

650). The Celtiberians, according to Diodorus Siculus (v. 33), had a singular custom. They buried sheets of iron in the earth till the weak part, as Diodorus calls it, was consumed by rust, and what was hardest remained. This firmer portion was then converted into weapons of different kinds. The same practice is said by Beckmann (*Hist. of Inv.* ii. 328, ed. Bohn) to prevail in Japan. The last mentioned writer is of opinion that of the two methods of making steel, by fusion either from iron-stone or raw iron, and by cementation, the ancients were acquainted only with the former.

There is, however, a word in Hebrew, פֶּלֶדֶשׁ, *pôldâh*, which occurs only in Nah. ii. 3 [4], and is there rendered "torches," but which most probably denotes steel or hardened iron, and refers to the flashing scythes of the Assyrian chariots. In Syriac

and Arabic the cognate words (فولاذ, *pôldô*,

فولاذ, *fâlâdh*, فولاذ, *fâlâdh*) signify a kind of iron of excellent quality, and especially steel.

Steel appears to have been known to the Egyptians. The steel weapons in the tomb of Rameses III., says Wilkinson, are painted blue, the bronze red (*Anc. Eg.* iii. 247). [W. A. W.]

**STEPHANAS** (Στεφανῆς: *Stephanas*). A Christian convert of Corinth whose household Paul baptised as the "first fruits of Achaia" (1 Cor. i. 16, xvi. 15). He was present with the Apostle at Ephesus when he wrote his First Epistle to the Corinthians, having gone thither either to consult him about matters of discipline connected with the Corinthian Church (Chrysost. *Hom.* 44), or on some charitable mission arising out of the "service for the saints" to which he and his family had devoted themselves (1 Cor. xvi. 16, 17). [W. L. B.]

**STEPHEN** (Στέφανος: *Stephanus*), the First Martyr. His Hebrew\* (or rather Syriac) name is traditionally said to have been Chelil, or Cheliel (a crown).

He was the chief of the Seven (commonly called DEACONS) appointed to rectify the complaints in the early Church of Jerusalem, made by the Hellenistic against the Hebrew Christians. His Greek name indicates his own Hellenistic origin.

His importance is stamped on the narrative by a reiteration of emphatic, almost superlative phrases: "full of faith and of the Holy Ghost" (Acts vi. 5); "full of grace<sup>b</sup> and power" (ib. 8); irresistible "spirit and wisdom" (ib. 10); "full of the Holy Ghost"<sup>c</sup> (vii. 55). Of his ministrations amongst the poor we hear nothing. But he seems to have been an instance, such as is not uncommon in history, of a new energy derived from a new sphere. He shot far ahead of his six companions, and far above his particular office. First, he arrests attention by the "great wonders and miracles that he did." Then begins a series of disputations with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace. The subject of these disputations is not expressly mentioned; but, from what follows, it is evident that he struck into a new vein of teaching, which eventually caused his martyrdom.

\* Basil of Seleucia, *Orat. de S. Stephano*. See Gesenius to voce חֶלֶל.

<sup>b</sup> A, B, D, and most of the versions, read χάριτος. The Rec. Text reads πίστεως.

<sup>c</sup> Traditionally he was reckoned amongst the Seventy Disciples.

Down to this time the Apostles and the early Christian community had clung in their worship, not merely to the Holy Land and the Holy City, but to the Holy Place of the Temple. This local worship, with the Jewish customs belonging to it, he now denounced. So we must infer from the accusations brought against him, confirmed as they are by the tenor of his defence. The actual words of the charge may have been false, as the sinister and malignant intention which they ascribed to him was undoubtedly false. "Blasphemous" (βλάσφημα), that is, "calumnious" words, "against Moses and against God" (vi. 11), he is not likely to have used. But the overthrow of the Temple, the cessation of the Mosaic ritual, is no more than St. Paul preached openly, or than is implied in Stephen's own speech: "against this holy place and the Law"—"that Jesus of Nazareth shall destroy this place, and shall change the customs that Moses delivered us" (vi. 13, 14).

For these sayings he was arrested at the instigation of the Hellenistic Jews, and brought before the Sanhedrin, where, as it would seem, the Pharisaic party had just before this time (v. 34, vii. 51) gained an ascendancy.

When the charge was formally lodged against him, his countenance kindled as if with the view of the great prospect which was opening for the Church; the whole body even of assembled judges was transfixed by the sight, and "saw his face as it had been the face of an angel" (vi. 15).

For a moment, the account seems to imply, the judges of the Sanhedrin were awed at his presence.<sup>d</sup> Then the High Priest that presided appealed to him (as Caiaphas had in like manner appealed in the Great Trial in the Gospel History) to know his own sentiments on the accusations brought against him. To this Stephen replied in a speech which has every appearance of being faithfully reported. The peculiarities of the style, the variations from the Old Testament history, the abruptness which, by breaking off the argument, prevents us from easily doing it justice, are all indications of its being handed down to us substantially in its original form.

The framework in which his defence is cast is a summary of the history of the Jewish Church. In this respect it has only one parallel in the N. T., the 11th chapter<sup>e</sup> of the Epistle to the Hebrews—a likeness that is the more noticeable, as in all probability the author of that Epistle was, like Stephen, a Hellenist.

In the facts which he selects from this history he is guided by two principles—at first more or less latent, but gradually becoming more and more apparent as he proceeds. The first is the endeavour to prove that, even in the previous Jewish history, the presence and favour of God had not been confined to the Holy Land or the Temple of Jerusalem. This he illustrates with a copiousness of detail which makes his speech a summary almost as much of sacred geography as of sacred history—the appearance of God to Abraham "in Mesopotamia before he dwelt in Haran" (vii. 2); his successive migrations to Haran and to Canaan (vii. 4); his want of even a resting place for his foot in Canaan (vii. 5); the dwelling of his seed in a strange land

<sup>d</sup> Well described in Conybeare and Howson, *Life of S. Paul*, i. 74; the poetic aspect of it beautifully given in Tennyson's *Two Voices*.

<sup>e</sup> Other verbal likenesses to this Epistle are pointed out by Dr. Howson, i. 77 (quoting from Mr. Humphry, *Comment on the Acts*).

(vii. 6); the details of the stay in *Egypt* (vii. 8-13); the education of Moses in *Egypt* (vii. 20-22); his exile in *Midian* (vii. 29); the appearance in *Sinai*, with the declaration that the *desert ground* was holy earth (*γῆ ἁγία*) (vii. 30-33); the forty years in the *wilderness* (vii. 36, 44); the long delay before the preparation for the Tabernacle of David (vii. 45); the proclamation of spiritual worship even after the building of the Temple (vii. 47-50).

The second principle of selection is based on the attempt to show that there was a tendency from the earliest times towards the same ungrateful and narrow spirit that had appeared in this last stage of their political existence. And this rigid, suspicious, disposition he contrasts with the freedom of the Divine Grace and of the human will, which were manifested in the exaltation of Abraham (vii. 4), Joseph (vii. 10), and Moses (vii. 20), and in the jealousy and rebellion of the nation against these their greatest benefactors, as chiefly seen in the bitterness against Joseph (vii. 9) and Moses (vii. 27), and in the long neglect of true religious worship in the wilderness (vii. 39-43).

Both of these selections are worked out on what may almost be called critical principles. There is no allegorizing of the text, nor any forced constructions. Every passage quoted yields fairly the sense assigned to it.

Besides the direct illustration of a freedom from local restraints involved in the general argument, there is also an indirect illustration of the same doctrine, from his mode of treating the subject in detail. No less than twelve of his references to the Mosaic history differ from it either by variation or addition.

1. The call of Abraham *before the migration* to Haran (vii. 2), not, as according to Gen. xii. 1, in Haran.
2. The death of his father *after the call* (vii. 4), not, as according to Gen. xi. 32, before it.
3. The 75 souls of Jacob's migration (vii. 14), not (as according to Gen. xlvi. 27) 70.
4. The *godlike* loveliness (*ἀστειῶς τῷ Θεῷ*) of Moses (vii. 20), not, simply, as according to Ex. ii. 2, the statement that "he was a goodly child."
5. His Egyptian education (vii. 22) as contrasted with the silence on this point in Ex. iv. 10.
6. The same contrast with regard to his secular greatness, "mighty in words and deeds" (vii. 22, comp. Ex. ii. 10).
7. The distinct mention of the three periods of forty years (vii. 23, 30, 36) of which only the last is specified in the Pentateuch.
8. The terror of Moses at the bush (vii. 32), not mentioned in Ex. iii. 3.
9. The supplementing of the Mosaic narrative by the allusions in Amos to their neglect of the true worship in the desert (vii. 42, 43).
10. The intervention of the angels in the giving of the Law (vii. 53), not mentioned in Ex. xix. 16.
11. The burial of the twelve Patriarchs at Shechem (vii. 16), not mentioned in Ex. i. 6.
12. The purchase of the tomb at Shechem by Abraham from the sons of Emmor (vii. 16), not, as according to Gen. xxiii. 15, the purchase of the cave at Machpelah from Ephron the Hittite.

To which may be added

13. The introduction of Remphan from the LXX. of Amos v. 26, not found in the Hebrew.

The explanation and source of these variations must be sought under the different names to which they refer; but the general fact of their adoption

by Stephen is significant as showing the freedom with which he handled the sacred history, and the comparative unimportance assigned by him and by the sacred historian who records his speech, to minute accuracy. It may almost be said that the whole speech is a protest against a rigid view of the mechanical exactness of the inspired records of the O. T. "He had regard," as St. Jerome says, "to the meaning, not to the words."

It would seem that, just at the close of his argument, Stephen saw a change in the aspect of his judges, as if for the first time they had caught the drift of his meaning. He broke off from his calm address, and turned suddenly upon them in an impassioned attack which shows that he saw what was in store for him. Those heads thrown back on their unbending necks, those ears closed against any penetration of truth, were too much for his patience:—"Ye stiffnecked and uncircumcised in heart and ears! ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? . . . the Just One: of whom ye are the betrayers and murderers." As he spoke they showed by their faces that their hearts (to use the strong language of the narrative) "were being sawn asunder," and they kept gnashing their set teeth against him; but still, though with difficulty, restraining themselves. He, in this last crisis of his fate, turned his face upwards to the open sky, and as he gazed the vault of heaven seemed to him to part asunder (*διηνορυμένος*); and the Divine Glory appeared through the rending of the earthly veil—the Divine Presence, seated on a throne, and on the right hand the human form of "Jesus," not, as in the usual representations, sitting in repose, but standing erect as if to assist His suffering servant. Stephen spoke as if to himself, describing the glorious vision; and, in so doing, alone of all the speakers and writers in the N. T., except only Christ Himself, uses the expressive phrase, "the Son of Man." As his judges heard the words, expressive of the Divine exaltation of Him whom they had sought so lately to destroy, they could forbear no longer. They broke into a loud yell; they clapped their hands to their ears, as if to prevent the entrance of any more blasphemous words; they flew as with one impulse upon him, and dragged him out of the city to the place of execution.

It has been questioned by what right the Sanhedrin proceeded to this act without the concurrence of the Roman government; but it is enough to reply that the whole transaction is one of violent excitement. On one occasion, even in our Lord's life, the Jews had nearly stoned Him even within the precincts of the Temple (John viii. 59). "Their vengeance in other cases was confined to those subordinate punishments which were left under their own jurisdiction: imprisonment, public scourging in the synagogue, and excommunication" (Milman's *Hist. of Latin Christianity*, i. 400). See Conybeare and Howson's *St. Paul*, i. 74.

On this occasion, however, they determined for once to carry out the full penalties enjoined by the severe code of the Mosaic ritual.

Any violator of the law was to be taken outside the gates, and there, as if for the sake of giving to each individual member of the community a sense of his responsibility in the transaction, he was to be crushed by stones, thrown at him by all the people.

Those, however, were to take the lead in this wild and terrible act who had taken upon them-

elves the responsibility of denouncing him (Deut. xxi. 7; comp. John viii. 7). These were, in this instance, the witnesses who had reported or misreported the words of Stephen. They, according to the custom, for the sake of facility in their dreadful task, stripped themselves, as is the Eastern practice on commencing any violent exertion; and one of the prominent leaders in the transaction was deputed by custom to signify his assent<sup>f</sup> to the act by taking the clothes into his custody, and standing over them whilst the bloody work went on. The person who officiated on this occasion was a young man from Tarsus—one probably of the Cilician Hellenists who had disputed with Stephen. His name, as the narrative significantly adds, was Saul.

Everything was now ready for the execution. It was outside the gates of Jerusalem. The earlier tradition fixed it at what is now called the Damascus gate. The later, which is the present tradition, fixed it at what is hence called St. Stephen's gate, opening on the descent to the Mount of Olives; and in the red streaks of the white limestone rocks of the sloping hill used to be shown the marks of his blood, and on the first rise of Olivet, opposite, the eminence on which the Virgin stood to support him with her prayers.

The sacred narrative fixes its attention only on two figures—that of Saul of Tarsus already noticed, and that of Stephen himself.

As the first volley of stones burst upon him, he called upon the Master whose human form he had just seen in the heavens, and repeated almost the words with which He himself had given up His life on the cross, "O Lord Jesus, receive my spirit."

Another crash of stones brought him on his knees. One loud piercing cry (ἔκραξε μεγάλη φωνή)—answering to the loud shriek or yell with which his enemies had flown upon him—escaped his dying lips. Again clinging to the spirit of his Master's words, he cried "Lord, lay not this sin to their charge," and instantly sank upon the ground, and, in the touching language of the narrator, who then uses for the first time the word, afterwards applied to the departure of all Christians, but here the more remarkable from the bloody scenes in the midst of which the death took place—ἐκοιμήθη, "fell asleep."<sup>h</sup>

His mangled body was buried by the class of Hellenists and proselytes to which he belonged (οἱ εὐσεβεῖς), with an amount of funeral state and lamentation expressed in two words used here only in the N. T. (συνεκόμισαν and κοπετός).

This simple expression is enlarged by writers of the 5th century into an elaborate legend. The High-Priest it is said, had intended to leave the corpse to be devoured by beasts of prey. It was rescued by Gamaliel, carried off in his own chariot by night, and buried in a new tomb on his property at Caphar Gamala (village of the Camel), 8 leagues from Jerusalem. The funeral lamentations lasted for forty days. All the Apostles attended. Gamaliel undertook the expense, and, on his death, was interred in an adjacent cave.

This story was probably first drawn up on the occasion of the remarkable event which occurred in

A.D. 415, under the name of the Invention and Translation of the Relics of S. Stephen. Successive visions of Gamaliel to Lucian, the parish priest of Caphar Gamala, on the 3rd and 18th of December in that year, revealed the spot where the martyr's remains would be found. They were identified by a tablet bearing his name *Cheliel*, and were carried in state to Jerusalem, amidst various portents, and buried in the church on Mount Zion, the scene of so many early Christian traditions. The event of the Translation is celebrated in the Latin Church on August 3, probably from the tradition of that day being the anniversary of the dedication of a chapel of S. Stephen at Ancona.

The story itself is encompassed with legend, but the event is mentioned in all the chief writers of the time. Parts of his remains were afterwards transported to different parts of the coast of the West—Minorca, Portugal, North Africa, Ancona, Constantinople—and in 460 what were still left at Jerusalem were translated by the Empress Eudocia to a splendid church called by his name on the supposed scene of his martyrdom (Tillemont, *S. Etienne*, art. 5-9, where all the authorities are quoted).

The importance of Stephen's career may be briefly summed up under three heads:—

I. He was the first great Christian ecclesiastic. The appointment of "the Seven," commonly (though not in the Bible) called Deacons, formed the first direct institution of the nature of an organised Christian ministry, and of these Stephen was the head—"the Archdeacon," as he is called in the Eastern Church—and in this capacity represented as the companion or precursor of Laurence, Archdeacon of Rome in the Western Church. In this sense allusion is made to him in the Anglican Ordination of Deacons.

II. He is the first martyr—the proto-martyr. To him the name "martyr" is first applied (Acts xxii. 20). He, first of the Christian Church, bore witness to the truth of his convictions by a violent and dreadful death. The veneration which has accrued to his name in consequence is a testimony of the Bible to the sacredness of truth, to the nobleness of sincerity, to the wickedness and the folly of persecution. It also contains the first germs of the reverence for the character and for the relics of martyrs, which afterwards grew to a height, now regarded by all Christians as excessive. A beautiful hymn by Reginald Heber commemorates this side of Stephen's character.

III. He is the forerunner of St. Paul. So he was already regarded in ancient times. Παύλου ὁ διδάσκαλος is the expression used for him by Basil of Seleucia. But it is an aspect that has been much more forcibly drawn out in modern times. Not only was his martyrdom (in all probability) the first means of converting St. Paul—his prayer for his murderers not only was fulfilled in the conversion of St. Paul—the blood of the first martyr, the seed of the greatest Apostle—the pangs of remorse for his death, amongst the stings of conscience, against which the Apostle vainly writhed (Acts ix. 5); not only thus, but in his doctrine also he was the

siastical tradition fixes it in the same year as the Crucifixion, on the 26th of December, the day after Christmas-day. It is beautifully said by Augustine (in allusion to the juxtaposition of the two festivals), that men would not have had the courage to die for God, if God had not become man to die for them (Tillemont, *S. Etienne*, art. 4).

<sup>f</sup> Comp. "I was standing by and consenting to his death, and kept the raiment of those that slew him" (Acts xxii. 20).

<sup>g</sup> These conflicting versions are well given in Conybeare and Howson, *S. Paul*, i. 20.

<sup>h</sup> The date of Stephen's death is unknown. But eccle-

anticipator, as, had he lived, he would have been the propagator, of the new phase of Christianity, of which St. Paul became the main support. His denunciations of local worship—the stress which he lays on the spiritual side of the Jewish history—his freedom in treating that history—the very turns of expression that he uses—are all Pauline.

The history of the above account is taken from Acts (vi. 1–viii. 2; xxii. 19, 20); the legends from Tillemont (ii. p. 1–24); the more general treatment from Neander's *Planting of the Christian Church*, and from Howson and Conybeare in *The Life of St. Paul*, ch. 2. [A. P. S.]

**STOCKS** (מַהֲפֶכֶת, סֵד: ξύλον). The term "stocks" is applied in the A. V. to two different articles, one of which (the Hebrew *mahpeceh*) answers rather to our pillory, inasmuch as its name implies that the body was placed in a *bent* position by the confinement of the neck and arms as well as the legs; while the other (*sad*) answers to our "stocks," the feet alone being confined in it. The former may be compared with the Greek *κύφων*, as described in the Scholia ad Aristoph. *Plut.* 476: the latter with the Roman *nervus* (Plaut. *Asin.* iii. 2, 5; *Capt.* v. 3, 40), which admitted, however, of being converted into a species of torture, as the legs could be drawn asunder at the will of the jailor (Biscoe on *Acts*, p. 229). The prophet Jeremiah was confined in the first sort (Jer. xx. 2), which appears to have been a common mode of punishment in his day (Jer. xxix. 26), as the prisons contained a chamber for the special purpose, termed "the house of the pillory" (2 Chr. xvi. 10; A. V. "prison-house"). The stocks (*sad*) are noticed in Job xiii. 27, xxxiii. 11, and Acts xvi. 24. The term used in Prov. vii. 22 (A. V. "stocks") more properly means a fetter. [W. L. B.]

**STOICS.** The Stoics and Epicureans, who are mentioned together in Acts xvii. 18, represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece [PHILOSOPHY]. The Stoic school was founded by Zeno of Citium (c. B.C. 280), and derived its name from the painted portico (ἡ ποικίλη στοά, Diog. L. vii.) in which he taught. Zeno was followed by Cleanthes (c. B.C. 260), Cleanthes by Chrysippus (c. B.C. 240), who was regarded as the intellectual founder of the Stoic system (Diog. L. vii. 183). Stoicism soon found an entrance at Rome. Diogenes Babylonius, a scholar of Chrysippus, was its representative in the famous embassy of philosophers, B.C. 161 (Aulus Gellius, *N. A.* vii. 14); and not long afterwards Panaetius was the friend of Scipio Africanus the younger, and many other leading men at Rome. His successor Posidonius numbered Cicero and Pompey among his scholars; and under the Empire stoicism was not unnaturally connected with republican virtue. Seneca († A.D. 65) and Musonius (Tac. *Hist.* iii. 81) did much to popularize the ethical teaching of the school by their writings; but the true glory of the later Stoics is Epictetus († c. A.D. 115), the records of whose doctrine form the noblest monument of

<sup>a</sup> E. g. Seneca, *De Clem.* §5: "Peccavimus omnes . . . nec deliquimus tantum sed ad extremum aevi delinquemus." Rom. iii. 23: "Peccaverunt omnes" . . .

*Ep.* 1: "Quem mihi dabis . . . qui intelligat se quotidie mori?" Rom. xv. 31: "Quotidie morior."

*De Vit. beata*, §12: "Laudant enim [Epicurei] ea quibus tristescebant et vitio gloriantur." Phil. iii. 19: "Quorum . . . gloria in confusione eorum."

heathen morality (*Epictetæ Philos. Monum.* ed. Schweighäuser, 1799). The precepts of Epictetus were adopted by Marcus Aurelius (A.D. 121–180) who endeavoured to shape his public life by their guidance. With this last effort stoicism reached its climax and its end. [PHILOSOPHY.]

The ethical system of the Stoics has been commonly supposed to have a close connexion with Christian morality (Gataker, *Antoninus Praef.*; Meyer, *Stoic. Eth. c. Christ. compar.*, 1823), and the outward similarity of isolated precepts is very close and worthy of notice.<sup>a</sup> But the morality of stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Acts xvii. 18).

But in spite of the fundamental error of stoicism, which lies in a supreme egotism,<sup>b</sup> the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God (Cleanthes, *Hymn.* 31–38; comp. Acts xvii. 28), the common bonds of mankind (Anton. iv. 4), the sovereignty of the soul. Nor is it to be forgotten that the earlier Stoics were very closely connected with the East, from which much of the form, if not of the essence, of their doctrines seems to have been derived. Zeno himself was a native of Citium, one of the oldest Phoenician settlements. [CHITTIM.] His successor Chrysippus came from Soli or Tarsus; and Tarsus is mentioned as the birthplace of a second Zeno and Antipater. Diogenes came from Seleucia in Babylonia, Posidonius from Apamea in Syria, and Epictetus from the Phrygian Hierapolis (comp. Sir A. Grant, *The Ancient Stoics, Oxford Essays*, 1858, p. 82).

The chief authorities for the opinions of the Stoics are Diog. Laert. vii.; Cicero, *De Fin.*; Plutarch, *De Stoic. repugn.*; *De plac. Philos. adv. Stoic.*; Sextus Empiricus; and the remains of Seneca, Epictetus, and Marcus Aurelius. Gataker, in his edition of the *Meditations of M. Aurelius*, has traced out with the greatest care the parallels which they offer to Christian doctrine. [B. F. W.]

**STOMACHER** (פֶּתִיגִיל). The Heb. *pethigil* describes some article of female attire (Is. iii. 24), the character of which is a mere matter of conjecture. The LXX. describes it as a variegated tunic (χιτών μεσοπόρφυρος); the Vulg. as a species of girdle (*fascia pectoralis*). The word is evidently a compound, but its elements are uncertain. Gesenius (*Thes.* p. 1137) derives it from פֶּתִיגִיל, with very much the same sense as in the LXX.; Saalschütz (*Archäol.* i. 30) from פֶּתִיגִיל, with the sense of "undisguised lust," as applied to some particular kind of dress. Other explanations are given in Gesen. *Thes.* l. c. [W. L. B.]

**STONES** (אֲבָן). The uses to which stones were applied in ancient Palestine were very various.

*Id.* §15: "In regno nati sumus: Deo parere libertas est." Epict. *Diss.* ii. 17, 22: ἀπλῶς μηδὲν ἄλλο θέλει ἢ ἁ ὁ θεὸς θέλει.

Anton. vii. 74: μὴ οὖν κάμνε ὠφελούμενος ἐν ᾧ ὠφελεῖς.

<sup>b</sup> Seneca, *De Vit. beat.* §8: "Incorruptus vir sit externis et insuperabilis miratorque tantum sui, fidens animo atque in utrumque paratus artifex vitae."

1. They were used for the ordinary purposes of building, and in this respect the most noticeable point is the very large size to which they occasionally run (Mark xiii. 1). Robinson gives the dimensions of one as 24 feet long by 6 feet broad and 3 feet high (*Res.* i. 233; see also p. 284, note). For most public edifices hewn stones were used: an exception was made in regard to altars, which were to be built of unhewn stone (Ex. xx. 25; Deut. xvii. 5; Josh. viii. 31), probably as being in a more natural state. The Phoenicians were particularly famous for their skill in hewing stone (2 Sam. v. 11; 1 K. v. 18). Stones were selected of certain colours in order to form ornamental string-courses: in 1 Chr. xxix. 2 we find enumerated "onyx stones and stones to be set, glistening stones (lit. stones of *eye-paint*), and of divers colours (i. e. streaked with veins), and all manner of precious stones, and marble stones" (comp. 2 Chr. iii. 6). They were also employed for pavements (2 K. vi. 17; comp. Esth. i. 6). 2. Large stones were used for closing the entrances of caves (Josh. x. 18; Dan. vi. 17), sepulchres (Matt. xxvii. 60; John xi. 38, xx. 1), and springs (Gen. xxix. 2). 3. Flint-stones<sup>a</sup> occasionally served the purpose of a knife, particularly for circumcision and similar objects (Ex. iv. 25; Josh. v. 2, 3; comp. Herod. ii. 86; Plutarch, *Nicias*, 13; Catull. *Carm.* lxii. 5). 4. Stones were further used as a munition of war for slings (1 Sam. xvii. 40, 49), catapults (2 Chr. xxvi. 14), and bows (Wisd. v. 22; comp. 1 Macc. vi. 51); as boundary marks (Deut. xix. 14, xxvii. 17; Job xxiv. 2; Prov. xxii. 28, xxiii. 10); such were probably the stone of Bohan (Josh. xv. 6, xviii. 17), the stone of Abel (1 Sam. vi. 15, 18), the stone of Ezel (1 Sam. xx. 19), the great stone by Gibeon (2 Sam. xx. 8), and the stone Zohemoth (1 K. i. 9); as weights for scales (Deut. xxv. 13; Prov. xvi. 11); and for mills (2 Sam. xi. 21). 5. Large stones were set up to commemorate any remarkable events, as by Jacob at Bethel after his interview with Jehovah (Gen. xxviii. 18, xxxv. 14), and again when he made the covenant with Laban (Gen. xxxi. 45); by Joshua after the passage of the Jordan (Josh. iv. 9); and by Samuel in token of his victory over the Philistines (1 Sam. vii. 12). Similarly the Egyptian monarchs erected their *stelae* at the furthest point they reached (Herod. ii. 106). Such stones were occasionally consecrated by anointing, as instanced in the stone erected at Bethel (Gen. xxviii. 18). A similar practice existed in heathen countries, and by a singular coincidence these stones were described in Phoenicia by a name very similar to Bethel, viz. *baetylia* (*βαιτύλια*), whence it has been surmised that the heathen name was derived from the Scriptural one, or *vice versâ* (Kalisch's *Comm. in Gen.* l. c.). But neither are the names actually identical, nor are the associations of a kindred nature; the *baetylia* were meteoric stones, and derived their sanctity from the belief that they had fallen from heaven, whereas the stone at Bethel was simply commemorative. [BETHEL; IDOL.] The only point of resemblance between the two stones (*λίθοι λιπαροί*), which are frequently mentioned by ancient writers as objects of divine honour (Arnob. *adv. Gent.* i. 39; Euseb. *Praep. Evan.* i.

10, §18; Plin. xxxvii. 51), being probably *aërolites*. 6. That the worship of stones prevailed among the heathen nations surrounding Palestine, and was borrowed from them by apostate Israelites, appears from Is. lvii. 6, according to the ordinary rendering of the passage; but the original<sup>b</sup> admits of another sense, "in the smooth (clear of wood) places of the valley," and no reliance can be placed on a peculiar term introduced partly for the sake of alliteration. The *eben mascith*,<sup>c</sup> noticed in Lev. xxvi. 1 (A. V. "image of stone"), has again been identified with the *baetylia*, the doubtful term *mascith* (comp. Num. xxxiii. 52, "picture;" Ez. viii. 12, "imagery") being supposed to refer to devices engraven on the stone. [IDOL.] The statue (*matstsébâh*<sup>d</sup>) of Baal is said to have been of stone and of a conical shape (Movers, *Phoen.* i. 673), but this is hardly reconcilable with the statement of its being burnt in 2 K. x. 26 (the correct reading of which would be *matstsébâh*, and not *matstsébôth*). 7. Heaps of stones were piled up on various occasions, as in token of a treaty (Gen. xxxi. 46), in which case a certain amount of sanctity probably attached to them (cf. Hom. *Od.* xvi. 471); or over the grave of some notorious offender (Josh. vii. 26, viii. 29; 2 Sam. xviii. 17; see Propert. iv. 5, 75, for a similar custom among the Romans). The size of some of these heaps becomes very great from the custom prevalent among the Arabs that each passer-by adds a stone;<sup>e</sup> Burckhardt mentions one near Damascus 20 ft. long, 2 ft. high, and 3 ft. broad (*Syria*, p. 46). 8. The "white stone" noticed in Rev. ii. 17 has been variously regarded as referring to the pebble of acquittal used in the Greek courts (Ov. *Met.* xv. 41); to the lot cast in elections in Greece; to both these combined, the *white* conveying the notion of acquittal, the *stone* that of election (Bengel, *Gnom.*); to the stones in the high-priest's breastplate (Züllig); to the tickets presented to the victors at the public games, securing them maintenance at the public expense (Hammond); or, lastly, to the custom of writing on stones (Alford *in l. c.*). 9. The use of stones for tablets is alluded to in Ex. xxiv. 12, and Josh. viii. 32. 10. Stones for striking fire are mentioned in 2 Macc. x. 3. 11. Stones were prejudicial to the operations of husbandry: hence the custom of spoiling an enemy's field by throwing quantities of stones upon it (2 K. iii. 19, 25), and, again, the necessity of gathering stones previous to cultivation (Is. v. 2): allusion is made to both these practices in Eccl. iii. 5 ("a time to cast away stones, and a time to gather stones"). 12. The notice in Zech. xii. 3 of the "burdensome stone" is referred by Jerome to the custom of lifting stones as an exercise of strength, which he describes as being practised in Judaea in his day (comp. *Ecclus.* vi. 21); but it may equally well be explained of a large corner-stone as a symbol of strength (Is. xxviii. 16).

Stones are used metaphorically to denote hardness or insensibility (1 Sam. xxv. 37; Ez. xi. 19, xxxvi. 26), as well as firmness or strength, as in Gen. xlix. 24, where "the stone of Israel" is equivalent to "the rock of Israel" (2 Sam. xxiii. 3; Is. xxx. 29). The members of the Church are called "living stones," as contributing to rear that living temple in which Christ, himself "a living stone," is the

to be contained in Prov. xxvi. 8, which he renders "as a bag of gems in a heap of stones" (*Theo.* p. 1263). The Vulgate has a curious version of this passage. "Sicut qui mitut lapidem in acervum Mercurii."

<sup>a</sup> צַד or צָר.

<sup>b</sup> בְּדוֹלֵקֵי-נַחַל חֶלְקֵהוּ.

<sup>c</sup> אֲבֵן מִשְׁבִּית.

<sup>d</sup> מִצִּיבָה.

<sup>e</sup> A reference to this practice is supposed by Gesenius

chief or head of the corner (Eph. ii. 20-22, 1 Pet. ii. 4-8). [W. L. B.]

**STONES, PRECIOUS.** The reader is referred to the separate articles, such as AGATE, CARBUNCLE, SARDONYX, &c., for such information as it has been possible to obtain on the various gems mentioned in the Bible. The identification of many of the Hebrew names of precious stones is a task of considerable difficulty: sometimes we have no further clue to aid us in the determination of a name than the mere derivation of the word, which derivation is always too vague to be of any service, as it merely expresses some quality often common to many precious stones. As far, however, as regards the stones of the high-priest's breastplate, it must be remembered that the authority of Josephus, who had frequent opportunities of seeing it worn, is preferable to any other. The Vulgate agrees with his nomenclature, and in Jerome's time the breastplate was still to be inspected in the Temple of Concord: hence this agreement of the two is of great weight.\* The modern Arabic names of the more usual gems, which have probably remained fixed the last 2000 years, afford us also some approximations to the Hebrew nomenclature; still, as it was intimated above, there is much that can only be regarded as conjecture in attempts at identification. Precious stones are frequently alluded to in the Holy Scriptures; they were known and very highly valued in the earliest times. The onyx-stone, fine specimens of which are still of great value, is expressly mentioned by Moses as being found in the land of Havilah. The sard and sardonyx, the amethyst or rose-quartz, with many agates and other varieties of quartz, were doubtless the best known and most readily procured. "Onyx-stones, and stones to be set, glistening stones and of divers colours, and all manner of precious stones," were among the articles collected by David for the temple (1 Chr. xxix. 2). The Tyrians traded in precious stones supplied by Syria (Ez. xxvii. 16), and the robes of their king were covered with the most brilliant gems. The merchants of Sheba and Raamah in South Arabia, and doubtless India and Ceylon, supplied the markets of Tyre with various precious stones.

The art of engraving on precious stones was known from the very earliest times. Sir G. Wilkinson says (*Anc. Egypt.* ii. 67, Lond. 1854), "The Israelites learnt the art of cutting and engraving stones from the Egyptians." There can be no doubt that they did learn much of the art from this skilful nation, but it is probable that it was known to them long before their sojourn in Egypt; for we read in Gen. xxxviii. 18, that when Tamar desired a pledge Judah gave her his signet, which we may safely conclude was engraved with some device. The twelve stones of the breastplate were engraved each one with the name of one of the tribes (Ex. xxviii. 17-21). The two onyx (or sardonyx) stones which formed the high-priest's shoulder-pieces were engraved with the names of the twelve tribes, six on one stone and six on the other, "with the work of an engraver in stone like the engravings of a signet." See also ver. 36, "like the en-

\* The LXX., Vulg., and Josephus, are all agreed as to the names of the stones; there is, however, some little difference as to their relative positions in the breastplate: thus the *iaspis*, which, according to Josephus, occupies the second place in the third row, is by the LXX. and Vulg. put in the third place; a similar transposition

gravings of a signet." It is an undecided question whether the diamond was known to the early nations of antiquity. The A. V. gives it as the rendering of the Heb. *Yahalom*, (יהלם), but it is probable that the jasper is intended. Sir G. Wilkinson is of opinion that the ancient Egyptians were acquainted with the diamond, and used it for engraving (ii. p. 67). Beckmann, on the other hand, maintains that the use of the diamond was unknown even to the Greeks and Romans: "I must confess that I have found no proofs that the ancients cut glass with a diamond" (*Hist. of Inventions*, ii. p. 87, Bohn's ed.). The substance used for polishing precious stones by the ancient Hebrews and Egyptians was emery powder or the emery stone (*Corundum*), a mineral inferior only to the diamond in hardness [ADAMANT, App. A.]. There is no proof that the diamond was known to the ancient Orientals, and it certainly must be banished from the list of engraved stones which made the sacerdotal breastplate; for the diamond can be cut only by abrasion with its own powder, or by friction with another diamond; and this, even in the hands of a well-practised artist, is a work of most patient labour and of considerable difficulty; and it is not likely that the Hebrews, or any other Oriental people, were able to engrave a name upon a diamond as upon a signet ring.<sup>b</sup> Again, Josephus tells us (*Ant.* iii. 7, §5) that the twelve stones of the breastplate were of great size and extraordinary beauty. We have no means of ascertaining their size; probably they were nearly an inch square; at any rate a diamond only half that size, with the five letters of זבולן (*Zebulun*) engraved on it—for, as he was the sixth son of Jacob (Gen. xxx. 20), his name would occupy the third place in the second row—is quite out of the question, and cannot possibly be the *Yahalom* of the breastplate.

Perhaps the stone called "ligure" by the A. V. has been the subject of more discussion than any other of the precious stones mentioned in the Bible. In our article on that subject we were of opinion that the stone denoted was probably *tourmaline*. We objected to the "hyacinth stone" representing the *hyacinthum* of the ancients, because of its not possessing attractive powers in any marked degree, as we supposed and had been informed by a well-known jeweller. It appears, however, from a communication kindly made to us by Mr. King, that the *hyacinth* (*zircon*) is highly electric when rubbed. He states he is practically convinced of this fact, although he allows that highly electric powers are not usually attributed to it by mineralogists. Mr. King asserts that our *hyacinth* (*zircon*) was greatly used for engraving on by Greeks, Romans, and Persians, and that numerous intaglios in it exist of the age of Theophrastus. The ancient *hyacinthus* was our *sapphire*, as Solinus shows.

Precious stones are used in Scripture in a figurative sense, to signify value, beauty, durability, &c., in those objects with which they are compared (see Cant. v. 14; Is. liv. 11, 12; Lam. iv.

occurs with respect to the *ἀμέθυστος* and the *ἀχάρις* in the third row.

<sup>b</sup> "The artists of the Renaissance actually succeeded in engraving on the diamond; the discovery is assigned to Clement Birago, by others to J. da Trezzo, Philip II.'s engraver." [C. W. King.]

1; Rev. iv. 3, xxi. 10-21). As to the precious stones in the breastplate of the high-priest, see Josephus, *Ant.* iii. 7, §5; Epiphanius, *περὶ τῶν ἱερῶν λίθων τῶν ὄντων ἐν τ. στολ. τ. Ἀαρών*, in Epiphanius *Opusc.* ed. Petavius, ii. p. 225-232, Cologne, 1682, (this treatise has been edited separately by Conr. Gesner, *De omni rerum fossil. genere*, &c. Tiguri, 1565; and by Mat. Hiller, the author of the *Hierophyton*, in his *Synonymata Hermeneutica*, p. 83, Tubing. 1711); Braun, *De Vestitu Sacerdotum Hebraeorum* (Amstel. 1680, and 2nd ed. 1698), lib. ii. capp. 7 and 8; Bellermann, *Die Urim und Thummim die Aeltesten Gemmen*, Berlin, 1824; Rosenmüller, 'The Mineralogy of the Bible,' *Biblical Cabinet*, vol. xxvii.

## STONING. [PUNISHMENTS.]

STORK (הַסִּידָה, *chasidáh*: translated indifferently by LXX. ἁσίδα, ἑρῳδῖος, πελεκάν; Vulg. *herodio*, *herodius*, *milvus*: A. V. "stork," except in Job xxxix. 13, where it is translated "wing" ("stork" in the margin). But there is some question as to the correct reading in this passage. The LXX. do not seem to have recognised the stork under the Hebrew term הַסִּידָה; otherwise they could scarcely have missed the obvious rendering of πελαργός, or have adopted in two instances the phonetic representation of the original, ἁσίδα (whence no doubt Hesych. ἄσις, εἶδος ὀρνέου). It is singular that a bird so conspicuous and familiar as the stork must have been both in Egypt and Palestine should have escaped notice by the LXX., but there can be no doubt of the correctness of the rendering of A. V. The Heb. term is derived from the root סִדָּה, whence סִדָּה, "kindness," from the maternal and filial affection of which this bird has been in all ages the type).

White Stork (*Ciconia alba*).

The White Stork (*Ciconia alba*, L.) is one of the largest and most conspicuous of land birds, standing nearly four feet high, the jet black of its wings and its bright red beak and legs contrasting finely with

the pure white of its plumage (Zech. v. 9, "They had wings like the wings of a stork"). It is placed by naturalists near the Heron tribe, with which it has some affinity, forming a connecting link between it and the spoonbill and ibis, like all of which, the stork feeds on fish and reptiles, especially on the latter. In the neighbourhood of man it devours readily all kinds of offal and garbage. For this reason, doubtless, it is placed in the list of unclean birds by the Mosaic law (Lev. xi. 19; Deut. xiv. 18). The range of the white stork extends over the whole of Europe, except the British Isles, where it is now only a rare visitant, and over Northern Africa and Asia, as far at least as Birmah.

The Black Stork (*Ciconia nigra*, L.), though less abundant in places, is scarcely less widely distributed, but has a more easterly range than its congener. Both species are very numerous in Palestine, the white stork being universally distributed, generally in pairs, over the whole country, the black stork living in large flocks after the fashion of herons, in the more secluded and marshy districts. The writer met with a flock of upwards of fifty black storks feeding near the west shore of the Dead Sea. They are still more abundant by the Sea of Galilee, where also the white stork is so numerous as to be gregarious; and in the swamps round the waters of Merom.

While the black stork is never found about buildings, but prefers marshy places in forests, and breeds on the tops of the loftiest trees, where it heaps up its ample nest far from the haunts of man; the white stork attaches itself to him, and for the service which it renders in the destruction of reptiles and the removal of offal has been repaid from the earliest times by protection and reverence. This is especially the case in the countries where it breeds. In the streets of towns in Holland, in the villages of Denmark, and in the bazaars of Syria and Tunis, it may be seen stalking gravely among the crowd, and wo betide the stranger either in Holland or in Palestine who should dare to molest it. The claim of the stork to protection seems to have been equally recognized by the ancients. Sempr. Rufus, who first ventured to bring young storks to table, gained the following epigram, on the failure of his candidature for the praetorship:—

"Quanquam est duobus elegantior Plancis  
Suffragiorum puncta non tulit septem.  
Ciconiarum populus ultus est mortem."

Horace contemptuously alludes to the same sacrilege in the lines

"Tutoque ciconia nido,  
Donec vos auctor docuit praetorius" (*Sat.* li. 2, 49).

Pliny (*Nat. Hist.* x. 21) tells us that in Thessaly it was a capital crime to kill a stork, and that they were thus valued equally with human life, in consequence of their warfare against serpents. They were not less honoured in Egypt. It is said that at Fez in Morocco, there is an endowed hospital for the purpose of assisting and nursing sick cranes and storks, and of burying them when dead. The Maroccains hold that storks are human beings in that form from some distant islands (see note to Brown's *Pseud. Epid.* iii. 27, §3). The Turks in Syria point to the stork as a true follower of Islam, from the preference he always shows for the Turkish and Arab over the Christian quarters. For this undoubted fact, however, there may be two other reasons—the greater amount of offal to be found about the Moslem houses, and the persecutions suffered from the scap

tical Greeks, who rob the nests, and show none of the gentle consideration towards the lower animals which often redeems the Turkish character. Strickland, *Mem. and Papers*, vol. ii. p. 227, states that it is said to have quite deserted Greece, since the expulsion of its Mohammedan protectors. The observations of the writer corroborated this remark. Similarly the rooks were said to be so attached to the old régime, that most of them left France at the Revolution; a true statement, and accounted for by the clearing of most of the fine old timber which used to surround the chateaux of the noblesse.

The derivation of *הַסִּירָה* points to the paternal and filial attachment of which the stork seems to have been a type among the Hebrews no less than the Greeks and Romans. It was believed that the young repaid the care of their parents by attaching themselves to them for life, and tending them in old age. Hence it was commonly called among the Latins "avis pia." (See Laburnus in Petronius Arbiter; Aristotle, *Hist. Anim.* ix. 14; and Pliny, *Nat. Hist.* x. 32.)

Pliny also notices their habit of always returning to the same nest. Probably there is no foundation for the notion that the stork so far differs from other birds as to recognise its parents after it has become mature; but of the fact of these birds returning year after year to the same spot, there is no question. Unless when molested by man, storks' nests all over the world are rebuilt, or rather repaired, for generations on the same site, and in Holland the same individuals have been recognised for many years. That the parental attachment of the stork is very strong, has been proved on many occasions. The tale of the stork which, at the burning of the town of Delft, vainly endeavoured to carry off her young, and at length sacrificed her life with theirs rather than desert them, has been often repeated, and seems corroborated by unquestionable evidence. Its watchfulness over its young is unremitting, and often shown in a somewhat droll manner. The writer was once in camp near an old ruined tower in the plain of Zana, south of the Atlas, where a pair of storks had their nest. The four young might often be seen from a little distance, surveying the prospect from their lonely height; but whenever any of the human party happened to stroll near the tower, one of the old storks, invisible before, would instantly appear, and, lighting on the nest, put its foot gently on the necks of all the young, so as to hold them down out of sight till the stranger had passed, snapping its bill meanwhile, and assuming a grotesque air of indifference and unconsciousness of there being anything under its charge.

Few migratory birds are more punctual to the time of their reappearance than the white stork, or at least, from its familiarity and conspicuousness, its migrations have been more accurately noted. "The stork in the heaven knoweth her appointed times" (see Virgil, *Georg.* ii. 319, and Petron. *Sat.*). Pliny states that it is rarely seen in Asia Minor after the middle of August. This is probably a slight error, as the ordinary date of its arrival in Holland is the second week in April, and it remains until October. In Denmark Judge Boie noted its arrival from 1820 to 1847. The earliest date was the 26th March, and the latest the 12th April (Kjaerbolling, *Danmarks Fugle*, p. 262). In Palestine it has been observed to arrive on the 22nd March. Immense flocks of storks may be seen on the banks of the Upper Nile during winter, and

some few further west, in the Sahara; but it does not appear to migrate very far south, unless indeed the birds that are seen at the Cape of Good Hope in December be the same which visit Europe.

The stork has no note, and the only sound it emits is that caused by the sudden snapping of its long mandibles, well expressed by the epithet "crota-lustria" in Petron. (quasi *κροταλίζω*, to rattle the castanets). From the absence of voice probably arose the error alluded to by Pliny, "Sunt qui ciconiis non inesse linguas confirmant."

Some unnecessary difficulty has been raised respecting the expression in Ps. civ. 17, "As for the stork, the fir-trees are her house." In the west of Europe the home of the stork is connected with the dwellings of man, and in the East, as the eagle is mentally associated with the most sublime scenes in nature, so, to the traveller at least, is the stork with the ruins of man's noblest works. Amid the desolation of his fallen cities throughout Eastern Europe and the classic portions of Asia and Africa, we are sure to meet with them surmounting his temples, his theatres or baths. It is the same in Palestine. A pair of storks have possession of the only tall piece of ruin in the plain of Jericho; they are the only tenants of the noble tower of Richard Coeur de Lion at Lydda; and they gaze on the plain of Sharon from the lofty tower of Ramleh (the ancient Arimathea). So they have a pillar at Tiberias, and a corner of a ruin at Nebi Mousseh. And no doubt in ancient times the sentry shared the watch-tower of Samaria or of Jezreel with the cherished storks. But the instinct of the stork seems to be to select the loftiest and most conspicuous spot he can find where his huge nest may be supported; and whenever he can combine this taste with his instinct for the society of man, he naturally selects a tower or a roof. In lands of ruins, which from their neglect and want of drainage supply him with abundance of food, he finds a column or a solitary arch the most secure position for his nest; but where neither towers nor ruins abound he does not hesitate to select a tall tree, as both storks, swallows, and many other birds must have done before they were tempted by the artificial conveniences of man's buildings to desert their natural places of nidification. Thus the golden eagle builds, according to circumstances, in cliffs, on trees, or even on the ground; and the common heron, which generally associates on the tops of the tallest trees, builds in Westmoreland and in Galway on bushes. It is therefore needless to interpret the text of the stork merely *perching* on trees. It probably was no less numerous in Palestine when David wrote than now; but the number of suitable towers must have been far fewer, and it would therefore resort to trees. Though it does not frequent trees in South Judaea, yet it still builds on trees by the Sea of Galilee, according to several travellers; and the writer may remark, that while he has never seen the nest except on towers or pillars in that land of ruins, Tunis, the only nest he ever saw in Morocco was on a tree. Varro (*Re Rustica*, iii. 5) observes, "Advenae volucres pullos faciunt, in agro ciconiae, in tecto hirundines." All modern authorities give instances of the white stork building on trees. Degland mentions several pairs which still breed in a marsh near Châlons-sur-Marne (*Orn. Europ.* ii. 153). Kjaerbolling makes a similar statement with respect to Denmark, and Nillson also as to Sweden. Bœdeker observes "that in Germany the white stork build



in the gables, &c., and in trees, chiefly the tops of poplars and the strong upper branches of the oak, binding the branches together with twigs, turf, and earth, and covering the flat surface with straw, moss, and feathers" (*Eier Eur.* pl. xxxvi.).

The black stork, no less common in Palestine, has never relinquished its natural habit of building upon trees. This species, in the north-eastern portion of the land, is the most abundant of the two (Harmer's *Obs.* iii. 323). Of either, however, the expression may be taken literally, that "the fir-trees are a dwelling for the stork." [H. B. T.]

**STRAIN AT.** The A. V. of 1611 renders Matt. xxiii. 24, "Ye blind guides! which strain at a gnat, and swallow a camel." There can be little doubt, as Dean Trench has supposed, that this obscure phrase is due to a printer's error, and that the true reading is "strain out." Such is the sense of the Greek *διὸλίξειν*, as used by Plutarch (*Op. Mor.* p. 692 D, *Symp. Probl.* vi. 7, §1) and Dioscorides (ii. 86), viz. to clarify by passing through a strainer (*ύλιστήρ*). "Strain out," is the reading of Tyndale's (1539), Cranmer's (1539), the Bishops' (1568), and the Geneva (1557) Bibles, and "strain at," which is neither correct nor intelligible, could only have crept into our A. V., and been allowed to remain there, by an oversight. Dean Trench gives an interesting illustration of the passage from a private letter written to him by a recent traveller in North Africa, who says: "In a ride from Tangier to Tetuan, I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban and placed it over the mouth of his *bota*, drinking through the muslin, to strain out the gnats, whose larvae swarm in the water of that country" (*On the Auth. Vers. of the N. T.* pp. 172, 173). If one might conjecture the cause which led, even erroneously, to the substitution of *at* for *out*, it is perhaps to be found in the marginal note of the Geneva Version, which explains the verse thus: "Ye stay at that which is nothing, and let pass that which is of greater importance."

**STRANGER** (גֵר, תֹשָבֵי). A "stranger" in the technical sense of the term may be defined to be a person of foreign, i. e. non-Israelitish, extraction resident within the limits of the promised land. He was distinct from the proper "foreigner,"<sup>a</sup> inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveller: he was still more distinct from the "nations,"<sup>b</sup> or non-Israelite peoples, who held no relationship with the chosen people of God. The term answers most nearly to the Greek *μέτοικος*, and may be compared with our expression "naturalized foreigner," in as far as this implies a certain political status in the country where the foreigner resides: it is opposed to one "born in the land,"<sup>c</sup> or, as the term more properly means, "not transplanted," in the same way that a naturalized foreigner is opposed to a native. The terms applied to "he "stranger" have special reference to the fact of his residing<sup>d</sup> in the land. The existence of such

a class of persons among the Israelites is easily accounted for: the "mixed multitude" that accompanied them out of Egypt (Ex. xii. 38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, &c., formed a fourth. The number from these various sources must have been at all times very considerable; the census of them in Solomon's time gave a return of 153,600 males (2 Chr. ii. 17), which was equal to about a tenth of the whole population. The enactments of the Mosaic Law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. With the exception of the Moabites and Ammonites (Deut. xxiii. 3), all nations were admissible to the rights of citizenship under certain conditions. It would appear, indeed, to be a consequence of the prohibition of intermarriage with the Canaanites (Deut. vii. 3), that these would be excluded from the rights of citizenship; but the Rabbinical view that this exclusion was superseded in the case of proselytes seems highly probable, as we find Doeg the Edomite (1 Sam. xxi. 7, xxii. 9), Uriah the Hittite (2 Sam. xi. 6), and Araunah the Jebusite (2 Sam. xxiv. 18), enjoying to all appearance the full rights of citizenship. Whether a stranger could ever become legally a landowner is a question about which there may be doubt. Theoretically the whole of the soil was portioned out among the twelve tribes, and Ezekiel notices it as a peculiarity of the division which he witnessed in vision, that the strangers were to share the inheritance with the Israelites, and should thus become as those "born in the country" (Ez. xlvi. 22). Indeed the term "stranger" is more than once applied in a pointed manner to signify one who was not a landowner (Gen. xxiii. 4; Lev. xxv. 23); while on the other hand *ezrach* (A. V. "born in the land") may have reference to the possession of the soil, as it is borrowed from the image of a tree not transplanted, and so occupying its native soil. The Israelites, however, never succeeded in obtaining possession of the whole, and it is possible that the Canaanitish occupants may in course of time have been recognised as "strangers," and had the right of retaining their land conceded to them. There was of course nothing to prevent a Canaanite from becoming the mortgagee in possession of a plot, but this would not constitute him a proper landowner, inasmuch as he would lose all interest in the property when the year of Jubilee came round. That they possessed land in one of these two capacities is clear from the case of Araunah above cited. The stranger appears to have been eligible to all civil offices, that of king excepted (Deut. xvii. 15). In regard to religion, it was absolutely necessary that the stranger should not infringe any of the fundamental laws of the Israelitish state: he was forbidden to blaspheme the name of Jehovah (Lev. xxiv. 16), to work on the Sabbath (Ex. xx. 10), to eat leavened bread at the

Jahn (*Archaeol.* i. 11, §181) explains *tōshāb* of one who, whether Hebrew or foreigner, was destitute of a home. We see no evidence for either of these opinions. In the LXX. these terms are most frequently rendered by *πάροις*, the Alexandrian substitute for the classical *μέτοικος*. Sometimes *προσήλυτος* is used, and in two passages (Ex. xii. 19; Is. xiv. 1) *γειώρας*, as representing the Chaldee form of the word *gēr*.

<sup>a</sup> נכרי.

<sup>b</sup> גוים.

<sup>c</sup> אזרח.

<sup>d</sup> תושב, גר.

These terms appear to describe, not two different classes of strangers, but the stranger under two different aspects, *gēr* rather implying his foreign origin, or the fact of his having turned aside to abide with another people, *tōshāb* implying his permanent residence in the land of his adoption. Winer (*Realwörterbuch*) regards the latter as equivalent to hireling.

time of the Passover (Ex. xii. 19), to commit any breach of the marriage laws (Lev. xviii. 26), to worship Molech (Lev. xx. 2), or to eat blood or the flesh of any animal that had died otherwise than by the hand of man (Lev. xvii. 10, 15). He was required to release a Hebrew servant in the year of Jubilee (Lev. xxv. 47-54), to observe the day of atonement (Lev. xvi. 29), to perform the rites of purification when necessary (Lev. xvii. 15; Num. xix. 10), and to offer sin-offerings after sins of ignorance (Num. xv. 29). If the stranger was a bondsman he was obliged to submit to circumcision (Ex. xii. 44); if he was independent, it was optional with him; but if he remained uncircumcised, he was prohibited from partaking of the Passover (Ex. xii. 48), and could not be regarded as a full citizen. Liberty was also given in regard to the use of prohibited food to an uncircumcised stranger; for on this ground alone can we harmonise the statements in Deut. xiv. 21 and Lev. xvii. 10, 15. Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelite: "one law" for both classes is a principle affirmed in respect to religious observances (Ex. xii. 49; Num. xv. 16), and to legal proceedings (Lev. xxiv. 22), and the judges are strictly warned against any partiality in their decisions (Deut. i. 16, xxiv. 17, 18). The Israelite is also enjoined to treat him as a brother (Lev. xix. 34; Deut. x. 19), and the precept is enforced in each case by a reference to his own state in the land of Egypt. Such precepts were needed in order to counteract the natural tendency to treat persons in the position of strangers with rigour. For, though there was the possibility of a stranger acquiring wealth and becoming the owner of Hebrew slaves (Lev. xxv. 47), yet his normal state was one of poverty, as implied in the numerous passages where he is coupled with the fatherless and the widow (*e. g.* Ex. xxii. 21-23; Deut. x. 18, xxiv. 17), and in the special directions respecting his having a share in the feasts that accompanied certain religious festivals (Deut. xvi. 11, 14, xxvi. 11), in the leasing of the corn-field, the vineyard, and the olive-yard (Lev. xix. 10, xxiii. 22; Deut. xxiv. 20), in the produce of the triennial tithe (Deut. xiv. 28, 29), in the forgotten sheaf (Deut. xxiv. 19), and in the spontaneous production of the soil in the sabbatical year (Lev. xxv. 6). It also appears that the "stranger" formed the class whence the hirelings were drawn: the terms being coupled together in Ex. xii. 45; Lev. xxii. 10, xxv. 6, 40. Such labourers were engaged either by the day (Lev. xix. 13; Deut. xxiv. 15), or by the year (Lev. xxv. 53), and appear to have been considerably treated, for the condition of the Hebrew slave is favourably compared with that of the hired servant and the sojourner in contradistinction to the bondman (Lev. xxv. 39, 40). A less fortunate class of strangers, probably captives in war or for debt, were reduced to slavery, and were subject to be bought and sold (Lev. xxv. 45), as well as to be put to task-work, as was the case with the Gibeonites (Josh. ix. 21) and with those whom Solomon employed in the building of the Temple (2 Chr. ii. 18). The liberal spirit of the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonish captivity, and originated partly in the outrages which the Jews suffered at the hands of foreigners, and partly through a fear lest their

nationality should be swamped by constant admixture with foreigners: the latter motive appears to have dictated the stringent measures adopted by Nehemiah (Neh. ix. 2, xiii. 3). Our Lord condemns this exclusive spirit in the parable of the good Samaritan, where He defines the term "neighbour" in a sense new to His hearers (Luke x. 36). It should be observed, however, that the proselyte of the New Testament is the true representative of the stranger of the Old Testament, and towards this class a cordial feeling was manifested. [PROSELYTE.] The term "stranger" (*ξένος*) is generally used in the New Testament in the general sense of *foreigner*, and occasionally in its more technical sense as opposed to a citizen (Eph. ii. 19). [W. L. B.]

**STRAW** (יִבְרָ, *teben*; ἄχυρον: *palea*). Both wheat and barley straw were used by the ancient Hebrews chiefly as fodder for their horses, cattle, and camels (Gen. xxiv. 25; 1 K. iv. 23; Is. xi. 7, lxxv. 25). The straw was probably often chopped and mixed with barley, beans, &c., for provender (see Harmer's *Observations*, i. 423-4; Wilkinson, *Anc. Egypt.* ii. 48, Lond. 1854). There is no intimation that straw was used for litter; Harmer thinks it was not so employed; the litter the people now use in those countries is the animals' dung, dried in the sun and bruised between their hands, which they heap up again in the morning, sprinkling it in the summer with fresh water to keep it from corrupting (*Obs.* p. 424, Lond. 1797). Straw was employed by the Egyptians for making bricks (Ex. v. 7, 16): it was chopped up and mixed with the clay to make them more compact and to prevent their cracking (*Anc. Egypt.* ii. 194). [BRICKS.] The ancient Egyptians reaped their corn close to the ear, and afterwards cut the straw close to the ground (*Id.* p. 48) and laid it by. This was the straw that Pharaoh refused to give to the Israelites, who were therefore compelled to gather "stubble" (שֵׁבֶר, *Kash*) instead, a matter of considerable difficulty, seeing that the straw itself had been cut off near to the ground. The *Stubble* frequently alluded to in the Scriptures may denote either the short standing straw, mentioned above, which was commonly set on fire, hence the allusions in Is. v. 24; Joel ii. 5, or the small fragments that would be left behind after the reaping, hence the expression, "as the *Kash* before the wind" (Ps. lxxxiii. 13; Is. xli. 2; Jer. xiii. 24). [W. H.]

**STREAM OF EGYPT** (נַחַל מִצְרַיִם: Πύλο-κόρουρα (pl.): *torrens Aegypti*), once occurs in the A. V. instead of "the river of Egypt," apparently to avoid tautology (Is. xxvii. 12). It is the best translation of this doubtful name, for it expresses the sense of the Hebrew while retaining the vagueness it has, so long as we cannot decide whether it is applied to the Pelusian branch of the Nile or the stream of the Wadi-l-'Areesh. [RIVER OF EGYPT; NILE.] [R. S. P.]

**STREET** (רֹחַב, רֹחֹב, רֹחֵב: πλατεία, δόμη). The streets of a modern Oriental town present a great contrast to those with which we are familiar, being generally narrow, tortuous, and gloomy, even in the best towns, such as Cairo (Lane, i. 25), Damascus (Porter, i. 30), and Aleppo (Russell, 14). Their character is mainly fixed by the cli-

\* The term *προσήλυτος* occurs in the LXX. as = 71 in Ex. xii. 19, xx. 10, xxii. 21, xxiii. 9.

mate and the style of architecture, the narrowness being due to the extreme heat, and the gloominess to the circumstance of the windows looking for the most part into the inner court. As these same influences existed in ancient times, we should be inclined to think that the streets were much of the same character as at present. The opposite opinion has, indeed, been maintained on account of the Hebrew term *rēchōb*, frequently applied to streets, and properly meaning a *wide* place. The specific signification of this term, however, is rather a court-yard or square: it is applied in this sense to the broad open space adjacent to the gate of a town, where public business was transacted (Deut. xiii. 6), and, again, to the court before the Temple (Ezr. x. 9) or before a palace (Esth. iv. 6). Its application to the street may point to the comparative width of the main street, or it may perhaps convey the idea of *publicity* rather than of width, a sense well adapted to the passages in which it occurs (*e. g.* Gen. xix. 2; Judg. xix. 15; 2 Sam. xxi. 12). The street called "Straight," in Damascus (Acts ix. 11), was an exception to the rule of narrowness: it was a noble thoroughfare, 100 feet wide, divided in the Roman age by colonnades into three avenues, the central one for foot passengers, the side passages for vehicles and horsemen going in different directions (Porter, i. 47). The shops and warehouses were probably collected together into bazars in ancient as in modern times: we read of the bakers' bazar (Jer. xxxvii. 21), and of the wool, bracer, and clothes bazars (*ἀγορά*) in Jerusalem (Joseph. *B. J.* v. 8, §1), and perhaps the agreement between Benhadad and Ahab that the latter should "make streets in Damascus" (1 K. xx. 34), was in reference rather to bazars (the term *chûts* here used being the same as in Jer. xxxvii. 21), and thus amounted to the establishment of a *jus commercii*. A lively description of the bazars at Damascus is furnished us by Porter (i. 58-60). The broad and narrow streets are distinguished under the terms *rēchōb* and *chûts* in the following passages, though the point is frequently lost in the A. V. by rendering the latter term "abroad" or "without":—Prov. v. 16, vii. 12, xii. 13; Jer. v. 1, ix. 21; Am. v. 16; Nah. ii. 4. The same distinction is apparently expressed by the terms *rēchōb* and *shûk* in Cant. iii. 2, and by *πλατεία* and *ρύμη* in Luke xiv. 21: but the etymological sense of *shûk* points rather to a place of *concourse*, such as a market-place, while *ρύμη* is applied to the "Straight" street of Damascus (Acts ix. 11), and is also used in reference to the Pharisees (Matt. vi. 2) as a place of the greatest publicity: it is therefore doubtful whether the contrast can be sustained: Josephus describes the alleys of Jerusalem under the term *στενωποί* (*B. J.* v. 8, §1). The term *shûk* occurs elsewhere only in Prov. vii. 8; Eccl. xii. 4, 5. The term *chûts*, already noticed, applies generally to that which is *outside* the residence (as in Prov. vii. 12, A. V. "she is without"), and hence to other places than streets, as to a pasture-ground (Job xiii. 17, where the A. V. requires emendation). That streets occasionally had names appears from Jer. xxxvii. 21; Acts ix. 11. That they were generally unpaved may be inferred from the notices of the pavement laid by Herod the Great at Antioch (Joseph. *Ant.* xvi. 5, §3), and by Herod Agrippa II. at Jerusalem (*Ant.* xx. 9, §7). Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob. xiii. 17; Rev. xxi. 21). Each street and bazar in a modern town is locked

up at night (Lane, i. 25; Russell, i. 21), and hence a person cannot pass without being observed by the watchman: the same custom appears to have prevailed in ancient times (Cant. iii. 3). [W. L. R.]

## STRIPES. [PUNISHMENTS.]

SU'AH (סוּאָה: *Σουέ*: *Sue*). Son of Zophah, an Asherite (1 Chr. vii. 36).

SU'BA (Σαβιή; Alex. *Σουβάς*: *Suba*). The sons of Suba were among the sons of Solomon's servants who returned with Zerubbabel (1 Esd. v. 34). There is nothing corresponding to the name in the Hebrew lists of Ezra and Nehemiah.

SUBA'I (Συβαΐ; Alex. *Συβαεΐ*: *Obai*) = SHALMAI (1 Esd. v. 30; comp. Ezr. ii. 46).

SUC'COTH (סוּכּוֹת: *Σκηναί* in Gen. in both MSS., elsewhere *Σοκχώθ*, *Σοκχωθᾶ*, *Σεχχώθ*; Alex. *Σοκχωθ*: in Gen. *Sochoth*, *id est*, *tabernacula*; *Socchoth*, *Socchoth*). A town of ancient date in the Holy Land, which is first heard of in the account of the homeward journey of Jacob from Padan-aram (Gen. xxxiii. 17). The name is fancifully derived from the fact of Jacob's having there put up "booths" (*Succoth*, סוּכּוֹת) for his cattle, as well as a house for himself. Whether that occurrence originated the name of Succoth (and, following the analogy of other history, it is not probable that it did), the mention of the house and the booths in contrast to the "tents" of the wandering life indicates that the Patriarch made a lengthened stay there—a fact not elsewhere alluded to.

From the itinerary of Jacob's return it seems that Succoth lay between PENIEL, near the ford of the torrent Jabbok, and Shechem (comp. xxxii. 30, and xxxiii. 18, which latter would be more accurately rendered "Came safe to the city Shechem"). In accordance with this is the mention of Succoth in the narrative of Gideon's pursuit of Zebah and Zalmunna (Judg. viii. 5-17). His course is eastward—the reverse of Jacob's—and he comes first to Succoth, and then to Peniel, the latter being further up the mountain than the former (ver. 8, "went up thence"). Its importance at this time is shown by the organisation and number of its seventy-seven head-men—chiefs and a sheikhs—and also by the defiance with which it treated Gideon on his first application.

It would appear from this passage that it lay on the east of Jordan, which is corroborated by the fact that it was allotted to the tribe of Gad (Josh. xiii. 27). In the account of Jacob's journey, all mention of the Jordan is omitted.

Succoth is named once again after this—in 1 K. vii. 46; 2 Chr. iv. 17—as marking the spot at which the brass foundries were placed for casting the metal-work of the Temple, "in the district of Jordan, in the fat or soft ground between Succoth and Zarthan." But, as the position of Zarthan is not yet known, this notice has no topographical value beyond the mention of the Jordan.

It appears to have been known in the time of Jerome, who says (*Quaest. in Gen.* xxxiii. 16) that there was then a town named Sochoth beyond the Jordan (*trans Jordanem*), in the district (*parte*) of Scythopolis. Nothing more, however, was heard of it till Burckhardt's journey. He mentions it in

\* סוּכּוֹת, A. V. "elders." The word has exactly the signification of the Arabic *sheikh*, an old man, and hence the head of a tribe.

a note to p. 345 (July 2). He is speaking of the places about the Jordan, and, after naming three ruined towns "on the west side of the river to the north of Bysan," he says: "Near where we crossed

to the south are the ruins of Sukkot (سكوت). On the western bank of the river there are no ruins between Ain Sultan (which he has just said was the southernmost of the three ruined places north of Bysan) and Rieha or Jericho." There can, therefore, be no doubt that the Sukkot of Burckhardt was on the east of the Jordan. The spot at which he crossed he has already stated (p. 343, 4) to have been "two hours from Bysan, which bore N.N.W."

Dr. Robinson (*B. R.* iii. 309, &c.) and Mr. Van de Velde (*Syr. and Pal.* ii. 343) have discovered a place named *Sákút* (ساکوت), evidently entirely

distinct both in name and position from that of Burckhardt. In the accounts and maps of these travellers it is placed on the west side of the Jordan, less than a mile from the river, and about 10 miles south of *Beisán*. A fine spring bubbles out on the east side of the low bluff on which the ruins stand. The distance of *Sákút* from *Beisán* is too great, even if it were on the other side of the Jordan, to allow of its being the place referred to by Jerome. The *Sukhot* of Burckhardt is more suitable. But it is doubtful whether either of them can be the Succoth of the Old Test. For the events of Gideon's story the latter of the two is not unsuitable. It is in the line of flight and pursuit which we may suppose the Midianites and Gideon to have taken, and it is also near a ford. *Sákút*, on the other hand, seems too far south, and is also on the west of the river. But both appear too far to the north for the Succoth of Jacob, lying as that did between the Jabbok and Shechem, especially if we place the *Wady Zerka* (usually identified with the Jabbok) further to the south than it is placed in Van de Velde's map, as Mr. Beke<sup>b</sup> proposes to do. Jacob's direct road from the *Wady Zerka* to Shechem would have led him by the *Wady Ferrah*, on the one hand, or through *Yanún*, on the other. If he went north as far as *Sákút*, he must have ascended by the *Wady Maleh* to *Teyasír*, and so through *Tubás* and the *Wady Bidán*. Perhaps his going north was a *ruse* to escape the dangerous proximity of Esau; and if he made a long stay at Succoth, as suggested in the outset of this article, the détour from the direct road to Shechem would be of little importance to him.

Until the position of Succoth is more exactly ascertained, it is impossible to say what was the VALLEY OF SUCCOTH mentioned in Ps. lx. 6 and cviii. 7. The word rendered "Valley" is *'emek* in both cases (*ἡ κοίλας τῶν σκηνῶν*; *Vallis Soccoth*). The same word is employed (Josh. xiii. 27) in specifying the position of the group of towns amongst which Succoth occurs, in describing the allotment of Gad. So that it evidently denotes some marked feature of the country. It is not probable, however, that the main valley of the Jordan, the *Ghór*, is intended, that being always designated in the Bible by the name of "the Arabah." [G.]

<sup>b</sup> This gentleman, an old and experienced traveller, has lately returned from a journey between Damascus, the *Wady Zerka*, and Nablus. It was undertaken with the view of testing his theory that Haran was in the neighbourhood of Damascus. Without going into that question,

SUC'COTH (סֻכּוֹת: Σοκχώθ: *Socoth, Soccoth* "booths," or "tents"), the first camping-place of the Israelites when they left Egypt (Ex. xii. 37 xiii. 20; Num. xxxiii. 5, 6). This place was apparently reached at the close of the first day's march. It can scarcely be doubted that each of the first three stations marks the end of a single journey. Rameses, the starting-place, we have shown was probably near the western end of the *Wádi-t-Tumeylát*. We have calculated the distance traversed in each day's journey to have been about fifteen miles, and as Succoth was not in the desert, the next station, Etham, being "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6), it must have been in the valley, and consequently nearly due east of Rameses, and fifteen miles distant in a straight line. If Rameses may be supposed to have been near the mound called *El-'Abbáseeeyeh*, the position of Succoth can be readily determined within moderate limits of uncertainty. It was probably, to judge from its name, a resting-place of caravans, or a military station, or a town named from one of the two. We find similar names in *Scenae Mandrae* (*Itin. Ant.*), *Scenae Mandrorum* (*Not. Dign.*) or *Σκηνή Μανδρῶν* (*Not. Graec. Episcopatum*), *Scenae Veteranorum* (*It. Ant. Not. Dign.*), and *Scenae extra Gerasa* (*sic: Not. Dign.*). See, for all these places, Parthey, *Zur Erdkunde des alten Aegyptens*, p. 535. It is, however, evident that such a name would be easily lost, and even if preserved, hard to recognize, as it might be concealed under a corresponding name of similar signification, though very different in sound, as that of the settlement of Ionian and Carian mercenaries, called τὰ Στρατόπεδα (Herod. ii. 154).

We must here remark upon the extreme carelessness with which it has been taken for granted that the whole journey to the Red Sea was through the desert, and an argument against the authenticity of the sacred narrative based upon evidence which it not only does not state but contradicts. For, as we have seen, Etham, the second camping-place, was "in the edge of the wilderness," and the country was once cultivated along the valley through which passed the canal of the Red Sea. The demand that Moses was commissioned to make, that the Israelites might take "three days' journey into the wilderness" (Ex. iii. 18), does not imply that the journey was to be of three days through the wilderness, but rather that it would be necessary to make three days' journey in order to sacrifice in the wilderness. [EXODUS, THE; RED SEA, PASSAGE OF.] [R. S. P.]

SUC'COTH-BEN'OTH (סֻכּוֹת-בְּנוֹת: Σοκχώθ-Βενίθ: *Sochoth-benoth*) occurs only in 2 K. xvii. 30, where the Babylonish settlers in Samaria are said to have set up the worship of Succoth-benoth on their arrival in that country. It has generally been supposed that this term is pure Hebrew, and signifies the "tents of daughters;" which some explain as "the booths in which the daughters of the Babylonians prostituted themselves in honour of their idol," others as "small tabernacles in which were contained images of female deities" (compare Gesenius and S. Newman, *ad voc.* סֻכּוֹת; Wine;

all that concerns us here is to say that he has fixed the latitude of the mouth of the *Wady Zerka* at 32° 13', or more than ten miles south of its position in Van de Velde's map. Mr. Beke's paper and map will be published in the *Journal of the R. Geogr. Society* for 1863.

*Realwörterbuch*, ii. p. 543; Calmet, *Commentaire Littéral*, ii. 837). It is a strong objection to both these explanations, that Succoth-benoth, which in the passage in Kings occurs in the same construction with Nergal and various other gods, is thus not a deity at all, nor, strictly speaking, an object of worship. Perhaps therefore the suggestion of Sir H. Rawlinson, against which this objection does not lie, may be admitted to deserve some attention. This writer thinks that Succoth-benoth represents the Chaldaean goddess *Zir-banit*, the wife of Merodach, who was especially worshipped at Babylon, in conjunction with her husband, and who is called the "queen" of the place. *Succoth* he supposes to be either "a Hamitic term equivalent to *Zir*," or possibly a Shemitic mistranslation of the term—*Zirat*, "supreme," being confounded with *Zarat*, "tents." (See the *Essay* of Sir H. Rawlinson in Rawlinson's *Herodotus*, vol. i. p. 630.) [G. R.]

**SUCHA'THITES** (שׁוּכַתִּיִּם: Σωκαθιείμ: in *tabernaculis commorantes*). One of the families of scribes at Jabez (1 Chr. ii. 55).

**SUD** (Σούδ: *Sodi*). A river in the immediate neighbourhood of Babylon, on the banks of which Jewish exiles lived (Bar. i. 4). No such river is known to geographers: but if we assume that the first part of the book of Baruch was written in Hebrew, the original text may have been *Sur*, the final  $\eta$  having been changed into  $\gamma$ . In this case the name would represent, not the town of Sora, as suggested by Bochart (*Phaleg*, i. 8), but the river Euphrates itself, which is always named by Arab geographers "the river of Sura," a corruption probably of the "Sippara" of the inscriptions (Rawlinson's *Herod.* i. 611, note 4). [W. L. B.]

**SUD** (Σουδά; Alex. Σουσα: *Su*) = *SIA*, or *SLAHA* (1 Esd. v. 29; comp. Neh. vii. 47; Ezr. ii. 44).

**SUDIAS** (Σουδίας: *Serebias et Edias*) = *HODAVIAH* 3 and *HODEVAH* (1 Esd. v. 26; comp. Ezr. iii. 40; Neh. vii. 43).

**SUK'KIIMS** (סֻכִּיִּים: Τρωγλοδύται: *Troglo-ditac*), a nation mentioned (2 Chr. xii. 3) with the Lubim and Cushim as supplying part of the army which came with Shishak out of Egypt when he invaded Judah. Gesenius (*Lex. s. v.*) suggests that their name signifies "dwellers in tents," in which case it might perhaps be better to suppose them to have been an Arab tribe like the Scenitae, than Ethiopians. If it is borne in mind that Zerah was apparently allied with the Arabs south of Palestine [ZERAH], whom we know Shishak to have subdued [SHISHAK], our conjecture does not seem to be improbable. The Sukkiims may correspond to some one of the shepherd or wandering races mentioned on the Egyptian monuments, but we have not found any name in hieroglyphics resembling their name in the Bible, and this somewhat favours the opinion that it is a Shemitic appellation. [R. S. P.]

**SUN** (שֶׁמֶשׁ). In the history of the creation the sun is described as the "greater light" in contradistinction to the moon or "lesser light," in conjunction with which it was to serve "for signs, and for seasons, and for days, and for years," while its special office was "to rule the day" (Gen. i. 14-16). The "signs" referred to were probably such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming

events (Jer. x. 2; Matt. xxiv. 29, with Luke xxi. 25). The joint influence assigned to the sun and moon in deciding the "seasons," both for agricultural operations and for religious festivals, and also in regulating the length and subdivisions of the "years," correctly describes the combination of the lunar and solar year, which prevailed at all events subsequently to the Mosaic period—the moon being the *measurer* (κατ' ἐξοχήν) of the lapse of time by the subdivisions of months and weeks, while the sun was the ultimate *regulator* of the length of the year by means of the recurrence of the feast of Pentecost at a fixed agricultural season, viz. when the corn became ripe. The sun "ruled the day" alone, sharing the dominion of the skies with the moon, the brilliancy and utility of which for journeys and other purposes enhances its value in Eastern countries. It "ruled the day," not only in reference to its powerful influences, but also as deciding the length of the day and supplying the means of calculating its progress. Sun-rise and sun-set are the only defined points of time in the absence of artificial contrivances for telling the hour of the day: and as these points are less variable in the latitude of Palestine than in our country, they served the purpose of marking the commencement and conclusion of the working day. Between these two points the Jews recognized three periods, viz. when the sun became hot, about 9 A.M. (1 Sam. xi. 9; Neh. vii. 3); the double light or noon (Gen. xliii. 16; 2 Sam. iv. 5), and "the cool of the day" shortly before sunset (Gen. iii. 8). The sun also served to fix the quarters of the hemisphere, east, west, north, and south, which were represented respectively by the rising sun, the setting sun (Is. xlv. 6; Ps. l. 1), the dark quarter (Gen. xliii. 14; Joel ii. 20), and the brilliant quarter (Deut. xxxiii. 23; Job xxxvii. 17; Ez. xl. 24); or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job xxiii. 8, 9). The apparent motion of the sun is frequently referred to in terms that would imply its reality (Josh. x. 13; 2 K. xx. 11; Ps. xix. 6; Eccl. i. 5; Hab. iii. 11). The ordinary name for the sun, *shemesh*, is supposed to refer to the extreme brilliancy of its rays, producing *stupor* or *astonishment* in the mind of the beholder; the poetical names, *chammah*<sup>a</sup> (Job xxx. 28; Cant. vi. 10; Is. xxx. 26), and *cheres*<sup>b</sup> (Judg. xiv. 18; Job ix. 7) have reference to its heat, the beneficial effects of which are duly commemorated (Deut. xxxiii. 14; Ps. xix. 6), as well as its baneful influence when in excess (Ps. cxxi. 6; Is. xlix. 10; Jon. iv. 8; Ecclus. xliii. 3, 4). The vigour with which the sun traverses the heavens is compared to that of a "bridegroom coming out of his chamber," and of a "giant rejoicing to run his course" (Ps. xix. 5). The speed with which the beams of the rising sun dart across the sky, is expressed in the term "wings" applied to them (Ps. cxxxix. 9; Mal. iv. 2).

The worship of the sun, as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the countries adjacent to Palestine. The Arabians appear to have paid direct worship to it without the intervention of any statue or symbol (Job xxxi. 26, 27; Strab. xvi. p. 784), and this simple style of worship was probably familiar to the ancestors of the Jews in

Chaldaea and Mesopotamia. In Egypt the sun was worshipped under the title of Rê or Ra, and not as was supposed by ancient writers under the form of Osiris (Diod. Sic. i. 11; see Wilkinson's *Anc. Eg.* iv. 289): the name came conspicuously forward as the title of the kings, Pharaoh, or rather Phra, meaning "the sun" (Wilkinson, iv. 287). The Hebrews must have been well acquainted with the idolatrous worship of the sun during the captivity in Egypt, both from the contiguity of On, the chief seat of the worship of the sun as implied in the name itself (On = the Hebrew Bethshemesh, "house of the sun," Jer. xliii. 13), and also from the connexion between Joseph and Poti-pherah ("he who belongs to Ra"), the priest of On (Gen. xli. 45). After their removal to Canaan, the Hebrews came in contact with various forms of idolatry, which originated in the worship of the sun; such as the Baal of the Phoenicians (Movers, *Phön.* i. 180), the Molech or Milcom of the Ammonites, and the Hadad of the Syrians (Plin. xxxvii. 71). These idols were, with the exception of the last, introduced into the Hebrew commonwealth at various periods (Judg. ii. 11; 1 K. xi. 5); but it does not follow that the object symbolized by them was known to the Jews themselves. If we have any notice at all of conscious sun-worship in the early stages of their history, it exists in the doubtful term *chammânîm*<sup>c</sup> (Lev. xxvi. 30; Is. xvii. 8, &c.), which was itself significant of the sun, and probably described the stone pillars or statues under which the solar Baal (Baal-Haman of the Punic inscriptions, Gesen. *Thes.* i. 489) was worshipped at Baal-Hamon (Cant. viii. 11) and other places. Pure sun-worship appears to have been introduced by the Assyrians, and to have become formally established by Manasseh (2 K. xxi. 3, 5), in contravention of the prohibitions of Moses (Deut. iv. 19, xvii. 3). Whether the practice was borrowed from the Sepharvites of Samaria (2 K. xvii. 31), whose gods Adrammelech and Anammelech are supposed to represent the male and female sun, and whose original residence (the Heliopolis of Berossus) was the chief seat of the worship of the sun in Babylonia (Rawlinson's *Herod.* i. 611), or whether the kings of Judah drew their model of worship more immediately from the East, is uncertain. The dedication of chariots and horses to the sun (2 K. xxiii. 11) was perhaps borrowed from the Persians (Herod. i. 189; Curt. iii. 3, §11; Xen. *Cyrop.* viii. 3, §24), who honoured the sun under the form of Mithras (Strab. xv. p. 732). At the same time it should be observed that the horse was connected with the worship of the sun in other countries, as among the Massagetæ (Herod. i. 216), and the Armenians (Xen. *Anab.* iv. 5, §35), both of whom used it as a sacrifice. To judge from the few notices we have on the subject in the Bible, we should conclude that the Jews derived their mode of worshipping the sun from several quarters. The practice of burning incense on the house-tops (2 K. xxiii. 5, 12; Jer. xix. 13; Zeph. i. 5) might have been borrowed from the Arabians (Strab. xvi. p. 784), as also the simple act of adoration directed towards the rising sun (Ez. viii. 16; comp. Job xxxi. 27). On the other hand, the use of the chariots and horses in the processions on festival days came, as we have observed,

<sup>c</sup> חַמָּנִים.<sup>d</sup> פָּרוּר.<sup>a</sup> תּוֹקְעִים Vulg. *laqueos*; from תָּקַע, "strike"

from Persia; and so also the custom of "putting the branch to the nose" (Ez. viii. 17) according to the generally received explanation, which identifies it with the Persian practice of holding in the left hand a bundle of twigs called Bersam while worshipping the sun (Strab. xv. p. 733; Hyde, *Rel. Pers.* p. 345). This, however, is very doubtful, the expression being otherwise understood of "putting the knife to the nose," i. e. producing self-mutilation (Hitzig, *On Ezek.*). An objection lies against the former view from the fact that the Persians are not said to have held the branch to the nose. The importance attached to the worship of the sun by the Jewish kings, may be inferred from the fact that the horses were stalled within the precincts of the temple (the term *parvar*<sup>d</sup> meaning not "suburb" as in the A. V., but either a portico or an outbuilding of the temple). They were removed thence by Josiah (2 K. xxiii. 11).

In the metaphorical language of Scripture the sun is emblematic of the law of God (Ps. xix. 7), of the cheering presence of God (Ps. lxxxiv. 11), of the person of the Saviour (John i. 9; Mal. iv. 2), and of the glory and purity of heavenly beings (Rev. i. 16, x. 1, xii. 1). [W. L. B.]

**SUR** (Σούρ: Vulg. omits). One of the places on the sea-coast of Palestine, which are named as having been disturbed at the approach of Holofernes with the Assyrian army (Jud. ii. 28). It cannot be Tyre, the modern *Sûr*, since that is mentioned immediately before. Some have suggested Dor, others a place named Sora, mentioned by Steph. Byz. as in Phoenicia, which they would identify with *Athlît*; others, again, *Sûrafend*. But none of these are satisfactory.

**SURETISHIP**. (1.) The A. V. rendering for *tôkê'im*,<sup>a</sup> lit. in marg. "those that strike (hands)." (2.) The phrase *têsûmeth yâd*, "depositing in the hand," i. e. giving in pledge, may be understood to apply to the act of pledging, or virtual though not personal suretiship (Lev. vi. 2, in Hebr. v. 21). In the entire absence of commerce the law laid down no rules on the subject of suretiship, but it is evident that in the time of Solomon commercial dealings had become so multiplied that suretiship in the commercial sense was common (Prov. vi. 1, xi. 15, xvii. 18, xx. 16, xxii. 26, xxvii. 13). But in older times the notion of one man becoming a surety for a service to be discharged by another was in full force (see Gen. xliv. 32), and it is probable that the same form of undertaking existed, viz. the giving the hand to (striking hands with), not, as Michaelis represents, the person who was to discharge the service—in the commercial sense the debtor—but the person to whom it was due, the creditor (Job xvii. 3; Prov. vi. 1; Michaelis, *Laws of Moses*, §151, ii. 322, ed. Smith). The surety of course became liable for his client's debts in case of his failure. In later Jewish times the system had become common, and caused much distress in many instances, yet the duty of suretiship in certain cases is recognised as valid (Ecclus. viii. 13, xxix. 14, 15, 16, 18, 19). [H. W. P.]

[LOAN.]  
**SUSA** (*Susan*). Esth. xi. 3. xvi. 18. [SHU SHAN.]

(Ges. 1517).

<sup>b</sup> תְּשׁוּמַת יָד; παραθήκη.

**SUSANCHITES** (שֹׁשַׁנְיָיִם: Σ. σαναχαῖοι: *Susanchaei*) is found once only—in Ezr. iv. 9, where it occurs among the list of the nations whom the Assyrians had settled in Samaria, and whose descendants still occupied the country in the reign of the Pseudo-Smerdis. There can be no doubt that it designates either the inhabitants of the city Susa (שֹׁשַׁנְיָיִם), or those of the country—Sisis or Susiana—whereof Susa was the capital. Perhaps as the Elamites are mentioned in the same passage, and as Daniel (viii. 2) seems to call the country Elam and the city Shushan (or Susa), the former explanation is preferable. (See SHUSHAN.) [G. R.]

**SUSAN'NA** (Σωσάννα, Σουσάννα, i. e. שֹׁשַׁנְיָיִם, "a lily"). 1. The heroine of the story of the Judgment of Daniel. [DANIEL, APOCRYPHAL ADDITIONS TO.] The name occurs in Diod. Sic. as that of the daughter of Ninus (ii. 6), and Sheshan (1 Chr. ii. 31, 34, 35) is of the same origin and meaning (Ges. *Thes.* s. v.).

2. One of the women who ministered to the Lord (Luke viii. 3). [B. F. W.]

**SUSI** (סוּסִי: Σουσί: *Susi*). The father of Gaddi the Manassite spy (Num. xiii. 11).

**SWALLOW**, דְּרוֹר, *dērôr*, and עֲנֹוֹר, *âgûr*, both thus translated in A. V. דְּרוֹר occurs twice, Ps. lxxxiv. 3, and Prov. xxvi. 2: transl. by LXX. τρωγών and στρουθός; Vulg. *turtur* and *passer*. עֲנֹוֹר also twice, Is. xxxviii. 14, and Jer. viii. 7, both times in conjunction with סוּסִי or סוּסִים, and rendered by LXX. περιστέρα and στρουθίον, Vulg. "columba" and "ciconia." In each passage סוּסִי is rendered, probably correctly, by LXX. χελιδών (swallow), A. V. *crane* [CRANE], which is more probably the true signification of עֲנֹוֹר. סוּסִי is, perhaps, connected with Arab. مسيسي ('*msissi*'), applied to many warbling birds.

The rendering of A. V. for דְּרוֹר seems less open to question, and the original (quasi דְּרוֹר, "freedom") may include the swallow with other swiftly flying or free birds. The old commentators, except Bochart, who renders it "columba fera," apply it to the swallow from the love of freedom in this bird and the impossibility of retaining it in captivity.

Whatever be the precise rendering, the characters ascribed in the several passages where the names occur, are strictly applicable to the swallow, viz. its swiftness of flight, its nesting in the buildings of the Temple, its mournful, garrulous note, and its regular migration, shared indeed in common with several others. But the turtle-dove, for which the LXX. have taken דְּרוֹר, was scarcely likely to be a familiar resident in the Temple enclosure. On Is. xxxviii. 14, "Like a swallow, so did I chatter," we may observe that the garrulity of the swallow was proverbial among the ancients (see Nonn. Dionys. ii. 133, and Aristoph. *Batr.* 93). Hence its epithet κωτιλάς, "the twitterer," κωτιλάδας ἢ τὰς χελιδόνας, Athen. 622. See Anacr. 104, and ὀρθρογόη, Hes. *Op.* 566; and Virg. *Georg.* iv. 306.

Although Aris'otle in his 'Natural History,' and

Pliny following him, have given currency to the fable that many swallows bury themselves during winter, yet the regularity of their migration alluded to by the Prophet Jeremiah was familiarly recognised by the ancients. See Anacreon (*Od.* xxxiii.)

The ditty quoted by Athen. (360) from Theognis is well known—

Ἦλθ' ἦλθε χελιδων, καλας ὥρας ἄγουσα,  
καλοὺς ἐνιαυτοὺς, ἐπὶ γαστέρα λευκὰ, ἐπὶ νῶτα  
μέλαινα.

So Ovid (*Fast.* ii. 853), "Praenuntia veris hirundo."

Many species of swallow occur in Palestine. All those familiar to us in Britain are found. The swallow (*Hirundo rustica*, L., var. *Calirica*, Lichst.), martin (*Chelidon urbica*, L.), sand martin (*Cotyle riparia*, L.), abound. Besides these the eastern swallow (*Hir. rufula*, Tem.), which nestles generally in fissures in rocks, and the crag martin (*Cotyle rupestris*, L.), which is confined to mountain gorges and desert districts, are also common. See *Ibis*, vol. i. p. 27, vol. ii. p. 386. The crag martin is the only member of the genus which does not migrate from Palestine in winter. Of the genus *Cypselus* (swift), our swift (*Cypselus apus*, L.) is common, and the splendid alpine swift (*Cyps. melba*, L.) may be seen in all suitable localities. A third species, peculiar, so far as is yet known, to the north-east of Palestine, has recently been described under the name of *Cypselus Galileensis*.

Whatever be the true appellation for the swallow tribe in Hebrew, it would perhaps include the bee-eaters, so similar to many of the swallows, at least in the eyes of a cursory observer, in flight, note, and habits. Of this beautiful genus three species occur in Palestine, *Merops apiaster*, L., *Merops Persicus*, L., and in the valley of the Jordan only, the eastern sub-tropical form *Merops viridis*, L. [H. B. T.]

**SWAN** (תִּנְשֵׁמֶת, *tinshemeth*). Thus rendered by A. V. in Lev. xi. 18, Deut. xiv. 16, where it occurs in the list of unclean birds; LXX. πορφυρίων, ἰβίς; Vulg. *porphyrio*, *ibis*. Bochart (*Hiero.* ii. 290) explains it *noctua* (owl), and derives the name from תִּשְׁמַם, "to astonish," because other birds are startled at the apparition of the owl. Gesenius suggests the *pelican*, from תִּשְׁמַם, "to breathe, to puff," with reference to the inflation of its pouch. Whatever may have been the bird intended by Moses, these conjectures cannot be admitted as satisfactory, the owl and pelican being both distinctly expressed elsewhere in the catalogue. Nor is the A. V. translation likely to be correct. It is not probable that the swan was known to Moses or the Israelites, or at least that it was sufficiently familiar to have obtained a place in this list. Hasselquist indeed mentions his having seen a swan on the coast of Damietta; but though a regular winter visitant to Greece, only accidental stragglers wander so far south as the Nile, and it has not been observed by recent naturalists either in Palestine or Egypt. Nor, if it had been known to the Israelites, is it easy to understand why the swan should have been classed among the unclean birds. The renderings of the LXX., "porphyrio" and "ibis," are either of them more probable. Neither of these birds occur elsewhere in the catalogue, both would be familiar to residents in Egypt, and

the original seems to point to some water-fowl. The Samaritan Version also agrees with the LXX. *Πορφυρίων*, *porphyrio antiquorum*, Bp., the purple water-hen, is mentioned by Aristotle (*Hist. An.* viii. 8), Aristophanes (*Av.* 707), Pliny (*Nat. Hist.* x. 63), and more fully described by Athenaeus (*Deipn.* ix. 388). It is allied to our corn-crake and water-hen, and is the largest and most beautiful of the family *Rallidae*, being larger than the domestic fowl, with a rich dark-blue plumage, and brilliant red beak and legs. From the extraordinary length of its toes it is enabled, lightly treading on the flat leaves of water-plants, to support itself without immersion, and apparently to run on the surface of the water. It frequents marshes and the sedge by the banks of rivers in all the countries bordering on the Mediterranean, and is abundant in Lower Egypt. Athenaeus has correctly noted its singular habit of grasping its food with its very long toes, and thus conveying it to its mouth. It is distinguished from all the other species of *Rallidae* by its short powerful mandibles, with which it crushes its prey, consisting often of reptiles and young birds. It will frequently seize a young duck with its long feet, and at once crunch the head of its victim with its beak. It is an omnivorous feeder, and from the miscellaneous character of its food, might reasonably find a place in the catalogue of unclean birds. Its flesh is rank, coarse, and very dark-coloured. [H. B. T.]

## SWEARING. [OATH.]

**SWEAT, BLOODY.** One of the physical phenomena attending our Lord's agony in the garden of Gethsemane is described by St. Luke (xxii. 44): "His sweat was as it were great drops (lit. clots, *θρόμβοι*) of blood falling down to the ground." The genuineness of this verse and of the preceding has been doubted, but is now generally acknowledged. They are omitted in A and B, but are found in the Codex Sinaiticus (N), Codex Bezae, and others, and in the Peshito, Philoxenian, and Curetonian Syriac (see Tregelles, *Greek New Test.*; Scrivener, *Introd. to the Crit. of the N. T.* p. 434), and Tregelles points to the notation of the section and canon in ver. 42 as a trace of the existence of the verse in the Codex Alexandrinus.

Of this malady, known in medical science by the term *diapedesis*, there have been examples recorded both in ancient and modern times. Aristotle was aware of it (*De Part. Anim.* iii. 5). The cause assigned is generally violent mental emotion. "Kannegiesser," quoted by Dr. Stroud (*Phys. Cause of the Death of Christ*, p. 86), "remarks, 'Violent mental excitement, whether occasioned by uncontrollable anger or vehement joy, and in like manner sudden terror or intense fear, forces out a sweat, accompanied with signs either of anxiety or hilarity.' After ascribing this sweat to the unequal constriction of some vessels and dilatation of others, he further observes: 'If the mind is seized with a sudden fear of death, the sweat, owing to the excessive degree of constriction, often becomes bloody.'" Dr. Millingen (*Curiosities of Medical Experience*, p. 489, 2nd ed.) gives the following explanation of the phenomenon: "It is probable that this strange disorder arises from a violent commotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretories. A mere relaxation of the fibres could not produce so powerful a revulsion. It may also arise in cases of extreme

debility, in connexion with a thinner condition of the blood."

The following are a few of the instances on record which have been collected by Calmet (*Diss. sur la Sueur du Sang*), Millingen, Stroud, Trusen (*Die Sitten, Gebräuche, und Krankheiten d. alt. Hebr.*, Breslau, 1853). Schenkus (*Obs. Med.* lib. iii. p. 458) mentions the case of a nun who was so terrified at falling into the hands of soldiers that blood oozed from all the pores of her body. The same writer says that in the plague of Miseno in 1554 a woman who was seized sweated blood for three days. In 1552, Conrad Lycosthenes (*de Prodigis*, p. 623, ed. 1557) reports, a woman sick of the plague sweated blood from the upper part of her body. Maldorato (*Comm. in Evang.*) gives an instance, attested by eyewitnesses, of a man at Paris in full health and vigour, who, hearing the sentence of death, was covered with a bloody sweat. According to De Thou (lib. xi. vol. i. p. 326, ed. 1626), the governor of Montemaro, being seized by stratagem and threatened with death, was so moved thereat that he sweated blood and water. Another case, recorded in the same historian (lib. lxxxii. vol. iv. p. 44), is that of a Florentine youth who was unjustly condemned to death by Pope Sixtus V. The death of Charles IX. of France was attended by the same phenomenon. Mezeray (*Hist. de France*, ii. p. 1170, ed. 1646) says of his last moments, "Il s'agitoit et se remuoit sans cesse, et le sang luy jaillissoit par tous les conduits, mesme par les pores, de sorte qu'on le trouva une fois qui baignoit dedans." A sailor, during a fearful storm, is said to have fallen with terror, and when taken up his whole body was covered with a bloody sweat (Millingen, p. 488). In the *Mélanges d'Histoire* (iii. 179), by Dom Bonaventure d'Argonne, the case is given of a woman who suffered so much from this malady that, after her death, no blood was found in her veins. Another case, of a girl of 18 who suffered in the same way, is reported by Mesaporiti,\* a physician at Genoa, accompanied by the observations of Valisneri, Professor of Medicine at Padua. It occurred in 1703 (*Phil. Trans.* No. 303, p. 2144). There is still, however, wanted a well-authenticated instance in modern times, observed with all the care and attested by all the exactness of later medical science. That given in Caspar's *Wochenschrift*, 1848, as having been observed by Dr. Schneider, appears to be the most recent, and resembles the phenomenon mentioned by Theophrastus (*London Med. Gaz.*, 1848, vol. ii. p. 953). For further reference to authorities, see Copeland's *Dict. of Medicine*, ii. 72. [W. A. W.]

**SWINE** (חֲזִיר, *cházir*: *ŭs*, *ŭeios*, *ŭs*; *χοῖρος* in N. T.: *sus*, *aper*). Allusion will be found in the Bible to these animals, both (1) in their domestic and (2) in their wild state.

(1.) The flesh of swine was forbidden as food by the Levitical law (*Lev.* xi. 7; *Deut.* xiv. 8); the abhorrence which the Jews as a nation had of it may be inferred from *Is.* lxxv. 4, where some of the idolatrous people are represented as "eating swine's flesh," and as having the "broth of abominable things in their vessels;" see also *lxvi.* 3, 17, and *2 Macc.* vi. 18, 19, in which passage we read that Eleazar, an aged scribe, when compelled by

\* So the name is given in the *Philos. Trans.*; Calmet writes it "M. Saporitius."



Antiochus to receive in his mouth swine's flesh, "spit it forth, choosing rather to die gloriously than to live stained with such an abomination." The use of swine's flesh was forbidden to the Egyptian priests, to whom, says Sir G. Wilkinson (*Anc. Egypt.* i. 322), "above all meats it was particularly obnoxious" (see Herodotus, ii. 47; Aelian, *de Nat. Anim.* x. 16; Josephus, *Contr. Apion.* ii. 14), though it was occasionally eaten by the people. The Arabians also were disallowed the use of swine's flesh (see Pliny, *N. H.* viii. 52; Koran, ii. 175), as were also the Phoenicians, Ethiopians, and other nations of the East.

No other reason for the command to abstain from swine's flesh is given in the law of Moses beyond the general one which forbade any of the mamalia as food which did not literally fulfil the terms of the definition of a "clean animal," viz. that it was to be a cloven-footed ruminant. The pig, therefore, though it divides the hoof, but does not chew the cud, was to be considered unclean; and consequently, inasmuch as, unlike the ass and the horse in the time of the Kings, no use could be made of the animal when alive, the Jews did not breed swine (*Lactant. Instit.* iv. 17). It is, however, probable that dietetical considerations may have influenced Moses in his prohibition of swine's flesh; it is generally believed that its use in hot countries is liable to induce cutaneous disorders; hence in a people liable to leprosy the necessity for the observance of a strict rule. "The reason of the meat not being eaten was its unwholesomeness, on which account it was forbidden to the Jews and Moslems" (Sir G. Wilkinson's note in Rawlinson's *Herodotus*, ii. 47). Ham. Smith, however (*Kitto's Cycl. art. 'Swine'*), maintains that this reputed unwholesomeness of swine's flesh has been much exaggerated; and recently a writer in *Colburn's New Monthly Magazine* (July 1, 1862, p. 266) has endorsed this opinion. Other conjectures for the reason of the prohibition, which are more curious than valuable, may be seen in Bochart (*Hieroz.* i. 806, seq.). Callistratus (apud Plutarch. *Sympos.* iv. 5) suspected that the Jews did not use swine's flesh for the same reason which, he says, influenced the Egyptians, viz. that this animal was sacred, inasmuch as by turning up the earth with its snout it first taught men the art of ploughing (see Bochart, *Hieroz.* i. 806, and a dissertation by Cassel, entitled *De Judaeorum odio et abstinentia a porcina ejusque causis*, Magdeb.; also Michaelis, *Comment. on the Laws of Moses*, art. 203, iii. 230, Smith's transl.). Although the Jews did not breed swine, during the greater period of their existence as a nation, there can be little doubt that the heathen nations of Palestine used the flesh as food.

At the time of our Lord's ministry it would appear that the Jews occasionally violated the law of Moses with respect to swine's flesh. Whether "the herd of swine" into which the devils were allowed to enter (Matt. viii. 32; Mark v. 13) were the property of the Jewish or Gentile inhabitants of Gadara does not appear from the sacred narrative; but that the practice of keeping swine did exist amongst some of the Jews seems clear from the enactment of the law of Hyrcanus, "ne cui porcum alere liceret" (Grotius, *Annot. ad Matt. l. c.*). Allusion is made in 2 Pet. ii. 22 to the fondness which swine have for "wallowing in the mire;" this, it appears, was a proverbial expression, with which may be compared the "amica

luto sus" of Horace (*Ep. i. 2, 26*). Solomon's comparison of a "jewel of gold in a swine's snout" to a "fair woman without discretion" (Prov. xi. 22), and the expression of our Lord, "neither cast ye your pearls before swine," are so obviously intelligible as to render any remarks unnecessary. The transaction of the destruction of the herd of swine already alluded to, like the cursing of the barren fig-tree, has been the subject of most unfair cavil: it is well answered by Trench (*Miracles*, p. 173), who observes that "a man is of more value than many swine;" besides which it must be remembered that it is not necessary to suppose that our Lord sent the devils into the swine. He merely permitted them to go, as Aquinas says, "quod autem porci in mare praecipitati sunt non fuit operatio divini miraculi, sed operatio daemonum e permissione divina;" and if these Gadarene villagers were Jews and owned the swine, they were rightly punished by the loss of that which they ought not to have had at all.



Wild Boar.

(2.) The wild boar of the wood (Ps. lxxx. 13) is the common *Sus scrofa* which is frequently met with in the woody parts of Palestine, especially in Mount Tabor. The allusion in the psalm to the injury the wild boar does to the vineyards is well borne out by fact. "It is astonishing what havoc a wild boar is capable of effecting during a single night; what with eating and trampling under foot, he will destroy a vast quantity of grapes" (Hartley's *Researches in Greece*, p. 234). [W. H.]

## SWORD. [ARMS.]

SYCAMINE-TREE (*συκάμινος*: *morus*) is mentioned once only, viz., in Luke xvii. 6, "If ye had faith as a grain of mustard-seed, ye might say to this sycamine-tree, Be thou plucked up," &c. There is no reason to doubt that the *συκάμινος* is distinct from the *συκομοπάλα* of the same Evangelist (xix. 4) [SYCAMORE], although we learn from Dioscorides (i. 180) that this name was sometimes given to the *συκόμοπος*. The sycamine is the mulberry-tree (*Morus*), as is evident from Dioscorides, Theophrastus (*H. P.* i. 6, §1; 10, §10; 13, §4, &c.), and various other Greek writers; see Celsius, *Hierob.* i. 288. A form of the same word, *συκαμηνή*, is still one of the names for the mulberry-tree in Greece (see Heldreich's *Nutzpflanzen Griechenlands*, Athen. 1862, p. 19 "Morus alba L. und M. nigra L. ἡ Μορηά, Μουρηά, und Μορηά, auch Συκαμηνή—pelaeg. muré,—éd."). Both black and white mulberry-

trees are common in Syria and Palestine, and are largely cultivated there for the sake of supplying food to the caterpillars of the silk-worm, which are bred in great numbers. The mulberry-tree is too well known to render further remarks necessary. [W. H.]



*Morus nigra* (mulberry).

**SYCAMORE** (שִׁקְמִי, *Shik'mâh*: συκάμινος, συκομορέα or συκομοράλα, in the N. T.: *Sycamoros*, *morus*, *ficetum*). The Hebrew word occurs in the O. T. only in the plural form masc. and once fem., Ps. lxxviii. 47; and it is in the LXX. always translated by the Greek word συκάμινος. The two Greek words occur only once each in the N. T., συκάμινος (Luke xvii. 6), and συκομορέα (Luke xix. 4). Although it may be admitted that the *Sycamine* is properly, and in Luke xvii. 6, the *Mulberry*, and the *Sycamore* the *Fig-mulberry*, or *Sycamore-fig* (*Ficus Sycomorus*), yet the latter is the tree generally referred to in the O. T., and called by the Sept. *sycamine*, as 1 K. x. 27; 1 Chr. xxvii. 28; Ps. lxxviii. 47; Am. vii. 14. Dioscorides expressly says Συκόμορον, ἔνιοι δὲ καὶ τοῦτο συκάμινον λέγουσι, lib. i. cap. 180. Compare Gesenius, *Thesaurus Heb.* p. 1476 b; Winer, *Rwb.* ii. 65 ff.; Rosenmüller, *Alterthumskunde*, B. iv. s. 281 ff.; Celsius, *Hierob.* i. 310.

The *Sycamore*, or *Fig-mulberry* (from σῦκον, *fig*, and μόνον, *mulberry*), is in Egypt and Palestine a tree of great importance and very extensive use. It attains the size of a walnut-tree, has wide-spreading branches, and affords a delightful shade. On this account it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows directly from the trunk itself on little sprigs, and in clusters like the grape. To make it eatable, each

<sup>a</sup> Amos says of himself he was בֹּלֵם שִׁקְמִי: LXX. κνίζων συκάμινα: Vulg. *vellicans sycamina*; i. e. a cutter of the fruit for the purpose of ripening it. Κνίζω is the very word used by Theophrastus.

<sup>b</sup> See Wilkinson's *Ancient Egyptians*, ii. 110, Lond. 1854. "For coffins, boxes tables, doors, and other

fruit, three or four days before gathering, must, it is said, be punctured with a sharp instrument or the finger-nail. Comp. Theophrastus, *De Caus. Plant.* i. 17, §9; *Hist. Pl.* iv. 2, §1; Pliny, *N. H.* xiii. 7; Forskål, *Descr. Plant.* p. 182. This was the original employment of the prophet Amos, as he says vii. 14.<sup>a</sup> Hasselquist (*Trav.* p. 260 Lond. 1766) says, "the fruit of this tree tastes pretty well; when quite ripe it is soft, watery, somewhat sweet, with a very little portion of an aromatic taste." It appears, however, that a species of gall insect (*Cynip: Sycomori*) often spoils



*Ficus Sycomorus*.

much of the fruit. "The tree," Hasselquist adds, "is wounded or cut by the inhabitants at the time it buds, for without this precaution, as they say, it will not bear fruit" (p. 261). In form and smell and inward structure it resembles the fig, and hence its name. The tree is always verdant, and bears fruit several times in the year without being confined to fixed seasons, and is thus, as a permanent food-bearer, invaluable to the poor. The wood of the tree, though very porous, is exceedingly durable. It suffers neither from moisture nor heat. The Egyptian mummy coffins, which are made of it, are still perfectly sound after an entombment of thousands of years. It was much used for doors, and large furniture, such as sofas, tables, and chairs.<sup>b</sup>

objects which required large and thick planks, for idols and wooden statues, the sycamore was principally employed; and from the quantity discovered in the tombs alone, it is evident that the tree was cultivated to a great extent." Don, however, believed that the mummy-cases of the Egyptians were made of the wood of the *Cordia Myxa*, a tree which furnishes the *Sebesten*

So great was the value of these trees, that David appointed for them in his kingdom a special overseer, as he did for the olives (1 Chr. xxvii. 28); and it is mentioned as one of the heaviest of Egypt's calamities, that her sycamores were destroyed by hailstones (Ps. lxxviii. 47). That which is called Sycamore in N. America, the *Occidental Plane* or *Shotton-wood* tree, has no resemblance whatever to the sycamore of the Bible; the name is also applied to a species of maple (the *Acer Pseudo-platanus* or *False-plane*), which is much used by turners and millwrights. [C. E. S.]

SYCHAR (Συχάρ in  $\aleph$  A C D; but Rec. Text Συχάρ with B: *Sichar*; but Codd. Am. and Fuld. *Sychar*: Syriac, *Socar*). A place named only in John iv. 5. It is specified as "a city of Samaria called Sychar, near the ground which Jacob gave to Joseph his son; and there was the well of Jacob."

Jerome believed that the name was merely a copyist's error for *Sychem*; but the unanimity of the MSS. is sufficient to dispose of this supposition.

Sychar was either a name applied to the town of Shechem, or it was an independent place. 1. The first of these alternatives is now almost universally accepted. In the words of Dr. Robinson (*Bib. Res.* ii. 290), "In consequence of the hatred which existed between the Jews and the Samaritans, and in allusion to their idolatry, the town of Sichem received, among the Jewish common people, the by-name Sychar." This theory may be correct, but the only support which can be found for it is the very imperfect one afforded by a passage in Isaiah (xxviii. 1, 7), in which the prophet denounces the Ephraimites as *shiccôrîm*—"drunkards;" and by a passage in Habakkuk (ii. 18) in which the words *môreh sheker*, "a teacher of lies," are supposed to contain an allusion to Moreh, the original name of the district of Shechem, and to the town itself. But this is surely arguing in a circle. And had such a nickname been applied to Shechem so habitually as its occurrence in St. John would seem to imply, there would be some trace of it in those passages of the Talmud which refer to the Samaritans, and in which every term of opprobrium and ridicule that can be quoted or invented is heaped on them. It may be affirmed, however, with certainty that neither in Targum nor Talmud is there any mention of such a thing. Lightfoot did not know of it. The numerous treatises on the Samaritans are silent about it, and recent close search has failed to discover it.

Presuming that Jacob's well was then, where it is now shown, at the entrance of the valley of *Nablus*, Shechem would be too distant to answer to the words of St. John, since it must have been more than a mile off.

"A city of Samaria called Sychar, near to the plot of ground which Jacob gave to Joseph"—surely these are hardly the terms in which such a place as Shechem would be described; for though it was then perhaps at the lowest ebb of its fortunes, yet the tenacity of places in Syria to name and fame is almost proverbial.

There can be no doubt, however, that the wood of the *Ficus Sycomorus* was extensively used in ancient days. The dry climate of Egypt might have helped to have preserved the timber, which must have been valuable in a country where large timber-trees are scarce.

\* The text of Eusebius reads  $\theta = 9$  miles; but this is corrected by Jerome to 3.

\* The tomb or monument alluded to in these two passages must have occupied the place of the Moslem

There is not much force in the argument that St. Stephen uses the name Sychem in speaking of Shechem, for he is recapitulating the ancient history, and the names of the Old Testament narrative (in the LXX. form) would come most naturally to his mouth. But the earliest Christian tradition, in the persons of Eusebius and the Bourdeaux Pilgrim—both in the early part of the 4th century—discriminates Shechem from Sychar. Eusebius (*Onomast.* Συχάρ and Λουζά) says that Sychar was in front of the city of Neapolis; and, again, that it lay by the side of Luza, which was \* three miles from Neapolis. Sychem, on the other hand, he places in the suburbs of Neapolis by the tomb of Joseph. The Bourdeaux Pilgrim describes Sechim as at the foot of the mountain, and as containing Joseph's monument<sup>b</sup> and plot of ground (*villa*). And he then proceeds to say that a thousand paces thence was the place called Sechar.

And notwithstanding all that has been said of the predilection of Orientals for the water of certain springs or wells (Porter, *Handbook*, 342), it does appear remarkable, when the very large number of sources in Nablus itself is remembered, that a woman should have left them and come out a distance of more than a mile. On the other hand, we need not suppose that it was her habit to do so; it may have been a casual visit.

2. In favour of Sychar having been an independent place is the fact that a village named *'Askar* (عسكر) still exists<sup>c</sup> at the south-east foot of Ébal, about north-east of the Well of Jacob, and about half a mile from it. Whether this is the village alluded to by Eusebius, and Jerome, and the Bourdeaux Pilgrim, it is impossible to tell. The earliest notice of it which the writer has been able to discover is in Quaresmius (*Elucidatio*, ii. 808 b). It is uncertain if he is speaking of himself or quoting Brocardus. If the latter, he had a different copy from that which is<sup>d</sup> published. It is an important point, because there is a difference of more than four centuries between the two, Brocardus having written about 1280, and Quaresmius about 1630. The statement is, that "on the left of the well," *i. e.* on the north, as Gerizim has just been spoken of as on the right, "is a large city (*oppidum magnum*), but deserted and in ruins, which is believed to have been the ancient Sichem. . . . The natives told me that they called the place *Istar*."

A village like *'Askar*<sup>e</sup> answers much more appropriately to the casual description of St. John than so large and so venerable a place as Shechem.

On the other hand there is an etymological difficulty in the way of this identification. *'Askar* begins with the letter *'Ain*, which Sychar does not appear to have contained; a letter too stubborn and enduring to be easily either dropped or assumed in a name.

In favour of the theory that Sychar was a "nickname" of Shechem, it should not be overlooked that St. John appears always to use the expression λεγόμενος, "called," to denote a soubriquet or title

tomb of *Yusuf*, now shown at the foot of Gerizim, not far from the east gate of *Nablus*.

<sup>e</sup> Dr. Rosen, in *Zeitschrift der D. M. G.* xiv. 634. Van de Velde (*S. & P.* ii. 333) proposes *'Askar* as the native place of Judas Iscariot.

<sup>d</sup> Perhaps this is one of the variations spoken of by Robinson (ii. 539).

<sup>e</sup> The identity of *Askar* with Sychar is supported by Dr. Thomson (*Land and Book*, ch. xxxi.), and by Mr. Williams in the *Dict. of Geogr.* (ii. 412 b).

borne by place or person in addition to the name, or to attach it to a place remote and little known. Instances of the former practice are xi. 16, xx. 24, xix. 13, 17; of the latter, xi. 54.

These considerations have been stated not so much with the hope of leading to any conclusion on the identity of Sychar, which seems hopeless, as with the desire to shew that the ordinary explanation is not nearly so obvious as it is usually assumed to be. [G.]

**SYCHEM** (Συχέμ. *Sichem*; Cod. Amiat. *Sychem*). The Greek form of the word Shechem, the name of the well known city of Central Palestine. It occurs in Acts vii. 16 only. The main interest of the passage rests on its containing two of those numerous and singular variations from the early history, as told in the Pentateuch, with which the speech of St. Stephen<sup>a</sup> abounds. [STEPHEN.] This single verse exhibits an addition to, and a discrepancy from, the earlier account. (1) The patriarchs are said in it to have been buried at Sychem, whereas in the O. T. this is related of the bones of Joseph alone (Josh. xxiv. 32). (2) The sepulchre at Sychem is said to have been bought from Emmor by Abraham; whereas in the O. T. it was the cave of Machpelah at Kirjath-arba which Abraham bought and made into his sepulchre, and Jacob who bought the plot of ground at Shechem from Hamor (Gen. xxxiii. 19). In neither of these cases is there any doubt of the authenticity of the present Greek text, nor has any explanation been put forward which adequately meets the difficulty—if difficult it be. That no attempt should have been made to reconcile the numerous and obvious discrepancies contained in the speech of St. Stephen by altering the MSS. is remarkable, and a cause of great thankfulness. Thankfulness because we are thus permitted to possess at once a proof that it is possible to be as thoroughly inspired by the Spirit of God as was Stephen on this occasion, and yet have remained ignorant or forgetful of minute facts,—and a broad and conspicuous seal to the unimportance of such slight variations in the different accounts of the Sacred History, as long as the general tenor of the whole remains harmonious.

A bastard variation of the name Sychem, viz. SICHEM, is found, and its people are mentioned as—

**SYCHEMITE, THE** (τὸν Συχέμ: *Hevaeus*), in Jud. v. 16. This passage is remarkable for giving the inhabitants of Shechem an independent place among the tribes of the country who were dispossessed at the conquest. [G.]

**SYE'LUS** (Συήλος; Alex. Ἡσυήλος: om. in Vulg.)=JEHIEL 3 (1 Esd. i. 8; comp. 2 Chr. xxxv. 8).

**SYENE**, properly SEVENEH (הַסֵּנִי: *Syene*), a town of Egypt on the frontier of Cush or Ethiopia. The prophet Ezekiel speaks of the desolation of Egypt "from Migdol to Seveneh, even unto the border of Cush" (xxix. 10), and of its people being slain "from Migdol to Seveneh" (xxx. 6). Migdol was on the eastern border [MIGDOL], and Seveneh is thus rightly identified with the town of Syene, which was always the last town of Egypt on the south, though at one time included in the nome Nubia. Its ancient Egyptian name is SUN (Brugsch, *Geogr. Inschrift.* i. 155, tab. i., No. 55),

<sup>a</sup> These are examined at great length, and elaborately reconciled, in the *New Testament of Canon Wordsworth*, 1860, pp. 65-69.

preserved in the Coptic COΥΑΝ, CENON, and the Arabic Aswán. The modern town is slightly to the north of the old site, which is marked by an interesting early Arab burial-ground, covered with remarkable tombstones, having inscriptions in the Cufic character. Champollion suggests the derivation CΔ, cat sative, ΟΥΗΠ, ΟΥΕΠ, "to open," as though it signified the opening or key of Egypt (*L'Égypte*, i. 161-166), and this is the meaning of the hieroglyphic name. [R. S. P.]

**SYNAGOGUE** (Συναγωγή: *Synagoga*).—It may be well to note at the outset the points of contact between the history and ritual of the synagogues of the Jews, and the facts to which the inquiries of the Biblical student are principally directed. (1.) They meet us as the great characteristic institution of the later phase of Judaism. More even than the Temple and its services, in the time of which the N. T. treats, they at once represented and determined the religious life of the people. (2.) We cannot separate them from the most intimate connexion with our Lord's life and ministry. In them He worshipped in His youth, and in His manhood. Whatever we can learn of the ritual which then prevailed tells us of a worship which He recognised and sanctioned; which for that reason, if for no other, though, like the statelier services of the Temple, it was destined to pass away, is worthy of our respect and honour. They were the scenes, too, of no small portion of His work. In them were wrought some of His mightiest works of healing (Mark i. 23; Matt. xii. 9; Luke xiii. 11). In them were spoken some of the most glorious of His recorded words (Luke iv. 16; John vi. 59); many more, beyond all reckoning, which are not recorded (Matt. iv. 23, xiii. 54; John xviii. 20, etc., etc.). (3.) There are the questions, leading us back to a remoter past: In what did the worship of the synagogue originate? what type was it intended to reproduce? what customs, alike in nature, if not in name, served as the starting-point for it? (4.) The synagogue, with all that belonged to it, was connected with the future as well as with the past. It was the order with which the first Christian believers were most familiar, from which they were most likely to take the outlines, or even the details, of the worship, organisation, government of their own society. Widely divergent as the two words and the things they represented afterwards became, the Ecclesia had its starting-point in the Synagogue.

Keeping these points in view, it remains to deal with the subject in a somewhat more formal manner.

I. *Name*.—(1.) The Aramaic equivalent כְּנִישְׁתָּא first appears in the Targum of Onkelos as a substitute for the Hebrew עֲדָה (= congregation) in the Pentateuch (Leyrer, *ut infr.*). The more precise local designation, בֵּית הַכְּנִישָׁתַיִם (*Beth ha-Keneseth*=House of gathering), belongs to a yet later date. This is, in itself, tolerably strong evidence that nothing precisely answering to the later synagogue was recognised before the Exile. If it had been, the name was quite as likely to have been perpetuated as the thing.

(2.) The word συναγωγή, not unknown in classical Greek (Thuc. ii. 18, Plato, *Republ.* 526 D), became prominent in that of the Hellenists. It appears in the LXX. as the translation of not less than twenty-one Hebrew words in which the idea of a gathering is implied (Tromm. *Concordant.* s. v.)

With most of these we have nothing to do. Two of them are more noticeable. It is used 130 times for  $\sigma\upsilon\nu\alpha\gamma\omega\gamma\eta$ , where the prominent idea is that of an appointed meeting (Gesenius, s. v.), and 25 times for  $\beta\eta\lambda\eta\tau\eta\rho$ , a meeting called together, and therefore more commonly translated in the LXX. by  $\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$ . In one memorable passage (Prov. v. 14), the two words,  $\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$  and  $\sigma\upsilon\nu\alpha\gamma\omega\gamma\eta$ , destined to have such divergent histories, to be representatives of such contrasted systems, appear in close juxtaposition. In the books of the Apocrypha the word, as in those of the O. T., retains its general meaning, and is not used specifically for any recognised place of worship. For this the received phrase seems to be  $\tau\acute{o}\pi\omicron\varsigma \pi\rho\omicron\sigma\epsilon\upsilon\chi\eta\varsigma$  (1 Macc. iii. 46, 3 Macc. vii. 20). In the N. T., however, the local meaning is the dominant one. Sometimes the word is applied to the tribunal which was connected with or sat in the synagogue in the narrower sense (Matt. i. 17, xxiii. 34; Mark xiii. 9; Luke xxi. 12, xii. 11). Within the limits of the Jewish Church it perhaps kept its ground as denoting the place of meeting of the Christian brethren (Jas. ii. 2). It seems to have been claimed by some of the pseudo-Judaizing, half-Gnostic sects of the Asiatic Churches for their meetings (Rev. ii. 9). It was not altogether obsolete, as applied to Christian meetings, in the time of Ignatius (*Ep. ad Trall. c. 5, ad Polyc. c. 3*). Even in Clement of Alexandria the two words appear united as they had done in the LXX. ( $\epsilon\pi\iota \tau\eta\nu \sigma\upsilon\nu\alpha\gamma\omega\gamma\eta\nu \epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha\varsigma$ , *Strom. vi. p. 633*). Afterwards when the chasm between Judaism and Christianity became wider, Christian writers were fond of dwelling on the meanings of the two words which practically represented them, and showing how far the Synagogue was excelled by the Ecclesia (August. *Enarr. in Ps. lxxx.*; Trench, *Synonyms of N. T.* §i.). The cognate word, however,  $\sigma\acute{\upsilon}\nu\alpha\gamma\iota\varsigma$ , was formed or adopted in its place, and applied to the highest act of worship and communion for which Christians met (Suicer, *Thes. s. v.*).

II. *History.*—(1.) Jewish writers have claimed for their synagogues a very remote antiquity. In well-nigh every place where the phrase "before the Lord" appears, they recognise in it a known sanctuary, a fixed place of meeting, and therefore a synagogue (Vitranga, *De Synag.* pp. 271 *et seq.*). The Targum of Onkelos finds in Jacob's "dwelling in tents" (Gen. xxv. 27) his attendance at a synagogue or house of prayer. That of Jonathan finds them in Judg. v. 9, and in "the calling of assemblies" of Is. i. 13 (Vitranga, pp. 271-315).

(2.) Apart from these far-fetched interpretations, we know too little of the life of Israel, both before and under the monarchy, to be able to say with certainty whether there was anything at all corresponding to the synagogues of later date. On the one hand, it is probable that if new moons and sabbaths were observed at all, they must have been attended by some celebration apart from, as well as at, the Tabernacle or the Temple (1 Sam. xx. 5; 2 K. iv. 23). On the other, so far as we find traces of such local worship, it seems to have fallen too readily into a fetich-religion, sacrifices to ephods and teraphim (Judg. viii. 27, xvii. 5) in groves and on high-places, offering nothing but a contrast to the "reasonable service," the prayers, psalms, in-

\* The passage is not without its difficulties. The interpretation given above is supported by the LXX., Vulg., and A.V. It is confirmed by the general consensus

of Jewish interpreters. (Vatablus, in *Crit. Sac. in loco Calmet, s. v. Synagogue.*) The other renderings (comp. Ewald and Rosenmüller, *in loc.*), "I will be to them a

struction in the Law, of the later synagogue. The special mission of the Priests and Levites under Jehoshaphat (2 Chr. xvii. 7-9) shows that there was no regular provision for reading the "book of the law of the Lord" to the people, and makes it probable that even the rule which prescribed that it should be read once every seven years at the feast of Tabernacles had fallen into disuse (Deut. xxxi. 10). With the rise of the prophetic order we trace a more distinct though still a partial approximation. Wherever there was a company of such prophets there must have been a life analogous in many of its features to that of the later Essenes and Therapeutae, to that of the *coenobia* and monasteries of Christendom. In the abnormal state of the polity of Israel under Samuel, they appear to have aimed at purifying the worship of the high-places from idolatrous associations, and met on fixed days for sacrifice and psalmody (1 Sam. ix. 12, x. 5). The scene in 1 Sam. xix. 20-24 indicates that the meetings were open to any worshippers who might choose to come, as well as to "the sons of the prophets," the brothers of the order themselves. Later on, in the time of Elisha, the question of the Shunammite's husband (2 K. iv. 23), "Wherefore wilt thou go to him (the prophet) to-day? It is neither new moon nor sabbath," implies frequent periodical gatherings, instituted or perhaps revived by Elijah and his successors, as a means of sustaining the religious life of the northern kingdom, and counteracting the prevalent idolatry. The date of Ps. lxxiv. is too uncertain for us to draw any inference as to the nature of the "synagogues of God" ( $\text{מִוֶעֲדֵי אֱלֹהִים}$ , meeting-places of God), which the invaders are represented as destroying (v. 8). It may have belonged to the time of the Assyrian or Chaldaean invasion (Vitranga, *Synag.* pp. 396-405). It has been referred to that of the Maccabees (De Wette, *Psalmen*, *in loc.*), or to an intermediate period when Jerusalem was taken and the land laid waste by the army of Bagozes, under Artaxerxes II. (Ewald, *Poet. Büch.* ii. 358). The "assembly of the elders," in Ps. cvii. 32, leaves us in like uncertainty.

(3.) During the exile, in the abeyance of the Temple-worship, the meetings of devout Jews probably became more systematic (Vitranga, *De Synag.* pp. 413-429; Jost, *Judenthum*, i. 168; Bornitius, *De Synagog.* in Ugolini, *Thes.* xxi.), and must have helped forward the change which appears so conspicuously at the time of the return. The repeated mention of gatherings of the elders of Israel, sitting before the prophet Ezekiel, and hearing his word (Ez. viii. 1, xiv. 1, xx. 1, xxxiii. 31), implies the transfer to the land of the captivity of the custom that had originated in the schools of the prophets. One remarkable passage may possibly contain a more distinct reference to them. Those who still remained in Jerusalem taunted the prophet and his companions with their exile, as outcasts from the blessings of the sanctuary. "Get ye far from the Lord; unto us is this land given in a possession." The prophet's answer is, that it was not so. Jehovah was as truly with them in their "little sanctuary" as He had been in the Temple at Jerusalem. His presence, not the outward glory, was itself the sanctuary (Ez. xi. 15, 16).<sup>a</sup> The whole history of Ezra presupposes the habit of solemn,

of Jewish interpreters. (Vatablus, in *Crit. Sac. in loco Calmet, s. v. Synagogue.*) The other renderings (comp. Ewald and Rosenmüller, *in loc.*), "I will be to them a

probably of periodic meetings (Ezr. viii. 15; Neh. viii. 2, ix. 1; Zech. vii. 5). To that period accordingly we may attribute the revival, if not the institution of synagogues. The "ancient days" of which St. James speaks (Acts xv. 21) may, at least, go back so far. Assuming Ewald's theory as to the date and occasion of Ps. lxxiv., there must, at some subsequent period, have been a great destruction of the buildings, and a consequent suspension of the services. It is, at any rate, striking that they are not in any way prominent in the Maccabean history, either as objects of attack, or rallying points of defence, unless we are to see in the gathering of the persecuted Jews at Maspha (Mizpah) as at a "place where they prayed aforetime in Israel" (1 Macc. iii. 46), not only a reminiscence of its old glory as a holy place, but the continuance of a more recent custom. When that struggle was over, there appears to have been a freer development of what may be called the synagogue parochial system among the Jews of Palestine and other countries. The influence of John Hyrcanus, the growing power of the Pharisees, the authority of the Scribes, the example, probably, of the Jews of the "dispersion" (Vitranga, p. 426), would all tend in the same direction. Well-nigh every town or village had its one or more synagogues. Where the Jews were not in sufficient numbers to be able to erect and fill a building, there was the *προσευχή*, or place of prayer, sometimes open, sometimes covered in, commonly by a running stream or on the sea-shore, in which devout Jews and proselytes met to worship, and, perhaps, to read (Acts xvi. 13; Jos. Ant. xiv. 10, 23; Juven. Sat. iii. 296).<sup>b</sup> Sometimes the term *προσευχή* (= *בֵּית הַפְּלֵה*) was applied even to an actual synagogue (Jos. Vit. c. 54).

(4.) It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabean struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. The people were now in no danger of forgetting the Law, and the external ordinances that hedged it round. If pilgrimages were still made to Jerusalem at the great feasts, the habitual religion of the Jews in, and yet more out of Palestine was connected much more intimately with the synagogue than with the Temple. Its simple, edifying devotion, in which mind and heart could alike enter, attracted the heathen proselytes who might have been repelled by the bloody sacrifices of the Temple, or would certainly have been driven from it unless they could make up their minds to submit to circumcision (Acts xxi. 28; comp. PROSELYTES). Here too, as in the cognate order of the Scribes, there was an influence tending to

sanctuary, for a little time," or "in a little measure," give a less satisfactory meaning. The language of the later Jews applied the term "sanctuary" to the ark-end of the synagogue (*infra*).

<sup>b</sup> We may trace perhaps in this selection of localities, like the "sacri fontis nemus" of Juv. Sat. iii. 13, the re-appearance, freed from its old abominations, of the attachment of the Jews to the worship of the groves, of the charm which led them to bow down under "every green tree" (Is. lvii. 5; Jer. ii. 20).

<sup>c</sup> The practice of a fixed *Kibleh* (= direction) in prayer was clearly very ancient, and commended itself to some special necessities of the Eastern character. In Ps. xxviii., ascribed to David, we have probably the

diminish and ultimately almost to destroy the authority of the hereditary priesthood. The services of the synagogue required no sons of Aaron; gave them nothing more than a complimentary precedence. [PRIESTS; SCRIBES.] The way was silently prepared for a new and higher order, which should rise in "the fulness of time" out of the decay and abolition of both the priesthood and the Temple. In another way too the synagogues everywhere prepared the way for that order. Not "Moses" only but "the Prophets" were read in them every Sabbath day, and thus the Messianic hopes of Israel, the expectation of a kingdom of Heaven, were universally diffused.

III. *Structure*.—(1.) The size of a synagogue, like that of a church or chapel, varied with the population. We have no reason for believing that there were any fixed laws of proportion for its dimensions, like those which are traced in the Tabernacle and the Temple. Its position was, however, determinate. It stood, if possible, on the highest ground, in or near the city to which it belonged. Failing this, a tall pole rose from the roof to render it conspicuous (Leyrer, *s. v. Synag.* in Herzog's *Real-Encycl.*). And its direction too was fixed. Jerusalem was the *Kibleh* of Jewish devotion. The synagogue was so constructed, that the worshippers as they entered, and as they prayed, looked toward it<sup>c</sup> (Vitranga, pp. 178, 457). The building was commonly erected at the cost of the district, whether by a church-rate levied for the purpose, or by free gifts, must remain uncertain (Vitranga, p. 229). Sometimes it was built by a rich Jew, or even as in Luke vii. 5, by a friendly proselyte. In the later stages of Eastern Judaism it was often erected, like the mosques of Mahometans, near the tombs of famous Rabbis or holy men. When the building was finished it was set apart, as the Temple had been, by a special prayer of dedication. From that time it had a consecrated character. The common acts of life, eating, drinking, reckoning up accounts, were forbidden in it. No one was to pass through it as a short cut. Even if it ceased to be used, the building was not to be applied to any base purpose—might not be turned, *e. g.* into a bath, a laundry, or a tannery. A scraper stood outside the door that men might rid themselves, before they entered, of anything that would be defiling (Leyrer, *l. c.*, and Vitranga).

(2.) In the internal arrangement of the synagogue we trace an obvious analogy, *mutatis mutandis*, to the type of the Tabernacle. At the upper or Jerusalem end stood the Ark, the chest which, like the older and more sacred Ark, contained the Book of the Law. It gave to that end the name and character of a sanctuary (*הֵיכָל*). The same thought was sometimes expressed by its being called

earliest trace of it (De Wette, *in loc.*). It is recognised in the dedication prayer of Solomon (1 K. viii. 29 et al.). It appears as a fixed rule in the devotions of Daniel (Dan. vi. 10). It was adopted afterwards by Mahomet, and the point of the *Kibleh*, after some lingering reverence to the Holy City, transferred from Jerusalem to the Kaaba of Mecca. The early Christian practice of praying towards the East indicates a like feeling, and probably originated in the adoption by the Churches of Europe and Africa of the structure of the synagogue. The position of the altar in those churches rested on a like analogy. The table of the Lord, bearing witness of the blood of the New Covenant, took the place of the Ark which contained the Law that was the groundwork of the Old.

after the name of Aaron (Buxtorf, *Synag. Jud.* ch. 1.), and was developed still further in the name of *Cyphereth*, or Mercy-seat, given to the lid, or door of the chest, and in the Veil which hung before it (Vitringa, p. 181). This part of the synagogue was naturally the place of honour. Here were the *πρωτοκαθεδρῖαι*, after which Pharisees and Scribes strove so eagerly (Matt. xxiii. 6), to which the wealthy and honoured worshipper was invited (James ii. 2, 3). Here too, in front of the Ark, still reproducing the type of the Tabernacle, was the eight-branched lamp, lighted only on the greater festivals. Besides this, there was one lamp kept burning perpetually. Others, brought by devout worshippers, were lighted at the beginning of the Sabbath, *i. e.* on Friday evening (Vitringa, p. 198).<sup>d</sup> A little further towards the middle of the building was a raised platform, on which several persons could stand at once, and in the middle of this rose a pulpit, in which the Reader stood to read the lesson or sat down to teach. The congregation were divided, men on one side, women on the other, a low partition, five or six feet high, running between them (Fhilo, *De Vit. Contempl.* ii. 476). The arrangements of modern synagogues, for many centuries, have made the separation more complete by placing the women in low side-galleries, screened off by lattice-work (Leo of Modena, in Picart, *Cérém. Relig.* i.). Within the Ark, as above stated, were the rolls of the sacred books. The rollers round which they were wound were often elaborately decorated, the cases for them embroidered or enamelled, according to their material. Such cases were customary offerings from the rich when they brought their infant-children on the first anniversary of their birthday, to be blessed by the Rabbi of the synagogue.<sup>e</sup> As part of the fittings we have also to note (1.) another chest for the *Haphtaroth*, or rolls of the prophets. (2.) Alms-boxes at or near the door, after the pattern of those at the Temple, one for the poor of Jerusalem, the other for local charities.<sup>f</sup> (3.) Notice-boards, on which were written the names of offenders who had been "put out of the synagogue." (4.) A chest for trumpets and other musical instruments, used at the New Years, Sabbaths, and other festivals (Vitringa, Leyrer, *l. c.*).

IV. *Officers.*—(1.) In smaller towns there was often but one Rabbi (Vitringa, p. 549). Where a fuller organization was possible, there was a college of Elders (*זְנַיִם* = *πρεσβύτεροι*, Luke vii. 3) presided over by one who was *κατ' ἐξοχήν, ὁ ἀρχισυνάγωγος* (Luke viii. 41, 49, xiii. 14; Acts xviii. 8, 17). To these elders belonged a variety of synonymes, each with a special significance. They were *פְּרַנְסִים* (*Parnasim* = *ποιμένες*, Eph. iv. 11), watching over their flock, *προεστῶτες, ἡγούμενοι*, as ruling over it (1 Tim. v. 17;

Heb. xiii. 7). With their head, they formed a kind of Chapter, managed the affairs of the synagogue, possessed the power of excommunicating (Vitringa, pp. 549-621, 727).

(2.) The most prominent functionary in a large synagogue was known as the *שֵׁלִיחַ* (*Shēliach* = *legatus*), the officiating minister who acted as the delegate of the congregation, and was therefore the chief reader of prayers, &c., in their name. The conditions laid down for this office remind us of St. Paul's rule for the choice of a bishop. He was to be active, of full age, the father of a family, not rich or engaged in business, possessing a good voice, apt to teach (comp. 1 Tim. iii. 1-7; Tit. i. 6-9). In him we find, as the name might lead us to expect, the prototype of the *ἄγγελος ἐκκλησίας* of Rev. i. 20, ii. 1, &c. (Vitringa, p. 934).

(3.) The *Chazzân* (*חַזָּן*), or *ὑπηρέτης* of the synagogue (Luke iv. 20) had duties of a lower kind resembling those of the Christian deacon, or sub-deacon. He was to open the doors, to get the building ready for service. For him too there were conditions like those for the *legatus*. Like the *legatus* and the *elders*, he was appointed by the imposition of hands (Vitringa, p. 836). Practically he often acted during the week as schoolmaster of the town or village, and in this way came to gain a prominence which placed him nearly on the same level as the *legatus*.

(4.) Besides these there were ten men attached to every synagogue, whose functions have been the subject-matter of voluminous controversy.<sup>g</sup> They were known as the *Batlanim* (*בַּטְלָנִים* = *Otiosi*), and no synagogue was complete without them. They were to be men of leisure, not obliged to labour for their livelihood, able therefore to attend the week-day as well as the Sabbath services. By some (Lightfoot, *Hor. Heb.* in Matt. iv. 23, and, in part, Vitringa, p. 532) they have been identified with the above officials, with the addition of the alms-collectors.<sup>h</sup> Rhenferd, however (Ugolini, *Thes.* vol. xxi.), sees in them simply a body of men, permanently on duty, making up a congregation (ten being the minimum number<sup>i</sup>), so that there might be no delay in beginning the service at the proper hours, and that no single worshipper might go away disappointed. The latter hypothesis is supported by the fact that there was a like body of men, the *Stationarii* or *Viri Stationis* of Jewish Archaeologists, appointed to act as permanent representatives of the congregation in the services of the Temple (Jost, *Gesch. Judenth.* i. 168-172). It is of course possible that, in many cases the same persons may have united both characters, and been, *e. g.* at once *Otiosi* and alms-collectors.

(5.) It will be seen at once how closely the organization of the synagogue was reproduced in that of the Ecclesia. Here also there was the single

<sup>d</sup> Here also the customs of the Eastern Church, the votive silver lamps hanging before the shrines and holy places, bring the old practice vividly before our eyes.

<sup>e</sup> The custom, it may be noticed, connects itself with the memorable history of those who "brought young children" to Jesus that He should touch them (Mark x. 13).

<sup>f</sup> If this practice existed, as is probable, in the first century, it throws light upon the special stress laid by St. Paul on the collection for the "poor saints" in Jerusalem (1 Cor. xvi. &c.). The Christian Churches were not to be behind the Jewish Synagogues in their contributions to the Palestine Relief Fund.

<sup>g</sup> The two treatises *De decem Otiosis*, by Rhenferd and

Vitringa, in Ugolini's *Thesaurus*, vol. xxi., occupy more than 700 folio pages. The present writer has not read them through. Is there any one living who has?

<sup>h</sup> Lightfoot's classification is as follows. The Ten consisted of three Judges, the Legatus, whom this writer identifies with the Chazzân, three Parnasim, whom he identifies with alms-collectors and compares to the deacons of the church, the Targumist or interpreter, the schoolmaster and his assistant. The whole is, however very conjectural.

<sup>i</sup> This was based on a fantastic inference from Num. xiv. 27. The ten unfaithful spies were spoken of as an "evil congregation." *Sanhedr.* iv. 6, in Lightfoot, *l. c.*

presbyter-bishop [BISHOP] in small towns, a council of presbyters under one head in large cities. The *legatus* of the synagogue appears in the *ἄγγελος* (Rev. i. 20, ii. 1), perhaps also in the *ἀπόστολος* of the Christian Church. To the elders as such is given the name of Shepherds (Eph. iv. 11; 1 Pet. v. 1). They are known also as *ἡγούμενοι* (Heb. xiii. 7). Even the transfer to the Christian proselytes of the once distinctively sacerdotal name of *ιερεὺς*, foreign as it was to the feelings of the Christians of the Apostolic Age, was not without its parallel in the history of the synagogue. Sceva, the exorcist Jew of Ephesus, was probably a "chief priest" in this sense (Acts xix. 14). In the edicts of the later Roman emperors, the terms *ἀρχιερεὺς* and *ιερεὺς* are repeatedly applied to the rulers of synagogues (Cod. Theodos. *De Jud.*, quoted by Vittinga, *De decem Otiosis*, in Ugolini, *Thes.* xxi.). Possibly, however, this may have been, in part, owing to the presence of the scattered priests, after the destruction of the Temple, as the Rabbis or elders of what was now left to them as their only sanctuary. To them, at any rate, a certain precedence was given in the synagogue services. They were invited first to read the lessons for the day. The benediction of Num. vi. 22, was reserved for them alone.

V. *Worship*.—(1.) The ritual of the synagogue was to a large extent the reproduction (here also, as with the fabric, with many inevitable changes) of the statelier liturgy of the Temple. This is not the place for an examination of the principles and structure of that liturgy, or of the baser elements, wild Talmudic legends, curses against Christians under the name of Epicureans, and other extravagances which have mingled with it (McCaul, *Old Paths*, ch. xvii., xix.). It will be enough, in this place, to notice in what way the ritual, no less than the organization, was connected with the facts of the N. T. history, and with the life and order of the Christian Church. Here too we meet with multiplied coincidences. It would hardly be an exaggeration to say that the worship of the Church was identical with that of the Synagogue, modified (1.) by the new truths, (2.) by the new institution of the Supper of the Lord, (3.) by the spiritual *Charismata*.

(2.) From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. They had asked their Master to give them a distinctive one, and he had complied with their request (Luke xi. 1), as the Baptist had done before for his disciples, as every Rabbi did for his. The forms might be and were abused. The Pharisee might in synagogues, or, when the synagogues were closed, in the open street, recite aloud the devotions appointed for hours of prayer, might gabble through the *Shema* ("Hear O Israel," &c. from Deut. vi. 4), his *Kaddish*, his *Shemôneh Esrêh*, the eighteen *Berachoth* or blessings, with the "vain repetition" which has reappeared in Christian worship. But for the disciples this was, as yet, the true pattern of devotion, and their Master sanctioned it. To their minds there would seem nothing inconsistent with true heart worship in the recurrence of a fixed order (*κατὰ τάξιν*, 1 Cor. xiv. 40), of the same prayers, hymns, doxologies, such as all liturgical study leads us to think of as existing in the Apostolic Age. If the gifts of utterance which characterised the first period of that age led for a time to greater freedom, to unpremeditated prayer,

if that was in its turn succeeded by the renewed predominance of a formal fixed order, the alternation and the struggle which have reappeared in so many periods of the history of the Church were not without their parallel in that of Judaism. There also, was a protest against the rigidity of an unbending form. Eliezer of Lydda, a contemporary of the second Gamaliel (circ. A.D. 80-115), taught that the *legatus* of the synagogue should discard even the *Shemôneh Esrêh*, the eighteen fixed prayers and benedictions of the daily and Sabbath services, and should pray as his heart prompted him. The offence against the formalism into which Judaism stiffened, was apparently too great to be forgiven. He was excommunicated (not, indeed, avowedly on this ground), and died at Caesarea (Jost, *Gesch. Judenth.* ii. 36, 45).

(3.) The large admixture of a didactic element in Christian worship, that by which it was distinguished from all Gentile forms of adoration, was derived from the older order. "Moses" was "read in the synagogues every Sabbath-day" (Acts xv. 21), the whole Law being read consecutively, so as to be completed, according to one cycle, in three years, according to that which ultimately prevailed and determined the existing divisions of the Hebrew text (BIBLE, and Leyrer, *l. c.*), in the 52 weeks of a single year. The writings of the Prophets were read as second lessons in a corresponding order. They were followed by the *Derash*, the *λόγος παρακλήσεως* (Acts xiii. 15), the exposition, the sermon of the synagogue. The first Christian synagogues, we must believe, followed this order with but little deviation. It remained for them before long to add "the other Scriptures" which they had learnt to recognise as more precious even than the Law itself, the "prophetic word" of the New Testament, which not less truly than that of the Old, came, in epistle or in narrative, from the same Spirit [SCRIPTURE]. The synagogue use of Psalms again, on the plan of selecting those which had a special fitness for special times, answered to that which appears to have prevailed in the Church of the first three centuries, and for which the simple consecutive repetition of the whole Psalter, in a day as in some Eastern monasteries, in a week as in the Latin Church, in a month as in the English Prayer-book is, perhaps, a less satisfactory substitute.

(4.) To the ritual of the synagogue we may probably trace a practice which has sometimes been a stumbling-block to the student of Christian antiquity, the subject-matter of fierce debate among Christian controversialists. Whatever account may be given of it, it is certain that Prayers for the Dead appear in the Church's worship as soon as we have any trace of it after the immediate records of the Apostolic age. It has well been described by a writer, whom no one can suspect of Romish tendencies, as an "immemorial practice." Though "Scripture is silent, yet antiquity plainly speaks." The prayers "have found a place in every early liturgy of the world" (Ellicott, *Destiny of the Creature*, Serm. vi.). How, indeed, we may ask, could it have been otherwise? The strong feeling shown in the time of the Maccabees, that it was not "superfluous and vain" to pray for the dead (2 Macc. xii. 44), was sure, under the influence of the dominant Pharisaic Scribes, to shew itself in the devotions of the synagogue. So far as we trace back these devotions, we may say that there also the practice is "immemorial," as old at least as



the traditions of the Rabbinic fathers (Buxtorf, *De Synag.* pp. 709, 710; McCaul, *Old Paths*, ch. xxxviii.). There is a probability indefinitely great that prayers for the departed (the *Kaddish* of later Judaism) were familiar to the synagogues of Palestine and other countries, that the early Christian believers were not startled by them as an innovation, that they passed uncondemned even by our Lord Himself. The writer already quoted sees a probable reference to them in 2 Tim. i. 18 (Ellicott, *Past. Epistles*, in loc.). St. Paul, remembering Onesiphorus as one whose "house" had been bereaved of him, prays that he may find mercy of the Lord "in that day." Prayers for the dead can hardly, therefore, be looked upon as anti-Scriptural. If the English Church has wisely and rightly eliminated them from her services, it is not because Scripture says nothing of them, or that their antiquity is not primitive, but because, in such a matter, experience is a truer guide than the silence or the hints of Scripture, or than the voice of the most primitive antiquity.

(5.) The conformity extends also to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were, in the times of the N. T. (Acts iii. 1, x. 3, 9), and had been, probably, for some time before (Ps. lv. 17; Dan. vi. 10), the fixed times of devotion, known then, and still known, respectively as the *Shacharith*, the *Mincha*, and the *'Arâbith*; they had not only the *prestige* of an authoritative tradition, but were connected respectively with the names of Abraham, Isaac, and Jacob, to whom, as to the first originators, their institution was ascribed (Buxtorf, *Synag.* p. 280). The same hours, it is well known, were recognised in the Church of the second, probably in that of the first century also (Clem. Al. *Strom.* l. c.; Tertull. *De Orat.* c. xxv.). The sacred days belonging to the two systems seem, at first, to present a contrast rather than a resemblance; but here, too, there is a symmetry which points to an original connexion. The solemn days of the synagogue were the second, the fifth, and the seventh, the last or Sabbath being the conclusion of the whole. In whatever way the change was brought about, the transfer of the sanctity of the Sabbath to the Lord's Day involved a corresponding change in the order of the week, and the first, the fourth, and the sixth became to the Christian society what the other days had been to the Jewish.

(6.) The following suggestion as to the mode in which this transfer was effected, involves, it is believed, fewer arbitrary assumptions than any other [comp. LORD'S DAY, SABBATH], and connects itself with another interesting custom, common to the Church and the Synagogue. It was a Jewish custom to end the Sabbath with a feast, in which they did honour to it as to a parting king. The feast was held in the synagogue. A cup of wine, over which a special blessing had been spoken, was handed round (Jost, *Gesch. Judenth.* i. 180). It is obvious that, so long as the Apostles and their followers continued to use the Jewish mode of

reckoning, so long *i. e.* as they fraternized with their brethren of the stock of Abraham, this would coincide in point of time with their *δεῖπνον* on the first day of the week. A supper on what we should call Sunday evening would have been to them on the second. By degrees, as has been shown elsewhere [LORD'S SUPPER], the time became later, passed on to midnight, to the early dawn of the next day. So the Lord's Supper ceased to be a supper really. So, as the Church rose out of Judaism, the supper gave its holiness to the coming, instead of deriving it from the departing day. The day came to be *κυριακή*, because it began with the *δεῖπνον κυριακόν*.<sup>k</sup> Gradually the Sabbath ceased as such to be observed at all. The practice of observing both, as in the Church of Rome up to the fifth century, gives us a trace of the transition period.

(7.) From the synagogue lastly came many less conspicuous practices, which meet us in the liturgical life of the first three centuries. Ablution, entire or partial, before entering the place of meeting (Heb. x. 22; John xiii. 1-15; Tertull. *De Orat.* cap. xi.); standing and not kneeling, as the attitude of prayer (Luke xviii. 11; Tertull. *ibid.* cap. xxiii.); the arms stretched out (Tertull. *ibid.* cap. xiii.); the face turned towards the Kibleh of the East (Clem. Al. *Strom.* l. c.); the responsive Amen of the congregation to the prayers and benedictions of the elders (1 Cor. xiv. 16).<sup>m</sup> In one strange exceptional custom of the Church of Alexandria we trace the wilder type of Jewish, of Oriental devotion. There, in the closing responsive chorus of the prayer, the worshippers not only stretched out their necks and lifted up their hands, but leapt up with wild gestures (*τοὺς τε πόδας ἐπεγείρομεν*), as if they would fain rise with their prayers to heaven itself (Clem. Al. *Strom.* vii. 40).<sup>n</sup> This, too, reproduced a custom of the synagogue. Three times did the whole body of worshippers leap up simultaneously as they repeated the great Ter-sanctus hymn of Isaiah vi. (Vitranga, p. 1100 et seq.; Buxtorf, cap. x.).

VI. *Judicial Functions.*—(1.) The language of the N. T. shows that the officers of the synagogue exercised in certain cases a judicial power. The synagogue itself was the place of trial (Luke xii. 11; xxi. 12); even, strange as it may seem, of the actual punishment of scourging (Matt. x. 17; Mark xiii. 9). They do not appear to have had the right of inflicting any severer penalty, unless, under this head, we may include that of excommunication, or "putting a man out of the synagogue" (John xii. 42, xvi. 2), placing him under an anathema (1 Cor. xvi. 22; Gal. i. 8, 9), "delivering him to Satan" (1 Cor. v. 5; 1 Tim. i. 20). (Meyer and Stanley, *in loc.*) In some cases they exercised the right, even outside the limits of Palestine, of seizing the persons of the accused, and sending them in chains to take their trial before the Supreme Council at Jerusalem (Acts ix. 2; xxii. 5).

(2.) It is not quite so easy, however, to define the nature of the tribunal, and the precise limits of

the Gentile Churches, renouncing all early prejudices, recognises this as more fitting, more natural, more in harmony with the right relation of the sexes (1 Cor. xi. 4).

<sup>k</sup> The same curious practice existed in the 17th century, and is perhaps not yet extinct in the Church of Abyssinia, in this, as in other things, preserving more than any other Christian society, the type of Judaism (Ludolf *Hist. Aethiop.* iii. 6; Stanley, *Eastern Church*, p. 12).

<sup>k</sup> It has always to be borne in mind that the word was obviously coined for the purposes of Christian life, and is applied in the first instance to the supper (1 Cor. xi. 20), afterwards to the day (Rev. i. 10).

<sup>m</sup> One point of contrast is as striking as these points of resemblance. The Jew prayed with his head covered, with the *Tallith* drawn over his ears and reaching to the shoulders. The Greek, however, habitually in worship as in other acts, went bare-headed; and the Apostle of

its jurisdiction. In two of the passages referred to (Matt. x. 17; Mark xiii. 9) they are carefully distinguished from the *συνέδρια*, or councils, yet both appear as instruments by which the spirit of religious persecution might fasten on its victims. The explanation commonly given that the council sat in the synagogue, and was thus identified with it, is hardly satisfactory (Leyrer, in Herzog's *Real-Encyc.* "Synedrien"). It seems more probable that the council was the larger tribunal of 23, which sat in every city [COUNCIL], identical with that of the seven, with two Levites as assessors to each, which Josephus describes as acting in the smaller provincial towns (*Ant.* iv. 8, §14; *B. J.* ii. 20, §5),<sup>o</sup> and that under the term synagogue we are to understand a smaller court, probably that of the Ten judges mentioned in the Talmud (Gem. Hieros. *Sanhedr.* l. c.), consisting either of the elders, the chazzan, and the legatus, or otherwise (as Herzfeld conjectures, i. 392) of the ten Batlanim, or *Otiosi* (see above, IV. 4).

(3.) Here also we trace the outline of a Christian institution. The *ἐκκλησία*, either by itself or by appointed delegates, was to act as a Court of Arbitration in all disputes among its members. The elders of the Church were not, however, to descend to the trivial disputes of daily life (*τὰ βιωτικά*). For these any men of common sense and fairness, however destitute of official honour and position (*οἱ ἐξουθενημένοι*), would be enough (1 Cor. vi. 1-8). For the elders, as for those of the synagogue, were reserved the graver offences against religion and morals. In such cases they had power to excommunicate, to "put out of" the Ecclesia, which had taken the place of the synagogue, sometimes by their own authority, sometimes with the consent of the whole society (1 Cor. v. 4). It is worth mentioning that Hammond and other commentators have seen a reference to these judicial functions in James ii. 2-4. The special sin of those who fawned upon the rich was, on this view, that they were "judges of evil thoughts," carrying respect of persons into their administration of justice. The interpretation, however, though ingenious, is hardly sufficiently supported. [E. H. P.]

**SYNAGOGUE, THE GREAT** (בְּנֵי־הַבַּיִת הַגָּדוֹל). The institution thus described, though not Biblical in the sense of occurring as a word in the Canonical Scriptures, is yet too closely connected with a large number of Biblical facts and names to be passed over. In the absence of direct historical data, it will be best to put together the traditions or conjectures of Rabbinic writers.

(1.) On the return of the Jews from Babylon, a great council was appointed, according to these traditions, to re-organise the religious life of the people. It consisted of 120 members (*Megilloth*, 17b, 18c), and these were known as the men of the Great Synagogue, the successors of the prophets, themselves, in their turn, succeeded by scribes prominent, individually, as teachers (*Pirke Aboth*, i. 1). Ezra was recognised as president. Among the other members, in part together, in part successively, were Joshua, the High Priest, Zerubbabel, and their companions, Daniel and the three "children," the prophets Haggai, Zechariah, Malachi, the rulers Nehemiah and Mordecai. Their aim was to restore again the crown, or glory of

<sup>o</sup> The identification of these two is due to an ingenious conjecture by Grotius (on Matt. v. 21). The ad-

Israel, *i. e.* to reinstate in its majesty the name of God as Great, Mighty, Terrible (Deut. vii. 21. x. 17; Neh. i. 5, ix. 32; Jer. xxxii. 18; Dan. ix. 4). To this end they collected all the sacred writings of former ages and their own, and so completed the canon of the O.T. Their work included the revision of the text, and this was settled by the introduction of the vowel points, which have been handed down to us by the Masoretic editors. They instituted the feast of Purim. They organised the ritual of the synagogue, and gave their sanction to the *Shemoneh Esreh*, the eighteen solemn benedictions in it (Ewald, *Gesch.* iv. 193). Their decrees were quoted afterwards as those of the elders (the *πρεσβύτεροι* of Mark vii. 3, the *ἀρχαῖοι* of Matt. v. 21, 27, 33), the *Dibré Sôphêrim* (= words of the scribes), which were of more authority than the Law itself. They left behind them the characteristic saying, handed down by Simon the high-priest, the last member of the order, "Be cautious in judging; train up many scholars; set a hedge about the Law" (*Pirke Aboth*, i. 1). [SCRIBES.]

(2.) Much of this is evidently uncertain. The absence of any historical mention of such a body, not only in the O.T. and the Apocrypha, but in Josephus, Philo, and the *Seder Olam*, so that the earliest record of it is found in the *Pirke Aboth*, circ. the second century after Christ, had led some critics (*e. g.* De Wette, J. D. Michaelis) to reject the whole statement as a Rabbinic invention, resting on no other foundation than the existence, after the exile, of a Sanhedrim of 71 or 72 members, charged with supreme executive functions. Ewald (*Gesch. Isr.* iv. 192) is disposed to adopt this view, and looks on the number 120 as a later element, introduced for its symbolic significance. Jost (*Gesch. des Jud.* i. 41) maintains that the Greek origin of the word Sanhedrim points to its later date, and that its functions were prominently judicial, while those of the so-called Great Synagogue were prominently legislative. He recognises, on the other hand, the probability that 120 was used as a round number, never actually made up, and thinks that the germ of the institution is to be found in the 85 names of those who are recorded as having joined in the solemn league and covenant of Neh. x. 1-27. The narrative of Neh. viii. 13 clearly implies the existence of a body of men acting as counsellors under the presidency of Ezra, and these may have been (as Jost, following the idea of another Jewish critic, suggests) an assembly of delegates from all provincial synagogues—a synod (to use the terminology of a later time) of the National Church. The *Pirke Aboth*, it should be mentioned, speaks of the Great Synagogue as ceasing to exist before the historical origin of the Sanhedrim (x. 1), and it is more probable that the latter rose out of an attempt to reproduce the former than that the former was only the mythical transfer of the latter to an earlier time. (Comp. Leyrer, s. v. *Synagoge*, *die grosse*, in Herzog's *Encyclop.*) [E. H. P.]

**SYNTYCHE** (Συντύχη: *Syntyche*), a female member of the Church of Philippi, mentioned (Phil. iv. 2, 3) along with another named EUODIAS (or rather Euodia). To what has been said under the latter head the following may be added. The Apostle's injunction to these two women is, that they should live in harmony with one another; from which we

dition of two scribes or secretaries makes the number in both cases equal.

infer that they had, more or less, failed in this respect. Such harmony was doubly important, if they held an office, as deaconesses, in the Church: and it is highly probable that this was the case. They had afforded to St. Paul active co-operation under difficult circumstances (ἐν τῷ εὐαγγελίῳ συνηθροσάν μοι, ver. 2), and perhaps there were at Philippi other women of the same class (αἴτινες, ib.). At all events this passage is an illustration of what the Gospel did for women, and women for the Gospel, in the Apostolic times: and it is the more interesting, as having reference to that Church which was the first founded by St. Paul in Europe, and the first member of which was LYDIA. Some thoughts on this subject will be found in Rilliet, *Comm. sur l'Épître aux Philipp.* pp. 311-314. [J. S. H.]

**SYRACUSE** (Συρακοῦσαι: *Syracusa*). The celebrated city on the eastern coast of Sicily. St. Paul arrived thither in an Alexandrian ship from Melita, on his voyage to Rome (Acts xxviii. 12). The magnificence which Cicero describes as still remaining in his time, was then no doubt greatly impaired. The whole of the resources of Sicily had been exhausted in the civil wars of Caesar and Pompey, and the piratical warfare which Sextus Pompeius, the youngest son of the latter, subsequently carried on against the triumvir Octavius. Augustus restored Syracuse, as also Catana and Centoripa, which last had contributed much to the successful issue of his struggle with Sextus Pompeius. Yet the island Ortygia, and a very small portion of the mainland adjoining, sufficed for the new colonists and the remnant of the former population. But the site of Syracuse rendered it a convenient place for the African corn-ships to touch at, for the harbour was an excellent one, and the fountain Arethusa in the island furnished an unfailing supply of excellent water. The prevalent wind in this part of the Mediterranean is the W.N.W. This would carry the vessels from the corn region lying eastward of Cape Bon, round the southern point of Sicily, Cape Pachynus, to the eastern shore of the island. Creeping up under the shelter of this, they would lie either in the harbour of Messina, or at Rhegium, until the wind changed to a southern point and enabled them to fetch the Campanian harbours, Puteoli or Gaeta, or to proceed as far as Ostia. In crossing from Africa to Sicily, if the wind was excessive, or varied two or three points to the northward, they would naturally bear up for Malta,—and this had probably been the case with the "Twins," the ship in which St. Paul found a passage after his shipwreck on the coast of that island. Arrived in Malta, they watched for the opportunity of a wind to take them westward, and with such a one they readily made Syracuse. To proceed further while it continued blowing would have exposed them to the dangers of a lee-shore, and accordingly they remained "three days." They then, the wind having probably shifted into a westerly quarter so as to give them smooth water, coasted the shore and made (περιελθόντες κατηντήσαμεν εἰς) Rhegium. After one day there, the wind got round still more and blew from the south; they therefore weighed, and arrived at Puteoli in the course of the second day of the run (Acts xxviii. 12-14).

In the time of St. Paul's voyage, Sicily did not supply the Romans with corn to the extent it had done in the time of King Hiero, and in a less degree as late as the time of Cicero. It is an error, however, to suppose that the soil was exhausted; for Strabo expressly says, that for corn, and some other

productions, Sicily even surpassed Italy. But the country had become depopulated by the long series of wars, and when it passed into the hands of Rome her great nobles turned vast tracts into pasture. In the time of Augustus, the whole of the centre of the island was occupied in this manner, and among its exports (except from the neighbourhood of the volcanic region, where excellent wine was produced), fat stock, hides, and wool appear to have been the prominent articles. These grazing and horse-breeding farms were kept up by slave labour; and this was the reason that the whole island was in a chronic state of disturbance, owing to the slaves continually running away and forming bands of brigands. Sometimes these became so formidable as to require the aid of regular military operations to put them down; a circumstance of which Tiberius Gracchus made use as an argument in favour of his measure of an Agrarian law (Appian, *B. C.* i. 9), which would have reconverted the spacious grass-lands into small arable farms cultivated by Roman freemen.

In the time of St. Paul there were only five Roman colonies in Sicily, of which Syracuse was one. The others were Catana, Tauromenium, Thermae, and Tyndaris. Messina too, although not a colony, was a town filled with a Roman population. Probably its inhabitants were merchants connected with the wine trade of the neighbourhood, of which Messina was the shipping port. Syracuse and Panormus were important as strategical points, and a Roman force was kept up at each. Sicels, Sicani, Morgetes, and Iberes (aboriginal inhabitants of the island, or very early settlers), still existed in the interior, in what exact political condition it is impossible to say; but most likely in that of velleins. Some few towns are mentioned by Pliny as having the Latin franchise, and some as paying a fixed tribute; but with the exception of the five colonies, the owners of the soil of the island were mainly great absentee proprietors, and almost all its produce came to Rome (Strabo, vi. c. 2; Appian, *B. C.* iv. 84 seqq., v. 15-118; Cicero, *Verr.* iv. 53; Plin. *N. H.* iii. 8). [J. W. B.]

**SYRIA** (סַרְיָא: *Syria*) is the term used throughout our version for the Hebrew *Aram*, as well as for the Greek *Συρία*. The Greek writers generally regarded it as a contraction or corruption of Assyria (Herod. vii. 63; Scylax, *Peripl.* p. 80; Dionys. *Perieg.* 970-975; Eustath. *Comment.* ad loc. &c.). But this derivation is exceedingly doubtful. Most probably Syria is for *Tsyria*, the country about *Tsur* (צֶר), or Tyre, which was the first of the Syrian towns known to the Greeks. The resemblance to Assyria (אַשּׁוּר) is thus purely accidental; and the two words must be regarded as in reality completely distinct.

1. *Geographical extent.*—It is very difficult to fix the limits of Syria. The Hebrew *Aram* seems to commence on the northern frontier of Palestine, and to extend thence northward to the skirts of Taurus, westward to the Mediterranean, and eastward probably to the Khabour river. Its chief divisions are *Aram-Dammesek*, or "Syria of Damascus," *Aram-Zobah*, or "Syria of Zobah," *Aram-Naharaim*, "Mesopotamia," or "Syria of the Two Rivers," and *Padan-Aram*, "the plain Syria," or "the plain at the foot of the mountains." Of these we cannot be mistaken in identifying the first with the rich country about Damascus, lying between Anti-libanus and the desert, and the last with the

district about Harran and Orfah, the flat country stretching out from the western extremity of Mons Masius towards the true source of the Khabour at *Ras-el-Ain*. Aram-Naharaim seems to be a term including this last tract, and extending beyond it, though how far beyond is doubtful. The "two rivers" intended are probably the Tigris and the Euphrates, which approach very near each other in the neighbourhood of Diarbekr; and Aram-Naharaim may have originally been applied especially to the mountain tract which here separates them. If so, it no doubt gradually extended its meaning; for in Gen. xxiv. 10 it clearly includes the district about Harran, the Padan-Aram of other places. Whether the Scriptural meaning ever extends much beyond this is uncertain. It is perhaps most probable that, as the Mesopotamia of the later Greeks, so the Aram-Naharaim of the Hebrews was limited to the north-western portion of the country contained between the two great streams. [See MESOPOTAMIA.] Aram-Zobah seems to be the tract between the Euphrates and Coelesyria; since, on the one hand, it reaches down to the Great River (2 Sam. viii. 3, x. 16), and on the other excludes Hamath (2 Sam. viii. 9, 10). The other divisions of Aram, such as Aram-Maachah and Aram-beth-Rechob, are more difficult to locate with any certainty. Probably they were portions of the tract intervening between Anti-libanus and the desert.

The Greek writers used the term Syria still more vaguely than the Hebrews did Aram. On the one hand they extended it to the Euxine, including in it Cappadocia, and even Bithynia (Herod. i. 72, 76, ii. 104; Strab. xvi. 1, §2; Dionys. Perieg. 972); on the other they carried it to the borders of Egypt, and made it comprise Philistia and Edom (Herod. iii. 5; Strab. xvi. 2, §2). Again, through the confusion in their minds between the Syrians and the Assyrians, they sometimes included the country of the latter, and even its southern neighbour Babylonia, in Syria (Strab. xvi. 1, §2). Still they seem always to have had a feeling that Syria Proper was a narrower region. Herodotus, while he calls the Cappadocians and the Assyrians Syrians, gives the name of Syria only to the country lying on the Mediterranean between Cilicia and Egypt (ii. 106, 157, 159, iii. 6, 91). Dionysius, who speaks of two Syrias, an eastern and a western, assigns the first place to the latter (Perieg. 895). Strabo, like Herodotus, has one Syria only, which he defines as the maritime tract between Egypt and the Gulf of Issus. The ordinary use of the term Syria, by the LXX. and New Testament writers, is even more restricted than this. They distinguish Syria from Phoenicia on the one hand, and from Samaria, Judaea, Idumaea, &c., on the other. In the present article it seems best to take the word in this narrow sense, and to regard Syria as bounded by Amanus and Taurus on the north, by the Euphrates and the Arabian desert on the east, by Palestine, or the Holy Land, on the south, by the Mediterranean near the mouth of the Orontes, and then by Phoenicia upon the west. The tract thus circumscribed is about 300 miles long from north to south, and from 50 to 150 miles broad. It contains an area of about 30,000 square miles.

2. *General physical features.*—The general character of the tract is mountainous, as the Hebrew name Aram (from a root signifying "height") sufficiently implies. On the west, two longitudinal chains, running parallel with the coast at no great

distance from one another, extend along two-thirds of the length of Syria, from the latitude of Tyre to that of Antioch. These chains, towards the south, were known respectively as Libanus and Anti-libanus, after which, about lat. 35°, the more western chain, Libanus, became Bargylus; while the eastern, sinking into comparative insignificance, was without any special appellation. In the latitude of Antioch the longitudinal chains are met by the chain of Amanus, an outlying barrier of Taurus, having the direction of that range, which in this part is from south-west to north-east. From this point northwards to the true Taurus, which here bounded Syria, and eastward to the Euphrates about *Bireh-jik* and *Sumeisat*, the whole tract appears to consist of mountains infinitely ramified; below which, towards *Sajur* and Aleppo, are some elevated plains, diversified with ranges of hills, while south of these, in about lat. 36°, you enter the desert. The most fertile and valuable tract of Syria is the long valley intervening between Libanus and Anti-libanus, which slopes southward from a point a little north of Baalbek, and is there drained by the *Litany*; while above that point the slope is northward, and the streams form the Orontes, whose course is in that direction. The northern mountain region is also fairly productive; but the soil of the plains about Aleppo is poor, and the eastern flank of the Anti-libanus, except in one place, is peculiarly sterile. The exception is at the lower or southern extremity of the chain, where the stream of the Barada forms the rich and delightful tract already described under the head of DAMASCUS.

3. *The Mountain Ranges.*—(a) Lebanon. Of the various mountain ranges of Syria, Lebanon possesses the greatest interest. It extends from the mouth of the Litany to *Arka*, a distance of nearly 100 miles, and is composed chiefly of Jura limestone, but varied with sandstone and basalt. It culminates towards its northern extremity, half-way between Tripoli and Beyrut, and at this point attains an elevation of nearly 10,000 feet (Robinson, *Bibl. Researches*, iii. 547). Anciently it was thickly wooded with cypresses, cedars, and firs; but it is now very scantily clothed. As a minute description of its present condition has been already given in the proper place, it is unnecessary to prolong the present account. [LEBANON.] (b) Anti-libanus. This range, as the name implies, stands over against Lebanon, running in the same direction, *i. e.* nearly north and south, and extending the same length. It is composed of Jura limestone, oolite, and Jura dolomite. The culminating point is Hermon, at the southern, or rather the south-eastern end of the chain; for Anti-libanus, unlike Libanus, bifurcates at its lower extremity, dividing into two distinct ridges, between which flows the stream of the *Hasbeya*. Hermon is thought to exceed the height of 9000 feet. (c) Bargylus. Mount Bargylus, called now *Jebel Nosairi* towards the south, and towards the north *Jebel Kraad*, extends from the mouth of the *Nahr-el-Kebir* (Eleutherus), nearly opposite Hems, to the vicinity of Antioch, a distance of rather more than 100 miles. It is separated from Lebanon by a comparatively level tract, 15 or 20 miles broad (*El-Bukeva*), through which flows the stream called *El-Kebir*. Mount Bargylus is broader than Lebanon, and throws out a number of short spurs east and west, both towards the sea and towards the valley of the Orontes. One of the western spurs terminates in a

remarkable headland, known to the ancients as Mount Casius, and now called *Jebel-el-Akra*, or the "Bald Mountain," which rises abruptly from the sea to a height exceeding 5000 feet. At the northern extremity of Bargylus, where it overhangs the lower course of the Orontes, was Daphne, the delicious suburb of Antioch, and the favourite haunt of its luxurious populace. (d) Amanus. North of the mouth of the Orontes, between its course and the eastern shore of the Gulf of Issus (*Iskanderun*), lies the range of Amanus, which extends from the south-west end of the gulf, in a north-easterly direction, a distance of 85 or 90 miles, and finally forms a junction with Taurus in about long.  $36^{\circ} 25'$ . Amanus divides Syria from Cilicia, and is a stony range with bold rugged peaks and conical summits, formed of serpentines and other secondary rocks supporting a tertiary formation. Its average elevation is 5000 feet, and it terminates abruptly at *Ras-el-Khanzir*, in a high cliff overhanging the sea. There are only two or three passes across it; and one alone, that of *Beilan*, is tolerably commodious. Amanus, like Anti-libanus, bifurcates at its south-western extremity, having, besides its termination at the *Ras-el-Khanzir*, another, now called *Musa Dagh*, which approaches within about six miles of the mouth of the Orontes, and seems to be the Pieria of Strabo (xvi. 2, §8). This spur is of limestone formation. The flanks of Amanus are well clothed with forests of pine, oak, and larch, or copses of myrtle, arbutus, oleander, and other shrubs. The range was well known to the Assyrians, who called it *Khamana*, and not unfrequently cut timber in it, which was conveyed thence to their capital.

4. *The Rivers.*—The principal rivers of Syria are the Litany and the Orontes. The Litany springs from a small lake situated in the middle of the Coele-syrian valley, about six miles to the south-west of Baalbek. Hence it descends the valley called *El-Būkaa*, with a course a little west of south, sending out on each side a number of canals for irrigation, and receiving rills from the opposite ranges of Libanus and Anti-libanus, which compensate for the water given off. The chief of these is called *El-Būrdony*, and descends from Lebanon near *Zahleh*. The *Būkaa* narrows as it proceeds southwards, and terminates in a gorge, through which the Litany forces itself with a course which is still to the south-west, flowing deep between high precipices, and spanned by a bold bridge of a single arch, known as the *Jisr Burghus*. Having emerged from the ravine, it flows first south-west by west, and then nearly due south, till it reaches the latitude of Tyre, when meeting the mountains of Upper Galilee, it is forced to bend to the west, and, passing with many windings through the low coast tract, enters the sea about 5 miles north of the great Phœnician city. The entire course of the stream, exclusive of small windings, is about 80 miles. The source of the Orontes is but about 15 miles from that of the Litany. A little north of Baalbek, the highest point or water-shed of the Coele-syrian valley is reached, and the ground begins to descend northwards. A small rill breaks out from the foot of Anti-libanus, which, after flowing nearly due north for 15 miles across the plain, meets another greater source given out by Lebanon in lat.  $34^{\circ} 22'$ , which is now considered the true "head of the stream." The Orontes from this point flows down the valley to the north-east, and passing through the *Bahr-el-Kades*—a lake

about 6 miles long and 2 broad—approaches *Hems* (Emesa), which it leaves on its right bank. It then flows for 20 miles nearly due north; after which, on approaching *Hamah* (Hamath), it makes a slight bend to the east round the base of the *Jebel Erbayn*, and then, entering the rich pasture country of *El-Ghab*, runs north-west and north to *Jisr Hadid*. The tributaries which it receives in this part of its course are many but small, the only one of any importance being the *Wady-el-Saruj*, which enters it from the west a little below Hamath. At *Jisr Hadid*, or "the Iron Bridge," the course of the Orontes suddenly changes. Prevented by the range of Amanus from flowing any further to the north, it sweeps round boldly to the west, and receiving a large tributary—the *Kara-Su*—from the north-east, the volume of whose water exceeds its own, it enters the broad valley of Antioch, "doubling back here upon itself, and flowing to the south-west." In this part of its course the Orontes has been compared to the Wye (Stanley, *Sinai and Palestine*, p. 409). The entire length of the stream is estimated at above 200 miles. Its modern name is the *Nahr-el-Asi*, or "Rebel Stream," an appellation given to it on account of its violence and impetuosity in many parts of its course.

The other Syrian streams of some consequence, besides the Litany and the Orontes, are the *Barada*, or river of Damascus, the *Koweik*, or river of Aleppo, and the *Sajur*, a tributary of the Euphrates. The course of the *Barada* has already been described under the head of Damascus. [DAMASCUS.] The *Koweik* rises in the highlands south of *Ain Tab*, from two sources, one of which is known as the *Baloklu-Su*, or "Fish-River." It seems to be the Chalus of Xenophon (*Anab.* i. 4, §9). Its course is at first east, but soon becomes south, or a little west of south, to Aleppo, after which it meanders considerably through the high plain south of that city, finally terminating in a marsh known as *El-Matkh*. The *Sajur* rises a little further to the north, in the mountains north of *Ain-Tab*. Its course for the first 25 miles is south-east, after which it runs east for 15 or 20 miles, finally resuming its first direction, and flowing by the town of *Sajur* into the Euphrates. It is a larger river than the *Koweik*, though its course is scarcely so long.

5. *The Lakes.*—The principal lakes of Syria are the *Agh-Dengiz*, or Lake of Antioch; the *Subakhah*, or Salt Lake, between Aleppo and Balis; the *Bahr-el-Kades*, on the upper Orontes; and the *Bahr-el-Merj*, or Lake of Damascus. (a) The Lake of Antioch is an oblong fresh-water basin, 10 miles long by 7 broad, situated to the north of the Orontes, where it sweeps round through the plain of *Umk*, before receiving the *Kara-Su*. It is formed by the waters of three large streams—the *Kara-Su*, the *Afrin*, and the *Aswad*—which collect the drainage of the great mountain tract lying north-east and east of Antioch, between the 36th and 37th parallels. It has been argued, from the silence of Xenophon and Strabo, that this lake did not exist in ancient times (Rennell, *Illustrations of the Expedition of Cyrus*, p. 65), but modern investigations pursued upon the spot are thought to disprove this theory (Ainsworth, *Researches in Mesopotamia*, p. 299). The waters flow into the lake on the east and north, and flow out of it at its south-west angle by a broad and deep stream, known as the *Kara-Su*, which falls into the Orontes a few miles

above Antioch. (b) The *Sabkhat* is a salt lake, into which only insignificant streams flow, and which has no outlet. It lies midway between Balis and Aleppo, the route between these places passing along its northern shore. It is longer than the Lake of Antioch, but narrower, being about 13 miles from east to west, and 4 miles only from north to south, even where it is widest. (c) The *Bahr-el-Kades* is smaller than either of the foregoing lakes. It has been estimated at 8 miles long and 3 broad (Pococke, *Description of the East*, i. 140), and again at 6 miles long and 2 broad (Chesney, *Euphrates Exp.* i. 394), but has never been accurately measured. Pococke conjectures that it is of recent formation; but his only reason seems to be the silence of ancient writers, which is scarcely sufficient to prove the point. (d) The *Bahr-el-Merj*, like the piece of water in which the *Koweik* or river of Aleppo ends, scarcely deserves to be called a lake, since it is little better than a large marsh. The length, according to Col. Chesney, is 9 miles, and the breadth 2 miles (*Euphrat. Exp.* i. 503); but the size seems to vary with the seasons, and with the extent to which irrigation is used along the course of the *Barada*. A recent traveller, who traced the *Barada* to its termination, found it divide a few miles below Damascus, and observed that each branch terminated in a marsh of its own; while a neighbouring stream, the *Awaadj*, commonly regarded as a tributary of the *Barada*, also lost itself in a third marsh separate from the other two (Porter in *Geograph. Journ.* xxvi. 43-46).

6. *The Great Valley*.—By far the most important part of Syria, and on the whole its most striking feature, is the great valley which reaches from the plain of *Umk*, near Antioch, to the narrow gorge on which the *Litany* enters in about lat.  $33^{\circ} 30'$ . This valley, which runs nearly parallel with the Syrian coast, extends the length of 230 miles, and has a width varying from 6 or 8 to 15 or 20 miles. The more southern portion of it was known to the ancients as *Coele-Syria*, or "the Hollow Syria," and has been already described. [COELESYRIA.] In length this portion is rather more than 100 miles, terminating with a screen of hills a little south of Hems, at which point the north-eastern direction of the valley also ceases, and it begins to bend to the north-west. The lower valley from Hems downward is broader, generally speaking, and richer than the upper portion. Here was "Hamath the Great" (Am. vi. 2), now Hamah; and here too was Apameia, a city but little inferior to Antioch, surrounded by rich pastures, where Seleucus Nicator was wont to feed 500 elephants, 300 stallion horses, and 30,000 mares (Strab. xvi. 2, §10). The whole of this region is fertile, being watered not only by the Orontes, but by the numerous affluents which flow into it from the mountain ranges enclosing the valley on either side.

7. *The Northern Highlands*.—Northern Syria, especially the district called *Commagène*, between Taurus and the Euphrates, is still very insufficiently explored. It seems to be altogether an elevated tract, consisting of twisted spurs from Taurus and Amanus, with narrow valleys between them, which open out into bare and sterile plains. The valleys themselves are not very fertile. They are watered by small streams, producing often abundant fish,

\* The root of this name appears in the early Assyrian inscriptions as that of a people, the *Qummukh*, or *Qum-*

and, for the most part, flowing into the Orontes or the Euphrates. A certain number of the more central ones, however, unite, and constitute the "river of Aleppo" which, unable to reach either of the Oceanic streams, forms (as we have seen) a lake or marsh, wherein its waters evaporate. Along the course of the Euphrates there is rich land and abundant vegetation; but the character of the country thence to the valley of the Orontes is bare and woodless, except in the vicinity of the towns, where fruit-trees are cultivated, and orchards and gardens make an agreeable appearance. Most of this region is a mere sheep-walk, which grows more and more harsh and repulsive as we approach the south, where it gradually mingles with the desert. The highest elevation of the plateau between the two rivers is 1500 feet; and this height is reached soon after leaving the Euphrates, while towards the west the decline is gradual.

8. *The Eastern Desert*.—East of the inner mountain-chain, and south of the cultivable ground about Aleppo, is the great Syrian Desert, an "elevated dry upland, for the most part of gypsum and marls, producing nothing but a few spare bushes of wormwood, and the usual aromatic plants of the wilderness." Here and there bare and stony ridges of no great height cross this arid region, but fail to draw water from the sky, and have, consequently, no streams flowing from them. A few wells supply the nomad population with a brackish fluid. The region is traversed with difficulty, and has never been accurately surveyed. The most remarkable oasis is at Palmyra, where there are several small streams and abundant palm-trees. [See TADMOR.] Towards the more western part of the region along the foot of the mountain-range which there bounds it, is likewise a good deal of tolerably fertile country, watered by the streams which flow eastward from the range, and after a longer or a shorter course are lost in the desert. The best known and the most productive of these tracts, which seem stolen from the desert, is the famous plain of Damascus—the *el-Ghutah* and *el-Merj* of the Arabs—already described in the account given of that city. [DAMASCUS.] No rival to this "earthly paradise" is to be found along the rest of the chain, since no other stream flows down from it at all comparable to the *Barada*; but wherever the eastern side of the chain has been visited, a certain amount of cultivable territory has been found at its foot; corn is grown in places, and olive-trees are abundant (Burckhardt, *Travels in Syria*, pp. 124-129; Pococke, *Description of the East*, vol. ii. p. 146). Further from the hills all is bare and repulsive; a dry hard desert like that of the Sinaitic peninsula, with a soil of marl and gravel, only rarely diversified with sand.

9. *Chief Divisions*.—According to Strabo, Syria Proper was divided into the following districts:—1. *Commagène*; 2. *Cyrrhæstia*; 3. *Seleucia*; 4. *Coele-syria*; and 5. *Damascène*. If we take its limits, however, as laid down above (§1), we must add to these districts three others: *Chalybonitis* or the country about Aleppo; *Chalcis* or *Chalcidicé*, a small tract south of this, about the lake in which the river of Aleppo ends; and *Palmyrène*, or the desert so far as we consider it to have been Syrian. (a) *Commagène*\* lay to the north. Its capital was *Samosata* or *Sumeisat*. The territory is said

*mukli*. They dwell, however, east of the Euphrates between *Sumeisat* and *Diarbekr*.

to have been fairly fertile, but small; and from this we may gather that it did not descend lower than about *Ain-Tab*. (b) From *Ain-Tab*, or perhaps from a point higher up, commenced *Cyrrhestica* or *Cyristica*. It was bounded on the north by *Commagêné*, on the north-west by *Amanus*, on the west and south-west by *Seleucis*, and on the south by *Chalybonitis* or the region of *Chalybon*. Both *Commagêné* and *Cyrrhestica* reached eastward to the *Euphrates*. *Cyrrhestica* was so called from its capital *Cyrrhus*, which seems to be the modern *Corus*. It included *Hierapolis* (*Bambuk*), *Batnae* (*Dahab?*), and *Gindarus* (*Gindaries*). (c) *Chalybonitis* adjoined *Cyrrhestica* on the south, lying between that region and the desert. It extended probably from the *Euphrates*, about *Balis*, to *Mount St. Simeon* (*Amguli Dagh*). Like *Cyrrhestica*, it derived its name from its capital city, which was *Chalybon*, now corrupted into *Haleb*, or *Aleppo*. (d) *Chalcidicé* was south of the more western portion of *Chalybonitis*, and was named from its capital, *Chalcis*, which seems to be marked by the modern *Kennasserin*, a little south of the lake in which the river of *Aleppo* ends (*Pococke, Travels*, ii. 149). (e) *Seleucis* lay between *Cyrrhestica*, *Chalybonitis*, and *Chalcis* on the one side, and the *Mediterranean* on the other. It was a large province, and contained four important subdivisions, 1. *Seleucis Proper* or *Pieria*, the little corner between *Amanus* and the *Orontes*, with its capital, *Seleucia*, on the coast, above the mouth of the *Orontes*; 2. *Antiochia*, the region about *Antioch*; 3. *Laodicêné*, the coast tract between the mouth of the *Orontes* and *Phœnicia*, named after its capital, *Laodiceia* (still called *Ladikiyeh*), which was an excellent port, and situated in a most fertile district (*Strab.* xvi. 2, §9); and 4. *Apamêné*, consisting of the valley of the *Orontes* from *Jisr Hadid* to *Hamah*, or perhaps to *Hems*, and having *Apamea* (now *Famiéh*) for its chief city. (f) *Coele-syria* lay south of *Apamea*, being the continuation of the *Great Valley*, and extending from *Hems* to the gorge in which the valley ends. The chief town of this region was *Heliopolis* (*Baalbek*). (g) *Damascêné* included the whole cultivable tract between the bare range which breaks away from *Anti-libanus* in lat. 33° 30', and the hills which shut in the valley of the *Awaj* on the south. It lay east of *Coele-syria* and south-west of *Palmyrêné*. (h) *Palmyrêné* was the name applied to the whole of the *Syrian Desert*. It was bounded on the east by the *Euphrates*, on the north by *Chalybonitis* and *Chalcidicé*, on the west by *Apamêné* and *Coele-syria*, and on the south by the great desert of *Arabia*.

10. *Principal towns*.—The chief towns of *Syria* may be thus arranged, as nearly as possible in the order of their importance: 1. *Antioch*; 2. *Damascus*; 3. *Apameia*; 4. *Seleucia*; 5. *Tadmor* or *Palmyra*; 6. *Laodiceia*; 7. *Epiphaneia* (*Hamath*); 8. *Samosata*; 9. *Hierapolis* (*Mabog*); 10. *Chalybon*; 11. *Emesa*; 12. *Heliopolis*; 13. *Laodiceia ad Libanum*; 14. *Cyrrhus*; 15. *Chalcis*; 16. *Poseideium*; 17. *Heracleia*; 18. *Gindarus*; 19. *Zeugma*; 20. *Thapsacus*. Of these, *Samosata*, *Zeugma*, *Thapsacus*, are on the *Euphrates*; *Seleucia*, *Laodiceia*, *Poseideium*, and *Heracleia*, on the sea-shore; *Antioch*, *Apameia*, *Epiphaneia*, and *Emesa* (*Hems*) on the *Orontes*; *Heliopolis* and *Laodiceia ad Libanum*, in *Coele-syria*; *Hierapolis*, *Chalybon*, *Cyrrhus*, *Chalcis*, and *Gindarus*, in the northern highlands; *Damascus* on the skirts, and *Palmyra* in the centre of the eastern desert.

11. *History*.—The first occupants of *Syria* appear to have been of *Hamitic* descent. The *Canaanitish* races, the *Hittites*, *Jebusites*, *Amorites*, &c., are connected in *Scripture* with *Egypt* and *Ethiopia*, *Cush* and *Mizraim* (*Gen.* x. 6 and 15-18); and even independently of this evidence, there seems to be sufficient reason for believing that the races in question stood in close ethnic connexion with the *Cushite* stock (*Rawlinson's Herodotus*, iv. 243-245). These tribes occupied not *Palestine* only, but also *Lower Syria*, in very early times, as we may gather from the fact that *Hamath* is assigned to them in *Genesis* (x. 18). Afterwards they seem to have become possessed of *Upper Syria* also, for when the *Assyrians* first push their conquests beyond the *Euphrates*, they find the *Hittites* (*Khatti*) established in strength on the right bank of the *Great River*. After a while the first comers, who were still to a great extent nomads, received a *Shemitic* infusion, which most probably came to them from the south-east. The family of *Abraham*, whose original domicile was in *Lower Babylonia*, may, perhaps, be best regarded as furnishing us with a specimen of the migratory movements of the period. Another example is that of *Chedorlaomer* with his confederate kings, of whom one at least—*Amraphel*—must have been a *Shemite*. The movement may have begun before the time of *Abraham*, and hence, perhaps, the *Shemitic* names of many of the inhabitants when *Abraham* first comes into the country, as *Abimelech*, *Melchizedek*, *Eliezer*, &c.<sup>b</sup> The only *Syrian* town whose existence we find distinctly marked at this time is *Damascus* (*Gen.* xiv. 15; xv. 2), which appears to have been already a place of some importance. Indeed, in one tradition, *Abraham* is said to have been king of *Damascus* for a time (*Nic. Dam. Fr.* 30); but this is quite unworthy of credit. Next to *Damascus* must be placed *Hamath*, which is mentioned by *Moses* as a well-known place (*Nam.* xiii. 21, xxxiv. 8), and appears in *Egyptian papyri* of the time of the eighteenth dynasty (*Cambridge Essays*, 1858, p. 268). *Syria* at this time, and for many centuries afterwards, seems to have been broken up among a number of petty kingdoms. Several of these are mentioned in *Scripture*, as *Damascus*, *Rehob*, *Maachah*, *Zobah*, *Geshur*, &c. We also hear occasionally of "the kings of *Syria* and of the *Hittites*" (1 *K.* x. 29; 2 *K.* vii. 6)—an expression indicative of that extensive subdivision of the tract among numerous petty chiefs which is exhibited to us very clearly in the early *Assyrian* inscriptions. At various times different states had the pre-eminence; but none was ever strong enough to establish an authority over the others.

The *Jews* first come into hostile contact with the *Syrians*, under that name, in the time of *David*. The war of *Josiah*, however, must have often been with *Syrian* chiefs, with whom he disputed the possession of the tract about *Lebanon* and *Hermon* (*Josh.* xi. 2-18). After his time the *Syrians* were apparently undisturbed, until *David* began his aggressive wars upon them. Claiming the frontier of the *Euphrates*, which *God* had promised to *Abraham* (*Gen.* xv. 18), *David* made war on *Hadadezer*, king of *Zobah*, whom he defeated in a great battle, killing 18,000 of his men, and taking from him 1000 chariots, 700

<sup>b</sup> It is possible, however, that these names may be the *Shemitic* equivalents of the real names of these persons which names might in that case have been *Hamitic*.

norsemens, and 20,000 footmen (2 Sam. viii. 3, 4, 13). The Damascene Syrians, having endeavoured to succour their kinsmen, were likewise defeated with great loss (ib. ver. 5); and the blow so weakened them that they shortly afterwards submitted and became David's subjects (ver. 6). Zobah, however, was far from being subdued as yet. When, a few years later, the Ammonites determined on engaging in a war with David, and applied to the Syrians for aid, Zobah, together with Beth-Rehob, sent them 20,000 footmen, and two other Syrian kingdoms furnished 13,000 (2 Sam. x. 6). This army being completely defeated by Joab, Hadadezer obtained aid from Mesopotamia (ib. ver. 16), and tried the chance of a third battle, which likewise went against him, and produced the general submission of Syria to the Jewish monarch. The submission thus begun continued under the reign of Solomon, who "reigned over all the kingdoms from the river (Euphrates) unto the land of the Philistines and unto the border of Egypt; they brought presents and served Solomon all the days of his life" (1 K. iv. 21). The only part of Syria which Solomon lost seems to have been Damascus, where an independent kingdom was set up by Rezon, a native of Zobah (1 K. xi. 23-25). On the separation of the two kingdoms, soon after the accession of Rehoboam, the remainder of Syria no doubt shook off the yoke. Damascus now became decidedly the leading state, Hamath being second to it, and the northern Hittites, whose capital was Carchemish near *Bambuk*, third. [CARCHEMISH.] The wars of this period fall most properly into the history of Damascus, and have already been described in the account given of that city. [DAMASCUS.] Their result was to attach Syria to the great Assyrian empire, from which it passed to the Babylonians, after a short attempt on the part of Egypt to hold possession of it, which was frustrated by Nebuchadnezzar. From the Babylonians Syria passed to the Persians, under whom it formed a satrapy in conjunction with Judaea, Phoenicia, and Cyprus (Herod. iii. 91). Its resources were still great, and probably it was his confidence in them which encouraged the Syrian satrap, Megabazus, to raise the standard of revolt against Artaxerxes Longimanus (B.C. 447). After this we hear little of Syria till the year of the battle of Issus (B.C. 333), when it submitted to Alexander without a struggle.

Upon the death of Alexander Syria became, for the first time, the head of a great kingdom. On the division of the provinces among his generals (B.C. 321), Seleucus Nicator received Mesopotamia and Syria; and though, in the twenty years of struggle which followed, this country was lost and won repeatedly, it remained finally, with the exception of Coele-syria, in the hands of the prince to whom it was originally assigned. That prince, whose dominions reached from the Mediterranean to the Indus, and from the Oxus to the Southern Ocean, having, as he believed, been exposed to great dangers on account of the distance from Greece of his original capital, Babylon, resolved immediately upon his victory of Ipsus (B.C. 301) to fix his metropolis in the West, and settled upon Syria as the fittest place for it. Antioch was begun in B.C. 300, and, being finished in a few years, was made the capital of Seleucus' kingdom. The whole realm was thenceforth ruled from this centre, and Syria, which had long been the prey of stronger countries, and had been exhausted by

their actions, grew rich with the wealth which now flowed into it on all sides. The luxury and magnificence of Antioch were extraordinary. Broad straight streets, with colonnades from end to end, temples, statues, arches, bridges, a royal palace, and various other public buildings dispersed throughout it, made the Syrian capital by far the most splendid of all the cities of the East. At the same time, in the provinces, other towns of large size were growing up. Seleucia in Pieria, Apameia, and both Laodiceias were foundations of the Seleucidae, as their names sufficiently indicate. Weak and indolent as were many of these monarchs, it would seem that they had a hereditary taste for building; and so each aimed at outdoing his predecessors in the number, beauty, and magnificence of his constructions. As the history of Syria under the Seleucid princes has been already given in detail, in the articles treating of each monarch [ANTIOCHUS, DEMETRIUS, SELEUCUS, &c.], it will be unnecessary here to do more than sum it up generally. The most flourishing period was the reign of the founder, Nicator. The empire was then almost as large as that of the Achaemenian Persians, for it at one time included Asia Minor, and thus reached from the Egean to India. It was organised into satrapies, of which the number was 72. Trade flourished greatly, old lines of traffic being restored and new ones opened. The reign of Nicator's son, Antiochus I., called Soter, was the beginning of the decline, which was progressive from his date, with only one or two slight interruptions. Soter lost territory to the kingdom of Pergamus, and failed in an attempt to subject Bithynia. He was also unsuccessful against Egypt. Under his son, Antiochus II., called *Θεός*, or "the God," who ascended the throne in B.C. 261, the disintegration of the empire proceeded more rapidly. The revolt of Parthia in B.C. 256, followed by that of Bactria in B.C. 254, deprived the Syrian kingdom of some of its best provinces, and gave it a new enemy which shortly became a rival and finally a superior. At the same time the war with Egypt was prosecuted without either advantage or glory. Fresh losses were suffered in the reign of Seleucus II. (Callinicus), Antiochus the Second's successor. While Callinicus was engaged in Egypt against Ptolemy Euergetes, Eumenes of Pergamus obtained possession of a great part of Asia Minor (B.C. 242); and about the same time Arsaces II., king of Parthia, conquered Hyrcania and annexed it to his dominions. An attempt to recover this latter province cost Callinicus his crown, as he was defeated and made prisoner by the Parthians (B.C. 226). In the next reign, that of Seleucus III. (Ceraunus), a slight reaction set in. Most of Asia Minor was recovered for Ceraunus by his wife's nephew, Achaeus (B.C. 224), and he was preparing to invade Pergamus when he died poisoned. His successor and brother, Antiochus III., though he gained the surname of Great from the grandeur of his expeditions and the partial success of some of them, can scarcely be said to have really done anything towards raising the empire from its declining condition, since his conquests on the side of Egypt, consisting of Coele-syria, Phoenicia, and Palestine, formed no sufficient compensation for the loss of Asia Minor, which he was forced to cede to Rome for the aggrandisement of the rival kingdom of Pergamus (B.C. 190). Even had the territorial balance been kept more even, the ill policy of



making Rome an enemy of the Syrian kingdom, with which Antiochus the Great is taxable, would have necessitated our placing him among the princes to whom its ultimate ruin was mainly owing. Towards the East, indeed, he did something, if not to thrust back the Parthians, at least to protect his empire from their aggressions. But the exhaustion consequent upon his constant wars and signal defeats—more especially those of Raphia and Magnesia—left Syria far more feeble at his death than she had been at any former period. The almost eventless reign of Seleucus IV. (Philopator), his son and successor (B.C. 187-175), is sufficient proof of this feebleness. It was not till twenty years of peace had recruited the resources of Syria in men and money, that Antiochus IV. (Epiphanes), brother of Philopator, ventured on engaging in a great war (B.C. 171)—a war for the conquest of Egypt. At first it seemed as if the attempt would succeed. Egypt was on the point of yielding to her foe of so many years, when Rome, following out her traditions of hostility to Syrian power and influence, interposed her mediation, and deprived Epiphanes of all the fruits of his victories (B.C. 168). A greater injury was, about the same time (B.C. 167), inflicted on Syria by the folly of Epiphanes himself. Not content with replenishing his treasury by the plunder of the Jewish temple, he madly ordered the desecration of the Holy of Holies, and thus caused the revolt of the Jews, which proved a permanent loss to the empire and an aggravation of its weakness. After the death of Epiphanes the empire rapidly verged to its fall. The regal power fell into the hands of an infant, Antiochus V. (Eupator), son of Epiphanes (B.C. 164); the nobles contended for the regency; a pretender to the crown started up in the person of Demetrius, son of Seleucus IV.; Rome put in a claim to administer the government; and amid the troubles thus caused, the Parthians, under Mithridates I., overran the eastern provinces (B.C. 164), conquered Media, Persia, Susiana, Babylonia, &c., and advanced their frontier to the Euphrates. It was in vain that Demetrius II. (Nicator) made an attempt (B.C. 142) to recover the lost territory; his boldness cost him his liberty; while a similar attempt on the part of his successor, Antiochus VII. (Sidetes), cost that monarch his life (B.C. 128). Meanwhile, in the shorn Syrian kingdom, disorders of every kind were on the increase; Commagêné revolted and established her independence; civil wars, murders, mutinies of the troops, rapidly succeeded one another; the despised Jews were called in by both sides in the various struggles; and Syria, in the space of about ninety years, from B.C. 154 to B.C. 64, had no fewer than ten sovereigns. All the wealth of the country had been by this time dissipated; much had flowed towards in the shape of bribes; more, probably, had been spent on the wars; and still more had been wasted by the kings in luxury of every kind. Under these circumstances the Romans showed no eagerness to occupy the exhausted region, which passed under the power of Tigranes, king of Armenia, in B.C. 83, and was not made a province of the Roman Empire till after Pompey's complete defeat of Mithridates and his ally Tigranes, B.C. 64. The chronology of this period has been well worked out by Clinton (*F. H.* vol. iii. pp. 308-346), from whom the following table of the kings, with the dates of their accession, is taken:—

Kings.	Length of Reign.	Date of Accession.
1. Seleucus Nicator . . . . .	32 years.	Oct. 312
2. Antiochus Soter . . . . .	19 "	Jan. 280
3. Antiochus Theus . . . . .	15 "	Jan. 261
4. Seleucus Callinicus . . . . .	20 "	Jan. 246
5. Seleucus Ceraunus . . . . .	3 "	Aug. 226
6. Antiochus Magnus . . . . .	36 "	Aug. 223
7. Seleucus Philopator . . . . .	12 "	Oct. 187
8. Antiochus Epiphanes . . . . .	11 "	Aug. 175
9. Antiochus Eupator . . . . .	2 "	Dec. 164
10. Demetrius Soter . . . . .	12 "	Nov. 162
11. Alexander Bala . . . . .	5 "	Aug. 150
12. Demetrius Nicator (1st } reign) . . . . . }	9 "	Nov. 146
13. Antiochus Sidetes . . . . .	9 "	Feb. 137
14. Demetrius Nicator (2nd } reign) . . . . . }	3 "	Feb. 128
15. Antiochus Grypus . . . . .	13 "	Aug. 125
16. Antiochus Cyzenicus . . . . .	18 "	113
17. Antiochus Eusebes and } Philippus . . . . . }	12 "	95
18. Tigranes . . . . .	14 "	83
19. Antiochus Aslaticus . . . . .	4 "	69

As Syria holds an important place, not only in the Old Testament, but in the New, some account of its condition under the Romans must now be given. That condition was somewhat peculiar. While the country generally was formed into a Roman province, under governors who were at first proprætors or quaestors, then proconsuls, and finally legates, there were exempted from the direct rule of the governor, in the first place, a number of "free cities," which retained the administration of their own affairs, subject to a tribute levied according to the Roman principles of taxation; and 2ndly, a number of tracts, which were assigned to petty princes, commonly natives, to be ruled at their pleasure, subject to the same obligations with the free cities as to taxation (*Appian, Syr.* 50). The free cities were Antioch, Seleucia, Apameia, Epiphaneia, Tripolis, Sidon, and Tyre; the principalities, Commagêné, Chalcis ad Belum (near *Baalbek*), Arethusa, Abila or Abilêné, Palmyra, and Damascus. The principalities were sometimes called kingdoms, sometimes tetrarchies. They were established where it was thought that the natives were so inveterately wedded to their own customs, and so well disposed for revolt, that it was necessary to consult their feelings, to flatter the national vanity, and to give them the semblance without the substance of freedom. (a) Commagêné was a kingdom (*regnum*). It had broken off from Syria during the later troubles, and become a separate state under the government of a branch of the Seleucidae, who affected the names of Antiochus and Mithridates. The Romans allowed this condition of things to continue till A.D. 17, when, upon the death of Antiochus III., they made Commagêné into a province; in which condition it continued till A.D. 38, when Caligula gave the crown to Antiochus IV. (Epiphanes), the son of Antiochus III. Antiochus IV. continued king till A.D. 72, when he was deposed by Vespasian, and Commagêné was finally absorbed into the Empire. He had a son, called also Antiochus and Epiphanes, who was betrothed to Drusilla, the sister of "King Agrippa," and afterwards the wife of Felix, the procurator of Judæa. (b) Chalcis "ad Belum" was not the city so called near Aleppo, which gave name to the district of Chalcidice, but a town of less importance near Heliopolis (*Baalbek*), whence probably the suffix "ad Belum." It is mentioned in this con-

nexion by Strabo (xvi. 2, §10), and Josephus says that it was under Lebanon (*Ant.* xiv. 7, §4), so that there cannot be much doubt as to its position. It must have been in the "Hollow Syria"—the modern *Būkaa*—to the south of *Baalbek* (Joseph. *B. J.* i. 9, §2), and therefore probably at *Anjar*, where there are large ruins (Robinson, *Bibl. Res.* iii. 496, 497). This too was generally, or perhaps always, a "kingdom." Pompey found it under a certain Ptolemy, "the son of Mennaes," and allowed him to retain possession of it, together with certain adjacent districts. From him it passed to his son, Lysanias, who was put to death by Antony at the instigation of Cleopatra (ab. B.C. 34), after which we find its revenues farmed by Lysanias' steward, Zenodorus, the royalty being in abeyance (Joseph. *Ant.* xv. 10, §1). In B.C. 22 Chalcis was added by Augustus to the dominions of Herod the Great, at whose death it probably passed to his son Philip (ib. xvii. 11, §4). Philip died A.D. 34; and then we lose sight of Chalcis, until Claudius in his first year (A.D. 41) bestowed it on a Herod, the brother of Herod Agrippa I., still as a "kingdom." From this Herod it passed (A.D. 49) to his nephew, Herod Agrippa II., who held it only three or four years, being promoted from it to a better government (ib. xx. 7, §1). Chalcis then fell to Agrippa's cousin, Aristobulus, son of the first Herodian king, under whom it remained till A.D. 73 (Joseph. *B. J.* vii. 7, §1). About this time, or soon after, it ceased to be a distinct government, being finally absorbed into the Roman province of Syria. (c) *Arethusa* (now *Restun*) was for a time separated from Syria, and governed by phylarchs. The city lay on the right bank of the Orontes between Hamah and Hems, rather nearer to the former. In the government were included the Emiseni, or people of Hems (*Emesa*), so that we may regard it as comprising the Orontes valley from the *Jebel Erbayn*, at least as high as the *Bahr-el-Kades*, or *Baheiret-Hems*, the lake of Hems. Only two governors are known, Sampsiceramus, and Jamblichus, his son (Strab. xvi. 2, §10). Probably this principality was one of the first absorbed. (d) *Abiléné*, so called from its capital *Abila*, was a "tetrarchy." It was situated to the east of *Anti-libanus*, on the route between *Baalbek* and *Damascus* (*Itin. Ant.*). Ruins and inscriptions mark the site of the capital (Robinson, *Bibl. Res.* iii. 479-482), which was at the village called *El Suk*, on the river *Barada*, just where it breaks forth from the mountains. The limits of the territory are uncertain. We first hear of this tetrarchy in St. Luke's Gospel (iii. 1), where it is said to have been in the possession of a certain Lysanias at the commencement of St. John's ministry, which was probably A.D. 27. Of this Lysanias nothing more is known; he certainly cannot be the Lysanias who once held Chalcis; since that Lysanias died above sixty years previously. Eleven years after the date mentioned by St. Luke, A.D. 38, the heir of Caligula bestowed "the tetrarchy of Lysanias," by which *Abiléné* is no doubt intended, on the elder Agrippa (Joseph. *Ant.* xviii. 6, §10), and four years later Claudius confirmed the same prince in the possession of the "Abila of Lysanias" (ib. xix. 5, §1). Finally, in A.D. 53, Claudius, among other grants, conferred on the younger Agrippa "Abila, which had been the tetrarchy of Lysanias" (ib. xx. 7, §1). *Abila* was taken by *Placidus*, one of the generals of *Vespasian*, in B.C. 69 (Joseph. *Bell. Jud.* iv. 7, §6), and thenceforth was annexed to Syria. (e) *Palmyra* appears to have

occupied a different position from the rest of the Syrian principalities. It was in no sense dependent upon Rome (Plin. *H. N.* v. 25), but, relying on its position, claimed and exercised the right of self-government from the breaking up of the Syrian kingdom to the reign of Trajan. Antony made an attempt against it, B.C. 41, but failed. It was not till Trajan's successes against the Parthians, between A.D. 114 and A.D. 116, that *Palmyra* was added to the Empire. (f) *Damascus* is the last of the principalities which it is necessary to notice here. It appears to have been left by Pompey in the hands of an Arabian prince, *Aretas*, who, however, was to pay a tribute for it, and to allow the Romans to occupy it at their pleasure with a garrison (Joseph. *Ant.* xiv. 4, §5; 5, §1; 11, §7). This state of things continued most likely to the settlement of the Empire by Augustus, when *Damascus* was attached to the province of Syria. During the rest of Augustus' reign, and during the entire reign of *Tiberius*, this arrangement was in force; but it seems probable that *Caligula* on his accession separated *Damascus* from Syria, and gave it to another *Aretas*, who was king of *Petra*, and a relation (son?) of the former. [See *ARETAS*.] Hence the fact, noted by *St. Paul* (2 Cor. xi. 32), that at the time of his conversion *Damascus* was held by an "ethnarch of king *Aretas*." The semi-independence of *Damascus* is thought to have continued through the reigns of *Caligula* and *Claudius* (from A.D. 37 to A.D. 54), but to have come to an end under *Nero*, when the district was probably re-attached to Syria.

The list of the governors of Syria, from its conquest by the Romans to the destruction of *Jerusalem*, has been made out with a near approach to accuracy, and is as follows:—

Names.	Titles of office	Date of entering office.	Date of quitting office.
M. Aemilius Scaurus . . . . .	{ Quaestor pro praetore . . . . .	B.C. 62 . . . . .	B.C. 61 . . . . .
L. Marcius Philippus . . . . .	Propraetor . . . . .	61 . . . . .	59 . . . . .
Lentulus Marcellinus . . . . .	Propraetor . . . . .	59 . . . . .	57 . . . . .
Gabinus . . . . .	Proconsul . . . . .	56 . . . . .	55 . . . . .
Crassus . . . . .	Proconsul . . . . .	55 . . . . .	53 . . . . .
Cassius . . . . .	Quaestor . . . . .	53 . . . . .	51 . . . . .
M. Calpurnius Bibulus . . . . .	Proconsul . . . . .	51 . . . . .	47 . . . . .
Sext. Julius Caesar . . . . .	Proconsul . . . . .	47 . . . . .	46 . . . . .
Q. Caecilius Bassus . . . . .	Praetor . . . . .	46 . . . . .	44 . . . . .
(Q. Cornificius . . . . .	{ received authority from the Senate to dispossess Bassus, but failed.)	. . . . .	. . . . .
(L. Staius Murcus . . . . .			
(Q. Marcius Crispus . . . . .			
C. Cassius Longinus . . . . .	Proconsul . . . . .	B.C. 43 . . . . .	B.C. 42 . . . . .
L. Decidius Saxa . . . . .	Legatus . . . . .	41 . . . . .	40 . . . . .
P. Ventidius Bassus . . . . .	Legatus . . . . .	40 . . . . .	38 . . . . .
C. Sosius . . . . .	Legatus . . . . .	38 . . . . .	35 . . . . .
L. Munatius Plancus . . . . .	Legatus . . . . .	35 . . . . .	32 . . . . .
L. Calpurnius Bibulus . . . . .	Legatus . . . . .	31 . . . . .	31 . . . . .
Q. Didius . . . . .	Legatus . . . . .	30 . . . . .	29 . . . . .
M. Valerius Messalla . . . . .	Legatus . . . . .	29 . . . . .	29 . . . . .
Varro . . . . .	Legatus . . . . .	24 . . . . .	20 . . . . .
M. Vipsanius Agrippa . . . . .	Legatus . . . . .	23 . . . . .	20 . . . . .
M. Tullius . . . . .	Legatus . . . . .	19(?) . . . . .	19 . . . . .
M. Vipsanius Agrippa . . . . .	Legatus . . . . .	15 . . . . .	7 . . . . .
M. Titius . . . . .	Legatus . . . . .	11 . . . . .	3 . . . . .
C. Sentius Saturninus . . . . .	Legatus . . . . .	7 . . . . .	A.D. 5 . . . . .
P. Quintillus Varus . . . . .	Legatus . . . . .	3 . . . . .	A.D. 5 . . . . .
P. Sulpicius Quirinus . . . . .	Legatus . . . . .	A.D. 5 . . . . .	17 . . . . .
Q. Caecilius Metellus . . . . .	Legatus . . . . .	. . . . .	. . . . .
Creticus Silanus . . . . .	Legatus . . . . .	. . . . .	. . . . .
M. Calpurnius Piso . . . . .	Legatus . . . . .	17 . . . . .	19 . . . . .
Cn. Sentius Saturninus . . . . .	Prolegatus . . . . .	19 . . . . .	33 . . . . .
L. Pomponius Flaccus . . . . .	Propraetor . . . . .	22 . . . . .	39 . . . . .
L. Vitellius . . . . .	Legatus . . . . .	35 . . . . .	42 . . . . .
P. Petronius . . . . .	Legatus . . . . .	39 . . . . .	44 . . . . .
Vibius Marsus . . . . .	Legatus . . . . .	42 . . . . .	51 . . . . .
C. Cassius Longinus . . . . .	Legatus . . . . .	48 . . . . .	60 . . . . .
T. Numidius * Quadratus . . . . .	Legatus . . . . .	51 . . . . .	63 . . . . .
Domitius Corbulo . . . . .	Legatus . . . . .	60 . . . . .	67 . . . . .
Cinctus . . . . .	Legatus . . . . .	63 . . . . .	67 . . . . .
C. Cestius Gallus . . . . .	Legatus . . . . .	65 . . . . .	69 . . . . .
P. Licinius Mucianus . . . . .	Legatus . . . . .	67 . . . . .	69 . . . . .

\* Called "Vinidius" by Tacitus.

The history of Syria during this period may be summed up in a few words. Down to the battle of Pharsalia, Syria was fairly tranquil, the only troubles being with the Arabs, who occasionally attacked the eastern frontier. The Roman governors laboured hard to raise the condition of the province, taking great pains to restore the cities, which had gone to decay under the later Seleucidae. Gabinius, proconsul in the years 56 and 55 B.C., made himself particularly conspicuous in works of this kind. After Pharsalia (B.C. 46) the troubles of Syria were renewed. Julius Caesar gave the province to his relative Sextus in B.C. 47; but Pompey's party was still so strong in the East, that in the next year one of his adherents, Caecilius Bassus, put Sextus to death, and established himself in the government so firmly that he was able to resist for three years three proconsuls appointed by the Senate to dispossess him, and only finally yielded upon terms which he himself offered to his antagonists. Many of the petty princes of Syria sided with him, and some of the nomadic Arabs took his pay and fought under his banner (Strab. xvi. 2, §10). Bassus had but just made his submission, when, upon the assassination of Caesar, Syria was disputed between Cassius and Dolabella, the friend of Antony, a dispute terminated by the suicide of Dolabella, B.C. 43, at Laodiceia, where he was besieged by Cassius. The next year Cassius left his province and went to Philippi, where, after the first unsuccessful engagement, he too committed suicide. Syria then fell to Antony, who appointed as his legate, L. Decidius Saxa, in B.C. 41. The troubles of the empire now tempted the Parthians to seek a further extension of their dominions at the expense of Rome, and Pacorus, the crown-prince, son of Arsaces XIV., assisted by the Roman refugee, Labienus, overran Syria and Asia Minor, defeating Antony's generals, and threatening Rome with the loss of all her Asiatic possessions (B.C. 40-39). Ventidius, however, in B.C. 38, defeated the Parthians, slew Pacorus, and recovered for Rome her former boundary. A quiet time followed. From B.C. 38 to B.C. 31 Syria was governed peaceably by the legates of Antony, and, after his defeat at Actium and death at Alexandria in that year, by those of Augustus. In B.C. 27 took place that formal division of the provinces between Augustus and the Senate from which the imperial administrative system dates; and Syria, being from its exposed situation among the *provinciae principis*, continued to be ruled by legates, who were of consular rank (*consulares*) and bore severally the full title of "Legatus Augusti pro praetore." During the whole of this period the province enlarged or contracted its limits according as it pleased the reigning emperor to bestow tracts of land on the native princes, or to resume them and place them under his legate. Judaea, when attached in this way to Syria, occupied a peculiar position. Partly perhaps on account of its remoteness from the Syrian capital, Antioch, partly no doubt because of the peculiar character of its people, it was thought best to make it, in a certain sense, a separate government. A special procurator was therefore appointed to rule it, who was subordinate to the governor of Syria, but within his own province had the power of a legatus. [See JUDAEA.] Syria continued without serious disturbance from the expulsion of the Parthians (B.C. 38) to the breaking out of the Jewish war (A.D. 66). In B.C. 19 it was visited by Augustus, and in A.D. 18-19 by Germanicus who died at Antioch in the last-

named year. In A.D. 44-47 it was the scene of a severe famine. [See AGABUS.] A little earlier Christianity had begun to spread into it, partly by means of those who "were scattered" at the time of Stephen's persecution (Acts xi. 19), partly by the exertions of St. Paul (Gal. i. 21). The Syrian Church soon grew to be one of the most flourishing (Acts xiii. 1, xv. 23, 35, 41, &c.). Here the name of "Christian" first arose—at the outset no doubt a gibe, but thenceforth a glory and a boast. Antioch, the capital, became as early probably as A.D. 44 the see of a bishop, and was soon recognised as a patriarchate. The Syrian Church is accused of laxity both in faith and morals (Newman, *Arians*, p. 10); but, if it must admit the disgrace of having given birth to Lucian and Paulus of Samosata, it can claim on the other hand the glory of such names as Ignatius, Theophilus, Ephraem, and Babelas. It suffered without shrinking many grievous persecutions; and it helped to make that emphatic protest against worldliness and luxuriousness of living at which monasticism, according to its original conception, must be considered to have aimed. The Syrian monks were among the most earnest and most self-denying; and the names of Hilarion and Simon Stylites are enough to prove that a most important part was played by Syria in the ascetic movement of the 4th and 5th centuries.

(For the geography of Syria, see Pococke's *Description of the East*, vol. ii. pp. 88-209; Burckhardt's *Travels in Syria and the Holy Land*, pp. 1-309; Robinson's *Later Biblical Researches*, pp. 419-625; Stanley's *Sinai and Palestine*, pp. 403-414; Porter's *Five Years in Damascus*; Ainsworth's *Travels in the Track of the Ten Thousand*, pp. 57-70; *Researches, &c.*, p. 290 et seq. For the history under the Seleucidae, see (besides the original sources) Clinton's *Fasti Hellenici*, vol. iii. Appendix iii. pp. 308-346; Vaillant's *Imperium Seleucidarum*, and Frölich's *Annales Rerum et Regum Syriae*. For the history under the Romans, see Norisius, *Cenotaphia Pisana*, Op. vol. iii. pp. 424-531.) [G. R.]

#### SYRIAC VERSIONS. [VERSIONS, SYRIAC.]

SYRO-PHOENICIAN (Συροφαινικισσα, Συροφολνισσα, or Σύρα Φολνισσα: *Syro-Phoenissa*) occurs only in Mark vii. 26. The coinage of the words "Syro-Phoenicia," and "Syro-Phoenicians," seems to have been the work of the Romans, though it is difficult to say exactly what they intended by the expressions. It has generally been supposed that they wished to distinguish the Phoenicians of Syria from those of Africa (the Carthaginians); and the term "Syrophoenix" has been regarded as the exact converse to "Libyphoenix" (Alford, *in loc.*). But the Libyphoenices are not the Phoenicians of Africa generally—they are a peculiar race, half-African and half-Phoenician ("mixtura Punicum Afris genus," Liv. xxi. 22). The Syro-Phoenicians, therefore, should, on this analogy, be a mixed race, half-Phoenicians and half-Syrians. This is probably the sense of the word in the satirists Lucilius (ap. Non. Marc. *De proprietat. serm.* iv. 431) and Juvenal (*Sat.* viii. 159), who would regard a mongrel Oriental as peculiarly contemptible.

In later times a geographic sense of the terms superseded the ethnic one. The Emperor Hadrian divided Syria into three parts, Syria Proper, Syro-Phoenice, and Syria Palaestina; and henceforth a Syro-Phoenician meant a native of this sub-pre-

vince (Lucian, *De Conc. Deor.* §4), which included Phoenicia Proper, Damascus, and Palmyrené.

As the geographic sense had not come into use in St. Mark's time, and as the ethnic one would be a refinement unlikely in a sacred writer, it is perhaps most probable that he really wrote **Σύρα Φοίνισσα**, "a Phoenician Syrian," which is found in some copies.

St. Matthew uses "Canaanitish" (**Χανααίαια**) in the place of St. Mark's "Syro-Phoenician," or "Phoenician Syrian," on the same ground that the LXX. translate Canaan by Phoenicia (**Φοινίκη**). The terms Canaan and Phoenicia had succeeded one another as geographical names in the same country; and Phoenicians were called "Canaanites," just as Englishmen are called "Britons." No conclusion as to the identity of the Canaanites with the Phoenicians can properly be drawn from the indifferent use of the two terms. (See Rawlinson's *Herodotus*, vol. iv. pp. 243-245.) [G. R.]

## T

**TA'ANACH** (תַּאנַּח: **Ζακάχ, Βαλάχ, Θαναάχ, Βαλάδ**; Alex. **Θαναχ, Ταναχ, εκθανααδ, Θενναχ, Θααναχ**: *Thanac, Thanach*). An ancient Canaanitish city, whose king is enumerated amongst the thirty-one conquered by Joshua (Josh. xii. 21). It came into the hands of the half tribe of Manasseh (Josh. xvii. 11, xxi. 25; 1 Chr. vii. 29), though it would appear to have lain outside their boundary and within the allotment of either Issachar or Asher (Josh. xvii. 11), probably the former. It was bestowed on the Kohathite Levites (Josh. xxi. 25). Taanach was one of the places in which, either from some strength of position, or from the ground near it being favourable for their mode of fighting, the Aborigines succeeded in making a stand (Josh. xvii. 12; Judg. i. 27); and in the great struggle of the Canaanites under Sisera against Deborah and Barak, it appears to have formed the head-quarters of their army (Judg. v. 19). After this defeat the Canaanites of Taanach were probably made, like the rest, to pay a tribute (Josh. xvii. 13; Judg. i. 28), but in the town they appear to have remained to the last. Taanach is almost always named in company with Megiddo, and they were evidently the chief towns of that fine rich district which forms the western portion of the great plain of Esdraelon (1 K. iv. 12).

There it is still to be found. The identification of *Ta'annuk* with Taanach, may be taken as one of the surest in the whole Sacred Topography. It was known to Eusebius, who mentions it twice in the *Onomasticon* (**Θαανάχ** and **Θαναή**) as a "very large village," standing between 3 and 4 Roman miles from Legio—the ancient Megiddo. It was known to hap-Parchi, the Jewish mediaeval traveller, and it still stands about 4 miles south-east of *Lejjûn*, retaining its old name with hardly the change of a letter. The ancient town was planted on a large mound at the termination of a long spur or promontory, which runs out northward from the hills of Manasseh into the plain, and leaves a recess or bay, subordinate to the main plain on its north side and between it and *Lejjûn*. The modern namlet clings to the S.W. base of the mound (Rob. ii. 316, 329; Van de Velde, i. 358; Stanley, *Jewish Church*, 321, 322).

In one passage the name is slightly changed both in original and A. V. [TANACH.] [G.]

**TA'ANATH-SHI'LOH** (תַּאנַּת שִׁילֹה: **Θήνασα και Σέλλησα**; Alex. **Τηναθ σηλω**: *Tanath-Selo*). A place named once only (Josh. xvi. 6) as one of the landmarks of the boundary of Ephraim, but of which boundary it seems impossible to ascertain. All we can tell is, that at this part the enumeration is from west to east, Janohah being east of Taanath Shiloh. With this agrees the statement of Eusebius (*Onomasticon*), who places Janohah 12, and Thenath, or as it was then called Thena,<sup>a</sup> 10 Roman miles east of Neapolis. Janohah has been identified with some probability at *Yanên*, on the road from *Nâblus* to the Jordan Valley. The name *Tâna*, or *Ain Tâna*, seems to exist in that direction. A place of that name was seen by Robinson N.E. of *Mejdel* (*B. R.* iii. 295), and it is mentioned by Barth (Ritter, *Jordan*, 471), but without any indication of its position. Much stress cannot however be laid on Eusebius's identification.

In a list of places contained in the Talmud (*Jerusalem Megillah* i.), Taanath Shiloh is said to be identical with SHILOH. This has been recently revived by Kurtz (*Gesch. des Alt. Bundes*, ii. 70). His view is that Taanath was the ancient Canaanite name of the place, and Shiloh the Hebrew name, conferred on it in token of the "rest" which allowed the tabernacle to be established there after the conquest of the country had been completed. This is ingenious, but at present it is a mere conjecture, and it is at variance with the identification of Eusebius, with the position of Janohah, and, as far as it can be inferred, of Michmethah, which is mentioned with Taanath Shiloh in Josh. xvi. 6. [G.]

**TAB'AOTH** (ταβαώθ; Alex. **Ταβάθ**: *Tobloch*). **TABBAOTH** (1 Esd. v. 29).

**TAB'BAOTH** (תַּבְּבוֹת: **Ταβαώθ**; Alex. **Ταβαώθ**: *Tabbaoth, Tebbaoth*). The children of Tabbaoth were a family of Nethinim who returned with Zerubbabel (Ezr. ii. 43; Neh. vii. 46). The name occurs in the form **TABAOTH** in 1 Esd. v. 29.

**TAB'BATH** (תַּבְּבַת: **Ταβάθ**; Alex. **Γαβαθ**: *Tebbath*). A place mentioned only in Judg. vii. 22, in describing the flight of the Midianite host after Gideon's night attack. The host fled to Beth-shittah, to Zererah, to the brink of Abel-meholah on (ג), **Tabbath**. Beth-shittah may be *Shüttah*, which lies on the open plain between *Jebel Fukûa* and *Jebel Duhy*, 4 miles east of *Ain Jalûd*, the probable scene of Gideon's onslaught. Abel-meholah was no doubt in the Jordan Valley, though it may not have been so much as 8 miles south of Beth-shean, where Eusebius and Jerome would place it. But no attempt seems to have been made to identify **Tabbath**, nor does any name resembling it appear in the books or maps, unless it be *Tubukhat-Fahil*, i.e. "Terrace of Fahil." This is a very striking natural bank, 600 feet in height (Rob. iii. 325), with a long, horizontal, and apparently flat top, which is embanked against the western face of the mountains east of the Jordan, and descends with a very steep front to the river. It is such a remarkable object in the whole view of this part of the Jordan Valley that it is difficult to imagine that it did not bear a distinctive name in ancient as well as modern times.

<sup>a</sup> Ptolemy names Thena and Neapolis as the two chief towns of the district of Samaria (cap. 16, quoted in *Reland, Pal.* 461).

At any rate, there is no doubt that, whether this *Tabubah* represents *Tabbath* or not, the latter was somewhere about this part of the Ghor. [G.]

**TABEAL** (טַבְּעַל: Ταβεήλ: *Tabeel*). Properly "Tabeel," the *pathach* being due to the pause (Gesen. *Lehrg.* §52, 1 b; *Heb. Gr.* §29, 4 c). The son of Tabeal was apparently an Ephraimite in the army of Pekah the son of Remaliah, or a Syrian in the army of Rezin, when they went up to besiege Jerusalem in the reign of Ahaz (Is. vii. 6). The Aramaic form of the name favours the latter supposition [comp. *TABRIMMON*]. The Targum of Jonathan renders the name as an appellative, "and we will make king in the midst of her him who seems good to us" (יֵת מִן דְּכִשָּׁר לְנָא). Rashi by *Gematria* turns the name into רמלא, *Rimla*, by which apparently he would understand *Remaliah*.

**TABEEL** (טַבְּעַל: Ταβεήλ: *Thabeel*). An officer of the Persian government in Samaria in the reign of Artaxerxes (Ezr. iv. 7). His name appears to indicate that he was a Syrian, for it is really the same as that of the Syrian vassal of Rezin who is called in our A. V. "Tabeal." Add to this that the letter which he and his companions wrote to the king was in the Syrian or Aramaean language. Gesenius, however (*Jes.* i. 280), thinks that he may have been a Samaritan. He is called **TABELLIUS** in 1 Esd. ii. 16. The name of Tobiel the father of Tobit is probably the same. [W. A. W.]

**TABELLIUS** (Ταβέλλιος: *Sabellius*). (1 Esd. ii. 16.) [TABEEL.]

**TABERAH** (תַּבְּעָרָה: ἐμπυρισμός). The name of a place in the wilderness of Paran, given from the fact of a "burning" among the people by the "fire of the Lord" which there took place (Num. xi. 3, Deut. ix. 22). It has not been identified and is not mentioned among the list of encampments in Num. xxxiii. [H. H.]

**TABERING** (מִתְפַּפֹּת: φθεγγόμεναι: *tympanantes*). The obsolete word thus used in the A. V. of Nah. ii. 7 requires some explanation. The Hebrew word connects itself with תִּפְּףָה, "a timbrel," and the image which it brings before us in this passage is that of the women of Nineveh, led away into captivity, mourning with the plaintive tones of doves, and beating on their breasts in anguish, as women beat upon their timbrels (comp. Ps. lxxviii. 25 [26], where the same verb is used). The LXX. and Vulg., as above, make no attempt at giving the exact meaning. The Targum of Jonathan gives a word which, like the Hebrew, has the meaning of "tympanizantes." The A. V. in like manner reproduces the original idea of the words. The "tabour" or "tabor" was a musical instrument of the drum-type, which with the pipe formed the band of a country village. We retain a trace at once of the word and of the thing in the "tabourine" or "tambourine" of modern music, in the "tabret" of the A. V. and older English writers. To "tabour," accordingly, is to beat with loud strokes as men beat upon such an instrument. The verb is found in this sense in Beaumont and Fletcher, *The Tamer Tamed* ("I would tabor her"), and answers with a singular felicity to the exact meaning of the Hebrew. [E. H. P.]

**TABERNACLE** (מִשְׁכָּן, אֹהֶל: σκηνή: *tabernaculum*). The description of the Tabernacle and its materials will be found under **TEMPLE**.

The writer of that article holds that he cannot deal satisfactorily with the structural order and proportions of the one without discussing also those of the other. Here, therefore, it remains for us to treat—(1) of the word and its synonyms; (2) of the history of the Tabernacle itself; (3) of its relation to the religious life of Israel; (4) of the theories of later times respecting it.

I. *The Word and its Synonyms.*—(1.) The first word thus used (Ex. xxv. 9) is מִשְׁכָּן (*Mishcân*), formed from שָׁכַן = to settle down or dwell, and thus itself = dwelling. It connects itself with the Jewish, though not Scriptural, word *Shechinah*, as describing the dwelling-place of the Divine Glory. It is noticeable, however, that it is not applied in prose to the common dwellings of men, the tents of the Patriarchs in Genesis, or those of Israel in the wilderness. It seems to belong rather to the speech of poetry (Ps. lxxxvii. 2; Cant. i. 8). The loftier character of the word may obviously have helped to determine its religious use, and justifies translators who have the choice of synonyms like "tabernacle" and "tent" in a like preference.

(2.) Another word, however, is also used, more connected with the common life of men; אֹהֶל (*ôhel*), the "tent" of the Patriarchal age, of Abraham, and of Isaac, and of Jacob (Gen. ix. 21, &c.). For the most part, as needing something to raise it, it is used, when applied to the Sacred Tent, with some distinguishing epithet. In one passage only (1 K. i. 39) does it appear with this meaning by itself. The LXX. not distinguishing between the two words gives σκηνή for both. The original difference appears to have been that אֹהֶל represented the outermost covering, the black goat's hair curtains; מִשְׁכָּן, the inner covering, the curtains which rested on the boards (Gesenius, s. v.). The two words are accordingly sometimes joined, as in Ex. xxxix. 32, xl. 2, 6, 29 (A. V. "the tabernacle of the tent"). Even here, however, the LXX. gives σκηνή only, with the exception of the *var. lect.* of ἡ σκηνὴ τῆς σκεπῆς in Ex. xl. 29.

(3.) בַּיִת (*Baith*), οἶκος, *domus*, is applied to the Tabernacle in Ex. xxiii. 19, xxxiv. 26; Josh. vi. 24, ix. 23; Judg. xviii. 31, xx. 18, as it had been, apparently, to the tents of the Patriarchs (Gen. xxxiii. 17). So far as it differs from the two preceding words, it expresses more definitely the idea of a fixed settled habitation. It was therefore fitter for the sanctuary of Israel after the people were settled in Canaan, than during their wanderings. For us the chief interest of the word lies in its having descended from a yet older order, the first word ever applied in the O. T. to a local sanctuary, "BETH-EL," "the house of God" (Gen. xxviii. 17, 22), keeping its place, side by side, with other words, tent, tabernacle, palace, temple, synagogue, and at last outliving all of them, rising, in the Christian Ecclesia, to yet higher uses (1 Tim. iii. 15).

(4.) קֹדֶשׁ (*Kôdesh*), מִקְדָּשׁ (*Mikdash*), ἁγίασμα, ἁγιαστήριον, τὸ ἅγιον, τὰ ἅγια, *sanctuarium*, the holy, consecrated place, and therefore applied, according to the graduated scale of holiness of which the Tabernacle bore witness, sometimes to the whole structure (Ex. xxv. 8; Lev. xii. 4), sometimes to the court into which none but the priests might enter (Lev. iv. 6; Num. iii. 38, iv. 12), sometimes to the innermost sanctuary of all, the Holy of Holies.

(Lev. iv. 6?). Here also the word had an earlier starting-point and a far-reaching history. EN-MISHPAT, the city of judgment, the seat of some old oracle, had been also KADESH, the sanctuary (Gen. xiv. 7: Ewald, *Gesch. Isr.* ii. 307). The name *El Khuds* clings still to the walls of Jerusalem.

(5.) הֵיכָל (*Hécál*), *vaós, templum*, as meaning the stately building, or palace of Jehovah (1 Chr. xxix. 1, 19), is applied more commonly to the Temple (2 K. xxiv. 13, &c.), but was used also (probably at the period when the thought of the Temple had affected the religious nomenclature of the time) of the Tabernacle at Shiloh (1 Sam. i. 9, iii. 3) and Jerusalem (Ps. v. 7). In either case the thought which the word embodies is, that the "tent," the "house," is royal, the dwelling-place of the great king.

(6.) The two words (1) and (2) receive a new meaning in combination (a.) with מוֹעֵד (*mó'éd*), and (b.) with הַעֲדוּת (*ha'edúth*). To understand the full meaning of the distinctive titles thus formed is to possess the key to the significance of the whole Tabernacle. (a.) The primary force of יָעַד is "to meet by appointment," and the phrase אֹהֶל מוֹעֵד has therefore the meaning of "a place of or for a fixed meeting." Acting on the belief that the meeting in this case was that of the worshippers, the A. V. has uniformly rendered it by "tabernacle of the congregation" (so Seb. Schmidt, "tentorium conventûs;" and Luther, "Stiftshütte" in which Stift = Pfarrkirche), while the LXX. and Vulg., confounding it with the other epithet, have rendered both by ἡ σκηνὴ τοῦ μαρτυρίου, and "tabernaculum testimonii." None of these renderings, however, bring out the real meaning of the word. This is to be found in what may be called the *locus classicus*, as the interpretation of all words connected with the Tabernacle. "This shall be a continual burnt-offering . . . at the door of the tabernacle of meeting (מוֹעֵד) where I will meet you (אֶנְוֵעַךְ. γνωσθήσομαι) to speak there unto thee. And there will I meet (נִפְגְּעִיתִי, τάξομαι) with the children of Israel. And I will sanctify (קִדְשִׁיתִי) the tabernacle of meeting . . . and I will dwell (שֹׁכְנִיתִי) among the children of Israel, and will be their God. And they shall know that I am the Lord their God" (Ex. xxix. 42-46). The same central thought occurs in Ex. xxv. 22, "There I will meet with thee" (comp. also Ex. xxx. 6, 36; Num. xvii. 4). It is clear, therefore, that "congregation" is inadequate. Not the gathering of the worshippers only, but the meeting of God with His people, to commune with them, to make himself known to them, was what the name embodied. Ewald has accordingly suggested *Offenbarungszelt* = Tent of Revelation, as the best equivalent (*Alterthümer*, p. 130). This made the place a *sanctuary*. Thus it was that the *tent* was the *dwelling*, the *house* of God (Bähr, *Symbolik*, i. 81).

(7.) The other compound phrase, (b.) אֹהֶל הַעֲדוּת, as connected with עוֹד (= to bear witness), is rightly rendered by ἡ σκηνὴ τοῦ μαρτυρίου,

<sup>a</sup> An interesting parallel is found in the preparations for the Temple. There also the extremest minutiae were among the things which the Lord made David "to understand in writing by His hand upon him," i. e. by an inward illumination which seemed to exclude the slow

*tabernaculum testimonii, die Wohnung des Zeugnisses*, "the tent of the testimony" (Num. ix. 15) "the tabernacle of witness" (Num. xvii. 7, xviii. 2). In this case the tent derives its name from that which is the centre of its holiness. The two tables of stone within the ark are emphatically the testimony (Ex. xxv. 16, 21, xxxi. 18). They were to all Israel the abiding witness of the nature and will of God. The tent, by virtue of its relation to them, became the witness of its own significance as the meeting-place of God and man. The probable connexion of the two distinct names, in sense as well as in sound (Bähr, *Symb.* i. 83; Ewald, *Alt.* p. 230), gave, of course, a force to each which no translation can represent.

II. *History*.—(1.) The outward history of the Tabernacle begins with Ex. xxv. It comes after the first great group of Laws (xix.-xxiii.), after the covenant with the people, after the vision of the Divine Glory (xxiv.). For forty days and nights Moses is in the mount. Before him there lay a problem, as measured by human judgment, of gigantic difficulty. In what fit symbols was he to embody the great truths, without which the nation would sink into brutality? In what way could those symbols be guarded against the evil which he had seen in Egypt, of idolatry the most degrading? He was not left to solve the problem for himself. There rose before him, not without points of contact with previous associations, yet in no degree formed out of them, the "pattern" of the Tabernacle. The lower analogies of the painter and the architect seeing, with their inward eye, their completed work, before the work itself begins, may help us to understand how it was that the vision on the mount included all details of form, measurement, materials, the order of the ritual, the apparel of the priests.<sup>a</sup> He is directed in his choice of the two chief artists, Bezaleel of the tribe of Judah,<sup>b</sup> Aholiab of the tribe of Dan (xxx.). The sin of the golden calf apparently postpones the execution. For a moment it seems as if the people were to be left without the Divine Presence itself, without any recognised symbol of it (Ex. xxxiii. 3). As in a transition period, the whole future depending on the penitence of the people, on the intercession of their leader, a tent is pitched, probably that of Moses himself, outside the camp, to be provisionally the Tabernacle of Meeting. There the mind of the Lawgiver enters into ever-closer fellowship with the mind of God (Ex. xxxiii. 11), learns to think of Him as "merciful and gracious" (Ex. xxxiv. 6), in the strength of that thought is led back to the fulfilment of the plan which had seemed likely to end, as it began, in vision. Of this provisional Tabernacle it has to be noticed, that there was as yet no ritual and no priesthood. The people went out to it as to an oracle (Ex. xxxiii. 7). Joshua, though of the tribe of Ephraim, had free access to it (Ex. xxxiii. 11).

(2.) Another outline Law was however given, another period of solitude, like the first, followed. The work could now be resumed. The people offered the necessary materials in excess of what was wanted (Ex. xxxvi. 5, 6). Other workmen (Ex. xxxvi. 2) and work-women (Ex. xxxv. 25)

process of deliberation and decision (1 Chr. xxviii. 19).  
<sup>b</sup> The prominence of artistic power in the genealogy of the tribe of Judah is worth noticing (1 Chr. iv. 4, 14, 21, 23). Dan, also, in the person of Hiram, is afterwards conspicuous (2 Chr. ii. 14; comp. 1 K. vii. 13, 14).

placed themselves under the direction of Bezaleel and Aholiab. The parts were completed separately, and then, on the first day of the second year from the Exodus, the Tabernacle itself was erected and the ritual appointed for it begun (Ex. xl. 2).

(3.) The position of the new Tent was itself significant. It stood, not, like the provisional Tabernacle, at a distance from the camp, but in its very centre. The multitude of Israel, hitherto scattered with no fixed order, were now, within a month of its erection (Num. ii. 2), grouped round it, as around the dwelling of the unseen Captain of the Host, in a fixed order, according to their tribal rank. The Priests on the east, the other three families of the Levites on the other sides, were closest in attendance, the "body-guard" of the Great King. [LEVITES.] In the wider square, Judah, Zebulun, Issachar, were on the east; Ephraim, Manasseh, Benjamin, on the west; the less conspicuous tribes, Dan, Asher, Naphtali, on the north; Reuben, Simeon, Gad, on the south side. When the army put itself in order of march, the position of the Tabernacle, carried by the Levites, was still central, the tribes of the east and south in front, those of the north and west in the rear (Num. ii.). Upon it there rested the symbolic cloud, dark by day, and fiery red by night (Ex. xl. 38). When the cloud removed, the host knew that it was the signal for them to go forward (Ex. xl. 36, 37; Num. ix. 17). As long as it remained, whether for a day, or month, or year, they continued where they were (Num. ix. 15-23). Each march, it must be remembered, involved the breaking-up of the whole structure, all the parts being carried on waggon by the three Levite families of Kohath, Gershon, and Merari, while the "sons of Aaron" prepared for the removal by covering everything in the Holy of Holies with a purple cloth (Num. iv. 6-15).

(4.) In all special facts connected with the Tabernacle, the original thought reappears. It is the place where man *meets* with God. There the Spirit "comes upon" the seventy Elders, and they prophesy (Num. xi. 24, 25). Thither Aaron and Miriam are called out, when they rebel against the servant of the Lord (Num. xii. 4). There the "glory of the Lord" appears after the unfaithfulness of the twelve spies (Num. xiv. 10), and the rebellion of Korah and his company (Num. xvi. 19, 42), and the sin of Meribah (Num. xx. 6). Thither, when there is no sin to punish, but a difficulty to be met, do the daughters of Zelophehad come to bring their cause "before the Lord" (Num. xxvii. 2). There, when the death of Moses draws near, is the solemn "charge" given to his successor (Deut. xxxi. 14).

(5.) As long as Canaan remained unconquered, and the people were still therefore an army, the Tabernacle was probably moved from place to place, wherever the host of Israel was, for the time, encamped, at Gilgal (Josh. iv. 19), in the valley between Ebal and Gerizim (Josh. viii. 30-35); again, at the head-quarters of Gilgal (Josh. ix. 6, x. 15, 43); and, finally, as at "the place which the Lord had chosen," at Shiloh (Josh. ix. 27, xviii. 1). The reasons of the choice are not given. Partly, perhaps, its central position, partly its belonging to

the powerful tribe of Ephraim, the tribe of the great captain of the host, may have determined the preference. There it continued during the whole period of the Judges, the gathering-point for "the heads of the fathers" of the tribes (Josh. xix. 51), for councils of peace or war (Josh. xxii. 12; Judg. xxi. 12), for annual solemn dances, in which the women of Shiloh were conspicuous (Judg. xxi. 21). There, too, as the religion of Israel sank towards the level of an orgiastic Heathenism, troops of women assembled,<sup>c</sup> shameless as those of Midian, worshippers of Jehovah, and, like the *ιερόδουλο* of heathen temples, concubines of His priests (1 Sam. ii. 22). It was far, however, from being what it was intended to be, the one national sanctuary, the witness against a localized and divided worship. The old religion of the high places kept its ground. Altars were erected, at first under protest, and with reserves, as being not for sacrifice (Josh. xxii. 26), afterwards freely and without scruple (Judg. vi. 24, xiii. 19). Of the names by which the one special sanctuary was known at this period, those of the "House," or the "Temple," of Jehovah (1 Sam. i. 9, 24, iii. 3, 15) are most prominent.

(6.) A state of things which was rapidly assimilating the worship of Jehovah to that of Ashtaroth, or Mylitta, needed to be broken up. The Ark of God was taken and the sanctuary lost its glory; and the Tabernacle, though it did not perish, never again recovered it<sup>d</sup> (1 Sam. iv. 22). Samuel, at once the Luther and the Alfred of Israel, who had grown up within its precincts, treats it as an abandoned shrine (so Ps. lxxviii. 60), and sacrifices elsewhere, at Mizpeh (1 Sam. vii. 9), at Ramah (ix. 12, x. 3), at Gilgal (x. 8, xi. 15). It probably became once again a moveable sanctuary, less honoured as no longer possessing the symbol of the Divine Presence, yet cherished by the priesthood, and some portions, at least, of its ritual, kept up. For a time it seems, under Saul, to have been settled at NOB (1 Sam. xxi. 1-6), which thus became what it had not been before—a priestly city. The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the Ark. It now lost the presence of the High-Priest, and with it the oracular ephod, the URIM and the THUMMIM (1 Sam. xxii. 20, xxiii. 6). What change of fortune then followed we do not know. The fact that all Israel was encamped, in the last days of Saul at Gilboa, and that there Saul, though without success, inquired of the Lord by Urim (1 Sam. xxviii. 4-6), makes it probable that the Tabernacle, as of old, was in the encampment, and that Abiathar had returned to it. In some way or other, it found its way to Gibeon (1 Chr. xvi. 39). The anomalous separation of the two things which, in the original order, had been joined, brought about yet greater anomalies; and, while the ark remained at Kirjath-jearim, the Tabernacle at Gibeon connected itself with the worship of the high-places (1 K. iii. 4). The capture of Jerusalem and the erection there of a new Tabernacle, with the ark, of which the old had been deprived (2 Sam. vi. 17; 1 Chr. xv. 1), left it little more than a traditional, historical sanctity. It retained only the old altar of burnt-offerings (1 Chr. xxi. 29). Such as it was,

(comp. Ewald, *Alterth.* 297). In the dances of Judg. xxi. 21, we have a stage of transition.

<sup>d</sup> Ewald (*Geschichte*, ii. 540) infers that Shiloh itself was conquered and laid waste.

<sup>c</sup> The occurrence of the same distinctive word in Ex. xxxviii. 8, implies a recognised dedication of some kind, by which women bound themselves to the service of the Tabernacle, probably as singers and dancers. What we find under Eli was the corruption of the original practice

however, neither king nor people could bring themselves to sweep it away. The double service went on; Zadok, as high-priest, officiated at Gibeon (1 Chr. xvi. 39); the more recent, more prophetic service of psalms and hymns and music, under Asaph, gathered round the Tabernacle at Jerusalem (1 Chr. xvi. 4, 37). The divided worship continued all the days of David. The sanctity of both places was recognised by SOLOMON on his accession (1 K. iii. 15; 2 Chron. i. 3). But it was time that the anomaly should cease. As long as it was simply Tent against Tent, it was difficult to decide between them. The purpose of David fulfilled by Solomon, was that the claims of both should merge in the higher glory of the Temple. Some, Abiathar probably among them, clung to the old order, in this as in other things [SOLOMON; URIM AND THUMMIM], but the final day at last came, and the Tabernacle of Meeting was either taken down,\* or left to perish and be forgotten. So a page in the religious history of Israel was closed. So the disaster of Shiloh led to its natural consummation.

### III. Relation to the religious life of Israel.—

(1.) Whatever connexion may be traced between other parts of the ritual of Israel and that of the nations with which Israel had been brought into contact, the thought of the Tabernacle meets us as entirely new.† The "house of God" [BETHEL] of the Patriarchs had been the large "pillar of stone" (Gen. xxviii. 18, 19), bearing record of some high spiritual experience, and tending to lead men upward to it (Bähr, *Symbol.* i. 93), or the grove which, with its dim, doubtful light, attuned the souls of men to a divine awe (Gen. xxi. 33). The temples of Egypt were stately and colossal, hewn in the solid rock, or built of huge blocks of granite, as unlike as possible to the sacred Tent of Israel. The command was one in which we can trace a special fitness. The stately temples belonged to the house of bondage which they were leaving. The sacred places of their fathers were in the land towards which they were journeying. In the mean while, they were to be wanderers in the wilderness. To have set up a Bethel after the old pattern would have been to make that a resting-place, the object then or afterwards of devout pilgrimage; and the multiplication of such places at the different stages of their march would have led inevitably to polytheism. It would have failed utterly to lead them to the thought which they needed most—of a Divine Presence never absent from them, protecting, ruling, judging. A sacred tent, a moving Bethel, was the fit sanctuary for a people still nomadic.‡ It was capable of being united afterwards, as it actually came to be, with "the grove" of the older *cultus* (Josh. xxiv. 26).

(2.) The structure of the Tabernacle was obviously determined by a complex and profound symbolism; but its meaning remains one of the things at which we can but dimly guess. No interpretation is given in the Law itself. The explanations of Jewish writers long afterwards are manifestly

\* The language of 2 Chr. v. 5, leaves it doubtful whether the Tabernacle there referred to was that at Jerusalem or Gibeon. (But see Joseph. *Ant.* viii. 4, §1.)

† Spencer (*De leg. Hebraeor.* iii. 3) labours hard, but not successfully, to prove that the tabernacles of Moloch of Amos v. 26, were the prototypes of the Tent of Meeting. It has to be remembered, however, (1) that the word used in Amos (*siccûth*) is never used of the Tabernacle, and means something very different; and (2) that the

wide of the mark. That which meets us in the Epistle to the Hebrews, the application of the *types* of the Tabernacle to the mysteries of Redemption, was latent till those mysteries were made known. And, yet, we cannot but believe that, as each portion of the wonderful order rose before the inward eye of the lawgiver, it must have embodied distinctly manifold truths which he apprehended himself, and sought to communicate to others. It entered, indeed, into the order of a Divine education for Moses and for Israel; and an education by means of symbols, no less than by means of words, presupposes an existing language. So far from shrinking, therefore, as men have timidly and unwisely shrunk (Witsius, *Aegyptiaca*, in Ugolini, *Thes.* i.) from asking what thoughts the Egyptian education of Moses would lead him to connect with the symbols he was now taught to use, we may see in it a legitimate method of inquiry—almost the only method possible. Where that fails, the gap may be filled up (as in Bähr, *Symbol. passim*) from the analogies of other nations, indicating, where they agree, a wide-spread primeval symbolism. So far from labouring to prove, at the price of ignoring or distorting facts, that everything was till then unknown, we shall as little expect to find it so, as to see in Hebrew a new and heaven-born language, spoken for the first time on Sinai, written for the first time on the Two Tables of the Covenant.

(3.) The thought of a graduated sanctity, like that of the outer court, the Holy Place, the Holy of Holies, had its counterpart, often the same number of stages, in the structure of Egyptian temples (Bähr, i. 216). The interior Adytum (to proceed from the innermost recess outward) was small in proportion to the rest of the building, and commonly, as in the Tabernacle (Joseph. *Ant.* ii. 6, §3), was at the western end (Spencer, iii. 2), and was unlighted from without.

In the Adytum, often at least, was the sacred ARK, the culminating point of holiness, containing the highest and most mysterious symbols, winged figures, generally like those of the cherubim (Wilkinson, *Anc. Egypt.* v. 275; Kenrick, *Egypt*, i. 460), the emblems of stability and life. Here were outward points of resemblance. Of all elements of Egyptian worship this was one which could be transferred with least hazard, with most gain. No one could think that the Ark itself was the likeness of the God he worshipped. When we ask what gave the Ark its holiness, we are led on at once to the infinite difference, the great gulf between the two systems. That of Egypt was predominantly *cosmical*, starting from the productive powers of nature. The symbols of those powers, though not originally involving what we know as impurity, tended to it fatally and rapidly (Spencer, iii. 1; Warburton, *Divine Legation*, II. 4 note). That of Israel was predominantly ethical. The nation was taught to think of God, not chiefly as revealed in nature, but as manifesting Himself in and to the spirits of men. In the Ark of the Covenant, as the highest revelation then

Moloch-worship represented a defection of the people subsequent to the erection of the Tabernacle. On these grounds then, and not from any abstract repugnance to the idea of such a transfer, I abide by the statement in the text.

‡ Analogies of like wants met in a like way, with no ascertainable historical connexion, are to be found among the Gaetulians and other tribes of northern Africa (Sil Ital. iii. 289), and in the Sacred Tent of the Carthaginian encampments (Diod. Sic. xx. 65).



possible of the Divine Nature, were the two tables of stone, on which were graven, by the teaching of the Divine Spirit, and therefore by "the finger of God,"<sup>h</sup> the great unchanging laws of human duty which had been proclaimed on Sinai. Here the lesson taught was plain enough. The highest knowledge was as the simplest, the esoteric as the exoteric. In the depths of the Holy of Holies, and for the high-priest as for all Israel, there was the revelation of a righteous Will requiring righteousness in man (Saalschütz, *Archäol.* c. 77). And over the Ark was the Cōphereth (MERCY-SEAT), so called with a twofold reference to the root-meaning of the word. It covered the Ark. It was the witness of a mercy covering sins. As the "footstool" of God, the "throne" of the Divine Glory, it declared that over the Law which seemed so rigid and unbending there rested the compassion of ONE forgiving "iniquity and transgression."<sup>l</sup> And over the Mercy-seat were the CHERUBIM, reproducing in part at least, the symbolism of the great Hamitic races, forms familiar to Moses and to Israel, needing no description for them, interpreted for us by the fuller vision of the later prophets (Ezek. i. 5-13, x. 8-15, xli. 19), or by the winged forms of the imagery of Egypt. Representing as they did the manifold powers of nature, created life in its highest form (Bähr, i. 341) their "over-shadowing wings," "meeting" as in token of perfect harmony, declared that nature as well as man found its highest glory in subjection to a Divine Law, that men might take refuge in that Order, as under "the shadow of the wings" of God (Stanley, *Jewish Church*, p. 98). Placed where those and other like figures were, in the temples of Egypt, they might be hindrances and not helps, might sensualize instead of purifying the worship of the people. But it was part of the wisdom which we may reverently trace in the order of the Tabernacle, that while Egyptian symbols are retained, as in the Ark, the Cherubim, the URIM and the THUMMIM, their place is changed. They remind the high-priest, the representative of the whole nation, of the truths on which the order rests. The people cannot bow down and worship that which they never see.

The material not less than the forms, in the Holy of Holies was significant. The acacia or shittim-wood, least liable, of woods then accessible, to decay, might well represent the imperishableness of Divine Truth, of the Laws of Duty (Bähr, i. 286). Ark,

mercy-seat, cherubim, the very walls, were all overlaid with gold, the noblest of all metals, the symbol of light and purity, sun-light itself as it were, fixed and embodied, the token of the incorruptible, of the glory of a great king (Bähr, i. 282). It was not without meaning that all this lavish expenditure of what was most costly was placed where none might gaze on it. The gold thus offered taught man, that the noblest acts of beneficence and sacrifice are not those which are done that they may be seen of men, but those which are known only to Him who "seeth in secret" (Matt. vi. 4). Dimensions also had their meaning. Difficult as it may be to feel sure that we have the key to the enigma, there can be but little doubt that the older religious systems of the world did attach a mysterious significance to each separate number; that the training of Moses, as afterwards the far less complete initiation of Pythagoras in the symbolism of Egypt, must have made that transparently clear to him, which to us is almost impenetrably dark.<sup>k</sup> To those who think over the words of two great teachers, one heathen (Plutarch, *De Is. et Os.* p. 411), and one Christian (Clem. Al. *Strom.* vi. p. 84-87), who had at least studied as far as they could the mysteries of the religion of Egypt, and had inherited part of the old system, the precision of the numbers in the plan of the Tabernacle will no longer seem unaccountable. If in a cosmical system, a right-angled triangle with the sides three, four, five, represented the triad of Osiris, Isis, Orus, creative force, receptive matter, the universe of creation (Plutarch, *l. c.*), the perfect cube of the Holy of Holies, the constant recurrence of the numbers 4 and 10, may well be accepted as symbolizing order, stability, perfection (Bähr, i. 225).<sup>m</sup>

(4.) Into the inner sanctuary neither people nor the priests as a body ever entered. Strange as it may seem, that in which everything represented light and life was left in utter darkness, in profound solitude. Once only in the year, on the DAY OF ATONEMENT, might the high-priest enter. The strange contrast has, however, its parallel in the spiritual life. Death and life, light and darkness, are wonderfully united. Only through death can we truly live. Only by passing into the "thick darkness" where God is (Ex. xx. 21; 1 K. viii. 12), can we enter at all into the "light inaccessible," in which He dwells everlastingly. The solemn annual entrance, like the withdrawal of symbolic forms from

TWO—Matter, Time, Death, Receptive Capacity, the Moon, Woman.

THREE (as a number, or in the triangle)—The Universe in connexion with God, the Absolute in itself, the Unconditioned, God.

FOUR (the number, or in the square or cube)—Conditioned Existence, the World as created, Divine Order, Revelation.

SEVEN (as = 3 + 4)—The Union of the World and God, Rest (as in the Sabbath), Peace, Blessing, Purification.

TEN (as = 1 + 2 + 3 + 4)—Completeness, moral and physical, Perfection.

FIVE—Perfection half attained, Incompleteness.

TWELVE—The Signs of the Zodiac, the Cycle of the Seasons; in Israel the ideal number of the people, of the Covenant of God with them.

<sup>m</sup> The symbol reappears in the most startling form in the closing visions of the Apocalypse. There the heavenly Jerusalem is described, in words which absolutely exclude the literalism which has sometimes been blindly applied to it, as a city four-square, 12,000 furlongs in length and breadth and height (Rev. xxi. 16).

<sup>h</sup> The equivalence of the two phrases, "by the Spirit of God," and "by the finger of God," is seen by comparing Matt. xii. 28, and Luke xi. 20. Comp. also the language of Clement of Alexandria (*Strom.* vi. §133) and the use of "the hand of the Lord" in 1 K. xviii. 46; 2 K. iii. 15; Ezek. i. 3, iii. 14; 1 Chr. xxviii. 19.

<sup>l</sup> Ewald, giving to כִּפֶּרֶת, the root of Cōphereth, the meaning of "to scrape," "erase," derives from that meaning the idea implied in the LXX. *ἱλαστήριον*, and denies that the word ever signified *ἐπίθεμα* (*Alterth.* p. 128, 129).

<sup>k</sup> A full discussion of the subject is obviously impossible here, but it may be useful to exhibit briefly the chief thoughts which have been connected with the numbers that are most prominent in the language of symbolism. Arbitrary as some of them may seem, a sufficient induction to establish each will be found in Bähr's elaborate dissertation, i. 128-255, and other works. Comp. Wilkinson, *Anc. Eg.* iv. 190-199; Leyrer in *Herzog's Encyclop.* "Stiftshütte."

<sup>m</sup> ONE—The Godhead, Eternity, Life, Creative Force, the Sun, Man

the gaze of the people, was itself part of a wise and Divine order. Intercourse with Egypt had shown how easily the symbols of Truth might become common and familiar things, yet without symbols, the truths themselves might be forgotten. Both dangers were met. To enter once, and once only in the year, into the awful darkness, to stand before the Law of Duty, before the presence of the God who gave it, not in the stately robes that became the representative of God to man, but as representing man in his humiliation, in the garb of the lower priests, bare-footed and in the linen ephod, to confess his own sins and the sins of the people, this was what connected the Atonement-day (*Cippûr*) with the Mercy-seat (*Côphereth*). And to come there with blood, the symbol of life, touching with that blood the mercy-seat, with incense, the symbol of adoration (Lev. xvi. 12-14), what did that express but the truth, (1.) that man must draw near to the righteous God with no lower offering than the pure worship of the heart, with the living sacrifice of body, soul, and spirit; (2.) that could such a perfect sacrifice be found, it would have a mysterious power working beyond itself, in proportion to its perfection, to cover the multitude of sins?

(5.) From all others, from the high-priest at all other times, the Holy of Holies was shrouded by the double VEIL, bright with many colours and strange forms, even as curtains of golden tissue were to be seen hanging before the Adytum of an Egyptian temple, a strange contrast often to the bestial form behind them (Clem. Al. *Paed.* iii. 4). In one memorable instance, indeed, the veil was the witness of higher and deeper thoughts. On the shrine of Isis at Sais, there were to be read words which, though pointing to a pantheistic rather than an ethical religion, were yet wonderful in their loftiness, "I am all that has been ( $\pi\acute{\alpha}\nu \tau\acute{o} \gamma\epsilon\gamma\omicron\nu\omicron\delta\omicron\varsigma$ ), and is, and shall be, and my veil no mortal hath withdrawn" ( $\acute{\alpha}\pi\epsilon\kappa\acute{\alpha}\lambda\upsilon\psi\epsilon\nu$ ) (*de Is. et Osir.* p. 394). Like, and yet more, unlike the truth, we feel that no such words could have appeared on the veil of the Tabernacle. In that identification of the world and God, all idolatry was latent, as in the faith of Israel in the I AM, all idolatry was excluded.<sup>a</sup> In that despair of any withdrawal of the veil, of any revelation of the Divine Will, there were latent all the arts of an unbelieving priestcraft, substituting symbols, pomp, ritual for such a revelation. But what then was the meaning of the veil which met the gaze of the priests as they did service in the sanctuary? Colours in the art of Egypt were not less significant than number, and the four bright colours, probably, after the fashion of that art, in parallel bands, blue symbol of heaven, and purple of kingly glory, and crimson of life and joy, and white of light and purity (Bähr, i. 305-330), formed in their combination no remote similitude of the rainbow, which of old had been a symbol of the Divine covenant with man, the pledge of peace and hope, the sign of the Divine Presence (Ez. i. 28; Ewald, *Alterth.* p. 333). Within the veil, light and truth were seen in their unity. The veil itself represented the infinite variety, the  $\pi\omicron\lambda\upsilon\pi\omicron\iota\kappa\iota\lambda\omicron\varsigma \sigma\omicron\phi\iota\alpha$  of the Divine order in Creation (Eph. iii. 10). And there again were seen copied upon the veil, the mysterious forms of the cherubim; how many, or in what atti-

<sup>a</sup> The name Jehovah, it has been well said, was "the reading asunder of the veil of Sais." (Stanley, *Jewish Church*, p. 110.)

tude, or of what size, or in what material, we are not told. The words "cunning work" in Ex. xxxvi. 35, applied elsewhere to combinations of embroidery and metal (Ex. xxviii. 15, xxxi. 4), justify perhaps the conjecture that here also they were of gold. In the absence of any other evidence it would have been, perhaps, natural to think that they reproduced on a larger scale, the number and the position of those that were over the mercy-seat. The visions of Ezekiel, however, reproducing, as they obviously do, the forms with which his priestly life had made him familiar, indicate not less than four (c. i. and x.), and those not all alike, having severally the faces of a man, a lion, an ox, and an eagle, strange symbolic words, which elsewhere we should have identified with idolatry, but which here were bearing witness against it, emblems of the manifold variety of creation as at once manifesting and concealing God.

(6.) The outer sanctuary was one degree less awful in its holiness than the inner. Silver, the type of Human Purity, took the place of gold, the type of the Divine Glory (Bähr, i. 284). It was to be trodden daily by the priests, as by men who lived in the perpetual consciousness of the nearness of God, of the mystery behind the veil. Barefooted and in garments of white linen, like the priests of Isis [PRIESTS], they accomplished their ministrations. And here, too, there were other emblems of Divine realities. With no opening to admit light from without, it was illumined only by the golden LAMP with its seven lights, one taller than the others, as the Sabbath is more sacred than the other days of the week, never all extinguished together, the perpetual symbol of all derived gifts of wisdom and holiness in man, reaching their mystical perfection when they shine in God's sanctuary to His glory (Ex. xxv. 31, xxvii. 20; Zech. iv. 1-14). The SHEW-BREAD, the "bread of faces," of the Divine Presence, not unlike in outward form to the sacred cakes which the Egyptians placed before the shrines of their gods, served as a token that, though there was no form or likeness of the Godhead, He was yet there, accepting all offerings, recognising in particular that special offering which represented the life of the nation at once in the distinctness of its tribes and in its unity as a people (Ewald, *Alterth.* p. 120). The meaning of the ALTAR OF INCENSE was not less obvious. The cloud of fragrant smoke was the natural, almost the universal, emblem of the heart's adoration (Ps. cxli. 2). The incense sprinkled on the shew-bread and the lamp taught men that all other offerings needed the intermingling of that adoration. Upon that altar no "strange fire" was to be kindled. When fresh fire was needed it was to be taken from the ALTAR OF BURNT-OFFERING in the outer court (Lev. ix. 24, x. 1). Very striking, as compared with what is to follow, is the sublimity and the purity of these symbols. It is as though the priestly order, already leading a consecrated life, were capable of understanding a higher language which had to be translated into a lower for those that were still without (Saalschütz, *Archäol.* §77).

(7.) Outside the tent, but still within the consecrated precincts, was the COURT, fenced in by an enclosure, yet open to all the congregation as well as to the Levites, those only excepted who were ceremonially unclean. No Gentile might pass beyond the curtains of the entrance, but every member of the priestly nation might thus far "draw near" to the presence of Jehovah. Here therefore stood the

ALTAR OF BURNT-OFFERINGS, at which SACRIFICES in all their varieties were offered by penitent or thankful worshippers (Ex. xxvii. 1-8; xxxviii. 1), the brazen LAVER at which those worshippers purified themselves before they sacrificed, the priests before they entered into the sanctuary (Ex. xxx. 17-21). Here the graduated scale of holiness ended. What Israel was to the world, fenced in and set apart, that the Court of the Tabernacle was to the surrounding wilderness, just as the distinction between it and the sanctuary answered to that between the sons of Aaron and other Israelites, just as the idea of holiness culminated personally in the high-priest, locally in the Holy of Holies.

IV. *Theories of later times.*—(1.) It is not probable that the elaborate symbolism of such a structure was understood by the rude and sensual multitude that came out of Egypt. In its fulness perhaps no mind but that of the lawgiver himself ever entered into it, and even for him, one-half, and that the highest, of its meaning must have been altogether latent. Yet it was not the less, was perhaps the more fitted, on that account to be an instrument for the education of the people. To the most ignorant and debased it was at least a witness of the nearness of the Divine King. It met the craving of the human heart which prompts to worship, with an order which was neither idolatrous nor impure. It taught men that their fleshly nature was the hindrance to worship; that it rendered them unclean; that only by subduing it, killing it, as they killed the bullock and the goat, could they offer up an acceptable sacrifice; that such a sacrifice was the condition of forgiveness, a higher sacrifice than any they could offer the ground of that forgiveness. The sins of the past were considered as belonging to the fleshly nature which was slain and offered, not to the true inner self of the worshipper. More thoughtful minds were led inevitably to higher truths. They were not slow to see in the Tabernacle the parable of God's presence manifested in Creation. Darkness was as His pavilion (2 Sam. xxii. 12). He has made a Tabernacle for the Sun (Ps. xix. 4). The heavens were spread out like its curtains. The beams of His chambers were in the mighty waters (Ps. civ. 2, 3; Is. xl. 22; Lowth, *De Sac. Poes.* viii.). The majesty of God seen in the storm and tempest was as of one who rides upon a cherub (2 Sam. xxii. 11). If the words, "He that dwelleth between the cherubim," spoke on the one side of a special, localised manifestation of the Divine Presence, they spoke also on the other of that Presence as in the heaven of heavens, in the light of setting suns, in the blackness and the flashes of the thunder-clouds.

(2.) The thought thus uttered, essentially poetical in its nature, had its fit place in the psalms and hymns of Israel. It lost its beauty, it led men on a false track, when it was formalised into a system. At a time when Judaism and Greek philosophy were alike effete, when a feeble physical science which could read nothing but its own thoughts in the symbols of an older and deeper system, was after its own fashion rationalising the mythology of heathenism, there were found Jewish writers willing to apply the same principle of interpretation

to the Tabernacle and its order. In that way, it seemed to them, they would secure the respect even of the men of letters who could not bring themselves to be Proselytes. The result appears in Josephus and in Philo, in part also in Clement of Alexandria and Origen. Thus interpreted, the entire significance of the Two Tables of the Covenant and their place within the Ark disappeared, and the truths which the whole order represented became *cosmical* instead of *ethical*. If the special idiosyncrasy of one writer (Philo, *De Profug.*) led him to see in the Holy of Holies and the Sanctuary that which answered to the Platonic distinction between the visible (*αἰσθητὰ*) and the spiritual (*νοητὰ*), the coarser, less intelligent Josephus goes still more completely into the new system. The Holy of Holies is the visible firmament in which God dwells, the Sanctuary as the earth and sea which men inhabit (*Ant.* iii. 6, §4, 7; 7. §7). The twelve loaves of the shew-bread represented the twelve months of the year, the twelve signs of the Zodiac. The seven lamps were the seven planets. The four colours of the veil were the four elements (*στοιχεῖα*), air, fire, water, earth. Even the wings of the cherubim were, in the eyes of some, the two hemispheres of the universe, or the constellations of the Greater and the Lesser Bears! (Clem. Alex. *Strom.* v. §35). The table of shew-bread and the altar of incense stood on the north, because north winds were most fruitful, the lamp on the south because the motions of the planets were southward (*ib.* §34, 35). We need not follow such a system of interpretation further. It was not unnatural that the authority with which it started should secure for it considerable respect. We find it re-appearing in some Christian writers, Chrysostom (*Hom. in Joann. Bapt.*) and Theodoret (*Quaest. in Exod.*)—in some Jewish, Ben Uzziel, Kimchi, Abarbanel (Bähr, i. 103 *et seq.*). It was well for Christian thought that the Church had in the Epistle to the Hebrews and the Apocalypse of St. John that which helped to save it from the pedantic puerilities of this physico-theology.\*

(3.) It will have been clear from all that has been said that the Epistle to the Hebrews has not been looked on as designed to limit our inquiry into the meaning of the symbolism of the Tabernacle, and that there is consequently no ground for adopting the system of interpreters who can see in it nothing but an aggregate of types of Christian mysteries. Such a system has, in fact, to choose between two alternatives. Either the meaning was made clear, at least to the devout worshippers of old, and then it is no longer true that the mystery was hid "from ages and generations," or else the mystery was concealed, and then the whole order was voiceless and unmeaning as long as it lasted, then only beginning to be instructive when it was "ready to vanish away." Rightly viewed there is, it is believed, no antagonism between the interpretation which starts from the idea of *symbols* of Great, Eternal Truths, and that which rests on the idea of *types* foreshadowing Christ and His Work, and His Church. If the latter were the highest manifestation of the former (and this is the key note of the Epistle to the Hebrews), then the two systems run parallel with each other. The type

\* It is curious to note how in Clement of Alexandria the two systems of interpretation cross each other, leading sometimes to extravagances like those in the text, sometimes to thoughts at once lofty and true. Some of these have been already noticed. Others, not to be

passed over, are, that the seven lamps set forth the varied degrees and forms (*πολυμερῶς καὶ πολυτρόπως*) of God's Revelation, the form and the attitude of the Cherubim, the union of active ministry and grateful, ceaseless contemplation (*Strom.* v. §36, 37).

may help us to understand the symbol. The symbol may guard us against misinterpreting the type. That the same things were at once symbols and types may take its place among the proofs of an insight and a foresight more than human. Not the veil of nature only but the veil of the flesh, the humanity of Christ, at once conceals and manifests the Eternal's Glory. The rending of that veil enabled all who had eyes to see and hearts to believe, to enter into the Holy of Holies, into the Divine Presence, and to see, not less clearly than the High Priest, as he looked on the ark and the Mercy Seat, that Righteousness and Love, Truth and Mercy were as one. Blood had been shed, a life had been offered which, through the infinite power of its Love, was able to atone, to satisfy, to purify.<sup>p</sup>

(4.) We cannot here follow out that strain of a higher mood, and it would not be profitable to enter into the speculations which later writers have engrafted on the first great thought. Those who wish to enter upon that line of inquiry may find materials enough in any of the greater commentaries on the Epistle to the Hebrews (Owen's, Stuart's, Bleek's, Tholuck's, Delitzsch's, Alford's), or in special treatises, such as those of Van Till (*De Tabernac. in Ugolini, Thes. viii.*); Bede (*Expositio Mystica et Moralis Mosaici Tabernaculi*); Witsius (*De Tabern. Levit. Mysteriis, in Miscell. Sacr.*). Strange, outlying hallucinations, like those of ancient Rabbis, inferring from "the pattern showed to Moses in the Mount," the permanent existence of a heavenly Tabernacle, like in form, structure, proportions to that which stood in the wilderness (Leyrer, *l. c.*), or of later writers who have seen in it (not in the spiritual but the anatomical sense of the word) a *type* of humanity, representing the outer bodily framework, the inner vital organs (Friederich, *Symb. der Mos. Stifteshütte* in Leyrer, *l. c.*; and Ewald, *Alt. p. 338*), may be dismissed with a single glance:

"Non ragionamm' di lor, ma guarda e passa."

(5.) It is not quite as open to us to ignore a speculative hypothesis which, though in itself unsubstantial enough, has been lately revived under circumstances which have given it prominence. It has been maintained by Von Bohlen and Vatke (Bähr, i. 117, 273) that the commands and the descriptions relating to the Tabernacle in the Books of Moses are altogether unhistorical, the result of the effort of some late compiler to ennoble the cradle of his people's history by transferring to a remote antiquity what he found actually existing in the Temple, modified only so far as was necessary to fit it in to the theory of a migration and a wandering. The structure did not belong to the time of the Exodus, if indeed there ever was an Exodus. The Tabernacle thus becomes the mythical aftergrowth of the Temple, not the Temple the historical sequel to the Tabernacle. It has lately been urged as tending to the same conclusion that the circumstances connected with the Tabernacle in the Pentateuch are manifestly unhistorical. The whole congregation of Israel are said to meet in a court which could not have contained more than a few hundred men (Colenso, *Pentateuch and Book of Joshua, P. I. c. iv. v.*). The number of priests was

<sup>p</sup> The allusions to the Tabernacle in the Apocalypse are, as might be expected, full of interest. As in a vision, which loses sight of all time limits, the Temple of the Tabernacle is seen in heaven (Rev. xv. 5), and yet in

utterly inadequate for the services of the Tabernacle (*Ibid. c. xx.*). The narrative of the head-money collection, of the gifts of the people, is full of anachronisms (*Ibid. c. xiv.*).

(6.) Some of these objections—those, *e. g.* as to the number of the first-born, and the disproportionate smallness of the priesthood, have been met by anticipation in remarks under PRIESTS and LEVITES, written some months before the objections, in their present form, appeared. Others bearing upon the general veracity of the Pentateuch history it is impossible to discuss here. It will be sufficient to notice such as bear immediately upon the subject of this article. (1.) It may be said that this theory, like other similar theories as to the history of Christianity, adds to instead of diminishing difficulties and anomalies. It may be possible to make out plausibly that what purports to be the first period of an institution, is, with all its documents, the creation of the second; but the question then comes how we are to explain the existence of the second. The world rests upon an elephant, and the elephant on a tortoise, but the footing of the tortoise is at least somewhat insecure. (2.) Whatever may be the weight of the argument drawn from the alleged presence of the whole congregation at the door of the Tabernacle tells with equal force against the historical existence of the Temple and the narrative of its dedication. There also when the population numbered some seven or eight millions (2 Sam. xxiv. 9), "all the men of Israel" (1 K. viii. 2), all "the congregation" (ver. 5), all the children of Israel (ver. 63) were assembled, and the king "blessed" all the congregation (ver. 14, 55). (3.) There are, it is believed, undesigned touches indicating the nomade life of the wilderness. The wood employed for the Tabernacle is not the sycamore of the valleys nor the cedar of Lebanon, as afterwards in the Temple, but the shittim of the Sinaitic peninsula. [SHITTAH-TREE, SHITTIM.] The abundance of fine linen points to Egypt, the seal or dolphin skins ("badgers" in A. V., but see Gesenius s. v. שִׁתִּי) to the shores of the Red Sea. [BADGER-SKINS, Appendix A.] The Levites are not to enter on their office till the age of thirty, as needing for their work as bearers a man's full strength (Num. iv. 23, 30). Afterwards when their duties are chiefly those of singers and gatekeepers, they were to begin at twenty (1 Chr. xxiii. 24). Would a later history again have excluded the priestly tribe from all share in the structure of the Tabernacle, and left it in the hands of mythical persons belonging to Judah, and to a tribe then so little prominent as that of Dan? (4.) There remains the strong Egyptian stamp impressed upon well-nigh every part of the Tabernacle and its ritual, and implied in other incidents. [Comp. PRIESTS, LEVITES, URIM AND THUMMIM. BRAZEN SERPENT.] Whatever bearing this may have on our views of the things themselves, it points, beyond all doubt, to a time when the two nations had been brought into close contact, when not jewels of silver and gold only, but treasures of wisdom, art, knowledge were "borrowed" by one people from the other. To what other period in the history before Samuel than that of the Exodus of the Pen-

the heavenly Jerusalem there is no Temple seen (xxi. 22). And in the heavenly Temple there is no longer any veil; it is open, and the ark of the covenant is clearly seen (xi. 19)

lateuch can we refer that intercourse? When was it likely that a wild tribe, with difficulty keeping its ground against neighbouring nations, would have adopted such a complicated ritual from a system so alien to its own? So it is that the wheel comes full circle. The facts which when urged by Spencer, with or without a hostile purpose, were denounced as daring and dangerous and unsettling, are now seen to be witnesses to the antiquity of the religion of Israel, and so to the substantial truth of the Mosaic history. They are used as such by theologians who in various degrees enter their protest against the more destructive criticism of our own time (Hengstenberg, *Egypt and the Books of Moses*; Stanley, *Jewish Church*, lect. iv.). (5.) We may, for a moment, put an imaginary case. Let us suppose that the records of the O. T. had given us in 1 and 2 Sam. a history like that which men now seek to substitute for what is actually given, had represented Samuel as the first great preacher of the worship of Elohim, Gad, or some later prophet as introducing for the first time the name and worship of Jehovah, and that the O. T. began with this (Colenso, P. II. c. xxi.). Let us then suppose that some old papyrus, freshly discovered, slowly deciphered, gave us the whole or the greater part of what we now find in Exodus and Numbers, that there was thus given an explanation both of the actual condition of the people and of the Egyptian element so largely intermingled with their ritual. Can we not imagine with what jubilant zeal the Books of Samuel would then have been "critically examined," what inconsistencies would have been detected in them, how eager men would have been to prove that Samuel had had credit given him for a work which was not his, that not he, but Moses, was the founder of the polity and creed of Israel, that the Tabernacle on Zion, instead of coming fresh from David's creative mind, had been preceded by the humbler Tabernacle in the Wilderness? [E. H. P.]

long to the festival; Deut. xxxi. 10-13, where the injunction is given for the public reading of the Law in the Sabbatical year, at the Feast of Tabernacles. In Neh. viii. there is an account of the observance of the feast by Ezra, from which several additional particulars respecting it may be gathered.

II. The time of the festival fell in the autumn, when the whole of the chief fruits of the ground, the corn, the wine, and the oil, were gathered in (Ex. xxiii. 16; Lev. xxiii. 39; Deut. xvi. 13-15). Hence it is spoken of as occurring "in the end of the year, when thou hast gathered in thy labours out of the field." Its duration was strictly only seven days (Deut. xvi. 13; Ez. xlv. 25). But it was followed by a day of holy convocation, distinguished by sacrifices of its own, which was sometimes spoken of as an eighth day (Lev. xxiii. 36; Neh. viii. 18).

During the seven days the Israelites were commanded to dwell in booths or huts<sup>a</sup> formed of the boughs of trees. These huts, when the festival was celebrated in Jerusalem, were constructed in the courts of houses, on the roofs, in the court of the Temple, in the street of the water gate, and in the street of the gate of Ephraim. The boughs were of the olive, palm, pine, myrtle, and other trees with thick foliage (Neh. viii. 15, 16). The command in Lev. xxiii. 40 is said to have been so understood,<sup>b</sup> that the Israelites, from the first day of the feast to the seventh, carried in their hands "the fruit (as in the margin of the A. V., not branches, as in the text) of goodly trees, with branches of palm trees, boughs of thick trees, and willows of the brook."

According to Rabbinical tradition, each Israelite used to tie the branches into a bunch, to be carried in his hand, to which the name *lulab*<sup>c</sup> was given. The "fruit of goodly trees" is generally taken by the Jews to mean the citron.<sup>d</sup> But Josephus (*Ant.* iii. 10, §4) says that it was the fruit of the *persea*, a tree said by Pliny to have been conveyed from Persia to Egypt (*Hist. Nat.* xv. 13), and which some have identified with the peach (*Malus persica*). The boughs of thick trees were understood by Onkelos and others to be myrtles (*הַרְסִים*), but that no such limitation to a single species could have been intended seems to be proved by the boughs of thick trees and myrtle branches being mentioned together (Neh. viii. 15).

The burnt-offerings of the Feast of Tabernacles were by far more numerous than those of any other festival. It is said that the services of the priests were so ordered that each one of the courses was employed during the seven days (*Succah*, v. 6). There were offered on each day two rams, fourteen lambs, and a kid for a sin-offering. But what was most peculiar was the arrangement of the sacrifices of bullocks, in all amounting to seventy. Thirteen were offered on the first day, twelve on the second, eleven on the third, and so on, reducing the number by one each day till the seventh, when seven bullocks only were offered (Num. xxix. 12-38).

that the willow branches were merely for tying the parts of the huts together.

<sup>c</sup> The word לולב strictly means simply a palm branch. Buxt. *Lex. Talm.* c. 1143; Carpzov: *App. Crit.* p. 416; Drusus, *Not. Maj.* in Lev. xxiii.

<sup>d</sup> אֶתְרוֹג. So Onkelos, Jonathan, and *Succah*. See Buxt. *Lex. Talm.* sub תרנג.

TABERNALES, THE FEAST OF (תַּבְּרָנוֹת) הַסֻּכּוֹת: ἑορτὴ σκηνοῶν: *feriae tabernaculorum*: תַּבְּרָנוֹת הַסֻּכּוֹת, Ex. xxiii. 16, "the feast of ingathering;" σκηνοπηγία, John vii. 2; Jos. *Ant.* viii. 4, §5: σκηναί, Philo, *De Sept.* §24: ἡ σκηνή, Plut. *Sympos.* iv. 6, 2), the third of the three great festivals of the Hebrews, which lasted from the 15th till the 22nd of Tisri.

1. The following are the principal passages in the Pentateuch which refer to it: Exod. xxiii. 16, where it is spoken of as the Feast of Ingathering, and is brought into connexion with the other festivals under their agricultural designations, the Feast of Unleavened Bread and the Feast of Harvest; Lev. xxiii. 34-36, 39-43, where it is mentioned as commemorating the passage of the Israelites through the desert; Deut. xvi. 13-15, in which there is no notice of the eighth day, and it is treated as a thanksgiving for the harvest; Num. xxix. 12-38, where there is an enumeration of the sacrifices which be-

<sup>a</sup> The word סֻכָּה means "a hut," and is to be distinguished from אֹהֶל, "a tent of skins or cloth," which is the term applied to the Tabernacle of the Congregation. See Gesen. s. v.

<sup>b</sup> This is the view of the Rabbinists, which appears to be countenanced by a comparison of v. 40 with v. 42. But the Karaites held that the boughs here mentioned were for some other purpose than to cover the huts, and

The eighth day was a day of holy convocation of peculiar solemnity, and, with the seventh day of the Passover, and the day of Pentecost, was designated פֶּסַח [PASSOVER, §2, note <sup>1</sup>]. We are told that on the morning of this day the Hebrews left their huts and dismantled them, and took up their abode again in their houses. The special offerings of the day were a bullock, a ram, seven lambs, and a goat for a sin-offering (Num. xxix. 36-38).<sup>e</sup>

When the Feast of Tabernacles fell on a Sabbatical year, portions of the Law were read each day in public, to men, women, children, and strangers (Deut. xxxi. 10-13). It is said that, in the time of the Kings, the king himself used to read from a wooden pulpit erected in the court of the women, and that the people were summoned to assemble by sound of trumpet.<sup>f</sup> Whether the selections were made from the Book of Deuteronomy only, or from the other books of the Law also, is a question. But according to the Mishna (*Sota*, vi. 8, quoted by Reland) the portions read were Deut. i. 1-vi. 4, xi. 13-xiv. 22, xiv. 23-xvi. 22, xviii. 1-14, xxvii. 1-xxviii. 68 (see Fagius and Rosenmüller on Deut. xxi. 11; Lightfoot, *Temple Service*, c. xvii.). We find Ezra reading the Law during the festival "day by day, from the first day to the last day" (Neh. viii. 18).<sup>g</sup>

III. There are two particulars in the observance of the Feast of Tabernacles which appear to be referred to in the New Testament, but are not noticed in the Old. These were, the ceremony of pouring out some water of the pool of Siloam, and the display of some great lights in the court of the women.

We are told that each Israelite, in holiday attire, having made up his *lulab*, before he broke his fast (Fagius in Lev. xxiii.), repaired to the Temple with the *lulab* in one hand and the citron in the other, at the time of the ordinary morning sacrifice. The parts of the victim were laid upon the altar. One of the priests fetched some water in a golden ewer from the pool of Siloam, which he brought into the court through the water gate. As he entered the trumpets sounded, and he ascended the slope of the altar. At the top of this were fixed two silver basins with small openings at the bottom. Wine was poured into that on the eastern side, and the water into that on the western side, whence it was conducted by pipes into the Cedron (Maimon. ap. Carpzov. p. 419). The hallel was then sung, and when the singers reached the first verse of Ps. cxviii. all the company shook their *lulabs*. This gesture was repeated at the 25th verse, and again when they sang the 29th verse. The sacrifices which belonged to the day of the festival were then offered, and special passages from the Psalms were chanted.

In the evening (it would seem after the day of holy convocation with which the festival had com-

menced had ended), both men and women assembled in the court of the women, expressly to hold a rejoicing for the drawing of the water of Siloam. On this occasion, a degree of unrestrained hilarity was permitted, such as would have been unbecoming while the ceremony itself was going on, in the presence of the altar and in connexion with the offering of the morning sacrifice (*Succah*, iv. 9, v. 1, and the passages from the Gem. given by Lightfoot, *Temple Service*, §4).

At the same time there were set up in the court two lofty stands, each supporting four great lamps. These were lighted on each night of the festival. It is said that they cast their light over nearly the whole compass of the city. The wicks were furnished from the cast-off garments of the priests, and the supply of oil was kept up by the sons of the priests. Many in the assembly carried flambeaux. A body of Levites, stationed on the fifteen steps leading up to the women's court, played instruments of music, and chanted the fifteen psalms which are called in the A. V. Songs of Degrees (Ps. cxx.-cxxxiv.). Singing and dancing were afterwards continued for some time. The same ceremonies in the day, and the same joyous meeting in the evening, were renewed on each of the seven days.

It appears to be generally admitted that the words of our Saviour (John vii. 37, 38)—"If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water"—were suggested by the pouring out of the water of Siloam. The Jews seem to have regarded the rite as symbolical of the water miraculously supplied to their fathers from the rock at Meribah. But they also gave to it a more strictly spiritual signification, in accordance with the use to which our Lord appears to turn it. Maimonides (note in *Succah*) applies to it the very passage which appears to be referred to by our Lord (Is. xii. 3)—"Therefore with joy shall ye draw water out of the wells of salvation." The two meanings are of course perfectly harmonious, as is shown by the use which St. Paul makes of the historical fact (1 Cor. x. 4)—"they drank of that spiritual rock that followed them: and that rock was Christ."

But it is very doubtful what is meant by "the last day, that great day of the feast." It would seem that either the last day of the feast itself, that is the seventh, or the last day of the religious observances of the series of annual festivals, the eighth, must be intended. But there seems to have been nothing, according to ancient testimony, to distinguish the seventh, as a great day, compared with the other days; it was decidedly inferior, in not being a day of holy convocation, and in its number of sacrifices, to the first day.<sup>h</sup>

<sup>e</sup> The notion of Münster, Godwin, and others, that the eighth day was called "the day of palms," is utterly without foundation. No trace of such a designation is found in any Jewish writer. It probably resulted from a theory that the Feast of Tabernacles must, like the Passover and Pentecost, have a festival to answer to it in the calendar of the Christian Church, and that "the day of palms" passed into Palm Sunday.

<sup>f</sup> A story is told of Agrippa that when he was once performing this ceremony, as he came to the words "thou may'st not set a stranger over thee which is not thy brother," the thought of his foreign blood occurred to him, and he was affected to tears. But the bystanders encouraged him, crying out "Fear not, Agrippa! Thou

art our brother." Lightfoot, *T. S.* c. xvii.

<sup>g</sup> Dean Alford considers that there may be a reference to the public reading of the Law at the Feast of Tabernacles, John vii. 19—"Did not Moses give you the law? and yet none of you keepeth the law"—even if that year was not the Sabbatical year, and the observance did not actually take place at the time.

<sup>h</sup> But Buxtorf, who contends that St. John speaks of the seventh day, says that the modern Jews of his time called that day "the Great Hosanna," and distinguished it by a greater attention than usual to their personal appearance, and by performing certain peculiar rites in the synagogue (*Syn. Jud.* xxi.)

On the other hand, it is nearly certain that the ceremony of pouring out the water did not take place on the eighth day,<sup>1</sup> though the day might have been, by an easy licence, called the great day of the feast (2 Macc. x. 6; Joseph. *Ant.* iii. 10, §4; Philo, *De Sept.* §24). Dean Alford reasonably supposes that the eighth day may be meant, and that the reference of our Lord was to an ordinary and well-known observance of the feast, though it was not, at the very time, going on.

We must resort to some such explanation, if we adopt the notion that our Lord's words (John viii. 12)—"I am the light of the world"—refer to the great lamps of the festival. The suggestion must have arisen in the same way, or else from the apparatus for lighting not being removed, although the festival had come to an end. It should, however, be remarked that Bengel, Stier, and some others, think that the words refer to the light of morning which was then dawning. The view that may be taken of the genuineness of John viii. 1-11 will modify the probability of the latter interpretation.

IV. There are many directions given in the Mishna for the dimensions and construction of the huts. They were not to be lower than ten palms, nor higher than twenty cubits. They were to stand by themselves, and not to rest on any external support, nor to be under the shelter of a larger building, or of a tree. They were not to be covered with skins or cloth of any kind, but only with boughs, or, in part, with reed mats or laths. They were to be constructed expressly for the festival, out of new materials. Their forms might vary in accordance with the taste of the owners.<sup>k</sup> According to some authorities, the Israelites dwelt in them during the whole period of the festival (*Sifri*, in *Reland*), but others said it was sufficient if they ate fourteen meals in them, that is, two on each day (*Succah*, ii. 6). Persons engaged in religious service, the sick, nurses, women, slaves, and minors, were excepted altogether from the obligation of dwelling in them, and some indulgence appears to have been given to all in very tempestuous weather (*Succah*, i. ii.; Münster on Lev. xxiii. 40; Buxt. *Syn. Jud.* c. xxi.).

The furniture of the huts was to be, according to most authorities, of the plainest description. There was to be nothing which was not fairly necessary. It would seem, however, that there was no strict rule on this point, and that there was a considerable difference according to the habits or circumstances of the occupant<sup>m</sup> (*Carpzov*, p. 415; Buxt. *Syn. Jud.* p. 451).

It is said that the altar was adorned throughout the seven days with sprigs of willows, one of which each Israelite who came into the court brought with him. The great number of the sacrifices has been already noticed. The number of public victims offered on the first day exceeded those of any day in the year (*Menach.* xiii. 5). But besides these, the Chagigahs or private peace-offerings [*PASSOVER*, ii. 3, f.] were more abundant than at any other time; and there is reason to believe that the whole of the sacrifices nearly outnumbered all those offered at the other festivals put together. It belongs to the character of the feast that on each

day the trumpets of the Temple are said to have sounded twenty-one times.

V. Though all the Hebrew annual festivals were seasons of rejoicing, the Feast of Tabernacles was, in this respect, distinguished above them all. The huts and the lulabs must have made a gay and striking spectacle over the city by day, and the lamps, the flambeaux, the music, and the joyous gatherings in the court of the Temple must have given a still more festive character to the night. Hence, it was called by the Rabbis *חג*, the festival, *κα' ἐξοχήν*. There is a proverb in *Succah* (v. 1). "He who has never seen the rejoicing at the pouring out of the water of Siloam has never seen rejoicing in his life." Maimonides says that he who failed at the Feast of Tabernacles in contributing to the public joy according to his means, incurred especial guilt (*Carpzov*, p. 419). The feast is designated by Josephus (*Ant.* viii. 4, §1) *ἐορτὴ ἀγιωτάτη καὶ μεγίστη*, and by Philo, *ἐορτῶν μεγίστη*. Its thoroughly festive nature is shown in the accounts of its observance in Josephus (*Ant.* viii. 4, §1, xv. 33), as well as in the accounts of its celebration by Solomon, Ezra, and Judas Maccabaeus. From this fact, and its connexion with the ingathering of the fruits of the year, especially the vintage, it is not wonderful that Plutarch should have likened it to the Dionysiac festivals, calling it *θυρσοφορία* and *κρατηροφορία* (*Sympos.* iv.). The account which he gives of it is curious, but it is not much to our purpose here. It contains about as much truth as the more famous passage on the Hebrew nation in the fifth book of the History of Tacitus.

VI. The main purposes of the Feast of Tabernacles are plainly set forth (Ex. xxiii. 16, and Lev. xxiii. 43). It was to be at once a thanksgiving for the harvest, and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness. In one of its meanings, it stands in connexion with the Passover, as the Feast of Abib, the month of green ears, when the first sheaf of barley was offered before the Lord; and with Pentecost, as the feast of harvest, when the first loaves of the year were waved before the altar: in its other meaning, it is related to the Passover as the great yearly memorial of the deliverance from the destroyer, and from the tyranny of Egypt. The tents of the wilderness furnished a home of freedom compared with the house of bondage out of which they had been brought. Hence the Divine Word assigns as a reason for the command that they should dwell in huts during the festival, "that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt" (Lev. xxiii. 43).

But naturally connected with this exultation in their regained freedom, was the rejoicing in the more perfect fulfilment of God's promise, in the settlement of His people in the Holy Land. Hence the festival became an expression of thanksgiving for the rest and blessing of a settled abode, and, as connected with it, for the regular annual cultivation of the ground, with the storing up of the corn and the wine and the oil, by which the prosperity of the nation was promoted and the fear

<sup>1</sup> R. Jehuda, however, said that the water was poured out on eight days. *Succah*, iv. 9, with Bartenora's note.

<sup>k</sup> There are some curious figures of different forms of huts, and of the great lights of the Feast of Tabernacles,

in Surenhusius' *Mishna*, vol. II.

<sup>m</sup> There is a lively description of some of the huts used by the Jews in modern times in *La Vie Juive en Aleax* p. 170, &c.

of famine put into a remoter distance. Thus the agricultural and the historical ideas of the feast became essentially connected with each other.

But besides this, Philo saw in this feast a witness for the original equality of all the members of the chosen race. All, during the week, poor and rich, the inhabitant alike of the palace or the hovel, lived in huts which, in strictness, were to be of the plainest and most ordinary materials and construction.<sup>a</sup> From this point of view the Israelite would be reminded with still greater edification of the perilous and toilsome march of his forefathers through the desert, when the nation seemed to be more immediately dependent on God for food, shelter and protection, while the completed harvest stored up for the coming winter set before him the benefits he had derived from the possession of the land flowing with milk and honey which had been of old promised to his race.

But the culminating point of this blessing was the establishment of the central spot of the national worship in the Temple at Jerusalem. Hence it was evidently fitting that the Feast of Tabernacles should be kept with an unwonted degree of observance at the dedication of Solomon's Temple (1 K. viii. 2, 65; Joseph. *Ant.* viii. 4, §5), again, after the rebuilding of the Temple by Ezra (Neh. viii. 13-18), and a third time by Judas Maccabaeus when he had driven out the Syrians and restored the Temple to the worship of Jehovah (2 Macc. x. 5-8).

The origin of the Feast of Tabernacles is by some connected with Succoth, the first halting-place of the Israelites on their march out of Egypt; and the huts are taken not to commemorate the tents in the wilderness, but the leafy booths (*succoth*) in which they lodged for the last time before they entered the desert. The feast would thus call to mind the transition from settled to nomadic life (Stanley, *Sinai and Palestine*, Appendix, §89).

Carpzov, *App. Crit.* p. 414; Bähr, *Symbolik*, ii. 624; Buxt. *Syn. Jud.* c. xxi.; Reland, *Ant.* iv. 5; Lightfoot, *Temple Service*, xvi. and *Exercit. in Joan.* vii. 2, 37; Otho, *Lex. Rab.* 230; the treatise *Succah*, in the Mishna, with Surenhusius' Notes; Hupfeld, *De Fest. Hebr.* pt. ii. Of the monographs on the subject the most important appear to be, Ikenius, *De Libatione Aquae in Fest. Tab.*; Groddek, *De Ceremonia Palmarum in Fest. Tab.* (in Ugolini, vol. xviii.), with the Notes of Dachs on *Succah*, in the Jerusalem Gemara. [S. C.]

**TABITHA** (Ταβιθά: *Tabitha*), also called Dorcas (Δορκάς) by St. Luke: a female disciple of Joppa, "full of good works," among which that of making clothes for the poor is specifically mentioned. While St. Peter was at the neighbouring town of Lydda, Tabitha died, upon which the disciples at Joppa sent an urgent message to the Apostle,

<sup>a</sup> Some Jewish authorities and others connect with this the fact that in the month Tisri the weather becomes rather cold, and hence there was a degree of self-denial, at least for the rich, in dwelling in huts (Jos. *Ant.* iii. 10, § 4; Buxt. *Syn. Jud.* p. 447; Rel. *Ant.* iv. 5). They see in this a reason why the commemoration of the journey through the desert should have been fixed at this season of the year. The notion seems, however, not to be in keeping with the general character of the feast, the time of which appears to have been determined entirely on agricultural ground. Hence the appropriateness of the language of the prophet, Zech. xiv. 16, 17; comp. Exod. xliii. 16; Deut. xvi. 13-17. As little worthy of more

begging him to come to them without delay. It is not quite evident from the narrative whether they looked for any exercise of miraculous power on his part, or whether they simply wished for Christian consolation under what they regarded as the common calamity of their Church; but the miracle recently performed on Eneas (Acts ix. 34), and the expression in ver. 38 (διελθεῖν ἕως ἡμῶν), lead to the former supposition. Upon his arrival Peter found the deceased already prepared for burial, and laid out in an upper chamber, where she was surrounded by the recipients and the tokens of her charity. After the example of our Saviour in the house of Jairus (Matt. ix. 25; Mark v. 40), "Peter put them all forth," prayed for the Divine assistance, and then commanded Tabitha to arise (comp. Mark v. 41; Luke viii. 54). She opened her eyes and sat up, and then, assisted by the Apostle, rose from her couch. This great miracle, as we are further told, produced an extraordinary effect in Joppa, and was the occasion of many conversions there (Acts ix. 36-42).

The name of "Tabitha" (טַבִּיְתָא) is the Aramaic form answering to the Hebrew צִבְיָה, a "female gazelle," the gazelle being regarded in the East, among both Jews and Arabs, as a standard of beauty,—indeed, the word צִבְיָה properly means "beauty." St. Luke gives "Dorcas" as the Greek equivalent of the name. Similarly we find δορκάς as the LXX. rendering of צִבְיָה in Deut. xii. 15, 22; 2 Sam. ii. 18; Prov. vi. 5. It has been inferred from the occurrence of the two names, that Tabitha was a Hellenist (see Whitby *in loc.*). This, however, does not follow, even if we suppose that the two names were actually borne by her, as it would seem to have been the practice even of the Hebrew Jews at this period to have a Gentile name in addition to their Jewish name. But it is by no means clear from the language of St. Luke that Tabitha actually bore the name of Dorcas. All he tells us is that the name of Tabitha means "gazelle" (δορκάς), and, for the benefit of his Gentile readers, he afterwards speaks of her by the Greek equivalent. At the same time it is very possible that she may have been known by both names; and we learn from Josephus (*B. J.* iv. 3, §5) that the name of Dorcas was not unknown in Palestine. Among the Greeks, also, as we gather from Lucret. iv. 1154, it was a term of endearment. Other examples of the use of the name will be found in Wetstein, *in loc.* [W. B. J.]

**TA'BOR** and **MOUNT 'TAVOR** (הַר תְּבוֹר), probably = height, as in Simonis' *Onomasticon*, p. 300: Γαιθβώρ, ὄρος Θαβώρ, Θαβώρ, but τὸ Ἰταβύριον in Jer. and Hosea, and in Josephus, who has also Ἀταρβύριον: *Thabor*), one of the most interesting and remarkable of the single moun-

than a passing notice is the connecting the fall of Jericho with the Festival (Godwyn, p. 72; Reland, iv. 5), and of the seventy bullocks offered during the seven days being a symbol of the seventy Gentile nations (Reland, iv. 5; Bochart, *Phaleg*, i. 15). But of somewhat more interest is the older notion found in Onkelos, that the shade of the branches represented the cloud by day which sheltered the Israelites. He renders the words in Lev. xxiii. 43—"that I made the children of Israel to dwell under the shadow of a cloud."

\* The full form occurs in Judg. iv. 6, 12, 14; that of Tabor only in Josh. xix. 22; Judg. viii. 18; Ps. lxxvii. 12; Jer. xvi. 18; Hos. v. 1.





View of Mount Tabor from the S.W., from a sketch taken in 1842 by W. Tipping, Esq., and engraved by his permission.

tains in Palestine. It was a Rabbinic saying (and shows the Jewish estimate of the attractions of the locality) that the Temple ought of right to have been built here, but was required by an express revelation to be erected on Mount Moriah. It rises abruptly from the north-eastern arm of the Plain of Esdraelon, and stands entirely insulated, except on the west, where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance, being so symmetrical in its proportions, and rounded off like a hemisphere or the segment of a circle, yet varying somewhat as viewed from different directions. The body of the mountain consists of the peculiar limestone of the country. It is studded with a comparatively dense forest of oaks, pistacias, and other trees and bushes, with the exception of an occasional opening on the sides and a small uneven tract on the summit. The coverts afford at present a shelter for wolves, wild boars, lynxes, and various reptiles. Its height is estimated at 1000 feet, but may be somewhat less rather than more. Its ancient name, as already suggested, indicates its elevation, though it does not rise much, if at all, above some of the other summits in the vicinity. It is now called *Jebel et-Tûr*. It lies about six or eight miles almost due east from Nazareth. The writer, in returning to that village towards the close of the day (May 3rd, 1852), found the sun as it went down in the west shining directly in his face, with hardly any deviation to the right hand or the left by a single turn of the path. The ascent is usually made on the west side, near the little village of Debûrieh, probably the ancient Daberath (Josh. xix. 12), though it can be made with entire ease in other places. It requires three-quarters of an hour or an hour to reach the top. The path is circuitous and at times steep, but not so much so as to render it

difficult to ride the entire way. The trees and bushes are generally so thick as to intercept the prospect; but now and then the traveller as he ascends comes to an open spot which reveals to him a magnificent view of the plain. One of the most pleasing aspects of the landscape, as seen from such points, in the season of the early harvest, is that presented in the diversified appearance of the fields. The different plots of ground exhibit various colours, according to the state of cultivation at the time. Some of them are red, where the land has been newly ploughed up, owing to the natural properties of the soil; others yellow or white, where the harvest is beginning to ripen or is already ripe; and others green, being covered with grass or springing grain. As they are contiguous to each other, or intermixed, these parti-coloured plots present, as looked down upon from above, an appearance of gay checkered work which is singularly beautiful. The top of Tabor consists of an irregular platform, embracing a circuit of half-an-hour's walk and commanding wide views of the subjacent plain from end to end. A copious dew falls here during the warm months. Travellers who have spent the night there have found their tents as wet in the morning as if they had been drenched with rain.

It is the universal judgment of those who have stood on the spot that the panorama spread before them as they look from Tabor includes as great a variety of objects of natural beauty and of sacred and historic interest as any one to be seen from any position in the Holy Land. On the east the waters of the Sea of Tiberias, not less than fifteen miles distant, are seen glittering through the clear atmosphere in the deep bed where they repose so quietly. Though but a small portion of the surface of the lake can be distinguished, the entire outline of its basin can be traced on every side. In the same direction the eye follows the

course of the Jordan for many miles; while still further east it rests upon a boundless perspective of hills and valleys, embracing the modern Haurân, and further south the mountains of the ancient Gilead and Bashan. The dark line which skirts the horizon on the west is the Mediterranean; the rich plains of Galilee fill up the intermediate space as far as the foot of Tabor. The ridge of Carmel lifts its head in the north-west, though the portion which lies directly on the sea is not distinctly visible. On the north and north-east we behold the last ranges of Lebanon as they rise into the hills about Safed, overtopped in the rear by the snow-capped Hermon, and still nearer to us the Horns of Hattin, the reputed Mount of the Beatitudes. On the south are seen, first the summits of Gilboa, which David's touching elegy on Saul and Jonathan has fixed for ever in the memory of mankind, and further onward a confused view of the mountains and valleys which occupy the central part of Palestine. Over the heads of Dûhy and Gilboa the spectator looks into the valley of the Jordan in the neighbourhood of Beisân (itself not within sight), the ancient Beth-shean, on whose walls the Philistines hung up the headless trunk of Saul, after their victory over Israel. Looking across a branch of the plain of Esdraelon, we behold Endor, the abode of the sorceress whom the king consulted on the night before his fatal battle. Another little village clings to the hill-side of another ridge, on which we gaze with still deeper interest. It is Nain, the village of that name in the New Testament, where the Saviour touched the bier, and restored to life the widow's son. The Saviour must have passed often at the foot of this mount in the course of his journeys in different parts of Galilee. It is not surprising that the Hebrews looked up with so much admiration to this glorious work of the Creator's hand. The same beauty rests upon its brow to-day, the same richness of verdure refreshes the eye, in contrast with the bleaker aspect of so many of the adjacent mountains. The Christian traveller yields spontaneously to the impression of wonder and devotion, and appropriates as his own the language of the psalmist (lxxxix. 11, 12):—

"The heavens are thine, the earth also is thine;  
The world and the fulness thereof, thou hast founded them.

The north and the south thou hast created them;  
Tabor and Hermon shall rejoice in thy name."

Tabor does not occur in the New Testament, but makes a prominent figure in the Old. The Book of Joshua (xix. 22) mentions it as the boundary between Issachar and Zebulun (see ver. 12). Barak, at the command of Deborah, assembled his forces on Tabor, and, on the arrival of the opportune moment, descended thence with "ten thousand men after him" into the plain, and conquered Sisera on the banks of the Kishon (Judg. iv. 6-15). The brothers of Gideon, each of whom "resembled the children of a king," were murdered here by Zebah and Zalmunna (Judg. viii. 18, 19). Some writers, after Herder and others, think that Tabor is intended when it is said of Issachar and

<sup>b</sup> Professor Stanley, in his *Notices of Localities visited with the Prince of Wales*, has mentioned some particulars attached to the modern history of Tabor which appear to have escaped former travellers. "The fortress, of which the ruins crown the summit, had evidently four gateways, like those by which the great Roman camps of our own

Zebulun in Deut. xxxiii. 19, that "they shall call the people unto the mountain; there they shall offer sacrifices of righteousness." Stanley, who holds this view (*Sinai and Palestine*, p. 351), remarks that he was struck with the aspect of the open glades on the summit as specially fitted for the convocation of festive assemblies, and could well believe that in some remote age it may have been a sanctuary of the northern tribes, if not of the whole nation. The prophet in Hos. v. 1, reproaches the priests and royal family with having "been a snare on Mizpah and a net spread upon Tabor." The charge against them probably is that they had set up idols and practised heathenish rites on the high places which were usually selected for such worship. The comparison in Jer. xlvi. 18, "As Tabor is among the mountains and Carmel by the sea," imports apparently that those heights were proverbial for their conspicuousness, beauty, and strength.

Dr. Robinson (*Researches*, ii. 353) has thus described the ruins which are to be seen at present on the summit of Tabor. "All around the top are the foundations of a thick wall built of large stones, some of which are bevelled, showing that the entire wall was perhaps originally of that character. In several parts are the remains of towers and bastions. The chief remains are upon the ledge of rocks on the south of the little basin, and especially towards its eastern end; here are—in indiscriminate confusion—walls, and arches, and foundations, apparently of dwelling-houses, as well as other buildings, some of hewn, and some of large bevelled stones. The walls and traces of a fortress are seen here, and further west along the southern brow, of which one tall pointed arch of a Saracenic gateway is still standing, and bears the name of *Bâb el-Hawa*, 'Gate of the Wind.' Connected with it are loopholes, and others are seen near by. These latter fortifications belong to the era of the Crusades; but the large bevelled stones we refer to a style of architecture not later than the times of the Romans, before which period, indeed, a town and fortress already existed on Mount Tabor. In the days of the crusaders, too, and earlier, there were here churches and monasteries. The summit has many cisterns, now mostly dry." The same writer found the thermometer here, 10 A.M. (June 18th), at 98° F., at sunrise at 64°, and at sunset at 74°. The Latin Christians have now an altar here, at which their priests from Nazareth perform an annual mass. The Greeks also have a chapel, where, on certain festivals, they assemble for the celebration of religious rites.<sup>b</sup>

Most travellers who have visited Tabor in recent times have found it utterly solitary so far as regards the presence of human occupants. It happened to the writer on his visit here to meet, unexpectedly, with four men who had taken up their abode in this retreat, so well suited to encourage the devotion of religious devotees. One of them was an aged priest of the Greek Church, a native of Wallachia, named Erinna, according to his own account more than a hundred years old, who had come here to await the final advent of

country were entered. By one of these gateways my attention was called to an Arabic inscription, said to be the only one on the mountain." It records the building or rebuilding of "this blessed fortress" by the order of the Sultan Abu Bekr on his return from the East. 1807.

Christ. His story was an interesting one. In his early years "he received an intimation in his sleep that he was to build a church on a mountain shown to him in his dream. He wandered through many countries, and found his mountain at last in Tabor. There he lived, and collected money from pilgrims, which at his death, a few years ago, amounted to a sufficient sum to raise the church, which is approaching completion. He was remarkable for his long beard and for a tame panther, which, like the ancient hermits, he made his constant companion" (Stanley, *Localities*, 191-2). He was a man of huge physical proportions, and stood forth as a good witness for the efficacy of the diet of milk and herbs, on which, according to his own account, he subsisted. The other three men were natives of the same province. Two of them, having been to Jerusalem and the Jordan on a pilgrimage, had taken Tabor in their way on their return homeward, where, finding unexpectedly the priest, whom they happened to know, they resolved to remain with him for a time. One of them was deliberating whether he should not take up his permanent abode there. The fourth person was a young man, a relative of the priest, who seemed to have taken on himself the filial office of caring for his aged friend in the last extremity. In the monastic ages Tabor, in consequence, partly, of a belief that it was the scene of the Saviour's transfiguration, was crowded with hermits. It was one of the shrines from the earliest period which pilgrims, to the Holy Land regarded it as a sacred duty to honour with their presence and their prayers. Jerome, in his *Itinerary of Paula*, writes, "Scandebat montem Thabor, in quo transfiguratus est Dominus; aspiciebat procul Hermon et Hermonim et campos latissimos Galilaeae (Jesreel), in quibus Sisara prostratus est. Torrens Cison qui mediam planitiem dividebat, et oppidum juxta, Naim, monstrabantur."

This idea that our Saviour was transfigured on Tabor prevailed extensively among the early Christians, who adopted legends of this nature, and reappears often still in popular religious works. If one might choose a place which he would deem peculiarly fitting for so sublime a transaction, there is none certainly which would so entirely satisfy our feelings in this respect as the lofty, majestic, beautiful Tabor. It is impossible, however, to acquiesce in the correctness of this opinion. It is susceptible of proof from the Old Testament, and from later history, that a fortress or town existed on Tabor from very early times down to B.C. 50 or 53; and, as Josephus says (*Bell. Jud.* iv. 1, §8) that he strengthened the fortifications of a city there, about A.D. 60, it is morally certain that Tabor must have been inhabited during the intervening period, that is, in the days of Christ. Tabor, therefore, could not have been the Mount of Transfiguration; for when it is said that Jesus took his disciples "up into a high mountain apart and was transfigured before them" (Matt. xvii. 1, 2), we must understand that He brought them to the summit of the mountain, where they were alone by themselves (*κατ' ἰδίαν*). It is impossible to ascertain with certainty what place is entitled to the glory of this marvellous scene. The evangelists record the event in connexion with a journey of the Saviour to Caesarea Philippi, near the sources of the Jordan. It is conjectured that the Transfiguration may have taken place on one of the summits of Mount Hermon in that vicinity. See

Ritter's *Erdkunde*, xv. 394 sq.; and Schenckstein's *Leben Jesu*, p. 309. For the history of the tradition which connects Tabor with the Transfiguration, consult Robinson's *Researches*, ii. 358, 9. [H. B. H.]

TA'BOR (תָּבוֹר): Θαχχέλα; Alex. Θαβωρ.

*Thabor*) is mentioned in the lists of 1 Chr. vi. as a city of the Merarite Levites, in the tribe of Zebulun (ver. 77). The catalogue of Levitical cities in Josh. xxi. does not contain any name answering to this (comp. vers. 34, 35). But the list of the towns of Zebulun (Ib. xix.) contains the name of CHISLOTH-TABOR (ver. 12). It is therefore, possible, either that Chisloth-Tabor is abbreviated into Tabor by the chronicler, or that by the time these later lists were compiled, the Merarites had established themselves on the sacred mountain, and that Tabor is Mount Tabor. [G.]

TA'BOR, THE PLAIN OF (אֵילֹן תָּבוֹר):

ἡ δρῦς Θαβώρ: *quercus Thabor*). It has been already pointed out [see PLAIN, p. 890 b], that this is an incorrect translation, and should be THE OAK OF TABOR. It is mentioned in 1 Sam. x. 3, only as one of the points in the homeward journey of Saul after his anointing by Samuel. It was the next stage in the journey after "Rachel's sepulchre at Zelzach." But unfortunately, like so many of the other spots named in this interesting passage, the position of the Oak of Tabor has not yet been fixed.

Ewald seems to consider it certain (*gewiss*) that Tabor and Deborah are merely different modes of pronouncing the same name, and he accordingly identifies the oak of Tabor with the tree under which Deborah, Rachel's nurse, was buried (Gen. xxxv. 8), and that again with the palm, under which Deborah the prophetess delivered her oracles (*Gesch.* iii. 29, i. 390, ii. 489), and this again with the Oak of the old Prophet near Bethel (ib. iii. 444). But this, though most ingenious, can only be received as a conjecture, and the position on which it would land us—"between Ramah and Bethel" (Judg. iv. 5), is too far from Rachel's sepulchre to fall in with the conditions of the narrative of Saul's journey, as long as we hold that to be the traditional sepulchre near Bethlehem. A further opportunity for examining this most puzzling route will occur under ZELZAH; but the writer is not sanguine enough to hope that any light can be thrown on it in the present state of our knowledge. [G.]

TABRET. [TIMBREL.]

TAB'RIMON (טַבְרִמֹן): Ταβερριμόν; Alex. Ταβερραμμόν: *Tabremon*). Properly, Tabrimmon, i. e. "good is Rimmon," the Syrian god; compare the analogous forms Tobiel, Tobiah, and the Phoenician Tab-aram (*Gesen. Mon. Phoen.* 456). The father of Benhadad I., king of Syria in the reign of Assa (1 K. xv. 18).

TACHE (קָרָם): κρίκος: *circulus, fibula*). The word thus rendered occurs only in the description of the structure of the tabernacle and its fittings (Ex. xxvi. 6, 11, 33, xxxv. 11, xxxvi. 13, xxxix. 33), and appears to indicate the small hooks by which a curtain is suspended to the rings from which it hangs, or connected vertically, as in the case of the veil of the Holy of Holies, with the loops of another curtain. The history of the English

word is philologically interesting, as presenting points of contact with many different languages. The Gaelic and Breton branches of the Keltic family give *tac*, or *tach*, in the sense of a nail or hook. The latter meaning appears in the *attaccare*, *staccare*, of Italian, in the *attacher*, *détacher*, of French. On the other hand, in the *tak* of Dutch, and the *Zacke* of German, we have a word of like sound and kindred meaning. Our Anglo-Saxon *taccan* and English *take* (to seize as with a hook?) are probably connected with it. In later use the word has slightly altered both its form and meaning, and the *tack* is no longer a hook, but a small flat-headed nail (comp. Diez, *Roman. Wörterb.* s. v. *Tacco*). [E. H. P.]

**TACH'MONITE, THE** (תַּחְמוֹנִי: ὁ Χαναναῖος: *sapientissimus*). "The Tachmonite (properly, Tachemonite) that sat in the seat," chief among David's captains (2 Sam. xxiii. 8), is in 1 Chr. xi. 11 called "Jashobeam an Hachmonite," or, as the margin gives it, "son of Hachmoni." The Geneva version has in 2 Sam. xxiii. 8, "He that sate in the seate of wisedome, being chiefe of the princes, was Adino of Ezni," regarding "Tachmonite" as an adjective derived from חָכָם, *châcâm*, "wise," and in this derivation following Kimchi. Kennicott has shown, with much appearance of probability, that the words יָשֵׁב בַּשֵּׁבֶת, *yôshêb bashêbeth*, "he that sat in the seat," are a corruption of Jashobeam, the true name of the hero, and that the mistake arose from an error of the transcriber, who carelessly inserted בַּשֵּׁבֶת from the previous verse where it occurs. He further considers "the Tachmonite" a corruption of the appellation in Chronicles, "son of Hachmoni," which was the family or local name of Jashobeam. "The name here in Samuel was at first הַחֲמוֹנִי, the article ה at the beginning having been corrupted into a ת; for the word חֲמוֹנִי in Chronicles is regularly supplied in Samuel by that article" (*Dissert.* p. 82). Therefore he concludes "Jashobeam the Hachmonite" to have been the true reading. Josephus (*Ant.* vii. 12, §4) calls him Ἰέσσαμος υἱὸς Ἀχαιμαίου, which favours Kennicott's emendation. [W. A. W.]

**TADMOR** (תַּדְמוֹר: Θεοδμορ: *Palmira*), called "Tadmor in the wilderness" (2 Chr. viii. 4). There is no reasonable doubt that this city, said to have been built by Solomon, is the same as the one known to the Greeks and Romans and to modern Europe by the name, in some form or other, of Palmyra (Παλμυρά, Παλμιρά, *Palmira*). The identity of the two cities results from the following circumstances: 1st, The same city is specially mentioned by Josephus (*Ant.* viii. 6, §1) as bearing in his time the name of Tadmor among the Syrians, and Palmyra among the Greeks; and in his Latin translation of the Old Testament, Jerome translates Tadmor by Palmira (2 Chr. viii. 4). 2ndly, The modern Arabic name of Palmyra is substantially the same as the Hebrew word, being Tadmur or Tathmur. 3rdly, The word Tadmor has nearly the same meaning as Palmyra, signifying probably the "City of Palms," from Tamar, a Palm; and this is confirmed by the Arabic word for Palma, a Spanish town on the Guadalquivir, which is said to be called Tadmîr (see Gesenius in his *Thesaurus*, p. 345). 4thly, The name Tadmor or Tadmôr actually occurs as the name of the city in Aramaic and Greek inscriptions which have been found there. 5thly, In the Chronicles, the city is men-

tioned as having been built by Solomon after his conquest of Hamath Zobah, and it is named in conjunction with "all the store-cities which he built in Hamath." This accords fully with the situation of Palmyra [HAMATH]; and there is no other known city, either in the desert or not in the desert, which can lay claim to the name of Tadmor.

In addition to the passage in the Chronicles, there is a passage in the Book of Kings (1 K. ix. 18) in which, according to the marginal reading (*Keri*), the statement that Solomon built Tadmor, likewise occurs. But on referring to the original text (*Cethib*), the word is found to be not Tadmor, but Tamar. Now, as all the other towns mentioned in this passage with Tamar are in Palestine (Gezer, Beth-horon, Baalath), as it is said of Tamar that it was "in the wilderness in the land," and as, in Ezekiel's prophetic description of the Holy Land, there is a Tamar mentioned as one of the borders of the land on the south (Ez. xlvii. 19), where, as is notorious, there is a desert, it is probable that the author of the Book of Kings did not really mean to refer to Palmyra, and that the marginal reading of "Tadmor" was founded on the passage in the Chronicles (see Thenius, *Exegetisches Handbuch*, 1 K. ix. 18).

If this is admitted, the suspicion naturally suggests itself, that the compiler of the Chronicles may have misapprehended the original passage in the Book of Kings, and may have incorrectly written "Tadmor" instead of "Tamar." On this hypothesis there would have been a curious circle of mistakes; and the final result would be, that any supposed connexion between Solomon and the foundation of Palmyra must be regarded as purely imaginary. This conclusion is not necessarily incorrect or unreasonable, but there are not sufficient reasons for adopting it. In the first place, the Tadmor of the Chronicles is not mentioned in connexion with the same cities as the Tamar of the Kings, so there is nothing cogent to suggest the inference that the statement of the Chronicles was copied from the Kings. Secondly, admitting the historical correctness of the statement that the kingdom of Solomon extended from Gaza, near the Mediterranean Sea, to Tiphseh or Thapsacus, on the Euphrates (1 K. iv. 24; comp. Ps. lxxii. 8, 9), it would be in the highest degree probable that Solomon occupied and garrisoned such a very important station for connecting different parts of his dominions as Palmyra. And, even without reference to military and political considerations, it would have been a masterly policy in Solomon to have secured Palmyra as a point of commercial communication with the Euphrates, Babylon, and the Persian Gulf. It is evident that Solomon had large views of commerce; and as we know that he availed himself of the nautical skill of the Tyrians by causing some of his own subjects to accompany them in distant voyages from a port on the Red Sea (1 K. ix. 26, 27, 28, x. 22), it is unlikely that he should have neglected trade by land with such a centre of wealth and civilization as Babylon. But that great city, though so nearly in the same latitude with Jerusalem that there is not the difference of even one degree between them, was separated from Jerusalem by a great desert, so that regular direct communication between the two cities was impracticable. In a celebrated passage, indeed, of Isaiah (xl. 3), connected with "the voice of him that crieth in the wilderness," images are introduced of a direct return of the Jewish exiles from Babylon through

Such a route was known to the Bedawin of the desert; and may have been exceptionally passed over by others; but evidently these passages are only poetical, and it may be deemed indisputable that the successive caravans of Jews who returned to their own land from Babylon arrived from the same quarter as Nebuchadnezzar and the Chaldeans (Jer. i. 14, 15, x. 22, xxv. 9), viz., from the North. In fact, Babylon thus became so associated with the North in the minds of the Jews, that in one passage of Jeremiah\* (xxiii. 8) it is called "the North country," and it is by no means impossible that many of the Jews may have been ignorant that Babylon was nearly due east from Jerusalem, although somewhat more than 600 miles distant. Now, the way in which Palmyra would have been useful to Solomon in trade between Babylon and the west is evident from a glance at a good map. By merely following the road up the stream on the right bank of the Euphrates, the traveller goes in a north-westerly direction, and the width of the desert becomes proportionally less, till at length, from a point on the Euphrates, there are only about 120 miles across the desert to Palmyra,<sup>b</sup> and thence about the same distance across the desert to Damascus. From Damascus there were ultimately two roads into Palestine, one on each side of the Jordan; and there was an easy communication with Tyre by Paneias, or Caesarea Philippi, now *Bániás*. It is true that the Assyrian and Chaldee armies did not cross the desert by Palmyra, but took the more circuitous road by Hamath on the Orontes: but this was doubtless owing to the greater facilities which that route afforded for the subsistence of the cavalry of which those armies were mainly composed. For mere purposes of trade, the shorter road by Palmyra had some decided advantages, as long as it was thoroughly secure. See Movers, *Das Phönizische Alterthum*, 3ter Theil, p. 243, &c.

Hence there are not sufficiently valid reasons for denying the statement in the Chronicles that Solomon built Tadmor in the wilderness, or Palmyra. As, however, the city is nowhere else mentioned in the whole Bible, it would be out of place to enter into a long, detailed history of it on the present occasion. The following leading facts, however, may be mentioned. The first author of antiquity who mentions Palmyra is Pliny the Elder (*Hist. Nat.* v. 26), who says, "Palmira nobilis urbs situ, divitiis soli et aquis amoenis vasto undique ambitu arenis includit agros;" and then proceeds to speak of it as placed apart, as it were between the two empires of the Romans and the Parthians, and as the first object of solicitude to each at the commencement of war. Afterwards it was mentioned by Appian (*De Bell. Civil.* v. 9), in reference to a still earlier period of time, in connection with a design of Mark Antony to let his cavalry plunder it. The inhabitants are said to have withdrawn themselves and their effects to a strong position on the Euphrates—and the cavalry entered an empty city. In the second century A.D. it seems to have been beautified by the Emperor Hadrian, as may be inferred from a statement of

\* A misunderstanding of this passage has countenanced the ideas of those who believe in a future second return of the Jews to Palestine. This belief may, under peculiarly favourable circumstances, lead hereafter to its own realization. It has not, however, been hitherto really proved that a second dispersion or a second return of the Jews was ever contemplated by any Hebrew

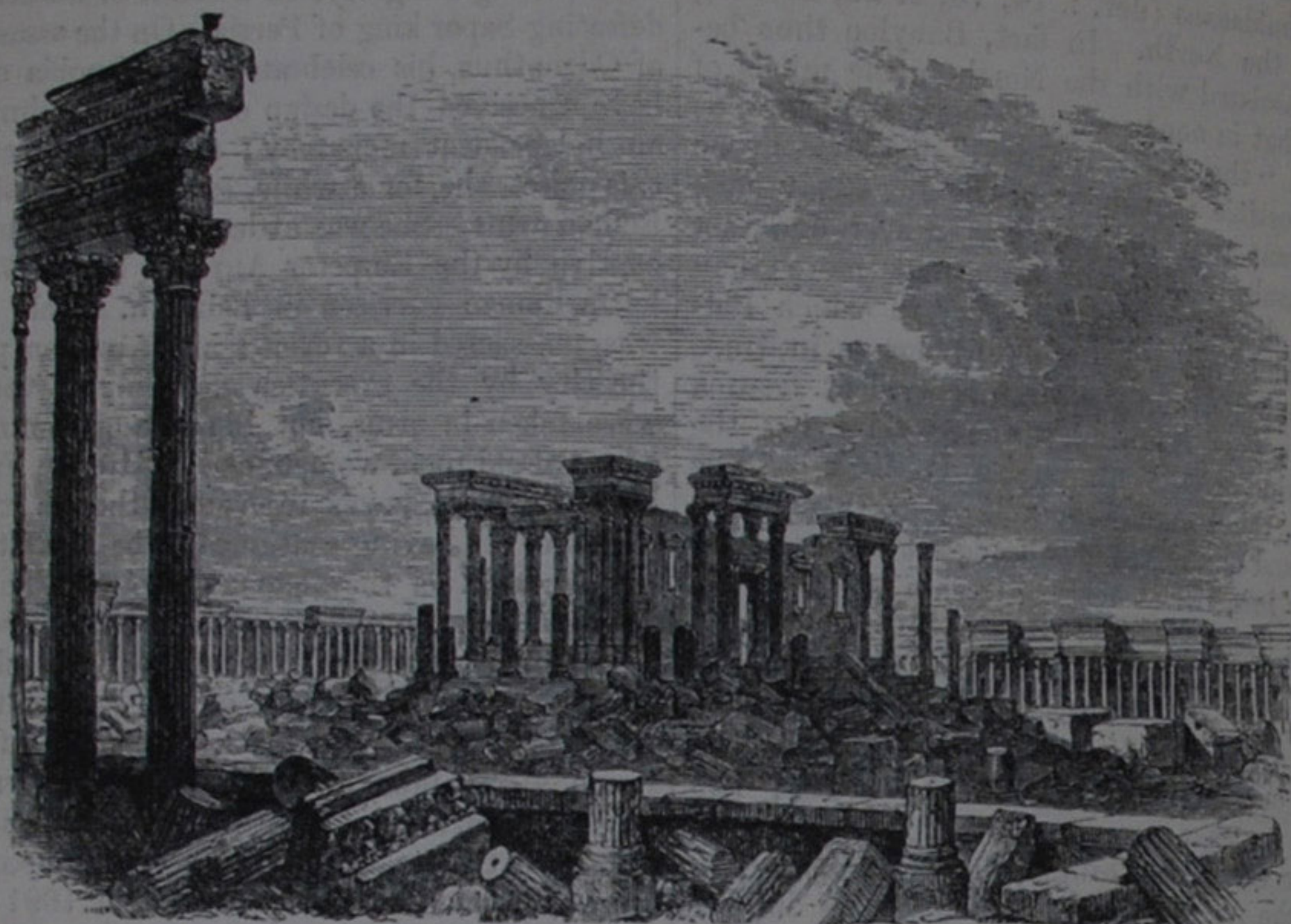
Stephanus of Byzantium as to the name of the city having been changed to Hadrianopolis (*s. v.* Παλαμυρά). In the beginning of the third century A.D. it became a Roman colony under Caracalla (211-217 A.D.), and received the jus Italicum. Subsequently, in the reign of Gallienus, the Roman Senate invested Odenathus, a senator of Palmyra, with the regal dignity, on account of his services in defeating Sapor king of Persia. On the assassination of Odenathus, his celebrated wife Zenobia seems to have conceived the design of erecting Palmyra into an independent monarchy; and, in prosecution of this object, she, for a while, successfully resisted the Roman arms. She was at length defeated and taken captive by the Emperor Aurelian (A.D. 273), who left a Roman garrison in Palmyra. This garrison was massacred in a revolt; and Aurelian punished the city by the execution not only of those who were taken in arms, but likewise of common peasants, of old men, women, and children. From this blow Palmyra never recovered, though there are proofs of its having continued to be inhabited until the downfall of the Roman Empire. There is a fragment of a building, with a Latin inscription, bearing the name of Diocletian; and there are existing walls of the city of the age of the Emperor Justinian. In 1172, Benjamin of Tudela found 4000 Jews there; and at a later period Abulfeda mentioned it as full of splendid ruins. Subsequently its very existence had become unknown to modern Europe, when, in 1691 A.D., it was visited by some merchants from the English factory in Aleppo; and an account of their discoveries was published in 1695, in the *Philosophical Transactions* (vol. xix. No. 217, p. 83, No. 218, p. 129). In 1751, Robert Wood took drawings of the ruins on a very large scale, which he published in 1753, in a splendid folio work, under the title of *The Ruins of Palmyra, otherwise, Tadmor in the Desert*. This work still continues to be the best on Palmyra; and its valuable engravings fully justify the powerful impression which the ruins make on every intelligent traveller who crosses the desert to visit them. The colonnade and individual temples are inferior in beauty and majesty to those which may be seen elsewhere—such, for example, as the Parthenon, and the remains of the Temple of Jupiter, at Athens: and there is evidently no one temple equal to the Temple of the Sun at Baalbek, which, as built both at about the same period of time and in the same order of architecture, suggests itself most naturally as an object of comparison. But the long lines of Corinthian columns at Palmyra, as seen at a distance, are peculiarly imposing; and in their general effect and apparent vastness, they seem to surpass all other ruins of the same kind. All the buildings to which these columns belonged were probably erected in the second and third centuries of our aera. Many inscriptions are of later date; but no inscription earlier than the second century seems yet to have been discovered.

For further information consult the original authorities for the history of Palmyra in the *Scriptores Historiæ Augustæ, Triginta Tyranni*, xiv., *Divus* prophet.

<sup>b</sup> The exact latitude and longitude of Palmyra do not seem to have been scientifically taken. Mr. Wood mentions that his party had no quadrant with them, and there is a disagreement between various maps and geographical works. According to Mr. Johnston, the position is, lat. 34° 18' N., and long. 38° 13' E.

*Aurelianus*, xxvi.; *Eutropius*, ix. cap. 10, 11, 12. In 1696 A.D., Abraham Saller published a most instructive work entitled, *The Antiquities of Palmyra, containing th. History of the City and its Emperors*, which contains several Greek inscriptions, with translations and explanations. The Preface to Wood's work likewise contains a detailed

history of the city; and Gibbon, in the 11th chapter of the *Decline and Fall*, has given an account of Palmyra, with his usual vigour and accuracy. For an interesting account of the present state of the ruins see Porter's *Handbook for Syria and Palestine*, pp. 543-549, and Beaufort's *Egyptian Sepulchres*, &c. 1. [E. T.]



RUINS OF TADMOR OR PALMYRA.

**TAHAN** (תָּחַן: *Taváχ, Θαεν*. - *Thehen, Thaan*). A descendant of Ephraim, but of what degree is uncertain (Num. xxvi. 35). In 1 Chr. vii. 25 he appears as the son of Telah.

**TAHANITES, THE** (תְּחַנִּי: *δ Ταρχί: Thehenitae*). The descendants of the preceding, a branch of the tribe of Ephraim (Num. xxvi. 35).

**TAHATH** (תָּחַת: *Θαάθ: Tahath*). 1. A Kohathite Levite, ancestor of Samuel and Heman (1 Chr. vi. 24, 37 [9, 22]).

2. (*Θαάδ; Alex. Θαάθ*.) According to the present text, son of Bered, and great-grandson of Ephraim (1 Chr. vii. 20). Burrington, however (*Geneal.* i. 273), identifies Tahath with Tahan, the son of Ephraim.

3. (*Σαάθ; Alex. Νομεέ*.) Grandson of the preceding, as the text now stands (1 Chr. vii. 20). But Burrington considers him as a son of Ephraim (ii. tab. xix.). In this case Tahath was one of the sons of Ephraim who were slain by the men of Gath in a raid made upon their cattle.

**TAHATH** (תָּחַת: *Καταάθ*). The name of a desert-station of the Israelites between Makheloth and Tarah (Num. xxxiii. 26). The name, signifying "under" or "below," may relate to the level of the ground. The site has not been identified.

*Tachta*, from the same root, is the common word employed to designate the lower one of the double villages so common in Syria, the upper one being *foka*. Thus *Beitúr el-foka* is the upper Beth-horon, *Beitúr el-tachta* the lower one. [H. H.]

**TAHPANHES, TEHAPH'NEHES, TAHAP'ANES** (תְּחַפְנִי, תְּחַפְנִי, תְּחַפְנִי, the last form in text, but *Keri* has first: *Τάφνας*,

*Τάφναι: Taphnis, Taphne*). A city of Egypt, of importance in the time of the prophets Jeremiah and Ezekiel. The name is evidently Egyptian, and closely resembles that of the Egyptian queen TAHPENES.

The Coptic name of this place, *Τ&ΦΝ&C*, (Quatremère, *Mém. Géog. et Hist.* i. 297, 298), is evidently derived from the LXX. form: the Gr. and Lat. forms, *Δάφναι*, Hdt., *Δάφνη*, Steph. Byz., *Dafno*, Itin. Ant., are perhaps nearer to the Egyptian original (see Parthey, *Zur Erdkunde des Alten Aegyptens*, p. 528).

Tahpanhes was evidently a town of Lower Egypt near or on the eastern border. When Johanan and the other captains went into Egypt "they came to Tahpanhes" (Jer. xliii. 7). Here Jeremiah prophesied the conquest of the country by Nebuchadnezzar (8-13). Ezekiel foretells a battle to be there fought apparently by the king of Babylon just mentioned (xxx. 18). The Jews in Jeremiah's time remained here (Jer. xli. 1). It was an important town, being twice mentioned by the latter prophet with Noph or Memphis (ii. 16, xli. 14), as well as in the passage last previously cited. Here stood a house of Pharaoh Hophra before which Jeremiah hid great stones, where the throne of Nebuchadnezzar would afterwards be set, and his pavilion spread (xliii. 8-10). It is mentioned with "Ramesse and all the land of Gesen" in Jud. i. 9. Herodotus calls this place Daphnae of Pelusium (*Δάφναι αἱ Πηλουσίαι*), and relates that Psammethichus I. here had a garrison against the Arabians and Syrians, as at Elephantine against the Ethiopians, and at Marea against Libya, adding that in his own time the Persians had garrisons at Daphnae and Elephantine (ii. 30). Daphnae was therefore a very important post under the xxvth dynasty. According to Stephanus it was near Pelusium (s. v.).

In the *Itinerary of Antoninus* this town, called Dafno, is placed 16 Roman miles to the south-west of Pelusium (ap. Parthey, Map vi., where observe that the name of Pelusium is omitted). This position seems to agree with that of Tel-Defenneh, which Sir Gardner Wilkinson supposes to mark the site of Daphnae (*Modern Egypt and Thebes*, i. 447, 448). This identification favours the inland position of the site of Pelusium, if we may trust to the distance stated in the *Itinerary*. [SIN.] Sir G. Wilkinson (*l. c.*) thinks it was an outpost of Pelusium. It may be observed that the Camps, τὰ Στρατόπεδα, the fixed garrison of Ionians and Carians established by Psammetichus I., may possibly have been at Daphnae. Can the name be of Greek origin? If the HANES mentioned by Isaiah (xxx. 4) be the same as Tahpanhes, as we have suggested (*s. v.*), this conjecture must be dismissed. No satisfactory Egyptian etymology of this name has been suggested, Jablonski's ΤΑΦΕ-ΕΝΕΣ, "the head" or "beginning of the age" (*Opusc.* i. 343), being quite untenable, nor has any Egyptian name resembling it been discovered. The name of Queen TAHPENES throws no light upon this matter. [R. S. P.]

TAHPENES (תַּהֲפֻנִים: Θεκεμίνα: *Taphnes*), a proper name of an Egyptian queen. She was wife of the Pharaoh who received Hadad the Edomite, and who gave him her sister in marriage (1 K. xi. 18-20). In the LXX. the latter is called the elder sister of Thekemina, and in the addition to ch. xii. Shishak (Susakim) is said to have given Ano, the elder sister of Thekemina his wife, to Jeroboam. It is obvious that this and the earlier statement are irreconcilable, even if the evidence from the probable repetition of an elder sister be set aside, and it is scarcely necessary to add that the name of Shishak's chief or only wife, KARAĀMAT, does not support the LXX. addition. [SHISHAK.] There is therefore but one Tahpenes or Thekemina. At the time to which the narrative refers there were probably two, if not three, lines ruling in Egypt, the Tanites of the xxist dynasty in the lower country, the high-priest kings at Thebes, but possibly they were of the same line, and perhaps one of the last *fainéants* of the Rameses family. To the Tanite line, as apparently then the most powerful, and as holding the territory nearest Palestine, the Pharaoh in question, as well as the father-in-law of Solomon, probably belonged. If Manetho's list be correct he may be conjectured to have been Psusennes. [PHARAOH.] No name that has any near resemblance to either Tahpenes or Thekemina has yet been found among those of the period (see Lepsius, *Königsbuch*). [R. S. P.]

TAHRE'A (תַּהֲרֵא: Θαραχ; Alex. Θαρα: *Tharaa*). Son of Micah, and grandson of Mephibosheth (1 Chr. ix. 41). In the parallel list of 1 Chr. viii. 35 his name appears as TAREA.

TAHTIM HOD'SHI, THE LAND OF (תְּחִימֵ הַדְּשִׁי: εἰς τὴν Θαβασῶν ἢ ἐστὶν Ναβασαί; Alex. γῆν ἐθαων ἀδασαί: *terra inferiora Hodsi*). One of the places visited by Joab during his census of the land of Israel. It occurs between Gilead and Dan-jaan (2 Sam. xxiv. 6). The name has puzzled all the interpreters. The old versions

throw no light upon it. Fürst (*Handb.* i. 380) proposes to separate the "Land of the Tachtim" from "Hodshi," and to read the latter as Harshi—the people of Harosheth (comp. Judg. iv. 2). Thenius restores the text of the LXX. to read "the Land of Bashan, which is Edrei." This in itself is feasible, although it is certainly very difficult to connect it with the Hebrew. Ewald (*Gesch.* iii. 207) proposes to read Hermon for Hodshi; and Gesenius (*Thes.* 450 a) dismisses the passage with a *vix pro sano habendum*.

There is a district called the *Ard et-tahta*, to the E.N.E. of Damascus, which recalls the old name—but there is nothing to show that any Israelite was living so far from the Holy Land in the time of David. [G.]

TALENT (תַּלְתָּן: τάλαντον: *talentum*), the greatest weight of the Hebrews. Its Hebrew name properly signifies "a circle" or "globe," and was perhaps given to it on account of a form in which it was anciently made. The Assyrian name of the talent is *tikun* according to Dr. Hincks.

The subject of the Hebrew talent will be fully discussed in a later article [WEIGHTS]. [R. S. P.]

TALI'THA CUMI (ταλιθά κουμί: ܬܠܝܬܗ ܩܘܡܝ). Two Syriac words (Mark v. 41), signifying "Damsel, arise."

The word תַּלְתָּן occurs in the Chaldee paraphrase of Prov. ix. 3, where it signifies a girl; and Lightfoot (*Horae Heb.* Mark v. 41) gives an instance of its use in the same sense by a Rabbinical writer. Gesenius (*Thesaurus*, 550) derives it from the Hebrew טֶלֶה, a lamb. The word קוּמִי is both Hebrew and Syriac (2 p. fem. Imperative, Kal, and Peal), signifying stand, arise.

As might be expected, the last clause of this verse, after Cumi, is not found in the Syriac version.

Jerome (Ep. lvii. *ad Pammachium*, *Opp.* tom. i. p. 308, ed. Vallars.) records that St. Mark was blamed for a false translation on account of the insertion of the words, "I say unto thee;" but Jerome points to this as an instance of the superiority of a free over a literal translation, inasmuch as the words inserted serve to show the emphasis of our Lord's manner in giving this command on His own personal authority. [W. T. B.]

TALMA'I (תַּלְמַי: Θελαμί, Θολαμί, Θολμί; Alex. Θελαμείν, Θολμαί, Θαμεί: *Tholmaï*, 1. One of the three sons of "the Anak," who were driven out from their settlement in Kirjath-Arba, and slain by the men of Judah, under the command of Caleb (Num. xiii. 22; Josh. xv. 14; Judg. i. 10).

2. (Θολμί in 2 Sam., Θολμαί in 1 Chr.; Alex. Θολμεί, Θολομαί, Θολμαί: *Tholmaï*, *Tholomaï*.) Son of Ammihud, king of Geshur (2 Sam. iii. 3, xiii. 37; 1 Chr. iii. 2). His daughter Maachah was one of the wives of David and mother of Absalom. He was probably a petty chieftain dependent on David, and his wild retreat in Bashan afforded a shelter to his grandson after the assassination of Amnon.

the Hebrew or to the Greek (*Geogr. Inschr.* i. 300, 301, Taf. lvi. no. 1728).

\* Dr. Brugsch, following Mr. Heath (*Exodus Papyri*, p. 174), identifies the fort TeBNeT with Tahpanhes; but this name does not seem to us sufficiently near either to

**TALMON** (תַּלְמוֹן): Τελμών, but Τελαμίν in Neh. xi. 19; Alex. Τελμών, Τολμών, Τελαμείν: *Telmon*). The head of a family of doorkeepers in the Temple, "the porters for the camps of the sons of Levi" (1 Chr. ix. 17; Neh. xi. 19). Some of his descendants returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45), and were employed in their hereditary office in the days of Nehemiah and Ezra (Neh. xii. 25), for the proper names in this passage must be considered as the names of families.

**TAL'SAS** (Σαλόας: *Thalsas*). ELASAH (1 Esd. ix. 22).

**TA'MAH** (תַּמָּה: Θημά; FA Ημαθ: *Thema*). The children of Tamah, or Thamah (Ezr. ii. 53), were among the Nethinim who returned with Zerubbabel (Neh. vii. 55).

**TA'MAR** (תַּמָּר = "palm-tree"). The name of three women remarkable in the history of Israel.

1. (Θάμαρ: *Thamar*). The wife successively of the two sons of Judah, ER and ONAN (Gen. xxxviii. 6-30). Her importance in the sacred narrative depends on the great anxiety to keep up the lineage of Judah. It seemed as if the family were on the point of extinction. ER and ONAN had successively perished suddenly. Judah's wife Bathshuah died; and there only remained a child Shelah, whom Judah was unwilling to trust to the dangerous union, as it appeared, with Tamar, lest he should meet with the same fate as his brothers. That he should, however, marry her seems to have been regarded as part of the fixed law of the tribe, whence its incorporation into the Mosaic Law in after times (Deut. xxv. 5; Matt. xxii. 24); and, as such, Tamar was determined not to let the opportunity escape through Judah's parental anxiety. Accordingly she resorted to the desperate expedient of entrapping the father himself into the union which he feared for his son. He, on the first emergence from his mourning for his wife, went to one of the festivals often mentioned in Jewish history as attendant on sheep-shearing. He wore on his finger the ring of his chieftainship; he carried his staff in his hand; he wore a collar or necklace round his neck. He was encountered by a veiled woman on the road leading to Timnath, the future birthplace of Samson, amongst the hills of Dan. He took her for one of the unfortunate women who were consecrated to the impure rites of the Canaanite worship. [SODOMITES.] He promised her, as the price of his intercourse, a kid from the flocks to which he was going, and left as his pledge his ornaments and his staff. The kid he sent back by his shepherd (LXX.), Hirah of Adullam. The woman could nowhere be found. Months afterwards it was discovered to be his own daughter-in-law Tamar who had thus concealed herself under the veil or mantle, which she cast off on her return home, where she resumed the seclusion and dress of a widow. She was sentenced to be burnt alive, and was only saved by the discovery, through the pledges which Judah had left, that her seducer was no less than the chieftain of the tribe. He had the magnanimity to recognise that she had been driven into this crime by his own neglect of his promise to give her in marriage to his youngest son. "She hath been more righteous than I . . . and he knew her again no more" (Gen. xxxviii. 26). The fruit of this intercourse were twins, PHAREZ and ZARAH, and through Pharez the sacred line was

continued. Hence the prominence given to Tamar in the nuptial benediction of the tribe of Judah (Ruth iv. 12), and in the genealogy of our Lord (Matt. i. 3).

The story is important (1.) as showing the significance, from early times, attached to the continuance of the line of Judah; (2.) as a glimpse into the rough manners of the patriarchal time; (3.) as the germ of a famous Mosaic law.

2. (Θημάρ; Alex. Θαμάρ; Joseph. Θαμάρα: *Thamar*.) Daughter of David and Maachah the Geshurite princess, and thus sister of Absalom (2 Sam. xiii. 1-32; 1 Chr. iii. 9; Joseph. *Ant.* vii. 8, §1). She and her brother were alike remarkable for their extraordinary beauty. Her name ("Palm-tree") may have been given her on this account. This fatal beauty inspired a frantic passion in her half-brother Amnon, the eldest son of David by Ahinoam. He wasted away from the feeling that it was impossible to gratify his desire, "for she was a virgin"—the narrative leaves it uncertain whether from a scruple on his part, or from the seclusion in which in her unmarried state she was kept. Morning by morning, as he received the visits of his friend JONADAB, he is paler and thinner (Joseph. *Ant.* vii. 8, §1). Jonadab discovers the cause, and suggests to him the means of accomplishing his wicked purpose. He was to feign sickness. The king, who appears to have entertained a considerable affection, almost awe, for him, as the eldest son (2 Sam. xiii. 5, 21; LXX.), came to visit him; and Amnon entreated the presence of Tamar, on the pretext that she alone could give him food that he would eat. What follows is curious, as showing the simplicity of the royal life. It would almost seem that Tamar was supposed to have a peculiar art of baking palatable cakes. She came to his house (for each prince appears to have had a separate establishment), took the dough and kneaded it, and then in his presence (for this was to be a part of his fancy, as though there were something exquisite in the manner of her performing the work) kneaded it a second time into the form of cakes. The name given to these cakes (*lebibah*), "heart-cakes," has been variously explained: "hollow cakes"—"cakes with some stimulating spices" (like our word *cordial*)—cakes in the shape of a heart (like the Moravian *gerührte Herzen*, Thenius, *ad loc.*)—cakes "the delight of the heart." Whatever it be, it implies something special and peculiar. She then took the pan, in which they had been baked, and poured them all out in a heap before the prince. This operation seems to have gone on in an outer room on which Amnon's bedchamber opened. He caused his attendants to retire—called her to the inner room and there accomplished his design. In her touching remonstrance two points are remarkable. First, the expression of the infamy of such a crime "in Israel," implying the loftier standard of morals that prevailed, as compared with other countries at that time; and, secondly, the belief that even this standard might be overborne lawfully by royal authority—"Speak to the King, for he will not withhold me from thee." This expression has led to much needless explanation, from its contradiction to Lev. xviii. 9, xx. 17; Deut. xxvii. 22: as, *é. gr.*, that, her mother Maachah not being a Jewess, there was no proper legal relationship between her and Amnon; or that she was ignorant of the law: or that the Mosaic laws were not then in existence (Thenius, *ad loc.*). It is enough to suppose, what evidently her whole speech



princes, that the king had a dispensing power, which was conceived to cover even extreme cases.

The brutal hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult, even surpassing her indignation at his shameful outrage, are pathetically and graphically told, and in the narrative another glimpse is given us of the manners of the royal household. The unmarried princesses, it seems, were distinguished by robes or gowns with sleeves (so the LXX., Josephus, &c., take the word translated in the A. V. "divers colours"). Such was the dress worn by Tamar on the present occasion, and when the guard at Amnon's door had thrust her out and closed the door after her to prevent her return, she, in her agony, snatched handfuls of ashes from the ground and threw them on her hair, then tore off her royal sleeves, and clasped her bare hands upon her head, and rushed to and fro through the streets screaming aloud. In this state she encountered her brother Absalom, who took her to his house, where she remained as if in a state of widowhood. The king was afraid or unwilling to interfere with the heir to the throne, but she was avenged by Absalom, as Dinah had been by Simeon and Levi, and out of that vengeance grew the series of calamities which darkened the close of David's reign.

The story of Tamar, revolting as it is, has the interest of revealing to us the interior of the royal household beyond that of any other incident of those times. (1.) The establishments of the princes. (2.) The simplicity of the royal employments. (3.) The dress of the princesses. (4.) The relation of the king to the princes and to the law.

3. (Θημάρ; Alex. Θαμάρ: *Thamar*.) Daughter of Absalom, called probably after her beautiful aunt, and inheriting the beauty of both aunt and father (2 Sam. xiv. 7). She was the sole survivor of the house of Absalom; and ultimately, by her marriage with Uriah of Gibeah, became the mother of Maachah, the future queen of Judah, or wife of Abijah (1 K. xv. 2), Maachah being called after her great-grandmother, as Tamar after her aunt.

[A. P. S.]

TAMAR (תָּמָר: Θαμάρ in both MSS.: *Thamar*). A spot on the south-eastern frontier of Judah, named in Ezek. xlvii. 19, xlviii. 28 only, evidently called from a palm-tree. If not *Hazaron Tamar*, the old name of Engedi, it may be a place called *Thamar* in the *Onomasticon* ("Hazaron Tamar"), a day's journey south of Hebron. The Peutinger Tables give *Thamar* in the same direction, and Robinson (*B. R.* ii. 198, 201) identifies the place with the ruins of an old fortress at *Kurnub*. De Saulcy (*Narr.* i. ch. 7) endeavours to establish a connexion between *Tamar* and the *Kalaat embarrég*, at the mouth of the ravine of that name on the S.W. side of the Dead Sea, on the ground (amongst others) that the names are similar. But this, to say the least, is more than doubtful.

[A. P. S.]

TAMMUZ (תַּמּוּז: δ Θαμμούζ: *Adonis*). Properly "the Tammuz," the article indicating that at some time or other the word had been regarded as an appellative, though at the time of its

occurrence and subsequently it may have been applied as a proper name. As it is found once only in the O. T., and then in a passage of extreme obscurity, it is not surprising that many conjectures have been formed concerning it; and as none of the opinions which have been expressed rise above the importance of conjecture, it will be the object of this article to set them forth as clearly as possible, and to give at least a history of what has been said upon the subject.

In the sixth year of the captivity of Jehoiachin, in the sixth month and on the fifth day of the month, the prophet Ezekiel as he sat in his house surrounded by the elders of Judah, was transported in spirit to the far distant Temple at Jerusalem. The hand of the Lord God was upon him, and led him "to the door of the gate of the house of Jehovah, which was towards the north; and behold there the women sitting, weeping for the Tammuz." Some translate the last clause "causing the Tammuz to weep," and the influence which this rendering has upon the interpretation will be seen hereafter. If תַּמּוּז be a regularly formed Hebrew word, it must be derived either from a root תָּמַז or תָּמַז (comp. the forms תָּמַז, תָּמַז), which is not known to exist. To remedy this defect Fürst (*Handwb.* s. v.) invents a root, to which he gives the signification "to be strong, mighty, victorious," and transitively, "to overpower, annihilate." It is to be regretted that this lexicographer cannot be contented to confess his ignorance of what is unknown. Roediger (in *Gesen. Thes.* s. v.) suggests the derivation from a root, תָּמַז = תָּמַז; according to which תַּמּוּז is a contraction of תָּמַז, and signifies a melting away, dissolution, departure, and so the ἀφανισμὸς Ἀδωνιδος, or disappearance of Adonis, which was mourned by the Phoenician women, and after them by the Greeks. But the etymology is unsound, and is evidently contrived so as to connect the name Tammuz with the general tradition regarding it.

The ancient versions supply us with no help. The LXX., the Targum of Jonathan Ben Uzziel, the Peshito Syriac, and the Arabic in Walton's Polyglot, merely reproduce the Hebrew word. The Vulgate alone gives *Adonis* as a modern equivalent, and this rendering has been eagerly adopted by subsequent commentators, with but few exceptions. It is at least as old, therefore, as Jerome, and the fact of his having adopted it shows that it must have embodied the most credible tradition. In his note upon the passage he adds that since, according to the Gentile fable, Adonis had been slain in the month of June, the Syrians give the name of Tammuz to this month, when they celebrate to him an anniversary solemnity, in which he is lamented by the women as dead, and afterwards coming to life again is celebrated with songs and praises. In another passage (*ad Paulinum*, Op. i. p. 102, ed. Basil. 1565) he laments that Bethlehem was overshadowed by a grove of Tammuz, that is, of Adonis, and that "in the cave where the infant Christ once cried, the lover of Venus was bewailed." Cyril of Alexandria (*in Oseam*, Op. iii. 79, ed. Paris, 1638), and Theodoret (*in Ezech.*), give the same explanation, and are followed by the author of the *Chronicon Paschale*. The only exception to this uniformity is in the Syriac translation of Melito's *Apology*, edited by Dr. Cureton in his *Spicilegium Syriacum*. The date of the translation is unknown; the original if genuine must belong to the second

\* Ez. xlvii. 19 contains an instance of the double translation not infrequent in the present text of the LXX., ἀπὸ Θαμάρ καὶ Φοινικῶνος.

century. The following is a literal rendering of the Syriac: "The sons of Phoenicia worshipped Balthi, the queen of Cyprus. For she loved Tamuzo the son of Cuthar, the king of the Phoenicians, and forsook her kingdom and came and dwelt in Gebal, a fortress of the Phoenicians. And at that time she made all the villages<sup>a</sup> subject to Cuthar the king. For before Tamuzo she had loved Ares, and committed adultery with him, and Hephaestus her husband caught her, and was jealous of her. And he (*i. e.* Ares) came and slew Tamuzo on Lebanon while he made a hunting among the wild boars.<sup>b</sup> And from that time Balthi remained in Gebal, and died in the city of Aphaca, where Tamuzo was buried" (p. 25 of the Syriac text). We have here very clearly the Greek legend of Adonis reproduced with a simple change of name. Whether this change is due to the translator, as is not improbable, or whether he found "Tammuz" in the original of Melito, it is impossible to say. Be this as it may, the tradition embodied in the passage quoted, is probably as valuable as that in the same author which regards Serapis as the deification of Joseph. The Syriac lexicographer Bar Bahlul (10th cent.), gives the legend as it had come down to his time. "Tomuzo was, as they say, a hunter shepherd and chaser of wild beasts; who when Belathi loved him took her away from her husband. And when her husband went forth to seek her Tomuzo slew him. And with regard to Tomuzo also, there met him in the desert a wild boar and slew him. And his father made for him a great lamentation and weeping in the month Tomuz: and Belathi his wife, she too made a lamentation and mourning over him. And this tradition was handed down among the heathen people during her lifetime and after her death, which same tradition the Jews received with the rest of the evil festivals of the people, and in that month Tomuz used to make for him a great feast. Tomuz also is the name of one of the months of the Syrians."<sup>c</sup> In the next century the legend assumes for the first time a different form in the hands of a Rabbinical commentator. Rabbi Solomon Isaaki (Rashi) has the following note on the passage in Ezekiel. "An image which the women made hot in the inside, and its eyes were of lead, and they melted by reason of the heat of the burning and it seemed as if it wept; and they (the women) said, He asketh for offerings. Tammuz is a word signifying burning, as על דִּי אֲתֵנָא אִזְהָ יִתְרָה (Dan. iii. 19), and אֲתֵנָא אִזְהָ לְמִזְיָה (ibid. ver. 22)." And instead of rendering "weeping for the Tammuz," he gives, what appears to be the equivalent in French, "faisantes pleurer l'échauffé." It is clear, therefore, that Rashi regards Tammuz as an appellative, derived from the Chaldee root אִזָּ, *ázá*, "to make hot." It is equally clear that his etymology cannot be defended for an instant. In the 12th century (A.D. 1161), Solomon ben Abraham Parchon in his lexicon, compiled at Salerno from the works of Jehuda Chayug, and Abulwalid Merwan ben Gannach, has the following observations upon Tammuz. "It is the likeness of a reptile which they make upon the water, and the water is collected in it and flows through

<sup>a</sup> Not "Cyprians," as Dr. Cureton translates.

<sup>b</sup> Dr. Cureton's emendation of this corrupt passage seems to be only one which can be adopted.

<sup>c</sup> In this translation I have followed the MS. of Bz

its holes, and it seems as if it wept. But the month called Tammuz is Persian, and so are all our months; none of them is from the sacred tongue, though they are written in the Scripture they are Persian; but in the sacred tongue the first month, the second month," &c. At the close of this century we meet for the first time with an entirely new tradition repeated by R. David Kimchi, both in his Lexicon and in his Commentary, from the Moreh Nebuchim of Maimonides. "In the month Tammuz they made a feast of an idol, and the women came to gladden him; and some say that by crafty means they caused the water to come into the eyes of the idol which is called Tammuz, and it wept, as if it asked them to worship it. And some interpret Tammuz 'the burnt one,' as if from Dan. iii. 19 (see above), *i. e.* they wept over him because he was burnt; for they used to burn their sons and their daughters in the fire, and the women used to weep over them. . . . But the Rab, the wise, the great, our Rabbi Moshe bar Maimon, of blessed memory, has written, that it is found written in one of the ancient idolatrous books, that there was a man of the idolatrous prophets, and his name was Tammuz. And he called to a certain king and commanded him to serve the seven planets and the twelve signs. And that king put him to a violent death, and on the night of his death there were gathered together all the images from the ends of the earth to the temple of Babel, to the golden image which was the image of the sun. Now this image was suspended between heaven and earth, and it fell down in the midst of the temple, and the images likewise (fell down) round about it, and it told them what had befallen Tammuz the prophet. And the images all of them wept and lamented all the night; and, as it came to pass, in the morning all the images flew away to their own temples in the ends of the earth. And this was to them for an everlasting statute; at the beginning of the first day of the month Tammuz each year they lamented and wept over Tammuz. And some interpret Tammuz as the name of an animal, for they used to worship an image which they had, and the Targum of (the passage) וּפְנֵשׁוּ צִיִּים אֶת אֵיִם (Is. xxxiv. 14) is וְיִעֲרֶרֶן תַּמּוּזִין בַּחֲתוּלִין. But in most copies תַּמּוּזִין is written with two vavs." The book of the ancient idolaters from which Maimonides quotes, is the now celebrated work on the Agriculture of the Nabatheans, to which reference will be made hereafter. Ben Melech gives no help, and Abendana merely quotes the explanations given by Rashi and Kimchi.

The tradition recorded by Jerome, which identifies Tammuz with Adonis, has been followed by most subsequent commentators: among others by Vatablus, Castellio, Cornelius a Lapide, Osiander, Caspar Sanctius, Lavater, Villalpandus, Selden, Simonis, Calmet, and in later times by J. D. Michaelis, Gesenius, Ben Zeb, Rosenmüller, Maurer, Ewald, Hävernich, Hitzig, and Movers. Luther and others regarded Tammuz as a name of Bacchus. That Tammuz was the Egyptian Osiris, and that his worship was introduced to Jerusalem from Egypt, was held by Calvin, Piscator, Junius, Leusden, and Pfeiffer. This view depends chiefly

Bahlul in the Cambridge University Library, the readings of which seem preferable in many respects to those in the extract furnished by Bernstein to Chwolson (*Die Ssabier* &c. ii. 206).

upon a false etymology proposed by Kircher, which connects the word Tammuz with the Coptic *tamut*, to hide, and so makes it signify the hidden or concealed one; and therefore Osiris, the Egyptian king slain by Typho, whose loss was commanded by Isis to be yearly lamented in Egypt. The women weeping for Tammuz are in this case, according to Junius, the priestesses of Isis. The Egyptian origin of the name Tammuz has also been defended by a reference to the god Amuz, mentioned by Plutarch and Herodotus, who is identical with Osiris. There is good reason, however, to believe that Amuz is a mistake for Amun. That something corresponding to Tammuz is found in Egyptian proper names, as they appear in Greek, cannot be denied. Ταμῶς, an Egyptian, appears in Thucydides (viii. 31) as a Persian officer, in Xenophon (*Anab.* i. 4, §2) as an admiral. The Egyptian pilot who heard the mysterious voice bidding him proclaim, "Great Pan is dead," was called Θαμῶς (Plutarch, *De Defect. Orac.* 17). The names of the Egyptian kings, Θούμωσις, Τέθμωσις, and Θμῶσις, mentioned by Manetho (*Jos. c. Ap.* i. 14, 15), have in turn been compared with Tammuz; but unless some more certain evidence be brought forward than is found in these apparent resemblances, there is little reason to conclude that the worship of Tammuz was of Egyptian origin.

It seems perfectly clear, from what has been said, that the name Tammuz affords no clue to the identification of the deity whom it designated. The slight hint given by the prophet of the nature of the worship and worshippers of Tammuz has been sufficient to connect them with the yearly mourning for Adonis by the Syrian damsels. Beyond this we can attach no especial weight to the explanation of Jerome. It is a conjecture and nothing more, and does not appear to represent any tradition. All that can be said therefore is, that it is not impossible that Tammuz may be a name of Adonis the sun-god, but that there is nothing to prove it. The town of Byblos in Phoenicia was the headquarters of the Adonis-worship.<sup>d</sup> The feast in his honour was celebrated each year in the temple of Aphrodite on the Lebanon<sup>e</sup> (Lucian, *De Deâ Syrâ*, §6), with rites partly sorrowful, partly joyful. The Emperor Julian was present at Antioch when the same festival was held (*Amm. Marc.* xxii. 9, §13). It lasted seven days (*Amm. Marc.* xx. 1), the period of mourning among the Jews (*Ecclus.* xxii. 12; *Gen.* i. 10; *1 Sam.* xxxi. 13; *Jud.* xvi. 24), the Egyptians (*Heliodor. Aeth.* vii. 11), and the Syrians (Lucian, *De Deâ Syrâ*, §52), and began with the disappearance (ἀφανισμός) of Adonis. Then followed the search (ζήτησις) made by the women after him. His body was represented by a wooden image placed in the so-called "gardens of Adonis" (Ἀδωνίδος κήποι), which were earthenware vessels filled with mould, and planted with wheat, barley, lettuce, and fennel. They were exposed by the women to the heat of the sun, at the household doors or in the "Porches of Adonis;" and the withering of the plants was regarded as symbolical of the slaughter of the youth by the fire-god Mars. In one of these gardens Adonis was found again, whence the fable says he was slain by the boar in the lettuce (ἀφάκη = Aphaca?), and was there found by Aphrodite. The finding again

(εὐρεσις) was the commencement of a wake, accompanied by all the usages which in the East attend such a ceremony—prostitution, cutting off the hair (*comp. Lev.* xix. 28, 29, *xx.* 5; *Deut.* xiv. 1), cutting the breast with knives (*Jer.* xvi. 6), and playing on pipes (*comp. Matt.* ix. 23). The image of Adonis was then washed and anointed with spices, placed in a coffin on a bier, and the wound made by the boar was shown on the figure. The people sat on the ground round the bier, with their clothes rent (*comp. Ep. of Jer.* 31, 32), and the women howled and cried aloud. The whole terminated with a sacrifice for the dead, and the burial of the figure of Adonis (see Movers, *Phoenizier*, i. c. 7). According to Lucian, some of the inhabitants of Byblos maintained that the Egyptian Osiris was buried among them, and that the mourning and orgies were in honour of him, and not of Adonis (*De Deâ Syrâ*, §7). This is in accordance with the legend of Osiris as told by Plutarch (*De Is. et Os.*). Lucian further relates that, on the same day on which the women of Byblos every year mourned for Adonis, the inhabitants of Alexandria sent them a letter, enclosed in a vessel which was wrapped in rushes or papyrus, announcing that Adonis was found. The vessel was cast into the sea, and carried by the current to Byblos (*Procopius on Is.* xviii.). It is called by Lucian βυβλίνην κεφαλὴν, and is said to have traversed the distance between Alexandria and Byblos in seven days. Another marvel related by the same narrator is that of the river Adonis (*Nahr Ibrahim*), which flows down from the Lebanon, and once a year was tinged with blood, which, according to the legend, came from the wounds of Adonis (*comp. Milton, P. L.* i. 460); but a rationalist of Byblos gave him a different explanation, how that the soil of the Lebanon was naturally very red-coloured, and was carried down into the river by violent winds, and so gave a bloody tinge to the water; and to this day, says Mr. Porter (*Handb.* p. 187), "after every storm that breaks upon the brow of Lebanon, the Adonis still 'runs purple to the sea.' The rushing waters tear from the banks red soil enough to give them a ruddy tinge, which poetical fancy, aided by popular credulity, converted into the blood of Tammuz."

The time at which these rites of Adonis were celebrated is a subject of much dispute. It is not so important with regard to the passage in Ezekiel, for there does not appear to be any reason for supposing that the time of the prophet's vision was coincident with the time at which Tammuz was worshipped. Movers, who maintained the contrary, endeavoured to prove that the celebration was in the late autumn, the end of the Syrian year, and corresponded with the time of the autumnal equinox. He relies chiefly for his conclusion on the account given by Ammianus Marcellinus (xxii. 9, §13) of the feast of Adonis, which was being held at Antioch when the Emperor Julian entered the city. It is clear, from a letter of the Emperor's (*Ep. Jul.* 52), that he was in Antioch before the first of August, and his entry may therefore have taken place in July, the Tammuz of the Syrian year. This time agrees moreover with the explanation of the symbolical meaning of the rites given by Ammianus Marcellinus (xxii. 9, §15),

<sup>d</sup> in the time of the Persian War.

<sup>e</sup> There was a temple at Amathus, in Cyprus, shared by Adonis and Aphrodite (*Paus.* ix. 41, §2); and the worship of Adonis is said to have come from Cyprus to Athens.

<sup>e</sup> Said to have been founded by Kinyras, the reputed father of Adonis.

that they were a token of the fruits cut down in their prime. Now at Aleppo (Russell, *Aleppo*, i. 72) the harvest is all over before the end of June, and we may fairly conclude that the same was the case at Antioch. Add to this that in Hebrew astronomical works תקופת תמוז, *tékûphath Tamûz* is the "summer solstice;" and it seems more reasonable to conclude that the Adonis feast of the Phoenicians and Syrians was celebrated rather as the summer solstice than as the autumnal equinox. At this time the sun begins to descend among the wintry signs (Kenrick, *Phoenicia*, 310).

The identification of Tammuz with an idolatrous prophet, which has already been given in a quotation from Maimonides, who himself quotes from the *Agriculture of the Nabatheans*, has been recently revived by Prof. Chwolson of St. Petersburg (*Ueber Tammuz*, &c. 1860). An Arab writer of the 10th century, En-Nedîm, in his book called *Fihrist el-'Ulûm*, says (quoting from Abû Sa'îd Wahb ben Ibrahim) that in the middle of the month Tammuz a feast is held in honour of the god Tâ'ûz. The women bewailed him because his lord slew him and ground his bones in a mill, and scattered them to the winds. In consequence of this the women ate nothing during the feast that had been ground in a mill (Chwolson, *Die Ssabier*, &c. ii. 27). Prof. Chwolson regards Tâ'ûz as a corruption of Tammuz; but the most important passage in his eyes is from the old Babylonian book called the *Agriculture of the Nabatheans*, to which he attributes a fabulous antiquity. It was written, he maintains, by one Qût'âmî, towards the end of the 14th century B.C., and was translated into Arabic by a descendant of the ancient Chaldeans, whose name was Ibn Washiyyah. As Professor Chwolson's theory has been strongly attacked, and as the chief materials upon which it is founded are not yet before the public, it would be equally premature to take him as an authority, or to pronounce positively against his hypothesis, though, judging from present evidence, the writer of this article is more than sceptical as to its truth. Qût'âmî then, in that dim antiquity from which he speaks to us, tells the same story of the prophet Tammuz as has already been given in the quotation from Kimchi. It was read in the temples after prayers, to an audience who wept and wailed; and so great was the magic influence of the tale that Qût'âmî himself, though incredulous of its truth, was unable to restrain his tears. A part, he thought, might be true, but it referred to an event so far removed by time from the age in which he lived that he was compelled to be sceptical on many points. His translator, Ibn Washiyyah, adds that Tammuz belonged neither to the Chaldeans nor to the Canaanites, nor to the Hebrews, nor to the Assyrians, but to the ancient people of Janbân. This last, Chwolson conjectures, may be the Shemitic name given to the gigantic Cushite aborigines of Chaldea, whom the Shemitic Nabatheans found when they first came into the country, and from whom they adopted certain elements of their worship. Thus Tammûz, or Tammûzi, belongs to a religious epoch in Babylonia which preceded the Shemitic (Chwolson, *Ueberreste d. Altbabyl. Lit.* p. 19). Ibn Washiyyah says moreover that all the Sabians of his time, both those of Babylonia and of Harran, wept and wailed for Tammuz in the month which was named after him, but that none of them preserved any tradition of the origin of the worship. This fact alone appears to militate strongly

against the truth of Ibn Washiyyah's story as to the manner in which he discovered the works he professed to translate. It has been due to Professor Chwolson's reputation to give in brief the substance of his explanation of Tammuz; but it must be confessed that he throws little light upon the obscurity of the subject.

In the Targum of Jonathan on Gen. viii. 5, "the tenth month" is translated "the month Tammuz." According to Castell (*Lex. Hept.*), *tamûz* is used in Arabic to denote "the heat of summer;" and *Tamûzi* is the name given to the Pharaoh who cruelly treated the Israelites. [W. A. W.]

**TANACH** (תנ"ך; ἡ Τανάχ; Alex. ἡ Θανάχ; *Thanach*). A slight variation, in the vowel-points alone, of the name TAANACH. It occurs in Josh. xxi. 25 only. [G.]

**TANHU'METH** (תנחמֶת; Θαναμῆθ, Θαναεμῆθ; Alex. Θανεμάν in 2 K.: *Thanehumeth*). The father of Seraiah in the time of Gedaliah (2 K. xxv. 23; Jer. xl. 8). In the former passage he is called "the Netephathite," but a reference to the parallel narrative of Jeremiah will show that some words have dropped out of the text.

**TANIS** (Τάνις), Jud. i. 10. [ZOAN.]

**TA'PHATH** (תפֶּת; Τεφάθ; Alex. Ταφατά; *Tapheth*). The daughter of Solomon, who was married to Ben-Abinadab, one of the king's twelve commissariat officers (1 K. iv. 11).

**TA'PHON** (ἡ Τεφώ; Joseph. Τοχόα or \*Τοχόαν; *Thopo*; Syr. *Tefos*). One of the cities in Judaea fortified by Bacchides (1 Macc. ix. 50). It is probably the BETH-TAPPUAH of the Old Testament which lay near Hebron. The form given by Josephus suggests Tekoa, but Grimm (*Exeg. Handbuch*) has pointed out that his equivalent for that name is Θεκωε; and there is besides too much unanimity among the Versions to allow of its being accepted. [G.]

**TAPPU'AH** (תפּוּאָה; LXX. omits in both MSS.: *Taphphua*). 1. A city of Judah, in the district of the Shefelah, or lowland (Josh. xv. 34). It is a member of the group which contains Zoreah, Zanoah, and Jarmuth; and was therefore no doubt situated on the lower slopes of the mountains of the N.W. portion of Judah, about 12 miles W. of Jerusalem, where these places have all been identified with tolerable probability. It is remarkable that the name should be omitted in both MSS. of the LXX. The Syriac Peshito has Pathuch, which, when connected with the Enam that follows it in the list, recalls the *Pathuch-enayim* of Gen. xxviii. 14, long a vexed place with the commentators. [See ENAM, 549 b.] Neither Tappuah nor Pathuch have however been encountered. This Tappuah must not be confounded either with the Beth-Tappuah near Hebron, or with the Land of Tappuah in the territory of Ephraim. It is uncertain which of the three is named in the list of the thirty-one kings in Josh. xii.

2. (Τάφου, Θαφέθ; Alex. Εφφουε, Θαφθαθ; *Taphphua*). A place on the boundary of the "children of Joseph" (Josh. xvii. 8, xvii. 8). Its full name was probably En-tappuah (xvii. 7), and it had attached to it a district called the Land of

<sup>a</sup> It is probable that the \* is the sign of the accusative case. Jericho, Emmaus, and Bethel, in the same paragraph, are certainly in the accusative

Tappuah (xvii. 8). This document is evidently in so imperfect or confused a state that it is impossible to ascertain from it the situation of the places it names, especially as comparatively few of them have been yet met with on the ground. But from the apparent connexion between Tappuah and the Nachal Kanah, it seems natural to look for the former somewhere to the S.W. of Nablus, in the neighbourhood of the *Wady Falaik*, the most likely claimant for the Kanah. We must await further investigation in this hitherto unexplored region before attempting to form any conclusion. [G.]

TAPPU'AH (תַּפּוּאָה: *Θαπούς*; Alex. *Θαφφου*: *Thaphphu*). One of the sons of Hebron, of the tribe of Judah (1 Chr. ii. 43). It is doubtless the same as BETH-TAPPUAH, now *Teffuh*, near Hebron; and the meaning of the record is that Tappuah was colonized by the men of Hebron. [G.]

TAPPU'AH, THE LAND OF (אֶרֶץ תַּפּוּאָה: Vat. omits; Alex. *ἡ γη Θαφφωθ*: *terra Thaphphuae*). A district named in the specification of the boundary between Ephraim and Manasseh (Josh. xvii. 8). It apparently lay near the torrent Kanah (probably the *Wady Falaik*), but the name has not yet been met with at all in the central district of Palestine. [G.]

TAR'AH (תָּרַח: *Tarath*: Num. xxxiii. 27). A desert-station of the Israelites between Tahath and Mithcah, not yet identified with any known site. [H. H.]

TAR'ALAH (תְּרַאֲלָה: *Θαρήλα*; Alex. *Θαράλα*: *Tharala*). One of the towns in the allotment of Benjamin (Josh. xviii. 27 only). It is named between Irpeel and Zelah; but nothing certain is known of the position of either of those places, and no name at all resembling Taralah has yet been discovered. Schwarz's identification (with "Thaniel" *Danīyal*), near Lydd, is far-fetched in etymology, and unsuitable as to position; for there is nothing to lead to the conclusion that the Benjamites had extended themselves so far to the west when the lists of Joshua were drawn up. [G.]

TARE'A (תָּרְעָה: *Θαράχ*; Alex. *Θαρεέ*: *Tharaa*). The same as Tahrea, the son of Micah (1 Chr. viii. 35), the Hebrew letters ט and ח being interchanged, a phenomenon of rare occurrence (Ges. *Thes.* p. 2).

TARES (ζιζάνια: *zizania*). There can be little doubt that the ζιζάνια of the parable (Matt. xiii. 25) denote the weed called "darnel" (*Lolium temulentum*), a widely distributed grass, and the only species of the order that has deleterious properties. The word used by the Evangelist is an Oriental, and not a Greek term. It is the Arabic

*zawān* (زوان), and the *zōnīn* (זונין) of the Talmud (Buxtorf, *Lex. Talm.* s. v.). The deri-

vation of the Arabic word, from *zān* (زان), "nausea," is well suited to the character of the plant, the grains of which produce vomiting and purging, convulsions, and even death. Volney (*Trav.* ii. 306) experienced the ill effects of eating its seeds; and "the whole of the inmates of the

\* The principal valley of the town of Hebron is called *Wady Tuffāh* (Map to Rosen's paper in *Zeitsch. D. M. G.* xii. and p. 481)

Sheffield workhouse were attacked some years ago with symptoms supposed to be produced by their oatmeal having been accidentally adulterated with *lolium*" (*Engl. Cyc.* s. v. *Lolium*). The darnel before it comes into ear is very similar in appearance to wheat; hence the command that the *zizania* should be left to the harvest, lest while men plucked up the tares "they should root up also the wheat with them." Prof. Stanley, however (*S. and P.* p. 426), speaks of women and children picking out from the wheat in the corn-fields of Samaria the tall green stalks, still called by the Arabs *zawān*. "These stalks," he continues, "if sown designedly throughout the fields, would be inseparable from the wheat, from which, even when growing naturally and by chance, they are at first sight hardly distinguishable." See also Thomson (*The Land and the Book*, p. 420):—"The grain is just in the proper stage to illustrate the parable. In those parts where the grain has *headed out*, the tares have done the same, and then a child cannot mistake them for wheat or barley; but where both are less developed, the closest scrutiny will often fail to detect them. Even the farmers, who in this country generally *weed* their fields, do not attempt to separate the one from the other." The grain-growers in Palestine believe that the *zawān* is merely a degenerate wheat; that in wet seasons the wheat turns to tares. Dr. Thomson asserts that this is their fixed opinion. It is curious to observe the retention of the fallacy through many ages. "Wheat and *zunin*," says Lightfoot (*Hor. Heb.* on Matt. xiii. 25), quoting from the Talmud, "are not seeds of different kinds." See also Buxtorf (*Lex. Talm.* s. v. זונין):—"Zizania, species tritici degeneris, sic dicti, quod scortando cum bono tritico, in pejorem naturam degenerat." The Roman writers appear to have entertained a similar opinion with respect to some of the cereals: thus Pliny (*N. H.* xviii. 17), borrowing probably from Theophrastus, asserts that "barley will degenerate into the oat." The notion that the *zizania* of the parable are merely diseased or degenerate wheat has been defended by P. Brederod (see his letter to Schultetus in *Exercit. Evang.* ii. cap. 65), and strangely adopted by Trench, who (*Notes on the Parables*, p. 91, 4th ed.) regards the distinction of these two plants to be "a falsely assumed fact." If the *zizania* of the parable denote the *Lolium temulentum*, and there cannot be any reasonable doubt about it, the plants are certainly distinct, and the *L. temulentum* has as much right to specific distinction as any other kind of grass. [W. H.]

TARGUMS. [VERSIONS, CHALDEE.]

TARPE'LITES, THE (טַרְפְּלִיטַיִם: *Tarphalaitai*; Alex. *Ταρφαλλαῖοι*: *Tharphalacai*). A race of colonists who were planted in the cities of Samaria after the captivity of the northern kingdom of Israel (Ezr. iv. 9). They have not been identified with any certainty. Junius and others have found a kind of resemblance in name to the Tarpelites in the Tapyri (*Ταπουροί*) of Ptolemy (vi. 2, §6), a tribe of Media who dwelt eastward of Elymais, but the resemblance is scarcely more than apparent. They are called by Strabo *Τάπουροι* (xi. 514, 515, 520, 523). Others, with as little probability, have sought to recognise the Tarpelites in the Tarpetes (*Ταρπητες*, Strab. xi. 495), a Maeotic race. In the Peshito-Syriac the resemblance is greater, for they are there called *Tarpōyé*. Fürst (*Handwb.*)

says in no case can *Tarpele*, the country of the *Tarpeletes*, be the Phoenician *Tripolis*. [W. A. W.]

**TAR'SHISH** (תַּרְשִׁישׁ: Θάρσεις: *Tharsis*; Gen. x. 4). 1. Probably Tartessus; Gr. *Ταρτησσός*. A city and emporium of the Phoenicians in the south of Spain. In Psalm lxxii. 10, it seems applied to a large district of country; perhaps, to that portion of Spain which was known to the Hebrews when that Psalm was written. And the word may have been likewise used in this sense in Gen. x. 4, where Knobel (*Völkertafel der Genesis*, Giessen, 1850, *ad loc.*) applies it to the Tuscans, though he agrees with nearly all biblical critics in regarding it elsewhere as synonymous with Tartessus. The etymology is uncertain.

With three exceptions in the Book of Chronicles, which will be noticed separately (see below, No. 2), the following are references to all the passages in the Old Testament, in which the word "Tarshish" occurs; commencing with the passage in the Book of Jonah, which shows that it was accessible from Yaphô, Yafa, or Joppa, a city of Palestine with a well-known harbour on the Mediterranean Sea (Jon. i. 3, iv. 2; Gen. x. 4; 1 Chr. i. 7; Is. ii. 16, xxiii. 1, 6, 10, 14, lx. 9, lxvi. 19; Jer. x. 9; Ez. xxvii. 12, 25, xxxviii. 13; 1 K. x. 22, xxii. 48 [49]; Ps. xlviii. 8, lxvii. 10). On a review of these passages, it will be seen that not one of them furnishes direct proof that Tarshish and Tartessus were the same cities. But their identity is rendered highly probable by the following circumstances. 1st. There is a very close similarity of name between them, Tartessus being merely Tarshish in the Aramaic form, as was first pointed out by Bochart (*Phaleg*, lib. iii. cap. 7). Thus the Hebrew word *Ashshûr* = Assyria, is in the Aramaic form *Athûr*, *Attûr*, and in Greek *Ἀσουρία* (Strabo, xvi. 1, 2), and *Ἀσυρία* (Dion Cass., lxxviii. 26)—though, as is well known, the ordinary Greek form was *Ἀσσυρία*. Again, the Hebrew word *Bashan*, translated in the same form in the A. V. of the Old Testament, is *Bathan* or *Bûthnan* in Aramaic, and *Βατανάλα* in Greek; whence also *Batanaea* in Latin (see Buxtorfii *Lexicon Chaldaicum Talmudicum et Rabbinicum*, s. vv.). Moreover, there are numerous changes of the same kind in common words; such as the Aramaic numeral 8, *tamnei*, which corresponds with the Hebrew word *shemoneh*; and *telag*, the Aramaic word for "snow," which is the same word as the Hebrew *sheleg* (see Gesenius, *Thesaurus*, p. 1344). And it is likely that in some way which cannot now be explained, the Greeks received the word "Tarshish" from the Phoenicians in a partly Aramaic form, just as they received in that form many Hebrew letters of the alphabet. The last *sh* of Tarshish\* would naturally be represented by the double *s* in the Greek ending, as the sound and letter *sh* was unknown to the Greek language. [SHIBBOLETH.] 2ndly. There seems to have been a special relation between Tarshish and Tyre, as there was at one time between Tartessus and the Phoenicians. In the 23rd chapter of Isaiah, there is something like an appeal to Tarshish to assert its independence (see the notes of Rosenmüller, Gesenius, and Ewald, *on verse 18*). And Arrian (*De Exped. Alexandri*, ii. 16, §3) expressly states that Tartessus was founded or colonized by the Phoeni-

\* It is unsafe to lay any stress on Tarselum (*Ταρσηλον*), which Stephanus of Byzantium says (*s. v.*) was a city near the Columns of Hercules. Stephanus was probably misled by a passage to which he refers in

cians, saying—*Φοινίκων κτίσμα ἢ Ταρτησσός*. It has been suggested that this is a mistake on the part of Arrian, because Diodorus (xxv. 14) represents Hamilcar as defeating the Iberians and *Tartessians*, which has been thought to imply that the latter were not Phoenicians. But it is to be remembered that there was a river in Hispania Baetica called Tartessus, as well as a city of that name (Strabo, iii. p. 148), and it may easily have been the case that tribes which dwelt on its banks may have been called Tartessians, and may have been mentioned under this name, as defeated by Hamilcar. Still, this would be perfectly compatible with the fact, that the Phoenicians established there a factory or settlement called Tartessus, which had dominion for a while over the adjacent territory. It is to be borne in mind likewise, that Arrian, who must be pronounced on the whole to be a judicious writer, had access to the writings of Menander of Ephesus, who translated some of the Tyrian archives into Greek (Joseph. *Ant.* ix. 14, §2), and it may be presumed Arrian consulted those writings, when he undertook to give some account of Tyre, in reference to its celebrated siege by Alexander, in connexion with which he makes his statement respecting Tartessus.

3rdly. The articles which Tarshish is stated by the prophet Ezekiel to have supplied to Tyre, are precisely such as we know through classical writers to have been productions of the Spanish Peninsula. Ezekiel specifies silver, iron, lead, and tin (Ez. xxvii. 12), and in regard to each of these metals as connected with Spain, there are the following authorities. As to silver, Diodorus says (v. 35), speaking of Spain possessing this metal in the greatest abundance and of the greatest beauty (*σχεδόν τι πλείστον καὶ κάλλιστον*), and he particularly mentions that the Phoenicians made a great profit by this metal, and established colonies in Spain on its account, at a time when the mode of working it was unknown to the natives (comp. Aristot. *de Mirabil.* c. 135, 87). This is confirmed by Pliny, who says (*Nat. Hist.* xxxiii. 31), "Argentum reperitur—in Hispaniâ pulcherrimum; id quoque in sterili solo, atque etiam montibus;" and he proceeds to say that wherever one vein has been found, another vein is found not far off. With regard to iron and lead, Pliny says, "metallis *plumbi, ferri, aeris, argenti, auri* tota ferme Hispania scætet" (*Nat. Hist.* iii. 4). And as to lead, more especially, this is so true even at present, that a writer on Mines and Mining in the last edition of the *Encyc. Britannica*, p. 242, states as follows:—"Spain possesses numerous and valuable lead-mines. The most important are those of Linares, which are situated to the east of Bailen near the Sierra Morena. They have been long celebrated, and perhaps no known mineral field is naturally so rich in lead as this." And, lastly, in regard to tin, the trade of Tarshish in this metal is peculiarly significant, and taken in conjunction with similarity of name and other circumstances already mentioned, is reasonably conclusive as to its identity with Tartessus. For even now the countries in Europe, or on the shores of the Mediterranean Sea where tin is found are very few; and in reference to ancient times, it would be difficult to name any such countries except Iberia or Spain, Lusitania, which was some-

Polybius, iii. 24. The *Ταρσηλον* of Polybius could scarcely have been very far from the *Pelecium Promontorium* of Carthage.

what less in extent than Portugal, and Cornwall in Great Britain. Now if the Phoenicians, for purposes of trade, really made coasting voyages on the Atlantic Ocean as far as to Great Britain, no emporium was more favourably situated for such voyages than Tartessus. If, however, in accordance with the views of Sir G. Cornwall Lewis, it is deemed unlikely that Phoenician ships made such distant voyages (*Historical Survey of the Astronomy of the Ancients*, p. 455), it may be added, that it is improbable, and not to be admitted as a fact without distinct proof, that nearly 600 years before Christ, when Ezekiel wrote his prophecy against Tyre, they should have supplied the nations on the shores of the Mediterranean with British Tin obtained by the mouths of the Rhone. Diodorus indeed mentions, (v. 38), that in his time tin was imported into Gaul from Britain, and was then conveyed on horseback by traders across Gaul to Massilia, and the Roman colony of Narbo. But it would be a very different thing to assume that this was the case so many centuries earlier, when Rome, at that time a small and insignificant town, did not possess a foot of land in Gaul; and when, according to the received systems of chronology, the settlement of Massilia had only just been founded by the Phocaeans. As countries then from which Tarshish was likely to obtain its tin, there remain only Lusitania and Spain. And in regard to both of these, the evidence of Pliny the Elder at a time when they were flourishing provinces of the Roman empire, remains on record to show that tin was found in each of them (*Hist. Nat.* xxxiv. 47). After mentioning that there were two kinds of lead, viz. black lead, and white lead, the latter of which was called "Cassiteros" by the Greeks, and was fabulously reported to be obtained in islands of the Atlantic Sea, Pliny proceeds to say, "*Nunc certum est in Lusitaniâ gigni, et in Gallaeciâ;*" and he goes on to describe where it is found, and the mode of extracting it (compare Pliny himself, iv. 34, and Diodorus, *l. c.*, as to tin in Spain). It may be added that Strabo, on the authority of Poseidonius, had made previously a similar statement (iii. 147), though fully aware that in his time tin was likewise brought to the Mediterranean, through Gaul by Massilia, from the supposed Cassiterides or Tin Islands. Moreover, as confirming the statement of Strabo and Pliny, tin-mines now actually exist in Portugal; both in parts, which belonged to ancient Lusitania, and in a district which formed part of ancient Galicia.<sup>b</sup> And it is to be borne in mind that Seville on the Guadalquivir, which has free communication with the sea, is only about 80 miles distant from the Portuguese frontier.

Subsequently when Tyre lost its independence, the relation between it and Tarshish was probably altered, and for a while, the exhortation of Isaiah xxiii. 10, may have been realised by the inhabitants passing through their land, free as a river. This independence of Tarshish, combined with the overshadowing growth of the Carthaginian power, would explain why in after times the learned Jews do not seem to have known where Tarshish was. Thus, although in the Septuagint translation of the Pentateuch, the Hebrew word was as closely followed as it could be in Greek (Θάρσις, in which

the θ is merely Π without a point, and ει is equivalent to î, according to the pronunciation in modern Greek), the Septuagint translators of Isaiah and Ezekiel translate the word by "Carthage" and "the Carthaginians" (Is. xxiii. 1, 10, 14; Ez. xxvii. 12, xxxviii. 13); and in the Targum of the Book of Kings and of Jeremiah, it is translated "Africa," as is pointed out by Gesenius (1 K. xxii. 48; Jer. x. 9). In one passage of the Septuagint (Is. ii. 16), and in others of the Targum, the word is translated *sea*; which receives apparently some countenance from Jerome, in a note on Is. ii. 16, wherein he states that the Hebrews believe that Tharsis is the name of the sea in their own language. And Josephus, misled, apparently, by the Septuagint translation of the Pentateuch, which he misinterpreted, regarded Tharsis as Tarsus in Cilicia (*Ant.* i. 6, §1), in which he was followed by other Jews, and (using Tarsus in the sense of all Cilicia) by one learned writer in modern times. See Hartmann's *Aufklärungen über Asien*, vol. i. p. 69, as quoted by Winer, *s. v.*

It tallies with the ignorance of the Jews respecting Tarshish, and helps to account for it, that in Strabo's time the emporium of Tartessus had long ceased to exist, and its precise site had become a subject of dispute. In the absence of positive proof, we may acquiesce in the statement of Strabo (iii. p. 148), that the river Baetis (now the Guadalquivir) was formerly called Tartessus, that the city Tartessus was situated between the two arms by which the river flowed into the sea, and that the adjoining country was called Tartessus. But there were two other cities which some deemed to have been Tartessus; one, Gadir, or Gadirra (Cadiz) (Sallust, *Fragm.* lib. ii.; Pliny, *Nat. Hist.* iv. 36, and Avienus, *Descript. Orb. Terr.* 614); and the other, Carteia, in the Bay of Gibraltar (Strabo, iii. p. 151; Ptolem., ii. 4; Pliny, iii. 3; Mela, ii. 6). Of the three, Carteia, which has found a learned supporter at the present day (Ersch and Gruber's *Encyclopädie*, *s. v.*), seems to have the weakest claims, for in the earliest Greek prose work extant, Tartessus is placed beyond the columns of Hercules (Herodotus, iv. 152); and in a still earlier fragment of Stesichorus (Strabo, iii. p. 148), mention is made of the *river* Tartessus, whereas there is no stream near Carteia (= El Roccadillo) which deserves to be called more than a rivulet. Strictly speaking, the same objection would apply to Gadir; but, for poetical uses, the Guadalquivir, which is only 20 miles distant, would be sufficiently near. It was, perhaps, in reference to the claim of Gadir that Cicero, in a letter to Atticus (vii. 3), jocosely calls Balbus, a native of that town, "Tartessium istum tuum." But Tartessus was, likewise, used by poets to express the extreme west where the sun set (Ovid, *Metam.* xiv. 416; Silius Italicus, x. 358; compare Sil. Ital., iii. 399).

*Literature.*—For Tarshish, see Bochart, *Phaleg*, lib. iii. cap. 7; Winer, *Biblisches Realwörterbuch*, *s. v.*; and Gesenius, *Thesaurus Ling. Hebr. et Chald.* *s. v.* For Tartessus, see a learned Paper of Sir G. Cornwall Lewis, *Notes and Queries*, 2nd Series, vol. vii. p. 189-191.

2. If the Book of Chronicles is to be followed, there would seem to have been a Tarshish, accessible from the Red Sea, in addition to the Tarshish of the south of Spain. Thus, with regard to the ships of Tarshish, which Jehoshaphat caused to be constructed at Ezion Geber on the Aelanitic Gulf of the Red Sea (1 K. xxii. 48), it is said in the

<sup>b</sup> Viz. in the provinces of Porto, Beira, and Braganza. Specimens were in the International Exhibition of 1862.

Chronicles (2 Chr. xx. 36) that they were made to go to Tarshish; and in like manner the navy of ships which Solomon had previously made in Ezion Geber (1 K. ix. 26), is said in the Chronicles (2 Chr. ix. 21) to have gone to Tarshish with the servants of Hiram. It is not to be supposed that the author of these passages in the Chronicles contemplated a voyage to Tarshish in the south of Spain by going round what has since been called the Cape of Good Hope. Sir G. Cornwall Lewis (*Notes and Queries*, 2nd series, vol. vi. 61-64, 81-83) has shown reasons to doubt whether the circumnavigation of Africa was ever effected by the Phoenicians, even in the celebrated voyage which Herodotus says (iv. 42) they made by Neco's orders; but at any rate it cannot be seriously supposed that, according to the Chronicles, this great voyage was regularly accomplished once in three years in the reign of Solomon. Keil supposes that the vessels built at Ezion Geber, as mentioned in 1 K. xxii. 49, 50, were really destined for the trade to Tarshish in Spain, but that they were intended to be transported across the isthmus of Suez, and to be launched in one of the havens of Palestine on the Mediterranean Sea. (See his *Notes ad locum*. Engl. Transl.) But this seems improbable; and the two alternatives from which selection should be made seem to be, 1st. That there were two emporia or districts called Tarshish, viz. one in the south of Spain, and one in the Indian Ocean; or, 2ndly, That the compiler of the Chronicles, misapprehending the expression "ships of Tarshish," supposed that they meant ships destined to go to Tarshish; whereas, although this was the original meaning, the words had come to signify large<sup>c</sup> Phoenician ships, of a particular size and description, destined for long voyages, just as in English "East Indiaman" was a general name given to vessels, some of which were not intended to go to India at all. The first alternative was adopted by Bochart, *Phaleg*, lib. iii. c. 7, and has probably been the ordinary view of those who have perceived a difficulty in the passages of the Chronicles; but the second, which was first suggested by Vitranga, has been adopted by the acutest Biblical critics of our own time, such as De Wette, *Introduction to the Old Testament*, Parker's translation, Boston, 1843, p. 267, vol. ii.; Winer, *Biblisches Realwörterbuch*, s.v.; Gesenius, *Thesaurus Linguae Heb. et Chald.* s.v., and Ewald, *Geschichte des Volkes Israel*, vol. iii. 1st edit. p. 76; and is acknowledged by Movers, *Ueber die Chronikeln*, 1834, 254, and Hävernick, *Spezielle Einleitung in das Alte Testament*, 1839, vol. ii. p. 237. This alternative is in itself by far the most probable, and ought not to occasion any surprise. The compiler of the Chronicles, who probably lived in the time of Alexander's successors, had the Book of Kings before him, and in copying its accounts, occasionally used later and more common words for words older and more unusual (De Wette, *l. c.* p. 266). It is probable that during the Persian domination Tartessus was independent (Herodotus i. 163); at any rate, when first visited by the Greeks, it appears to

<sup>c</sup> Sir Emerson Tennent has pointed out and translated a very instructive passage in Xenophon, *Econom.* cap. viii., in which there is a detailed description of a large Phœnian vessel, τὸ μέγα πλοῖον τὸ Φοινικόν. This seems to have struck Xenophon with the same kind of admiration which every one feels who becomes acquainted for the first time with the arrangements of an English man-of-war. See *Encycl. Britannica*, 8th ed. s. v. "Tarshish."

have had its own kings. It is not, therefore, by any means unnatural that the old trade of the Phœnicians with Tarshish had ceased to be understood; and the compiler of the Chronicles, when he read of "ships of Tarshish," presuming, as a matter of course, that they were destined for Tarshish, consulted, as he thought, the convenience of his readers by inserting the explanation as part of the text.

Although, however, the point to which the fleet of Solomon and Hiram went once in three years did not bear the name of Tarshish, the question here arises of what that point was, however it was called? And the reasonable answer seems to be India, or the Indian Islands. This is shown by the nature of the imports with which the fleet returned, which are specified as "gold, silver, ivory, apes, and peacocks" (1 K. x. 22). The gold might possibly have been obtained from Africa, or from Ophir in Arabia [OPHIR], and the ivory and the apes might likewise have been imported from Africa; but the peacocks point conclusively, not to Africa, but to India. One of the English translators of *Cuvier's Animal Kingdom*, London, 1829, vol. viii. p. 136, says, in reference to this bird: "It has long since been decided that India was the cradle of the peacock. It is in the countries of Southern Asia, and the vast Archipelago of the Eastern Ocean, that this bird appears to have fixed its dwelling, and to live in a state of freedom. All travellers who have visited these countries make mention of these birds. They are not encountered in great numbers of them in the province of Guzerat; Tavernier throughout all India, and Payrard in the neighbourhood of Calcutta. Labillardière tells us that peacocks are common in the island of Java." To this may be added the statement of Sir William Jardine, *Naturalist's Library*, vol. xx. p. 147. There are only two species "known; both inhabit the continent and islands of India"—so that the mention of the peacock seems to exclude the possibility of the voyage having been to Africa. Mr Crawford, indeed, in his excellent *Descriptive Dictionary of the Indian Islands*, p. 310, expresses an opinion that the birds are more likely to have been parrots than peacocks; and he objects to the peacock, that, independent of its great size, it is of delicate constitution, which would make it nearly impossible to convey it in small vessels and by a long sea voyage. It is proper, however, to mention, on the authority of Mr. Gould, whose splendid works on birds are so well known, that the peacock is by no means a bird of delicate constitution, and that it would bear a sea voyage very well. Mr. Gould observes that it might be easily fed during a long voyage, as it lives on grain; and that it would merely have been necessary, in order to keep it in a cage, to have cut off its train; which, it is to be observed, falls off of itself and is naturally renewed once a year.

The inference to be drawn from the importation of peacocks is confirmed by the Hebrew name for the ape and the peacock. Neither of these names is of Hebrew, or even Shemitic, origin; and each points to India.<sup>d</sup> Thus the Hebrew word for ape is

<sup>d</sup> The word "shenhabbim" = ivory, is likewise usually regarded as of Indian origin, "ibha" being in Sanscrit "elephant." But "shenhabbim," or "shenhabvim," as the word would be without points, is nowhere used for ivory except in connection with this voyage, the usual word for ivory being *shen* by itself. The conjecture of Rödliger in Gesenius's *Thesaurus*, 3. v. is very probable that the correct reading is שֵׁן הַבְּנִים, ivory (and) ebony.



*Kôph*, while the Sanscrit word is *kapi* (see Gesenius and Fürst, s. v., and Max Müller, *On the Science of Language*, p. 190). Again, the Hebrew word for peacock is *tukki*, which cannot be explained in Hebrew, but is akin to *tôka* in the Tamil language, in which *t* is likewise capable of explanation. Thus, the Rev. Dr. R. Caldwell, than whom there is no greater authority on the Tamil language, writes as follows from Pálamcottah, Madras, June 12, 1862.—“*Tôka*” is a well recognized Tamil word for peacock, though now used only in poetry. The Sanscrit *sikki* refers to the peculiar crest of the peacock, and means (*avis*) *crinata*; the Tamil *tôka* refers to the other and still more marked peculiarity of the peacock, its tail (*i. e.* its train), and means (*avis*) *caudata*. The Tamil *tôka* signifies, according to the dictionaries, ‘plumage, the peacock’s tail, the peacock, the end of a skirt, a flag, and, lastly, a woman’ (a comparison of gaily-dressed women with peacocks being implied). The explanation of all these meanings is, that *tôka* literally means that which hangs—a hanging. Hence *tôkhai*, another form of the same word in provincial use in Tamil (see also the *tôjai* of Rödiger in Gesenius’s *Theophrastus*, p. 1502), means ‘skirt,’ and in Telugu, *tôka* means a tail.” It is to be observed, however, that, if there was any positive evidence of the voyage having been to Africa, the Indian origin of the Hebrew name for ape and peacock would not be of much weight, as it cannot be proved that the Hebrews first became acquainted with the name of these animals through Solomon’s naval expeditions from Ezion Geber. Still, this Indian origin of those names must be regarded as important in the absence of any evidence in favour of Africa, and in conjunction with the fact that the peacock is an Indian and not an African bird.

It is only to be added, that there are not sufficient data for determining what were the ports in India or the Indian Islands which were reached by the fleet of Hiram and Solomon. Sir Emerson Tennent has made a suggestion of *Point de Galle*, in Ceylon, on the ground that from three centuries before the Christian era there is one unbroken chain of evidence down to the present time, to prove that it was the grand emporium for the commerce of all nations east of the Red Sea. [See article TARSHISH, above.] But however reasonable this suggestion may be, it can only be received as a pure conjecture, inasmuch as there is no evidence that any emporium at all was in existence at the Point de Galle 700 years earlier. It can scarcely be doubted that there will always henceforth be an emporium at Singapore; and it might seem a spot marked out by nature for the commerce of nations; yet we know how fallacious it would be, under any circumstances, to argue 2000 years hence that it must have been a great emporium in the twelfth century, or even previous to the nineteenth century, of the Christian era. [E. T.]

**TAR'SUS** (*Ταρσός*). The chief town of CILICIA, “no mean city” in other respects, but illustrious to all time as the birthplace and early residence of the Apostle Paul (Acts ix. 11, xxi. 39, xxii. 3). It is simply in this point of view that the place is

mentioned in the three passages just referred to. And the only other passages in which the name occurs are Acts ix. 30 and xi. 25, which give the limits of that residence in his native town which succeeded the first visit to Jerusalem after his conversion, and preceded his active ministerial work at Antioch and elsewhere (compare Acts xxii. 21 and Gal. i. 21). Though Tarsus, however, is not actually mentioned elsewhere, there is little doubt that St. Paul was there at the beginning of his second and third missionary journeys (Acts xv. 41, xviii. 23).

Even in the flourishing period of Greek history it was a city of some considerable consequence (Xen. *Anab.* i. 2, §23). After Alexander’s conquests had swept this way (Q. Curt. iii. 5), and the Seleucid kingdom was established at Antioch, Tarsus usually belonged to that kingdom, though for a time it was under the Ptolemies. In the Civil Wars of Rome it took Caesar’s side, and on the occasion of a visit from him had its name changed to Juliopolis (Caes. *Bell. Alex.* 66; Dion Cass. xlvii. 26). Augustus made it a “free city.” We are not to suppose that St. Paul had, or could have, his Roman citizenship from this circumstance, nor would it be necessary to mention this, but that many respectable commentators have fallen into this error. We ought to note, on the other hand, the circumstances in the social state of Tarsus, which had, or may be conceived to have had, an influence on the Apostle’s training and character. It was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria, giving, as regards the zeal for learning showed by the residents, the preference to Tarsus (xiv. 673). Some eminent Stoics resided here, among others Athenodorus, the tutor of Augustus, and Nestor, the tutor of Tiberius. Tarsus also was a place of much commerce, and St. Basil describes it as a point of union for Syrians, Cilicians, Isaurians, and Cappadocians (Basil, *Ep. Euseb. Samos. Episc.*).

Tarsus was situated in a wide and fertile plain on the banks of the Cydnus, the waters of which are famous for the dangerous fever caught by Alexander when bathing, and for the meeting of Antony and Cleopatra. This part of Cilicia was intersected in Roman times by good roads, especially one crossing the Taurus northwards by the “Cilician Gates” to the neighbourhood of Lystra and Iconium, the other joining Tarsus with Antioch, and passing eastwards by the “Amanian” and “Syrian Gates.” No ruins of any importance remain. The following



Coin of Tarsus.

which is nearly identical with the Persian name *taûs*, *طاوس*. The fact that the peacock is mentioned for the first time in Aristophanes, *Aves*, 102, 269 (being unknown to the Homeric Poems) agrees with this Persian origin.

<sup>22</sup> *shen habnim*, which is remarkably confirmed by a passage in Ezekiel (xxvii. 15), where he speaks of the men of Dedan having brought to Tyre bems of ivory and ebony, *שן והבנים*.  
\* The Greeks received the peacock through the Persians, as is shown by the Greek name *taûs*, *ταῦς*.

authorities may be consulted:—Belley in vol. xxvii. of the *Académie des Inscript.*; Beaufort's *Karamania*, p. 275; Leake's *Asia Minor*, p. 214; Barker's *Lares and Penates*, pp. 31, 173, 187. [J. S. H.]

**TAR'TAK** (תַּרְתַּק: *Θαρτάκ*: *Tharthac*). One of the gods of the Avite, or Avvite, colonists who were planted in the cities of Samaria after the removal of the tribes by Shalmaneser (2 K. xvii. 31). According to Rabbinical tradition, Tartak is said to have been worshipped under the form of an ass (Talm. Babl. *Sanhedrin*, fol. 63b). From this it has been conjectured that this idol was the Egyptian Typho, but though in the hieroglyphics the ass is the symbol of Typho, it was so far from being regarded as an object of worship, that it was considered absolutely unclean (Plut. *Is. et Os.* c. 14). A Persian or Pehlvi origin has been suggested for Tartak, according to which it signifies either "intense darkness," or "hero of darkness," or the underworld, and so perhaps some planet of ill-luck as Saturn or Mars (Gesen. *Thes.*; Fürst, *Handwb.*). The Carmanians, a warlike race on the Persian Gulf, worshipped Mars alone of all the gods, and sacrificed an ass in his honour (Strabo, xv. p. 727). Perhaps some trace of this worship may have given rise to the Jewish tradition. [W. A. W.]

**TAR'TAN** (תַּרְתַּן: *Θαρθάν*, *Tanáθαν*, or *Ταρθάν*: *Tharthan*), which occurs only in 2 K. xviii. 17, and Is. xx. 1, has been generally regarded as a proper name. (Gesen. *Lex. Heb.* s. v.; Winer, *Realwörterbuch*; Kitto, *Bibl. Cyclopaed.*, &c.) Winer assumes, on account of the identity of name, that the same person is intended in the two places. Kitto, with more caution, notes that this is uncertain. Recent discoveries make it probable that in Tartan, as in Rabsaris and Rabshakeh, we have not a proper name at all, but a title or official designation, like Pharaoh or Surena.\* The Assyrian *Tartan* is a general, or commander-in-chief. It seems as if the Greek translator of 2 Kings had an inkling of the truth, and therefore prefixed the article to all three names (*ἀπέστειλε βασιλεὺς Ἀσσυρίων τὸν Θαρθάν καὶ τὸν Ῥαφίς (?) καὶ τὸν Ῥαψάκην πρὸς τὸν βασιλέα Ἐζεκίαν*), which he very rarely prefixes to the names of persons where they are first mentioned.

If this be the true account of the term *Tartan*, we must understand in 2 K. xviii. 17, that Sennacherib sent "a general," together with his "chief eunuch" and "chief cup-bearer," on an embassy to Hezekiah, and in Is. xx. 1 that "a general"—probably a different person—was employed by Sargon against Ashdod, and succeeded in taking the city. [G. R.]

**TAT'NAI** (תַּתְנַי: *Θατθανάι*; Alex. *Θαθθανάι*: *Thathanai*: Simonis, Gesenius, Fürst), Satrap (תַּתְנַי) of the province west of the Euphrates in the time of Darius Hystaspis and Zerubbabel (Ezr. v. 3, 6, vi. 6, 13). [SHETHAR-BOZNAI.] The name is thought to be Persian. [A. C. H.]

**TAVERNS, THE THREE.** [THREE TAVERNS.]

**TAXES.** In the history of Israel, as of other nations, the student who desires to form a just estimate of the social condition of the people must

take into account the taxes which they had to pay. According as these are light or heavy may vary the happiness and prosperity of a nation. To them, though lying in the background of history, may often be traced, as to the true motive-power, many political revolutions. Within the limits of the present article, it will not be possible to do more than indicate the extent and form of taxation in the several periods of Jewish history and its influence on the life of the people.

I. Under the Judges, according to the theocratic government contemplated by the law, the only payments obligatory upon the people as of permanent obligation were the TITHES, the FIRST FRUITS, the REDEMPTION-MONEY of the first-born, and other offerings as belonging to special occasions [PRIESTS]. The payment by each Israelite of the half-shekel as "atonement-money," for the service of the tabernacle, on taking the census of the people (Ex. xxx. 13), does not appear to have had the character of a recurring tax, but to have been supplementary to the free-will offerings of Ex. xxv. 1-7, levied for the one purpose of the construction of the sacred tent. In later times, indeed, after the return from Babylon, there was an annual payment for maintaining the fabric and services of the Temple; but the fact that this begins by the voluntary compact to pay one-third of a shekel (Neh. x. 32) shows that till then there was no such payment recognised as necessary. A little later the third became a half, and under the name of the *didrachma* (Matt. xvii. 24) was paid by every Jew, in whatever part of the world he might be living (Jos. *Ant.* xviii. 9, §1). Large sums were thus collected in Babylon and other eastern cities, and were sent to Jerusalem under a special escort (Jos. *Ant.* l. c.; Cic. *pro Flacc.* c. 28). We have no trace of any further taxation than this during the period of the Judges. It was not in itself heavy: it was lightened by the feeling that it was paid as a religious act. In return for it the people secured the celebration of their worship, and the presence among them of a body of men acting more or less efficiently as priests, judges, teachers, perhaps also as physicians. [PRIESTS.] We cannot wonder that the people should afterwards look back to the good old days when they had been so lightly burdened.

II. The kingdom, with its centralised government and greater magnificence, involved, of course, a larger expenditure, and therefore a heavier taxation. This may have come, during the long history of the monarchy, in many different forms, according to the financial necessities of the times. The chief burdens appear to have been: (1) A tithe of the produce both of the soil and of live stock, making, together with the ecclesiastical tithe, 20 per cent. on incomes of this nature (1 Sam. viii. 15, 17). (2) Forced military service for a month every year (1 Sam. viii. 12; 1 K. ix. 22; 1 Chr. xxvii. 1). (3) Gifts to the king, theoretically free, like the old Benevolences of English taxation, but expected as a thing of course, at the commencement of a reign (1 Sam. x. 27; or in time of war (comp. the gifts of Jesse, 1 Sam. xvi. 20, xvii. 18). In the case of subject-princes the gifts, still made in kind, armour, horse, silver, &c., appear to have been regularly assessed

\* Surena, the Parthian term for "a general," was often mistaken for a proper name by the classical writers. (Strab. xvi. 1 §23; Appian, *Bell. Parth.* p. 140; Dion

Cass. xl. 16; Plut. *Crass.* p. 561, E, &c.) Tacitus is the first author who seems to be aware that it is a title (*Ann.* vi. 42).