertility of Prof. Stanley. The general aspect and formation of the plain answers fully to the idea of an *emek*.<sup>e</sup> But the original of the passage will not bear even this slight accommodation, and it is evident that in the mind of the author of the words, no less than of the learned and eloquent divine and historian of our own time already alluded to, the Salt Sea covers the actual space formerly occupied by the Vale of Siddim. It should be remembered that if the cities of the plain were, as there is much reason to believe they were, at the north end of the Dead Sea, it is hardly probable that the five kings would have gone so far from home as to the other end of the lake, a distance of more than forty miles, especially as on their road they must have passed Hazon-Tamar, the modern *Ain Jidy*, where the Assyrians were then actually encamped (ver. 7). The course of the invaders at this time was apparently northwards, and it seems most probable—though after all nothing but conjecture on such a point is possible—that the scene of the engagement was somewhere to the north of the lake, perhaps on the plain at its north-west corner. This plain is in many of its characteristics not unlike the *Sabkhah* already mentioned, and it is a proper and natural spot for the inhabitants of the plain of Jericho to attack a hostile force descending from the passes of *Ain Jidy*.

[G.]

<sup>c</sup> Josephus states it emphatically. His words (*Ant.* i. 9) are, "They encamped in the valley called the Wells of Asphalt; for at that time there were wells in that spot; but now that the city of the Sodomites has disappeared, that valley has become a lake which is called Asphaltites." See also Strabo, xvi. 761.

**SIDE** ( $\Sigma\iota\delta\eta$ . *Side*). A city on the coast of Pamphylia, in lat.  $36^{\circ} 46'$ , long.  $31^{\circ} 27'$ , ten or twelve miles to the east of the river Eurymedon. It is mentioned in 1 Macc. xv. 23, among the list of places to which the Roman senate sent letters in favour of the Jews [see PHASELIS]. It was a colony of Cumaeans. In the time of Strabo a temple of Athenè stood there, and the name of that goddess associated with Apollo appears in an inscription of undoubtedly late times found on the spot by Admiral Beaufort. Sidè was closely connected with Aradus in Phoenicia by commerce, even if there was not a considerable Phoenician element in the population; for not only are the towns placed in juxtaposition in the passage of the Maccabees quoted above, but Antiochus's ambassador to the Achaean league (Livy, xxxv. 48), when boasting of his master's navy, told his hearers that the left division was made up of men of *Side* and of *Aradus*, as the right was of those of Tyre and of Sidon, *quas gentes nullae unquam nec arte nec virtute navali aequassent*. It is possible that the name has the same root as that of Sidon, and that it (as well as the Sidè on the southern coast of the Euxine, Strabo, xii. 3) was originally a Phoenician settlement, and that the Cumaean colony was something subsequent. In the times in which Sidè appears in history it had become a place of considerable importance. It was the station of Antiochus's navy on the eve of the battle with the Rhodian fleet described by Livy (xxxvii. 23, 24). The remains, too, which still exist are an evidence of its former wealth. They stand on a low peninsula running from N.E. to S.W., and the maritime character of the former inhabitants appears from the circumstance that the walls towards the sea were but slightly built, while the one which faces the land is of excellent workmanship, and remains, in a considerable portion, perfect even to this time. A theatre (belonging apparently to the Roman times) is one of the largest and best preserved in Asia Minor, and is calculated to have been capable of containing more than 15,000 spectators. This is so prominent an object that, to persons approaching the shore, it appears like an acropolis of the city, and in fact, during the middle ages, was actually occupied as a fort. The suburbs of Sidè extend to some distance, but the greatest length within the walls does not exceed 1300 yards. Three gates led into the town from the sea, and one, on the north-eastern side, into the country. From this last a paved street with high curbstones conducts to an agora, 180 feet in diameter, and formerly surrounded with a double row of columns, of which only the bases remain. In the centre is a large ruined pedestal, as if for a colossal statue, and on the southern side the ruins of a temple, probably the one spoken of by Strabo. Opposite to this a street ran to the principal water-gate, and on the fourth side of the agora the avenue from the land-gate was continued to the front of the theatre. Of this last the lower half is, after the manner of Roman architects whenever the site permitted, excavated from the native rock, the upper half built up of excellent masonry. The

<sup>d</sup> The grounds of this conclusion are stated under SEA, THE SALT.

<sup>e</sup> This is the plain which Dr. Robinson and others would identify with the Valley of Salt, *ge melach*. It is hardly possible that it can be both an *emek* and a *ge*

seats for the spectators, most of which remain, are of white marble beautifully wrought.

The two principal harbours, which at first seem to have been united in one, were at the extremity of the peninsula: they were closed, and together contained a surface of nearly 500 yards by 200. Besides these, the principal water-gate on the N.W. side was connected with two small piers of 150 feet long, so that it is plain that vessels used to lie here to discharge their cargoes. And the account which Livy gives of the sea-fight with Antiochus above referred to, shows that shelter could also be found on the other (or S.E.) side of the peninsula whenever a strong west wind was blowing.

The country by which Sidè is backed is a broad swampy plain, stretching out for some miles beyond the belt of sand-hills which fringe the sea-shore. Low hills succeed, and behind these, far inland, are the mountains which, at Mount Climax 40 miles to the west, and again about the same distance to the east, come down to the coast. These mountains were the habitation of the Pisidians, against whom Antiochus, in the spring of the year 192 B.C., made an expedition; and as Sidè was in the interest of Antiochus, until, at the conclusion of the war, it passed into the hands of the Romans, it is reasonable to presume that hostility was the normal relation between its inhabitants and the highlanders, to whom they were probably objects of the same jealousy that the Spanish settlements on the African seaboard inspire in the Kabyles round about them. This would not prevent a large amount of traffic, to the mutual interest of both parties, but would hinder the people of Sidè from extending their sway into the interior, and also render the construction of effective fortifications on the land side a necessity. (Strabo, xii., xiv.; Livy, xxxv., xxxvii.; Beaufort, *Karamania*; Cicero, *Epp. ad Fam.* iii. 6.) [J. W. B.]

**SIDON.** The Greek form of the Phoenician name Zidon, or (more accurately) Tsidon. As such it occurs naturally in the N. T. and Apocrypha of the Auth. Version (Σιδών: *Sidon*: 2 Esd. i. 11, Judg. ii. 28: 1 Macc. v. 15; Matt. xi. 21, 22; xv. 21; Mark iii. 8, vii. 24, 31; Luke iv. <sup>a</sup> 26, vi. 17, x. 13, 14; Acts xii. 20, <sup>b</sup> xxviii. 3). It is thus a parallel to SION.

But we also find it in the O. T., where it imperfectly represents the Hebrew word elsewhere presented as ZIDON (Gen. x. 15, 19; צִידֹן: Σιδών, Σειδών: *Sidon*). [ZIDON.] [G.]

**SIDO'NIANS** (צִידֹנִים; in Judg. צִידֹנִי: Σειδωνιοι; in Deut. Φοίνικες; in Judg. Σιδωνιος: *Sidonii, Sidonius*). The Greek form of the word ZIDONIANS, usually so exhibited in the Auth. Vers. of the O. T. It occurs Deut. iii. 9; Josh. xiii. 4, 6; Judg. iii. 3; 1 K. v. 6. [G.]

**SI'HON** (סִיחֹן, and סִיחֹן: Samar. סִיחֹן: Σηών; Joseph. Σιχών: *Sehon*). King of the Amorites when Israel arrived on the borders of the Promised Land (Num. xxi. 21). He was evidently a man of great courage and audacity. Shortly before the time of Israel's arrival he had dispossessed the Moabites of a splendid territory, driving them south of the

natural bulwark of the Arnon with great slaughter and the loss of a great number of captives (xxi. 26-29). When the Israelite host appears, he does not hesitate or temporise like Balak, but at once gathers his people together and attacks them. But the battle was his last. He and all his host were destroyed, and their district from Arnon to Jabbok became at once the possession of the conqueror.

Josephus (*Ant.* iv. 5, §2) has preserved some singular details of the battle, which have not survived in the text either of the Hebrew or LXX. He represents the Amorite army as containing every man in the nation fit to bear arms. He states that they were unable to fight when away from the shelter of their cities, and that being especially galled by the slings and arrows of the Hebrews, and at last suffering severely from thirst, they rushed to the stream and to the shelter of the recesses of the ravine of the Arnon. Into these recesses they were pursued by their active enemy and slaughtered in vast numbers.

Whether we accept these details or not, it is plain from the manner in which the name of Sihon<sup>d</sup> fixed itself in the national mind, and the space which his image occupies in the official records, and in the later poetry of Israel, that he was a truly formidable chieftain. [G.]

**SI'HOR**, accurately SHI'HOR, once THE SHIHOR (שִׁיחֹר, שִׁחֹר, שִׁחֹר: Γηών, ἡ ἀολικητος ἢ κατὰ πρόσωπον Αἰγύπτου: *Nilus, fluvius turbidus, (aqua) turbida*: or SHIHOR OF EGYPT (שִׁיחֹר מִצְרַיִם: ὄρια Αἰγύπτου: *Sihor Aegypti*), when unqualified, a name of the Nile. It is held to signify "the black" or "turbid," from שִׁחֹר, "he or it was or became black;" a word used in a wide sense for different degrees of dark colour, as of hair, a face tanned by the sun, a skin black through disease, and extreme blackness. [NILE, p. 539 a.] Several names of the Nile may be compared. Νεῖλος itself, if it be, as is generally supposed, of Iranian origin, signifies "the blue," that is "the dark" rather than the turbid; for we must then

compare the Sanskrit नील: *Nilah*, "blue," probably especially "dark blue," also even "black," as

नीलपक: "black mud." The Arabic *azrak*, "blue," signifies "dark" in the name *Bahr el-Azrak*, or Blue River, applied to the eastern of the two great confluents of the Nile. Still nearer is the Latin *Melo*, from μέλας, a name of the Nile, according to Festus and Servius (*Georg.* iv. 291; *Aen.* i. 745, iv. 246); but little stress can be laid upon such a word resting on no better authority. With the classical writers, it is the soil of Egypt that is black rather than its river. So too in hieroglyphics, the name of the country, KEM, means "the black;" but there is no name of the Nile of like signification. In the ancient painted sculptures, however, the figure of the Nile-god is coloured differently according as it represents the river during the time of the inundation, and during the rest of the year, in the former case red, in the latter blue.

There are but three occurrences of Shihor in the Num. xxi. 27, 29.

<sup>d</sup> It is possible that a trace of the name may still remain in the *Jebel Shihhan*, a lofty and conspicuous mountain just to the south of the *Wady Mejeb*.

<sup>a</sup> In this passage the form Σιδωνία is used.

<sup>b</sup> Here the adjective is employed—Σιδωνιοις.

<sup>c</sup> This form is found frequently, though not exclusively, in the books subsequent to the Pentateuch. In the Pentateuch itself it occurs four times, two of which are in the song,

Bible, and but one of Shihor of Egypt, or Shihor-Mizraim. It is spoken of as one of the limits of territory which was still unconquered when Joshua was old. "his [is] the land that yet remaineth: all the regions of the Philistines, and all Geshuri, from the Shihor (שִׁיחֹר), which [is] before Egypt, even unto the borders of Ekron northward, is counted to the Canaanite" (Josh. xiii. 2, 3). The enumeration of the Philistines follows. Here, therefore, a district lying between Egypt and the most northern Philistine city seems to be intended. With this passage must be compared that in which Shihor-Mizraim occurs. David is related to have "gathered all Israel together, from Shihor of Egypt even unto the entering of Hamath" (1 Chr. xiii. 5). There is no other evidence that the Israelites ever spread westward beyond Gaza; it may seem strange that the actual territory dwelt in by them in David's time should thus appear to be spoken of as extending as far as the easternmost branch of the Nile, but it must be recollected that more than one tribe at a later time had spread beyond even its first boundaries, and also that the limits may be those of David's dominion rather than of the land actually fully inhabited by the Israelites. The stream may therefore be that of the Wádi-l-'Areesh. That the stream intended by Shihor unqualified was a navigable river is evident from a passage in Isaiah, where it is said of Tyre, "And by great waters, the sowing of Shihor, the harvest of the river (Yeôr, יְעוֹר), [is] her revenue" (xxiii. 3). Here Shihor is either the same as, or compared with, Yeôr, generally thought to be the Nile [NILE], but in this work suggested to be the extension of the Red Sea. [RED SEA.] In Jeremiah the identity of Shihor with the Nile seems distinctly stated where it is said of Israel, "And now what hast thou to do in the way of Egypt, to drink the waters of Shihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?" *i. e.* Euphrates (ii. 18). In considering these passages it is important to distinguish between "the Shihor which [is] before Egypt," and Shihor of Egypt, on the one hand, and Shihor alone, on the other. In articles NILE and RIVER OF EGYPT it is maintained too strongly that Shihor, however qualified, is always the Nile. The later opinion of the writer is expressed here under SHIHOR OF EGYPT. The latter is, he thinks, unquestionably the Nile, the former two probably, but not certainly, the same. [R. S. P.]

**SILAS** (Σίλας: *Silas*). An eminent member of the early Christian Church, described under that name in the Acts, but as Silvanus<sup>a</sup> in St. Paul's Epistles. He first appears as one of the leaders (ἡγούμενοι) of the Church at Jerusalem (Acts xv. 22), holding the office of an inspired teacher (προφήτης, xv. 32). His name, derived from the Latin *silva*, "wood," betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (Acts xvi. 37). He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (Acts xv. 22, 32). Having accomplished this mission, he returned to Jerusalem (Acts xv. 33; the following verse, ἔδοξε δὲ τῷ Σίλα ἐπιμεῖναι αὐτοῦ, is decidedly an interpolation introduced to harmonise the passage with xv. 40). He must, however,

<sup>a</sup> The Alexandrine writers adopted somewhat bold abbreviations of proper names, such as Zenas for Zenodorus, Apollon for Apollonius, Hermas for Hermodorus. The method by which they arrived at these forms is not very apparent.

have immediately revisited Antioch, for we find him selected by St. Paul as the companion of his second missionary journey (Acts xv. 40-xvii. 40). At Beroea he was left behind with Timothy while St. Paul proceeded to Athens (Acts xvii. 14), and we hear nothing more of his movements until he rejoined the Apostle at Corinth (Acts xviii. 5). Whether he had followed Paul to Athens in obedience to the injunction to do so (Acts xvii. 15), and had been sent thence with Timothy to Thessalonica (1 Thess. iii. 2), or whether his movements were wholly independent of Timothy's, is uncertain (Conyb. and Hows. *St. Paul*, i. 458, note<sup>b</sup>). His presence at Corinth is several times noticed (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1). He probably returned to Jerusalem with St. Paul, and from that time the connexion between them appears to have terminated. Whether he was the Silvanus who conveyed St. Peter's First Epistle to Asia Minor (1 Pet. v. 12), is doubtful; the probabilities are in favour of the identity; the question is chiefly interesting as bearing upon the Pauline character of St. Peter's Epistles (De Wette, *Einleit.* §4). A tradition of very slight authority represents Silas to have become bishop of Corinth. We have finally to notice, for the purpose of rejecting, the theories which identify Silas with Tertius (Rom. xvi. 22) through a Hebrew explanation of the name (שִׁלַּי), and again with Luke, or at all events with the author of the Acts (Alford's *Prolegom. in Acts*, i. §1). [W. L. B.]

**SILK** (σηρικόν). The only *undoubted* notice of silk in the Bible occurs in Rev. xviii. 12, where it is mentioned among the treasures of the typical Babylon. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon. For, though we have no historical evidence of the importation of the raw material to the shores of the Mediterranean earlier than that of Aristotle (*H. A.* v. 19) in the 4th century B.C., yet that notice, referring as it does to the island of Cos, would justify the assumption that it had been known at a far earlier period in Western Asia. The commercial routes of that continent are of the highest antiquity, and an indirect testimony to the existence of a trade with China in the age of Isaiah, is probably afforded us in his reference to the Sinim. [SINIM.] The well-known classical name of the substance (σηρικόν, *sericum*) does not occur in the Hebrew language,<sup>b</sup> but this may be accounted for, partly on the ground that the Hebrews were acquainted only with the texture and not with the raw material, and partly on the supposition that the name *sericum* reached the Greeks by another channel, viz. through Armenia. The Hebrew terms which have been supposed to refer to silk are *meshic* and *demeshek*.<sup>d</sup> The former occurs only in Ez. xvi. 10, 13 (A. V. "silk") and is probably connected with the root *mâshâh*, "to draw out," as though it were made of the finest drawn silk in the manner described by Pliny (vi. 20, xi. 26): the equivalent term in the LXX. (τρίχαπτον), though connected in point of etymology with *hair* as its material, is nevertheless explained by Hesychius and Suidas as referring to silk, which may well have been described as resembling hair. The other

<sup>b</sup> Calmet conjectured that שִׁרְיָקוֹת (Is. xli. 9, A. V. "fine") was connected with *sericum*.  
<sup>d</sup> מֶשִׁי. • מֶשֶׁה.



term *demeshek* occurs in Am. iii. 12 (A. V. "Damascus"), and has been supposed to refer to silk from the resemblance of the word to our "damask," and of this again to "Damascus," as the place where the manufacture of silken textures was carried on. It appears, however, that "damask" is a corruption of *dimakso*, a term applied by the Arabs to the raw material alone, and not to the manufactured article (Pusey's *Min. Proph.* p. 183). We must, therefore, consider the reference to silk as extremely dubious.<sup>e</sup> We have notice of silk under its classical name in the Mishna (*Kil.* 9, §2), where Chinese silk is distinguished from floss-silk. The value set upon silk by the Romans, as implied in Rev. xviii. 12, is noticed by Josephus (*B. J.* vii. 5, §4), as well as by classical writers (e.g. Sueton. *Calig.* 52; Mart. xi. 9). [W. L. B.]

SIL'LA (שִׁלָּה: Γαλάλα; Alex. Γαλααδ: Sela).

"The house of Millo which goeth down to Silla," was the scene of the murder of King Joash (2 K. xii. 20). What or where Silla was is entirely matter of conjecture. Millo seems most probably to have been the citadel of the town, and situated on Mount Zion. [See p. 367 a.] Silla must have been in the valley below, overlooked by that part of the citadel which was used as a residence. The situation of the present so-called Pool of Siloam would be appropriate, and the agreement between the two names is tempting; but the likeness exists in the Greek and English versions only, and in the original is too slight to admit of any inference. Gesenius, with less than his usual caution, affirms Silla to be a town in the neighbourhood of Jerusalem. Others (as Thenius, in *Kurzg. exeg. Handb.* on the passage), refer it to a place on or connected with the causeway or flight of steps (שִׁלָּה) which led from the central valley of the city up to the court of the Temple. To indulge in such confident statements on either side is an entire mistake. Neither in the parallel passage of Chronicles,<sup>a</sup> in the lists of Nehemiah iii. and xii., the Jewish Commentator,<sup>b</sup> the LXX., in Josephus, nor in Jerome, do we find the smallest clue; and there is therefore no alternative but to remain for the present in ignorance. [G.]

SILO'AM, THE POOL OF (שִׁלְוָם: שִׁלְוָם):

κολυμβήθρα τῶν κωδίων; F. A. κ. τῶν θετου Σιλωαμ: *Piscina Siloe*). This name is not accurately represented in the A. V. of Neh. iii. 15—the only passage in which this particular form occurs. It should be Shelach, or rather has-Selach, since it is given with the definite article. This was possibly a corrupt form of the name which is first presented as Shiloach, then as Siloam, and is now *Selwân*. The meaning of *Shelach* taken as Hebrew is "dart." This cannot be a name given to the stream on account of its swiftness,

because it is not now, nor was it in the days of Isaiah, anything but a very soft and gentle stream. (*Is.* viii. 6). It is probably an accommodation to the popular mouth, of the same nature as that exemplified in the name Dart, which is now borne by more than one river in England, and which has nothing whatever to do with swiftness, but is merely a corruption of the ancient word which also appears in the various forms of Derwent,<sup>c</sup> Darent, Trent. The last of these was at one time supposed to mean "thirty;" and the river Trent was believed to have 30 tributaries, 30 sorts of fish, 30 convents on its banks, &c.: a notion preserved from oblivion by Milton in his lines—

"And Trent that like some earth-born giant spreads  
His thirty arms along the indented meads."

For the fountain and pool, see SILOAM. [G.]

SILO'AM (שִׁלְוָה, *Shiloach*, *Is.* viii. 6; שִׁלְוָה, *Shelach*, *Neh.* iii. 15; the change in the Masoretic punctuation indicating merely perhaps a change in the pronunciation or in the spelling of the word, sometime during the three centuries between Isaiah and Nehemiah. Rabbinical writers, and, following them, Jewish travellers, both ancient and modern, from Benjamin of Tudela to Schwarz, retain the earlier *Shiloach* in preference to the later *Shelach*. The Rabbis give it with the article, as in the Bible (שִׁלְוָה, *Dach's Codex Talmudicus*, p. 367). The Sept. gives Σιλωὰμ in Isaiah; but in Nehemiah κολυμβήθρα τῶν κωδίων, the pool of the sheep-skins, or "fleece-pool;" perhaps because, in their day, it was used for washing the fleeces of the victims.<sup>d</sup> The Vulgate has uniformly, both in Old and New Testaments, *Siloe*; in the Old calling it *piscina*, and in the New *natatoria*. The Latin Fathers, led by the Vulgate, have always *Siloe*; the old pilgrims, who knew nothing but the Vulgate, *Siloe* or *Syloe*. The Greek Fathers, adhering to the Sept., have *Siloam*. The word does not occur in the Apocrypha. Josephus gives both *Siloam* and *Siloas*, generally the former.)

Siloam is one of the few undisputed localities (though Reland and some others misplaced it) in the topography of Jerusalem; still retaining its old name (with Arabic modification, *Silwân*), while every other pool has lost its Bible-designation. This is the more remarkable as it is a mere suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were both "sweet and abundant" (*B. J.* v. 4, §1). Apart from the identity of name, there is an unbroken chain of exterior testimony, during eighteen centuries, connecting the present *Birket Silwân* with the *Shiloach* of Isaiah and the *Siloam* of St. John. There are difficulties in identifying the *Bir Eyub* (the well of Salah-ed-dîn, *Ibn Eyub*, the great digger of wells, *Jalal-Addin*, p. 239), but none in

to be derived from *derwyn*, an ancient British word, meaning "to wind about." On the Continent the name is found in the following forms:—Fr. *Durance*; Germ. *Drewenz*; It. *Trento*, Russ. *Duna* (*Ferguson's River Names*, &c.).

<sup>d</sup> In Talmudical Hebrew *Shelach* signifies "a skin" (*Levi's Lingua Sacra*); and the Alexandrian translators attached this meaning to it; they and the earlier Rabbis considering Nehemiah's *Shelach* as a different pool from *Siloam*; probably the same as Bethesda, by the sheep-gate (*John* v. 2), the *προβατική κολυμβήθρα* of Eusebius the *probatiza piscina* of Jerome. If so, then it is *Pithesda*, and not *Siloam*, that is mentioned by Nehemiah

<sup>e</sup> The A. V. confounds שִׁשׁ with silk in Prov. xxxi. 22.

<sup>a</sup> 2 Chr. xxiv 25, a passage tinged with the usual colour of the narrative of Chronicles, and containing some curious variations from that of the Kings, but passing over the place of the murder *sub silentio*.

<sup>b</sup> The reading of the two great MSS. of the LXX.—agreeing in the Γ as the commencement of the name—is remarkable; and prompts the suggestion that the Hebrew name may originally have begun with שִׁלָּה, a ravine (as *be-hinnom*). The *καταμενοντα* of the Alex. is doubtless a corruption of *καταβαινοντα*.

<sup>c</sup> *Derwen* appears to be the oldest of these forms, and