

legend told of eighty thousand young priests who were slain by Nebuzaradan for the blood of Zechariah, and the evident hold which the story had taken upon the minds of the people renders it probable that "Zacharias son of Barachias," who was slain between the Temple and the altar (Matt. xxiii. 35), is the same with Zechariah the son of Jehoiada, and that the name of Barachias as his father crept into the text from a marginal gloss, the writer confusing this Zechariah either with Zechariah the prophet, who was the son of Berechiah, or with another Zechariah the son of Jeberechiah (Is. viii. 2).

7. (*Zacharias*.) A Kohathite Levite in the reign of Josiah, who was one of the overseers of the workmen engaged in the restoration of the Temple (2 Chr. xxxiv. 12).

8. The leader of the sons of Pharosh who returned with Ezra (Ezr. viii. 3).

9. Son of Bebai, who came up from Babylon with Ezra (Ezr. viii. 11).

10. (*Zacharia* in Neh.) One of the chiefs of the people whom Ezra summoned in council at the river Ahava, before the second caravan returned from Babylon (Ezr. viii. 16). He stood at Ezra's left hand when he expounded the Law to the people (Neh. viii. 4).

11. (*Zacharia*: *Zacharias*.) One of the family of Elam, who had married a foreign wife after the Captivity (Ezr. x. 26).

12. Ancestor of Athaiah, or Uthai (Neh. xi. 4).

13. (*Zacharias*.) A Shilonite, descendant of Perez (Neh. xi. 5).

14. (*Zacharia*.) A priest, son of Pashur (Neh. xi. 12).

15. (*Zacharia*.) The representative of the priestly family of Iddo in the days of Joiakim the son of Jeshua (Neh. xii. 16). Possibly the same as Zechariah the prophet the son of Iddo.

16. (*Zacharias*, *Zacharia*.) One of the priests, son of Jonathan, who blew with the trumpets at the dedication of the city wall by Ezra and Nehemiah (Neh. xii. 35, 41).

17. (*Zacharia*: *Zacharias*.) A chief of the Reubenites at the time of the captivity by Tiglath-Pileser (1 Chr. v. 7).

18. One of the priests who blew with the trumpets in the procession which accompanied the ark from the house of Obed-edom (1 Chr. xv. 24).

19. Son of Isshiah, or Jesiah, a Kohathite Levite descended from Uzziel (1 Chr. xxiv. 25).

20. (*Zacharias*.) Fourth son of Hosah of the children of Merari (1 Chr. xxvi. 11).

21. (*Zacharias*; Alex. *Zabdiyas*.) A Manassite, whose son Iddo was chief of his tribe in Gilead in the reign of David (1 Chr. xxvii. 21).

22. (*Zacharias*.) The father of Jahaziel, a Gershonite Levite in the reign of Jehoshaphat (2 Chr. xx. 14).

23. One of the sons of Jehoshaphat (2 Chr. xxi. 2).

24. A prophet in the reign of Uzziah, who appears to have acted as the king's counsellor, but of whom nothing is known (2 Chr. xxvi. 5). The chronicler in describing him makes use of a most remarkable and unique expression, "Zechariah, who understood the seeing of God," or, as our A. V. has it, "who had understanding in the visions of God"

(comp. Dan. i. 17). As no such term is ever employed elsewhere in the description of any prophet, it has been questioned whether the reading of the received text is the true one. The LXX., Targum, Syriac, Arabic, Rashi, and Kimchi, with many of Kennicott's MSS., read בִּירְאָה, "in the fear of," for בְּרִאָה, and their reading is most probably the correct one.

25. The father of Abijah, or Abi, Hezekiah's mother (2 Chr. xxix. 1); called also ZACHARIAH in the A. V.

26. One of the family of Asaph the minstrel, who in the reign of Hezekiah took part with other Levites in the purification of the Temple (2 Chr. xxix. 13).

27. One of the rulers of the Temple in the reign of Josiah (2 Chr. xxxv. 8). He was probably, as Bertheau conjectures, "the second priest" (comp. 2 K. xxv. 18).

28. The son of Jeberechiah, who was taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-hash-baz (Is. viii. 2). He was not the same as Zechariah the prophet, who lived in the time of Uzziah and died before that king, but he may have been the Levite of that name, who in the reign of Hezekiah assisted in the purification of the Temple (2 Chr. xxix. 13). As Zechariah the prophet is called the son of Berechiah, with which Jeberechiah is all but identical, Bertholdt (*Einl.* iv. 1722, 1727) conjectured that some of the prophecies attributed to him, at any rate chaps. ix.-xi., were really the production of Zechariah, the contemporary of Isaiah, and were appended to the volume of the later prophet of the same name (*Gesen. Der Proph. Jesaja*, i. 327). Another conjecture is that Zechariah the son of Jeberechiah is the same as Zechariah the father of Abijah, the queen of Ahaz (*Poli Synopsis*, in loc.): the witnesses summoned by Isaiah being thus men of the highest ecclesiastical and civil rank. [W. A. W.]

ZEDAD' (זֶדָד': *Saradák*, *Hμασελδαμ*; Alex. *Sadadaκ*, *Ελδαμ*: *Sedada*, *Sadada*). One of the landmarks on the north border of the land of Israel, as promised by Moses (Num. xxxiv. 8) and as restored by Ezekiel (xlvii. 15), who probably passed through it on his road to Assyria as a captive. In the former case it occurs between "the entrance of Hamath" and Ziphron, and in the latter between the "road to Hethlon" and Hamath. A place named *Súdud* exists to the east of the northern extremity of the chain of Antilibanus, about 50 miles E.N.E. of *Baalbec*, and 35 S.S.E. of *Hums*. It is possible that this may ultimately turn out to be identical with Zedad; but at present the passages in which the latter is mentioned are so imperfectly understood, and this part of the country has been so little explored with the view of arriving at topographical conclusions, that nothing can be done beyond directing attention to the coincidence in the names (see *Porter, Five Years, &c.*, ii. 354-6). [G.]

ZEDECHIAS (*Σεδεκίας*: *Sedecias*). ZEDEKIAH king of Judah (1 Esd. i. 46).

ZEDEKI'AH. 1. (זִדְקִיָּהוּ, *Tsidkiyyahu*, and thrice *זִדְקִיָּהוּ*, *Tsidkiyyah*: *Σεδεκία*, *Σεδεκίας*:

cases of Hezekiah, Hizkijah, and Hizkiah; Ezekiel and Jehezkel.

^b The peculiarities of the name, as it appears in the Vatican LXX. (Mai), may be noted:— (α) If

^a Jer. xxvii. 12, xxviii. 1, xxix. 3. In this form it is identical with the name which appears in the A. V. (in connexion with a different person) as ZIDKIJAH. A similar inconsistency of our translators is shewn in the

Sedecias). The last king of Judah and Jerusalem. He was the son of Josiah by his wife Hamutal, and therefore own brother to Jehoahaz (2 K. xxiv. 18; comp. xxiii. 31). His original name had been MATTANIAH, which was changed to Zedekiah by Nebuchadnezzar, when he carried off his nephew Jehoiachim to Babylon, and left him on the throne of Jerusalem. Zedekiah was but twenty-one years old when he was thus placed in charge of an impoverished kingdom, and a city which, though still strong in its natural and artificial impregnability, was bereft of well-nigh all its defenders. But Jerusalem might have remained the head of the Babylonian province of Judah, and the Temple of Jehovah continued standing, had Zedekiah possessed wisdom and firmness enough to remain true to his allegiance to Babylon. This, however, he could not do (Jer. xxxviii. 5). His history is contained in the short sketch of the events of his reign given in 2 K. xxiv. 17-xxv. 7, and, with some trifling variations, in Jer. xxxix. 1-7, lii. 1-11, together with the still shorter summary in 2 Chr. xxxvi. 10, &c.; and also in Jer. xxi. xxiv. xxvii. xxviii. xxix. xxxii. xxxiii. xxxiv. xxxvii. xxxviii. (being the chapters containing the prophecies delivered by this prophet during this reign, and his relation of various events more or less affecting Zedekiah), and Ez. xvi. 11-21. To these it is indispensable to add the narrative of Josephus (*Ant.* x. 7, 1-8, §2), which is partly constructed by comparison of the documents enumerated above, but also contains information derived from other and independent sources. From these it is evident that Zedekiah was a man not so much bad at heart as weak in will. He was one of those unfortunate characters, frequent in history, like our own Charles I. and Louis XVI. of France, who find themselves at the head of affairs during a great crisis, without having the strength of character to enable them to do what they know to be right, and whose infirmity becomes moral guilt. The princes of his court, as he himself pathetically admits in his interview with Jeremiah, described in chap. xxxviii., had him completely under their influence. "Against them," he complains, "it is not the king that can do anything." He was thus driven to disregard the counsels of the prophet, which, as the event proved, were perfectly sound; and he who might have kept the fragments of the kingdom of Judah together, and maintained for some generations longer the worship of Jehovah, brought its final ruin on his country, destruction on the Temple, death to his family, and a cruel torment and miserable captivity on himself.

It is evident from Jer. xxvii.^c and xxviii. (apparently the earliest prophecies delivered during this reign), that the earlier portion of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. Jerusalem seems to have taken the lead, since in the fourth year of Zedekiah's reign we find ambassadors from all the neighbouring kingdoms—Tyre, Sidon, Edom, and Moab—at his court, to consult as to the steps to be taken. This happened

(a) It is *Σεδεκία* in 2 K. xxiv. 17; 1 Chr. iii. 15; Jer. xxxiv. 4 only.

(b) The genitive is *Σεδεκίου* in 2 K. xxv. 2, Jer. li. 59, lii. 1, 10, 11; but *Σεδεκία* in Jer. i. 3, xxviii. 1, xxxix. 1; and *Σεδεκεία* in xxxix. 2 only.

(c) The name is occasionally omitted where it is present in the Hebrew text, e. g. Jer. xxxviii., lii. 5, 8; but on the other hand is inserted in xlvi. 1, where also Elam is put for "gentiles."

either during the king's absence or immediately after his return from Babylon, whither he went on some errand, the nature of which is not named, but which may have been an attempt to blind the eyes of Nebuchadnezzar to his contemplated revolt (Jer. li. 59). The project was attacked by Jeremiah with the strongest statement of the folly of such a course—a statement corroborated by the very material fact that a man of Jerusalem named Hananiah, who had opposed him with a declaration in the name of Jehovah, that the spoils of the Temple should be restored within two years, had died, in accordance with Jeremiah's prediction, within two months of its delivery. This, and perhaps also the impossibility of any real alliance between Judah and the surrounding nations, seems to have put a stop, for the time, to the anti-Babylonian movement. On a man of Zedekiah's temperament the sudden death of Hananiah must have produced a strong impression; and we may without improbability accept this as the time at which he procured to be made in silver a set of the vessels of the Temple, to replace the golden plate carried off with his predecessor by Nebuchadnezzar (Bar. i. 8).

The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity with Babylon. In fact, according to the statement of Chronicles and Ezekiel (xvii. 13), with the expansion of Josephus, it was in direct contravention of the oath of allegiance in the name of Elohim, by which Zedekiah was bound by Nebuchadnezzar, namely, that he would keep the kingdom for Nebuchadnezzar, make no innovation, and enter into no league with Egypt (Ez. xvii. 13; 2 Chr. xxxvi. 13; Jos. *Ant.* x. 7, §1). As a natural consequence it brought on Jerusalem an immediate invasion of the Chaldeans. The mention of this event in the Bible, though sure, is extremely slight, and occurs only in Jer. xxxvii. 5-11, xxxiv. 21, and Ez. xvii. 15-20; but Josephus (x. 7, §3) relates it more fully, and gives the date of its occurrence, namely the eighth year of Zedekiah. Probably also the denunciations of an Egyptian alliance, contained in Jer. ii. 18, 36, have reference to the same time. It appears that Nebuchadnezzar, being made aware of Zedekiah's defection, either by the non-payment of the tribute or by other means, at once sent an army to ravage Judaea. This was done, and the whole country reduced, except Jerusalem and two strong places in the western plain, Lachish and Azekah, which still held out (Jer. xxxiv. 7). In the panic which followed the appearance of the Chaldeans, Zedekiah succeeded in inducing the princes and other inhabitants of Jerusalem to abolish the odious custom which prevailed of enslaving their countrymen. A solemn rite (ver. 18), recalling in its form that in which the original covenant of the nation had been made with Abram (Gen. xv. 9, &c.), was performed in the Temple (ver. 15), and a crowd of Israelites of both sexes found themselves released from slavery.

In the mean time Pharaoh had moved to the

N.B. The references above given to Jeremiah are according to the Hebrew capitulation.

^c There can be no doubt that ver. 1 of xxvii., as it at present stands, contains an error, and that for Jehoiachim we should read Zedekiah. The mention of Zedekiah in vers. 3 and 12, and in xxviii. 1, as well as of the captivity of Jeconiah in ver. 20, no less than the whole argument of the latter part of the chapter, renders this evident.

assistance of his ally. On hearing of his approach the Chaldees at once raised the siege and advanced to meet him. The nobles seized the moment of respite to reassert their power over the king, and their defiance of Jehovah, by re-enslaving those whom they had so recently manumitted; and the prophet thereupon utters a doom on these miscreants which, in the fierceness of its tone and in some of its expressions, recalls those of Elijah on Ahab (ver. 20). This encounter was quickly followed by Jeremiah's capture and imprisonment, which but for the interference of the king (xxxvii. 17, 21) would have rapidly put an end to his life (ver. 20). How long the Babylonians were absent from Jerusalem we are not told. It must have required at least several months to move a large army and baggage through the difficult and tortuous country which separates Jerusalem from the Philistine Plain, and to effect the complete repulse of the Egyptian army from Syria, which Josephus affirms was effected. All we certainly know is that on the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls (Jer. lii. 4). From this time forward the siege progressed slowly but surely to its consummation, with the accompaniment of both famine and pestilence (Joseph.). Zedekiah again interfered to preserve the life of Jeremiah from the vengeance of the princes (xxxviii. 7-13), and then occurred the interview between the king and the prophet of which mention has already been made, and which affords so good a clue to the condition of abject dependence into which a long course of opposition had brought the weak-minded monarch. It would seem from this conversation that a considerable desertion had already taken place to the besiegers, proving that the prophet's view of the condition of things was shared by many of his countrymen. But the unhappy Zedekiah throws away the chance of preservation for himself and the city which the prophet set before him, in his fear that he would be mocked by those very Jews who had already taken the step Jeremiah was urging him to take (xxxviii. 19). At the same time his fear of the princes who remained in the city is not diminished, and he even condescends to impose on the prophet a subterfuge, with the view of concealing the real purport of his conversation from these tyrants of his spirit (vers. 24-27).

But while the king was hesitating the end was rapidly coming nearer. The city was indeed reduced to the last extremity. The fire of the besiegers had throughout been very destructive (Joseph.), but it was now aided by a severe famine. The bread had for long been consumed (Jer. xxxviii. 9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. Mothers had boiled and eaten the flesh of their own infants (Bar. ii. 3; Lam. iv. 10). Persons of the greatest wealth and station were to be seen searching the dungheaps for a morsel of food. The effeminate nobles, whose fair complexions had been their pride, wandered in the open streets like blackened but living skeletons (Lam. iv. 5, 8). Still the king was seen in public, sitting in the gate where justice was administered, that his people might approach him, though indeed he had no help to give them (xxxviii. 7).

At last, after sixteen dreadful months had dragged on, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus with careful minuteness informs us, that the breach in those stout and vener-

able walls was effected. The moon, nine days old, had gone down below the hills which form the western edge of the basin of Jerusalem, or was, at any rate, too low to illuminate the utter darkness which reigns in the narrow lanes of an eastern town, where the inhabitants retire early to rest, and where there are but few windows to emit light from within the houses. The wretched remnants of the army, starved and exhausted, had left the walls, and there was nothing to oppose the entrance of the Chaldeans. Passing in through the breach, they made their way, as their custom was, to the centre of the city, and for the first time the Temple was entered by a hostile force, and all the princes of the court of the great king took their seats in state in the middle gate of the hitherto virgin house of Jehovah. The alarm quickly spread through the sleeping city, and Zedekiah, collecting his wives and children (Joseph.) and surrounding himself with the few soldiers who had survived the accidents of the siege, made his way out of the city at the opposite end to that at which the Assyrians had entered, by a street which, like the *Bein es-Surein* at Damascus, ran between two walls (probably those on the east and west sides of the so-called Tyropoeon valley), and issued at a gate above the royal gardens and the Fountain of Siloam. Thence he took the road towards the Jordan, perhaps hoping to find refuge, as David had, at some fortified place in the mountains on its eastern side. On the road they were met and recognized by some of the Jews who had formerly deserted to the Chaldeans. By them the intelligence was communicated, with the eager treachery of deserters, to the generals in the city (Joseph.), and, as soon as the dawn of day permitted it, swift pursuit was made. The king's party must have had some hours' start, and ought to have had no difficulty in reaching the Jordan; but, either from their being on foot, weak and infirm, while the pursuers were mounted, or perhaps owing to the incumbrance of the women and baggage, they were overtaken near Jericho, when just within sight of the river. A few of the people only remained round the person of the king. The rest fled in all directions, so that he was easily taken.

Nebuchadnezzar was then at Riblah, at the upper end of the valley of Lebanon, some 35 miles beyond Baalbec, and therefore about ten days' journey from Jerusalem. Thither Zedekiah and his sons were despatched; his daughters were kept at Jerusalem, and shortly after fell into the hands of the notorious Ishmael at Mizpah. When he was brought before Nebuchadnezzar, the great king reproached him in the severest terms, first for breaking his oath of allegiance, and next for ingratitude (Joseph.). He then, with a refinement of cruelty characteristic of those cruel times, ordered his sons to be killed before him, and lastly his own eyes to be thrust out. He was then loaded with brazen fetters, and at a later period taken to Babylon, where he died. We are not told whether he was allowed to communicate with his brother Jehoiachin, who at that time was also in captivity there; nor do we know the time of his death; but from the omission of his name in the statement of Jehoiakim's release by Evil-Merodach, 26 years after the fall of Jerusalem, it is natural to infer that by that time Zedekiah's sufferings had ended.

The fact of his interview with Nebuchadnezzar at Riblah, and his being carried blind to Babylon, reconciles two predictions of Jeremiah and Ezekiel, which

at the time of their delivery must have appeared conflicting, and which Josephus indeed particularly states Zedekiah alleged as his reason for not giving more heed to Jeremiah. The former of these (Jer. xxxii. 4) states that Zedekiah shall "speak with the king of Babylon mouth to mouth, and his eyes shall behold his eyes;" the latter (Ez. xii. 13), that "he shall be brought to Babylon, yet shall he not see it, though he die there." The whole of this prediction of Ezekiel, whose prophecies appear to have been delivered at Babylon (Ez. i. 1-3; xl. 1), is truly remarkable as describing almost exactly the circumstances of Zedekiah's flight.

2. (זְדַקְיָהוּ and זְדַקְיָה: Σεδεκίας: Sedecias.) Son of Chenaanah, a prophet at the court of Ahab, head, or, if not head, virtual leader of the college. He appears but once, viz., as spokesman when the prophets are consulted by Ahab on the result of his proposed expedition to Ramoth-Gilead (1 K. xxii.; 2 Chr. xviii.).

Zedekiah had prepared himself for the interview with a pair of iron horns after the symbolic custom of the prophets (comp. Jer. xiii. xix.), the horns of the *reem*, or buffalo, which was the recognised emblem of the tribe of Ephraim (Deut. xxxiii. 17). With these, in the interval of Micaiah's arrival, he illustrated the manner in which Ahab should drive the Syrians before him. When Micaiah appeared and had delivered his prophecy, Zedekiah sprang forward and struck him a blow on the face, accompanying it by a taunting sneer. For this he is threatened by Micaiah in terms which are hardly intelligible to us, but which evidently allude to some personal danger to Zedekiah.

The narrative of the Bible does not imply that the blow struck by Zedekiah was prompted by more than sudden anger, or a wish to insult and humiliate the prophet of Jehovah. But Josephus takes a very different view, which he develops at some length (*Ant.* viii. 15, §3). He relates that after Micaiah had spoken, Zedekiah again came forward, and denounced him as false on the ground that his prophecy contradicted the prediction of Elijah, that Ahab's blood should be licked up by dogs in the field of Naboth of Jezreel; and as a further proof that he was an impostor, he struck him, daring him to do what Iddo, in somewhat similar circumstances, had done to Jeroboam—viz., with his hand.

This addition is remarkable, but it is related by Josephus with great circumstantiality, and was doubtless drawn by him from that source, unhappily now lost, from which he has added so many admirable touches to the outlines of the sacred narrative.

As to the question of what Zedekiah and his followers were, whether prophets of Jehovah or of some false deity, it seems hardly possible to entertain any doubt. True, they use the name of Jehovah, but that was a habit of false prophets (Jer. xxviii. 2, comp. xxix. 21, 31), and there is a vast difference between the casual manner in which they mention the awful Name, and the full, and as it were, formal style in which Micaiah proclaims and reiterates it. Seeing also that Ahab and his queen were professedly worshippers of Baal and Ashtaroth, and that a few years only before this event they had an establishment consisting of two bodies—one of 450, the other of 400—prophets of this false worship, it is difficult to suppose that there could

^a Once only, viz. 1 K. xxii. 11.

^b The meaning is slightly altered by the change in the vowel-points. In the former case it signifies an "addition"

have been also 400 prophets of Jehovah at his court. But the inquiry of the king of Judah seems to decide the point. After hearing the prediction of Zedekiah and his fellows, he asks at once for a prophet of Jehovah: "Is there not here besides (וְעַד) a prophet of Jehovah that we may enquire of him?" The natural inference seems to be that the others were not prophets of Jehovah, but were the 400 prophets of Ashtaroth (A. V. "the groves") who escaped the sword of Elijah (comp. 1 K. xviii. 19 with 22, 40). They had spoken in His name, but there was something about them—some trait of manner, costume, or gesture—which aroused the suspicions of Jehoshaphat, and, to the practised eye of one who lived at the centre of Jehovah-worship and was well versed in the marks of the genuine prophet, proclaimed them counterfeits. With these few words Zedekiah may be left to the oblivion in which, except on this one occasion, he remains. [G.]

3. (זְדַקְיָהוּ.) The son of Maaseiah, a false prophet in Babylon among the captives who were taken with Jeconiah (Jer. xxix. 21, 22). He was denounced in the letter of Jeremiah for having, with Ahab the son of Kolaiah, buoyed up the people with false hopes, and for profane and flagitious conduct. Their names were to become a byword, and their terrible fate a warning. Of this fate we have no direct intimation, or of the manner in which they incurred it: the prophet simply pronounces that they should fall into the hands of Nebuchadnezzar and be burnt to death. In the Targum of R. Joseph on 2 Chr. xxviii. 3 the story is told that Joshua the son of Jozadak the high-priest was cast into the furnace of fire with Ahab and Zedekiah, but that, while they were consumed, he was saved for his righteousness' sake.

4. The son of Hananiah, one of the princes of Judah who were assembled in the scribes' chamber of the king's palace, when Micaiah announced that Baruch had read the words of Jeremiah in the ears of the people from the chamber of Gemariah the scribe (Jer. xxxvi. 12). [W. A. W.]

ZEEB (זֵבִי: δ Ζήβ: Zeb). One of the two "princes" (שְׂרָיִם) of Midian in the great invasion of Israel—inferior to the "kings" Zebah and Zalmunna. He is always named with OREB (Judg. vii. 25, viii. 3; Ps. lxxxiii. 11). The name signifies in Hebrew "wolf," just as Oreb does "crow," and the two are appropriate enough to the customs of predatory warriors, who delight in conferring such names on their chiefs.

Zeeb and Oreb were not slain at the first rout of the Arabs below the spring of Harod, but at a later stage of the struggle, probably in crossing the Jordan at a ford further down the river, near the passes which descend from Mount Ephraim. An enormous mass of their followers perished with them. [OREB.] Zeeb, the wolf, was brought to bay in a winepress which in later times bore his name—the "winepress of Zeeb" (זֵבִי וְרֵבִי: 'Ιακεφζήφ; Alex. Ιακεφζήβ: Torcular Zeb). [G.]

ZE'LAH (זֵלָה and זֵלָה, i. e. Tselā: in Josh. Vat. omits; Alex. Σηλα[λεφ; in Sam. ἐν τῇ πλευρᾷ in both: Sela; in latere). One of the cities in the allotment of Benjamin (Josh. xviii. 28).

(*abhang*), in the latter a "rib" (Fürst, *Heb.* ii. 275a) Compare the equivalents of the LXX. and Vulg. in Samuel as given above.

its place in the list is between Taralah and ha-Eleph. None of these places have, however, been yet discovered. The interest of Zelah resides in the fact that it contained the family tomb of Kish the father of Saul (2 Sam. xxi. 14), in which the bones of Saul and Jonathan, and also apparently of the two sons and five grandsons of Saul, sacrificed to Jehovah on the hill of Gibeah, at last found their resting-place (comp. ver. 13). As containing their sepulchre, Zelah was in all probability the native place of the family of Kish, and therefore his home, and the home of Saul before his selection as king had brought him into prominence. This appears to have been generally overlooked, but it is important, because it gives a different starting-point to that usually assumed for the journey of Saul in quest of his father's asses, as well as a different goal for his return after the anointing; and although the position of Zelah is not and may never be known, still it is one step nearer the solution of the complicated difficulties of that route to know that Gibeah—Saul's royal residence after he became king—was not necessarily the point either of his departure or his return.

The absence of any connexion between the names of Zelah and Zelzah (too frequently assumed) is noticed under the latter head. [G.]

ZEL'EK (זֶלֶק: 'עליה, זעלה; Alex. Σβλεγι, Σελληκ: *Zelec*). An Ammonite, one of David's guard (2 Sam. xxiii. 37; 1 Chr. xi. 39).

ZELOPH'EHAD (זֶלֶפְחָד: Σαλπαάδ: *Salphaad*). Son of Hopher, son of Gilead, son of Machir, son of Manasseh (Josh. xvii. 3). He was apparently the second son of his father Hopher (1 Chr. vii. 15), though Simonis and others, following the interpretation of the Rabbis, and under the impression that the etymology of his name indicates a first-born, explains the term זֶלֶפְחָד as meaning that his lot came up second. Zelophehad came out of Egypt with Moses; and all that we know of him is that he took no part in Korah's rebellion, but that he died in the wilderness, as did the whole of that generation (Num. xiv. 35, xxvii. 3). On his death without male heirs, his five daughters, just after the second numbering in the wilderness, came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. The claim was admitted by Divine direction, and a law was promulgated, to be of general application, that if a man died without sons his inheritance should pass to his daughters (Num. xxvi. 33, xxvii. 1-11), which led to a further enactment (Num. xxxvi.), that such heiresses should not marry out of their own tribe—a regulation which the five daughters of Zelophehad complied with, being all married to sons of Manasseh, so that Zelophehad's inheritance continued in the tribe of Manasseh. The law of succession, as exemplified in the case of Zelophehad, is treated at length by Selden (*De Success.* capp. xxii. xxiii.).

The interest of the case, in a legal point of view, has led to the careful preservation of Zelophehad's

genealogy. Beginning with Joseph, it will be seen that the daughters of Zelophehad are the seventh generation. So are Salmon, Bezaleel, and Zophai (apparently the first settler of his family), from their patriarchal ancestors; while Caleb, Achan, and Phinehas are the sixth; Joshua seems to have been the eighth. [SHUTHELAH.] The average, therefore, seems to be between 6 and 7 generations, which, at 40 years to a generation (as suited to the length of life at that time) gives between 240 and 280 years, which agrees very well with the reckoning of 215 years for the sojourning of the Israelites in Egypt + 40 years in the wilderness = 255 (Joseph. *Ant.* iv. 7, §5; Selden, *De Success.* xxii. xxiii.). [A. C. H.]

ZELOTES (Ζηλωτής: *Zelotes*). The epithet given to the Apostle Simon to distinguish him from Simon Peter (Luke vi. 15). In Matt. x. 4, he is called "Simon the Canaanite," the last word being a corruption of the Aramaic term, of which "Zelotes" is the Greek equivalent. [CANAANITE SIMON 5.]

ZEL'ZAH (זֶלְזָח, i. e. Tseltsach: ἀλλομένου; μέγαρα, in both MSS.: *in meridie*). A place named once only (1 Sam. x. 2), as on the boundary of Benjamin, close to (דע) Rachel's sepulchre. It was the first point in the homeward journey of Saul after his anointing by Samuel. Rachel's sepulchre is still shown a short distance to the north of Bethlehem, but no acceptable identification of Zelzach has been proposed. It is usually considered as identical with Zelah, the home of Kish and Saul, and that again with *Beit-jala*. But this is not tenable; at any rate there is nothing to support it. The names Zelah and Zelzach are not only not identical, but they have hardly anything in common, still less have זֶלְזָח and זֶלֶח; nor is *Beit-jala* close enough to the *Kubbet Rahil* to answer to the expression of Samuel. [G.]

ZEMARA'IM (זֶמְרַיִם: Σάρα; Alex. Σιμριμ *Semaraim*). One of the towns of the allotment of Benjamin (Josh. xviii. 22). It is named between Beth ha-Arabah and Bethel, and therefore on the assumption that Arabah in the former name denotes as usual the Jordan Valley, we should expect to find Zemaraim either in the valley or in some position on its western edge, between it and Bethel. In the former case a trace of the name may remain in *Chūrbet el-Szómra*, which is marked in Seetzen's map (*Reisen*, vol. iv. map 2) as about 4 miles north of Jericho, and appears as *es-Sūmrah* in those of Robinson and Van de Velde. (See also *Rob. B. R.* i. 569.) In the latter case Zemaraim may be connected, or identical, with MOUNT ZEMARAIM, which must have been in the highland district.

In either event Zemaraim may have derived its name from the ancient tribe of the Zemarim or Zemarites, who were related to the Hittites and Amorites; who, like them, are represented in the Biblical account as descendants of Canaan, but, from some cause or other unexplained, have left

in the Jordan valley. It is found close to the "Round fountain" in the Plain of Gennesareth; also at the S.E. end of the Lake of Tiberias.

† In the 2nd ed. of Robinson (i. 569) the name is given as *es Sūmra*; but this is probably a misprint. See the Arabic Index to ed. i., the text, ii. 305, and the maps to both editions.

^c In like manner the sepulchre of the family of Jesse was at Bethlehem (2 Sam. ii. 32).

^d Apparently reading זֶלְזָח. The Talmud has numerous explanations, the favourite one being that Zelzah was Jerusalem—"the shadow (זֶל) of God." Something of this kind is at the root of the *meridie* of the Vulg.

* The name *Sumrah* occurs more than once elsewhere

but very scanty traces of their existence. The lists of the towns of Benjamin are remarkable for the number of tribes which they commemorate. The Avites, the Ammonites, the Ophnites, the Jebusites, are all mentioned in the catalogue of Josh. xviii. 22-28, and it is at least possible that the Zemarites may add another to the list. [G.]

ZEMARA'IM, MOUNT (הַר זִמְרַיִם: τὸ ὄρος Σομόρων: *mons Someron*). An eminence mentioned in 2 Chr. xiii. 4 only. It was "in Mount Ephraim," that is to say within the general district of the highlands of that great tribe. It appears to have been close to the scene of the engagement mentioned in the narrative, which again may be inferred to have been south of Bethel and Ephraim (ver. 19). It may be said in passing, that a position so far south is no contradiction to its being in Mount Ephraim. It has been already shown under RAMAH [998 b] that the name of Mount Ephraim probably extended as far as *er-Ram*, 4 miles south of *Beitin*, and 8 of *Taiyibeh*, the possible representative of Ephraim. Whether Mount Zemaraim is identical with, or related to, the place of the same name mentioned in the preceding article, cannot be ascertained. If they prove to be distinct places they will furnish a double testimony to the presence of the ancient tribe of Zemarites in this part of the country. No name answering to Zemaraim has been yet discovered in the maps or information of travellers on the highland.

It will be observed that in the LXX. and Vulgate, this name is rendered by the same word which in the former represents Samaria. But this, though repeated (with a difference) in the case of Zemarite, can hardly be more than an accidental error, since the names have little or no resemblance in Hebrew. In the present case Samaria is besides inadmissible on topographical grounds. [G.]

ZEM'ARITE, THE (הַצִּמְרִי: δ Σαμαραῖος: *Samaræus*). One of the Hamite tribes who in the genealogical table of Gen. x. (ver. 18), and 1 Chr. i. (ver. 16), are represented as "sons of Canaan." It is named between the Arvadite, or people of Ruad, and the Hamathite, or people of Hamah. Nothing is certainly known of this ancient tribe. The old interpreters (Jerusalem Targum, Arabic Version, &c.) place them at Emessa, the modern *Hums*. Michaelis (*Spicilegium*, ii. 51), revolting at the want of similarity between the two names (which is perhaps the strongest argument in favour of the old identification), proposes to locate them at *Sumra* (the *Simyra* of the classical geographers), which name is mentioned by Shaw as attached to a site of ruins near *Arka*, on the west coast of Syria, 10 or 11 miles above Tripoli.

On the new French map of the Lebanon (*Carte du Liban*, &c., 1862) it appears as *Kobbet oum Shoumra*, and lies between *Arka* and the Mediterranean, 2 kilomètres from the latter, and 5½ from the former. Beyond, however, the resemblance in the names, and the proximity of *Ruad* and *Arka*, the probable seats of the Arvadites and Arkites, and the consequent inference that the original seat of the Zemarites must have been somewhere in this direction, there is nothing to prove that *Sumra* or *Shoumra* have any connexion with the Tsemarites of the ancient records.

Traces of their having wandered to the south are possibly afforded by the name Zemaraim, formerly attached to two places in the topographical lists of

Central Palestine—a district which appears to have been very attractive to the aboriginal wandering tribes from every quarter. [ZEMARAIM; see also AVIM, OPHNI, &c.]

The LXX. and Vulgate would connect the Zemarites with Samaria. In this they have been followed by some commentators. But the idea is a delusion, grounded on the inability of the Greek alphabet to express the Hebrew letters of both names. [G.]

ZEM'IRA (צִמְרִירָה: Ζεμυρά; Alex. Ζαμυρίας: *Zamira*). One of the sons of Becher the son of Benjamin (1 Chr. vii. 8).

ZENAN' (צִנְנָן: Ζεννά; Alex. Ζενναμ: *Sanam*). One of the towns in the allotment of Judah, situated in the district of the Shefêlah (Josh. xv. 37). It occurs in the second group of the enumeration, which contains amongst others Migdal-gad and Lachish. It is probably identical with ZANAN, a place mentioned by the prophet Micah in the same connexion.

Schwarz (103) proposes to identify it with "the village Zan-abra, situated 2½ English miles south-east of Mareshah." By this he doubtless intends the place which in the lists of Robinson (*B. R.* 1st ed. vol. iii. App. 117) is called *es-Senâbirah*, السنابرة, and in Tobler's *Dritte Wanderung* (149), *es-Sennâberah*. The latter traveller in his map places it about 2½ miles due east of *Marash* (*Maresha*). But this identification is more than doubtful. [G.]

ZE'NAS (Ζηνᾶς, a contraction from Ζηνόδωπος, as Ἀρτεμᾶς from Ἀρτεμίδωπος, Νυμφᾶς from Νυμφόδωπος, and, probably, Ἐρμᾶς from Ἐρμύδωπος), a believer, and, as may be inferred from the context, a preacher of the Gospel, who is mentioned in Tit. iii. 13 in connexion with Apollos, and, together with him, is there commended by St. Paul to the care and hospitality of Titus and the Cretan brethren. He is further described as "the lawyer" (τὸν νομικόν). It is impossible to determine with certainty whether we are to infer from this designation that Zenas was a Roman juriconsult or a Jewish doctor. Grotius accepts the former alternative, and thinks that he was a Greek who had studied Roman law. The N. T. usage of νομικός leads rather to the other inference. Tradition has been somewhat busy with the name of Zenas. The *Synopsis de Vita et Morte Prophetarum Apostolorum et Discipulorum Domini*, ascribed to Dorotheus of Tyre, makes him to have been one of the "seventy-two" disciples, and subsequently bishop of Diospolis in Palestine (*Bibl. Patr.* iii. 150). The "seventy-two" disciples of Dorotheus are, however, a mere string of names picked out of salutations and other incidental notices in the N. T. The Greek Menologies on the festival of SS. Bartholomew and Titus (Aug. 25) refer to a certain Life of Titus, ascribed to Zenas, which is also quoted for the supposed conversion of the younger Pliny (compare Fabricius, *Codex Apocr. N. T.* ii. 831, 2). The association of Zenas with Titus, in St. Paul's Epistle to the latter, sufficiently accounts for the forgery. [W. B. J.]

ZEPHANI'AH (צִפְנְיָה: Σοφονίας: *Sophonias*). These forms refer to another punctuation, צִפְנְיָה, a participial form). Jerome derives the name from

רֵעֵךְ, and supposes it to mean *speculator Domini*, "watcher of the Lord," an appropriate appellation for a prophet. The pedigree of Zephaniah, ch. i. 1, is traced to his fourth ancestor, Hezekiah: supposed by Aben Ezra to be the celebrated king of that name. This is not in itself improbable, and the fact that the pedigree terminates with that name, points to a personage of rank and importance. Late critics and commentators generally acquiesce in this hypothesis, viz. Eichhorn, Hitzig, F. Ad. Strauss (*Vaticinia Zephaniae*, Berlin, 1843), Hävernick, Keil, and Bleek (*Einleitung in das Alte Testament*).

Analysis. Chap. i. The utter desolation of Judaea is predicted as a judgment for idolatry, and neglect of the Lord, the luxury of the princes, and the violence and deceit of their dependents (3-9). The prosperity, security, and insolence of the people is contrasted with the horrors of the day of wrath; the assaults upon the fenced cities and high towers, and the slaughter of the people (10-18). Ch. ii., a call to repentance (1-3), with prediction of the ruin of the cities of the Philistines, and the restoration of the house of Judah after the visitation (4-7). Other enemies of Judah, Moab, Ammon, are threatened with perpetual destruction, Ethiopia with a great slaughter, and Nineveh, the capital of Assyria, with desolation (8-15). Ch. iii. The prophet addresses Jerusalem, which he reproves sharply for vice and disobedience, the cruelty of the princes and the treachery of the priests, and for their general disregard of warnings and visitations (1-7). He then concludes with a series of promises, the destruction of the enemies of God's people, the restoration of exiles, the extirpation of the proud and violent, and the permanent peace and blessedness of the poor and afflicted remnant who shall trust in the name of the Lord. These exhortations to rejoicing and exertion are mingled with intimations of a complete manifestation of God's righteousness and love in the restoration of His people (8-20).

The chief characteristics of this book are the unity and harmony of the composition, the grace, energy, and dignity of its style, and the rapid and effective alternations of threats and promises. Its prophetic import is chiefly shown in the accurate predictions of the desolation which has fallen upon each of the nations denounced for their crimes; Ethiopia, which is menaced with a terrible invasion, being alone exempted from the doom of perpetual ruin. The general tone of the last portion is Messianic, but without any specific reference to the Person of our Lord.

The date of the book is given in the inscription; viz. the reign of Josiah, from 642 to 611 B.C. This date accords fully with internal indications. Nineveh is represented as in a state of peace and prosperity, while the notices of Jerusalem touch upon the same tendencies to idolatry and crime which are condemned by the contemporary Jeremiah.

It is most probable, moreover, that the prophecy was delivered before the 18th year of Josiah, when the reformation, for which it prepares the way, was carried into effect, and about the time when the Scythians overran the empires of Western Asia, extending their devastations to Palestine. The notices which are supposed by some critics to indicate a somewhat later date are satisfactorily explained. The king's children, who are spoken of, in ch. i. 8, as addicted to foreign habits, could not have been sons of Josiah, who was but eight years old at his

accession, but were probably his brothers or near relatives. The remnant of Baal (ch. i. 4) implies that some partial reformation had previously taken place, while the notices of open idolatry are incompatible with the state of Judah after the discovery of the Book of the Law. [F. C. C.]

2. (Σαφάρια; Alex. Σαφάριος: *Sophonias*). A Kohathite Levite, ancestor of Samuel and Hemar (1 Chr. vi. 36 [21]).

3. (Σοφονίας.) The son of Maaseiah (Jer. xxi. 1), and *sagan* or second priest in the reign of Zedekiah. He succeeded Jehoiada (Jer. xxix. 25, 26), and was probably a ruler of the Temple, whose office it was among others to punish pretenders to the gift of prophecy. In this capacity he was appealed to by Shemaiah the Nehelamite, in a letter from Babylon, to punish Jeremiah (Jer. xxix. 29). Twice was he sent from Zedekiah to inquire of Jeremiah the issue of the siege of the city by the Chaldeans (Jer. xxi. 1), and to implore him to intercede for the people (Jer. xxxvii. 3). On the capture of Jerusalem by Nebuzaradan he was taken with Seraiah the high-priest and others, and slain at Riblah (Jer. liii. 24, 27; 2 K. xxv. 18, 21). In 2 K. xxv. 18, Jer. xxxvii. 3, his name is written in the longer form זְפַנְיָהוּ.

4. Father of Josiah 2 (Zech. vi. 10), and of Hen, according to the reading of the received text of Zech. vi. 14, as given in the A. V. [W. A. W.]

ZEPHATH' (זֶפְתָּח: Σεφέκ; Alex. Σεφερ: *Sephath*). The earlier name (according to the single notice of Judg. i. 17) of a Canaanite town, which after its capture and destruction was called by the Israelites HORMAH. Two identifications have been proposed for Zephath:—that of Dr. Robinson with the well-known Pass *es-Sufâ* (الصفا), by which the ascent is made from the borders of the *Arabah* to the higher level of the "South country" (*B. R.* ii. 181), and that of Mr. Rowlands (*Williams's Holy City*, i. 464) with *Sebâta*, 2½ hours beyond *Khalasa*, on the road to Suez, and ¼ of an hour north of *Rohébeh* or *Ruheibeh*.

The former of these, Mr. Wilton (*The Negev &c.*, 199, 200) has challenged, on account of the impracticability of the pass for the approach of the Israelites, and the inappropriateness of so rugged and desolate a spot for the position of a city of any importance. The question really forms part of a much larger one, which this is not the place to discuss—viz. the route by which the Israelites approached the Holy Land. But in the mean time it should not be overlooked that the attempt in question was an unsuccessful one, which is so far in favour of the steepness of the pass. The argument from the nature of the site is one which might be brought with equal force against the existence of many others of the towns in this region. On the identification of Mr. Rowlands some doubt is thrown by the want of certainty as to the name, as well as by the fact that no later traveller has succeeded in finding the name *Sebâta*, or the spot. Dr. Stewart (*Tent and Khan*, 205) heard of the name, but east of *Khalasa* instead of south, and this was in answer to a leading question—always a dangerous experiment with Arabs.

It is earnestly to be hoped that some means may shortly be found, to attempt at least the examination and reconciliation of these and the like contradictory statements and inferences. [G.]

ZEPHATHAH, THE VALLEY OF (צִפְתָּח: ἡ φάραγξ κατὰ ἑβορρᾶν, in both MSS.; Joseph. φ. Σαφθά: *Vallis Sephata*). The spot in which Asa joined battle with Zerah the Ethiopian (2 Chr. xiv. 10 only). It was "at" or rather "belonging to" Mareshah (לְמַרְשָׁה: Joseph. οὐκ ἔπωθεν). This would seem to exclude the possibility of its being, as suggested by Dr. Robinson (ii. 31), at *Tell es-Safieh*, which is not less than 8 miles from *Marash*, the modern representative of Mareshah. It is not improbable that an examination of the neighbourhood might reveal both spot and name. Considering the enormous number of the combatants, the valley must be an extensive one. [G.]

ZEPHI (צִפִּי: Σωφάρ: *Sephi*), 1 Chr. i. 36. [ZEPHO.]

ZEPHO (צִפּוֹ: Σωφάρ: *Sephu*). A son of Eliphaz son of Esau (Gen. xxxvi. 11), and one of the "dukes," or phylarchs, of the Edomites (ver. 15). In 1 Chr. i. 36 he is called ZEPHI. [E. S. P.]

ZEPH'ON (צִפּוֹן: Σαφών; Alex. omits: *Sephon*). ZIPHION the son of Gad (Num. xxvi. 15), and ancestor of the family of the ZEPHONITES.

ZEPHON'ITES, THE (צִפּוֹנִי: δ Σαφωνί; Alex. omits: *Sephonitae*). A branch of the tribe of Gad, descended from Zephon or Ziphion (Num. xxvi. 15).

ZER (צֶר: Τύρος; Alex. omits: *Ser*). One of the fortified towns of the allotment of Naphtali (Josh. xix. 35 only). From the names which succeed it in the list it may be inferred that it was in the neighbourhood of the S.W. side of the Lake of Gennesareth. The versions of the LXX. and of the Peshito, both of this name and that which precedes it, are grounded on an obvious mistake. Neither of them has anything to do with Tyre or Zidon.

Ziddim may possibly be identified with *Hattin*; but no name resembling Tsêr appears to have been yet discovered in the neighbourhood of Tiberias. [G.]

ZE'RAH (צֶרַח: Ζαρέ: *Zara*). A son of Revel son of Esau (Gen. xxxvi. 13; 1 Chr. i. 37), and one of the "dukes," or phylarchs, of the Edomites (Gen. xxxvi. 17). Jobab of Bozrah, one of the early kings of Edom, perhaps belonged to his family (xxxvi. 33; 1 Chr. i. 44). [E. S. P.]

ZE'RAH, less properly, **ZARAH** (צֶרַח, with the pause accent, צֶרַח: Ζαρά: *Zura*). Twin son with his elder brother Pharez of Judah and Tamar (Gen. xxxviii. 30; 1 Chr. ii. 6; Matt. i. 3). His descendants were called Zarhites, Ezrahites, and Izrahites (Num. xxvi. 20; 1 K. iv. 31; 1 Chr. xxvii. 8, 11), and continued at least down to the time of Zerubbabel (1 Chr. ix. 6; Neh. xi. 24). Nothing is related of Zerah individually, beyond the peculiar circumstances of his birth (Gen. xxxviii. 27-30), concerning which see Heidegg. *Hist. Patriarch.* xviii. 28. [A. C. H.]

2. (Ζαρέ; Alex. Ζαρά: *Zara*.) Son of Simeon (1 Chr. iv. 24), called ZOHAR in Gen. xlvi. 10.

3. (Ζαρά, Ζαρά; Alex. Ζαρά, Ἀζαρίας.) A

* Probably reading צֶפּוֹנָה. It will be observed that Josephus here forsakes the LXX for the Hebrew text.

Gershonite Levite, son of Iddo or Adaiah (1 Chr. vi. 21, 41 [Heb. vi. 26]).

4. (צֶרַח: Ζαρέ: *Zerah*.) The Ethiopian or Cushite, צֶרַח, an invader of Judah, defeated by Asa.

1. In its form the name is identical with the Hebrew proper name above. It has been supposed to represent the Egyptian USARKEN, possibly pronounced USARCHEN, a name almost certainly of Semitic origin [SHISHAK, ii. 1289]. The difference is great, but may be partly accounted for, if we suppose that the Egyptian deviates from the original Semitic form, and that the Hebrew represents that form, or that a further deviation than would have been made was the result of the similarity of the Hebrew proper name Zerah. So, צֶרַח, even if pronounced SEWA, or SEVA, is more remote from SHEBEK or SHEBETEK than Zerah from USARKEN. It may be conjectured that these forms resemble those of Memphis, Moph, Noph, which evidently represent current pronunciation, probably of Shemites.

2. The war between Asa and Zerah appears to have taken place soon after the 10th, and shortly before the 15th, year of Asa, probably late in the 14th, as we shall see in examining the narrative. It therefore occurred in about the same year of Usarken II., fourth king of the xxiind dynasty, who began to reign about the same time as the king of Judah. Asa's reign, as far as the 14th year inclusive, was B.C. cir. 953-940, or, if Manasseh's reign be reckoned of 35 years, 933-920. [SHISHAK, ii. pp. 1287-1289.]

3. The first ten years of Asa's reign were undisturbed by war. Then Asa took counsel with his subjects, and walled and fortified the cities of Judah. He also maintained an army of 580,000 men, 300,000 spearmen of Judah, and 280,000 archers of Benjamin. This great force was probably the whole number of men able to bear arms (2 Chr. xiv. 1-8). At length, probably in the 14th year of Asa, the anticipated danger came. Zerah, the Ethiopian, with a mighty army of a million, Cushim and Lubim, with three hundred chariots, invaded the kingdom, and advanced unopposed in the field as far as Mareshah. As the invaders afterwards retreated by way of Gerar, and Mareshah lay on the west of the hill-country of Judah, where it rises out of the Philistine plain, in the line of march from Egypt to Jerusalem, it cannot be doubted that they came out of Egypt. Between the border on the side of Gerar and Mareshah, lay no important city but Gath. Gath and Mareshah were both fortified by Rehoboam before the invasion of Shishak (xi. 8), and were no doubt captured and probably dismantled by that king (comp. xiii. 4), whose list of conquered towns, &c., shows that he not only took some strong towns, but that he subdued the country in detail. A delay in the capture of Gath, where the warlike Philistines may have opposed a stubborn resistance, would have removed the only obstacle on the way to Mareshah, thus securing the retreat that was afterwards made by this route. From Mareshah, or its immediate neighbourhood, was a route to Jerusalem, presenting no difficulties but those of a hilly country; for not one important town is known to have lain between the capital and this outpost of the tribe of Judah. The invading army had swarmed across the border and devoured the Philistine fields before Asa could march to meet it. The distance from Gerar, or the south-western border of Palestine, to Mareshah, was not much

greater than from Mareshah to Jerusalem, and, considering the nature of the tracts, would have taken about the same time to traverse; and only such delay as would have been caused by the sieges of Gath and Mareshah could have enabled Asa hastily to collect a levy and march to relieve the beleaguered town, or hold the passes. "In the Valley of Zephathah at Mareshah," the two armies met. We cannot perfectly determine the site of the battle. Mareshah, according to the *Onomasticon*, lay within two miles of Eleutheropolis, and Dr. Robinson has reasonably conjectured its position to be marked by a remarkable "tell," or artificial mound, a mile and a half south of the site of the latter town. Its signification, "that which is at the head," would scarcely suit a position at the opening of a valley. But it seems that a narrow valley terminates, and a broad one commences, at the supposed site. The Valley of Zephathah, "the watch-tower," is supposed by Dr. Robinson to be the latter, a broad wádee, descending from Eleutheropolis in a north-westerly direction towards *Tell-es-Sáfieh*, in which last name he is disposed to trace the old appellation (*Bib. Res.* ii. 31). The two have no connexion whatever, and Robinson's conjecture is extremely hazardous. If this identification be correct, we must suppose that Zerah retired from before Mareshah towards the plain, that he might use his "chariots and horsemen" with effect, instead of entangling them in the narrow valleys leading towards Jerusalem. From the prayer of Asa we may judge that, when he came upon the invading army, he saw its hugeness, and so that, as he descended through a valley, it lay spread out beneath him. The Egyptian monuments enable us to picture the general disposition of Zerah's army. The chariots formed the first corps in a single or double line; behind them, massed in phalanxes, were heavy-armed troops; probably on the flanks stood archers and horsemen in lighter formations. Asa, marching down a valley, must have attacked in a heavy column; for none but the most highly-disciplined troops can form line from column in the face of an enemy. His spearmen of Judah would have composed this column: each bank of the valley would have been occupied by the Benjamite archers, like those who came to David, "helpers of the war, armed with bows, and [who] could use both the right hand and the left in [hurling] stones and [shooting] arrows out of a bow" (1 Chr. xii. 1, 2). No doubt the Ethiopian, confident in his numbers, disdained to attack the Hebrews or clear the heights, but waited in the broad valley, or the plain. Asa's prayer before the battle is full of the noble faith of the age of the Judges: "LORD [it is] alike to Thee to help, whether the strong or the weak: help us, O LORD our God; for we rest on Thee, and in Thy name we go against this multitude. O LORD, Thou [art] our God; let not man prevail against Thee." From the account of Abijah's defeat of Jeroboam, we may suppose that the priests sounded their trumpets, and the men of Judah descended with a shout (2 Chr. xiii. 14, 15). The hills and mountains were the favourite camping-places of the Hebrews, who usually rushed down upon their more numerous or better-disciplined enemies in the plains and valleys. If the battle were deliberately set in array, it would have begun early in the morning, according to the usual practice of these times, when there was not a night-surprise, as when Goliath

challenged the Israelites (1 Sam. xvii. 20-23), and when Thothmes III. fought the Canaanites at Megiddo, and as we may judge from the long pursuits at this period, the sun would have been in the eyes of the army of Zerah, and its archers would have been thus useless. The chariots, broken by the charge and with horses made unmanageable by flights of arrows, must have been forced back upon the cumbrous host behind. "So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that [were] with him pursued them unto Gerar: and [or "for"] the Ethiopians were overthrown, that they could not recover themselves." This last clause seems to relate to an irremediable overthrow at the first; and, indeed, had it not been so, the pursuit would not have been carried, and, as it seems at once, beyond the frontier. So complete was the overthrow, that the Hebrews could capture and spoil the cities around Gerar, which must have been in alliance with Zerah. From these cities they took very much spoil, and they also smote "the tents of cattle, and carried away sheep and camels in abundance" (2 Chr. xiv. 9-15). More seems to have been captured from the Arabs than from the army of Zerah: probably the army consisted of a nucleus of regular troops, and a great body of tributaries, who would have scattered in all directions, leaving their country open to reprisals. On his return to Jerusalem, Asa was met by Azariah, who exhorted him and the people to be faithful to God. Accordingly Asa made a second reformation, and collected his subjects at Jerusalem in the 3rd month of the 15th year, and made a covenant, and offered of the spoil "seven hundred oxen and seven thousand sheep" (xv. 1-15). From this it would appear that the battle was fought in the preceding winter. The success of Asa, and the manifest blessing that attended him, drew to him Ephraimites, Manassites, and Simeonites. His father had already captured cities in the Israelite territory (xiii. 19), and he held cities in Mount Ephraim (xv. 8), and then was at peace with Israel. Simeon, always at the mercy of a powerful king of Judah, would have naturally turned to him. Never was the house of David stronger after the defection of the ten tribes; but soon the king fell into the wicked error, so constantly to be repeated, of calling the heathen to aid him against the kindred Israelites, and hired Benhadad, king of Syria-Damascus, to lay their cities waste, when Hanani the prophet recalled to him the great victory he had achieved when he trusted in God (xvi. 1-9). The after years of Asa were troubled with wars (ver. 9); but they were with Baasha (1 K. xv. 10, 32). Zerah and his people had been too signally crushed to attack him again.

4. The identification of Zerah has occasioned some difference of opinion. He has been thought to have been a Cushite of Arabia, or a Cushite of Ethiopia above Egypt. But lately it has been supposed that Zerah is the Hebrew name of Usarken I., second king of the Egyptian xxiind dynasty; or perhaps more probably Usarken II., his second successor. This question is a wider one than seems at first sight. We have to inquire whether the army of Zerah was that of an Egyptian king, and, if the reply be affirmative, whether it was led by either Usarken I. or II.

The war of Shishak had reduced the angle of Arabia that divided Egypt from Palestine. Probably Shishak was unable to attack the Assyrians, and endeavoured, by securing this tract, to guard

the approach to Egypt. If the army of Zerah were Egyptian, this would account for its connexion with the people of Gerar and the pastoral tribes of the neighbourhood. The sudden decline of the power of Egypt after the reign of Shishak would be explained by the overthrow of the Egyptian army about thirty years later.

The composition of the army of Zerah, of Cushim and Lubim (2 Chr. xvi. 8), closely resembles that of Shishak, of Lubim, Sukkiim, and Cushim (xii. 3): both armies also had chariots and horsemen (xvi. 8, xii. 3). The Cushim might have been of an Asiatic Cush, but the Lubim can only have been Africans. The army, therefore, must have been of a king of Egypt, or Ethiopia above Egypt. The uncertainty is removed by our finding that the kings of the xxiind dynasty employed mercenaries of the MASHUWASHA, a Libyan tribe, which apparently supplied the most important part of their hired force. The army, moreover, as consisting partly, if not wholly, of a mercenary force, and with chariots and horsemen, is, save in the horsemen, exactly what the Egyptian army of the empire would have been, with the one change of the increased importance given to the mercenaries, that we know to have marked it under the xxiind dynasty. [SHISHAK, ii. p. 1289 a.] That the army was of an Egyptian king therefore cannot be doubted.

As to the identification of Zerah with an Usarken, we speak diffidently. That he is called a Cushite must be compared with the occurrence of the name NAMURET, Nimrod, in the line of the Usarkens, but that line seems rather to have been of eastern than of western Ethiopians (see, however, SHISHAK, ii. p. 1289). The name Usarken has been thought to be Sargon [SHISHAK, l. c.], in which case it is unlikely, but not impossible, that another Hebrew or Shemitic name should have been adopted to represent the Egyptian form. On the other hand, the kings of the xxiind dynasty were of a warlike family, and their sons constantly held military commands. It is unlikely that an important army would have been intrusted to any but a king or prince. Usarken is less remote from Zerah than seems at first sight, and, according to our computation, Zerah might have been Usarken II., but according to Dr. Hiucks's, Usarken I.

5. The defeat of the Egyptian army by Asa is without parallel in the history of the Jews. On no other occasion did an Israelite army meet an army of one of the great powers on either side and defeat it. Shishak was unopposed, Sennacherib was not met in the field, Necho was so met and overthrew Josiah's army, Nebuchadnezzar like Shishak was only delayed by fortifications. The defeat of Zerah thus is a solitary instance, more of the power of faith than of the bravery of the Hebrews, a single witness that the God of Israel was still the same who had led His people through the Red Sea, and would give them the same aid if they trusted in Him. We have, indeed, no distinct statement that the defeat of Zerah was a miracle, but we have proof enough that God providentially enabled the Hebrews to vanquish a force greater in number, stronger in the appliances of war, with horsemen and chariots, more accurate in discipline, no raw levies hastily equipped from the king's armoury, but a seasoned standing militia, strengthened and more terrible by the addition of swarms of hungry Arabs, bred to war, and whose whole life was a time of pillage. This great deliverance is one of the many proofs that God is to His people ever the

same, whether He bids them stand still and behold His salvation, or nerves them with that courage that has wrought great things in His name in our later age; thus it bridges over a chasm between two periods outwardly unlike, and bids us see in history the immutability of the Divine actions. [R. S. P.]

ZERAHI'AH (זְרַחִיָּה): Zapaia, Zapaia, Zapaia, Zapaia; Alex. Zapaia, Zapaia, Zapaia: Zarahia. A priest, son of Uzzi, and ancestor of Ezra the Scribe (1 Chr. vi. 6, 51 [Heb. v. 32, vi. 36]; Ezr. vii. 4).

2. (Zapaia; Alex. Zapaia: Zarehe.) Father of Elihoenai of the sons of Pahath Moab (Ezr. viii. 4): called ZARAIAS in 1 Esdr. viii. 31.

ZER'ED (זֶרְעָד): Zapéd, Zapér: Zared. The name of a brook or valley running into the Dead Sea near its S.E. corner, which Dr. Robinson (*Bib. Res.* ii. 157) with some probability suggests as identical with the *Wady el Ahsy*. It lay between Moab and Edom, and is the limit of the proper term of the Israelites' wandering (Deut. ii. 14). Laborde, arguing from the distance, thinks that the source of the *Wady Ghüründel* in the Arabah is the site; as from Mount Hor to *el Ahsy* is by way of Eziongeber 65 leagues, in which only four stages occur: a rate of progress quite beyond their power. This argument, however, is feeble, since it is clear that the march-stations mentioned indicate not daily stages, but more permanent encampments. He also thinks the palm-trees of *Wady G.* would have attracted notice, and that *Wady Jethum (el Ithun)* could not have been the way consistently with the precept of Deut. ii. 3. The camping station in the catalogue of Num. xxiii., which corresponds to the "pitching in the valley of Zared" of xxi. 12, is probably Dibon-Gad, as it stands next to Ije-Abaim; compare Num. xxxiii. 44-45 with xxi. 12. The *Wady el-Ahsy* forms the boundary between the districts of *Jebal* and *Kerek*. The stream runs in a very deep ravine and contains a hot spring which the Arabs call the "Bath of Solomon son of David" (Irby, May 29).

The Jewish interpreters translate the name in the first case "osiers," and in the second "baskets" (Targum Pseudojonathan), which recalls the "brook of the willows" of Isaiah (xv. 7). The name *Sufsaf* (willow) is attached to the valley which runs down from *Kerek* to the Dead Sea; but this appears to be too far north for the Zered. [WILLOWS, BROOK OF THE.] [H. H.]

ZER'EDA (זֶרְעָדָה, i. e. the Tserédâh, with the def. article: זֶרְעָדָה; Alex. ἡ Ζαρέδα: *Sareda*). The native place, according to the present Hebrew text, of Jeroboam, the leader of the revolt of the northern tribes, and the first king of the "Kingdom of Israel." It occurs in 1 K. xi. 26 only. The LXX. (in the Vatican Codex) for Zereda substitute Sareira, as will be seen above. This is not in itself remarkable, since it is but an instance of the exchange of r and d, which is so often observed both in the LXX. and Syriac Versions, and which has not improbably taken place in the Hebrew text itself of Judg. vii. 22, where the name Zerah appears attached to a place which is perhaps elsewhere called Zeredathah. But it is more remarkable that in the long addition to the history of Jeroboam which these translators insert between 1 K. xii. 24 and 25 of the Hebrew text, Sareira is frequently mentioned. In strong contrast to the merely casual mention of it in the Hebrew narrative

as Jeroboam's native place, it is elevated in the narrative of the LXX. into great prominence, and becomes in fact the most important and, it may naturally be presumed, the most impregnable fortress of Ephraim. It there appears as the town which Jeroboam fortified for Solomon in Mount Ephraim; thither he repairs on his return from Egypt; there he assembles the tribe of Ephraim, and there he builds a fortress. Of its position nothing is said except that it was "in Mount Ephraim," but from the nature of the case it must have been central. The LXX. further make it the residence of Jeroboam at the time of the death of his child, and they substitute it for Tirzah (not only on the single occasion on which the latter name occurs in the Hebrew of this narrative, but) three times over. No explanation has been given of this change of **צִרְרָה** into **צִרְרָה**. It is hardly one which would naturally occur from the corruptions either of copyists or of pronunciation. The question of the source and value of these singular additions of the LXX. has never yet been fully examined; but in the words of Dean Milman (*Hist. of the Jews*, 3rd ed. i. 332), "there is a circumstantialness about the incidents which gives them an air of authenticity, or rather antiquity," and which it is to be hoped will prompt some scholar to a thorough investigation.

Zeredah has been supposed to be identical with ZEREDATHAH (2 Chr. iv. 17) and ZARTHAN or ZARTANAH. But even if the two last of these names were more similar to it than they are, there would remain the serious topographical difficulty to such an identification, that they were in the valley of the Jordan, while Zeredah was, according to the repeated statement of the LXX., on Mount Ephraim. If, however, the restricted statement of the Hebrew Bible be accepted, which names Zeredah merely as the native place of Jeroboam, and as not concerned in the events of his mature life, then there is no obstacle to its situation in that part of the tribe of Ephraim which lay in the Jordan Valley. [G.]

ZERE'DATHAH (**צִרְרָתָה**: **Σιρδαθαί**; Alex. **Σαδαθα**: *Saredatha*). Named (in 2 Chr. iv. 17 only) in specifying the situation of the foundries for the brass-work of Solomon's Temple. In the parallel passage in 1 K. vii. 46 ZARTHAN occupies the place of Zeredathah, the rest of the sentence being literally the same; but whether the one name is merely an accidental variation of the other, or whether, as there is some ground for believing, there is a connexion between Zeredah, Zeredathah, Zererah, and Zarthan, we have now no means of determining. It should be observed that Zeredah has in the original the definite article prefixed to it, which is not the case with either Zeredathah or Zerera. [G.]

ZER'ERATH (**צִרְרָה**, *i. e.* Tsererah: **Ἰταγαγαθά**; Alex. **καὶ συνηγμένη**: Vulg. omits). A place named only in Judg. vii. 22, in describing the flight of the Midianite host before Gideon. The A. V. has somewhat unnecessarily added to the

* The *th* terminating the name in the A. V. is the Hebrew mode of connecting it with the particle of motion.—Zerethathah, *i. e.* to Zererah.

† The *Ta* at the commencement of this barbarous word no doubt belongs to the preceding name, Beth-shittah; and they should be divided as follows, **Βηθσεεδθα Γαγαγαθα**. The Vatican Codex appears to be the only MS. which retains any trace of the name. The others quoted by Holmes

original obscurity of the passage, which runs as follows:—"And the host fled unto Beth has-shittah to Zererah, unto the brink of Abel Meholah upon Tabboth"—apparently describing the two lines of flight taken by the two portions of the horde.

It is natural to presume that Zererah is the same name as Zeredathah.^d They both appear to have been in the Jordan valley, and as to the difference in the names, the termination is insignificant, and the exchange of **ר** and **ז** is of constant occurrence. Zeredathah, again, appears to be equivalent to Zarthan.

It is also difficult not to suppose that Zererah is the same place with the Sarira which the LXX. present as the equivalent of Zereda and of Tirzan. But in the way of this there is the difficulty which has been pointed out under Zereda, that the two last-named places appear to have been in the highlands of Ephraim, while Zererah and Zeredathah were in the Jordan Valley. [G.]

ZER'ESH (**זֵרֵשׁ**: **Ζωσάρα**; **Σωσάρα**; Joseph. **Ζάραζα**: *Zares*). The wife of Haman the Agagite (Esth. v. 10, 14, vi. 13), who counselled him to prepare the gallows for Mordecai, but predicted her husband's ruin as soon as she knew that Mordecai was a Jew. [A. C. H.]

ZER'ETH (**צֵרֶת**: **Σερέθ**; Alex. **Σαρέθ**: *Sereth*). Son of Ashur the founder of Tekoa, by his wife Helah (1 Chr. iv. 7).

ZERI (**צֵרִי**: **Σουρί**: *Sori*). One of the sons of Jeduthun in the reign of David (1 Chr. xxv. 3). In ver. 11 he is called **IZRI**.

ZER'OR (**צֵרוֹר**: **Ἰαπέδ**; Alex. **Ἀπέδ**: *Seror*). A Benjamite, ancestor of Kish the father of Saul (1 Sam. ix. 1).

ZER'UAH (**צֵרוּעָה**: Vat. omits; Alex. **Σαρούα**: *Sarva*). The mother of Jeroboam the son of Nebat (1 K. xi. 26). In the additional narrative of the LXX. inserted after 1 K. xii. 24, she is called Sarira (a corruption of Zereda), and is said to have been a harlot.

ZERUB'BABEL (**זְרֻבָבֶל**, "dispersed" or "begotten, in Babylon:" **Ζοροβάβελ**: *Serubabel*). The head of the tribe of Judah at the time of the return from the Babylonish Captivity in the first year of Cyrus. His exact parentage is a little obscure, from his being always called the son of Shealtiel (Ezr. iii. 2, 8, v. 2, &c.; Hagg. i. 1, 12, 14, &c.), and appearing as such in the genealogies (Matt. i. 12; Luke iii. 27), whereas in 1 Chr. iii. 19, he is represented as the son of Pedaiah, Shealtiel or Salathiel's brother, and consequently as Salathiel's nephew. Probably the genealogy in 1 Chr. exhibits his true parentage, and he succeeded his uncle as head of the house of Judah—a supposition which tallies with the facts that Salathiel appears as the first-born, and that no children are assigned to him.

There are two histories of Zerubbabel: the one, that contained in the canonical Scriptures; the other, that in the Apocryphal Books and Josephus.

The history of Zerubbabel in the Scriptures is as

and Parsons either substitute *εως κελους* for it, or exhibit some variation of the words quoted above from the Alex. MS. The Vulgate entirely omits the name.

c Or possibly the two first of these four names should be joined, Beth-has-shittah-Zerethathah.

d Zererah appears in Judg. vii. 22, **צִרְרָתָה**, with the particle of motion attached, which is all but identical with **צִרְרָתָה**, Zeredathah.

follows:—In the first year of Cyrus he was living at Babylon, and was the recognized prince (נְשִׂיא) of Judah in the Captivity, what in later times was called רִישׁ הַגְּלוּתָהּ, or הַרִישָׁה (Rhesa), “the Prince of the Captivity,” or “the Prince.” On the issuing of Cyrus’s decree he immediately availed himself of it, and placed himself at the head of those of his countrymen “whose spirit God had raised to go up to build the House of the Lord which is in Jerusalem.” It is probable that he was in the king of Babylon’s service, both from his having, like Daniel and the three children, received a Chaldee name [SHESHBAZZAR], and from his receiving from Cyrus the office of governor (פְּתָחָהּ) of Judaea. The restoration of the sacred vessels, which Nebuchadnezzar had brought from the Temple, having been effected, and copious presents of silver and gold, and goods, and beasts, having been bestowed upon the captives, Zerubbabel went forth at the head of the returning colony, accompanied by Jeshua the high-priest, and perhaps by the prophets Haggai and Zechariah, and a considerable number of priests, Levites, and heads of houses of Judah and Benjamin, with their followers. On arriving at Jerusalem, Zerubbabel’s first care was to build the altar on its old site, and to restore the daily sacrifice. [JESHUA.] Perhaps also they kept the Feast of Tabernacles, as it is said they did in *Ezr.* iii. 4; but there is some reason to suspect that *vers.* 4, 5, and the first half of *ver.* 6, are interpolated, and are merely an epitome of *Neh.* viii., which belongs to very different times. [EZRA, BOOK OF; NEHEMIAH, BOOK OF.] But his great work, which he set about immediately, was the rebuilding of the Temple. Being armed with a grant from Cyrus of timber and stone for the building, and of money for the expenses of the builders (*Ezr.* vi. 4), he had collected the materials, including cedar-trees brought from Lebanon to Joppa, according to the precedent in the time of Solomon (*2 Chr.* ii. 16), and got together masons and carpenters to do the work, by the opening of the second year of their return to Jerusalem. And accordingly, in the second month of the second year of their return, the foundation of the Temple was laid with all the pomp which they could command: the priests in their vestments with trumpets, and the sons of Asaph with cymbals, singing the very same Psalm of praise for God’s unfailing mercy to Israel, which was sung when Solomon dedicated his Temple (*2 Chr.* v. 11-14); while the people responded with a great shout of joy, “because the foundation of the house of the Lord was laid.” How strange must have been the emotions of Zerubbabel at this moment! As he stood upon Mount Zion, and beheld from its summit the desolations of Jerusalem, the site of the Temple blank, David’s palace a heap of ashes, his fathers’ sepulchres defiled and overlaid with rubbish, and the silence of desertion and emptiness hanging oppressively over the streets and waste places of what was once the joyous city; and then remembered how his great ancestor David had brought up the ark in triumph to the very spot where he was then standing, how Solomon had reigned there in all his magnificence and power, and how the petty kings and potentates of the neighbouring nations had been his vassals and tributaries, how must his heart alternately have swelled with pride, and throbbled with anguish, and sunk in humiliation! In the midst of

these mighty memories he was but the officer of a foreign heathen despot, the head of a feeble remnant of half-emancipated slaves, the captain of a band hardly able to hold up their heads in the presence of their hostile and jealous neighbours; and yet there he was, the son of David, the heir of great and mysterious promises, returned by a wonderful Providence to the home of his ancestors. At his bidding the daily sacrifice had been restored after a cessation of half a century, and now the foundations of the Temple were actually laid, amidst the songs of the Levites singing according to David’s ordinance, and the shouts of the tribe of Judah. It was a heartstirring situation; and, despite all the discouragements attending it, we cannot doubt that Zerubbabel’s faith and hope were kindled by it into fresh life.

But there were many hindrances and delays to be encountered before the work was finished. The Samaritans or Cutheans put in a claim to join with the Jews in rebuilding the Temple; and when Zerubbabel and his companions refused to admit them into partnership they tried to hinder them from building, and hired counsellors to frustrate their purpose. They probably contrived, in the first instance, to intercept the supplies of timber and stone, and the wages of the workmen, which were paid out of the king’s revenue, and then by misrepresentation to calumniate them at the court of Persia. Thus they were successful in putting a stop to the work during the seven remaining years of the reign of Cyrus, and through the eight years of Cambyses and Smerdis. Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building the Temple were not such as need have stopped the work; and during this long suspension of sixteen years Zerubbabel and the rest of the people had been busy in building costly houses for themselves, and one might even suspect that the cedar-wood which had been brought for the Temple had been used to decorate private dwellings (comp. the use of עֲבֹת in *Hagg.* i. 4, and *1 K.* vii. 3, 7). They had, in fact, ceased to care for the desolation of the Temple (*Hagg.* i. 2-4), and had not noticed that God was rebuking their lukewarmness by withholding His blessing from their labours (*Hagg.* i. 5-11). But in the second year of Darius light dawned upon the darkness of the colony from Babylon. In that year—it was the most memorable event in Zerubbabel’s life—the spirit of prophecy suddenly blazed up with a most brilliant light amongst the returned captives; and the long silence which was to ensue till the ministry of John the Baptist was preceded by the stirring utterances of Haggai and Zechariah. Their words fell like sparks upon tinder. In a moment Zerubbabel, roused from his apathy, threw his whole strength into the work, zealously seconded by Jeshua and all the people. [JESHUA.] Undeterred by a fresh attempt of their enemies to hinder the progress of the building, they went on with the work even while a reference was being made to Darius; and when, after the original decree of Cyrus had been found at Ecbatana, a most gracious and favourable decree was issued by Darius, enjoining Tatnai and Shetharboznai to assist the Jews with whatsoever they had need of at the king’s expense, the work advanced so rapidly that on the third day of the month Adar, in the sixth year of Darius, the Temple was finished, and was forthwith dedicated with much pomp and rejoicing. It

is difficult to calculate how great was the effect of the prophecies of Haggai and Zechariah in sustaining the courage and energy of Zerubbabel in carrying his work to completion. Addressed, as many of them were, directly to Zerubbabel by name, speaking, as they did, most glorious things of the Temple which he was building, conveying to Zerubbabel himself extraordinary assurances of Divine favour, and coupling with them magnificent and consolatory predictions of the future glory of Jerusalem, and Judah, and of the conversion of the Gentiles, they necessarily exercised an immense influence upon his mind (Hagg. i. 13, 14, ii. 4-9, 21-23; Zech. iv. 6-10, viii. 3-8, 9, 18-23). It is not too much to say that these prophecies upon Zerubbabel were the immediate instrument by which the church and commonwealth of Judah were preserved from destruction, and received a life which endured till the coming of Christ.

The only other works of Zerubbabel which we learn from the Scripture history are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezr. vi. 18; Neh. xii. 47); the registering the returned captives according to their genealogies (Neh. vii. 5); and the keeping of a Passover in the seventh year of Darius, with which last event ends all that we know of the life of Zerubbabel the son of Shealtiel: a man inferior to few of the great characters of Scripture, whether we consider the perilous undertaking to which he devoted himself, the importance, in the economy of the Divine government, of his work, his courageous faith, or the singular distinction of being the object of so many and such remarkable prophetic utterances.

The Apocryphal history of Zerubbabel, which, as usual, Josephus follows, may be summed up in a few words. The story told in 1 Esdr. iii.-vii. is, that on the occasion of a great feast made by Darius on his accession, three young men of his body-guard had a contest who should write the wisest sentence. That one of the three (Zerubbabel) writing "Women are strongest, but above all things Truth beareth away the victory;" and afterwards defending his sentence with much eloquence, was declared by acclamation* to be the wisest, and claimed for his reward, at the king's hand, that the king should perform his vow which he had vowed to rebuild Jerusalem and the Temple. Upon which the king gave him letters to all his treasurers and governors on the other side the river, with grants of money and exemption from taxes, and sent him to rebuild Jerusalem and the Temple, accompanied by the families of which the list is given in Ezr. ii., Neh. vii.; and then follows, in utter confusion, the history of Zerubbabel as given in Scripture. Apparently, too, the compiler did not perceive that Sanabasar^b (Sheshbazzar) was the same person as Zerubbabel. Josephus, indeed, seems to identify Sheshbazzar with Zerubbabel, and tries to reconcile the story in 1 Esdr. by saying, "Now it so fell out that about this time Zorobabel, who had been made governor of the Jews that had been in captivity, came to Darius from Jerusalem, for there had been an old friendship between him and the king," &c. (Ant. xi. 3.). But it is obvious on the face of it that this is simply Josephus's invention to reconcile 1 Esdr. with the canonical Ezra. [ESDRAS, FIRST BOOK OF.] Josephus has also

* With the shout, "Magna est veritas, et praevalabit!"
^b Σαναβασάρ is merely a corruption of Σααβασάο.

another story (Ant. xi. 4, §9) which is not found in 1 Esdr., of Zorobabel going on an embassy to Darius to accuse the Samaritan governors and hipparchs of withholding from the Jews the grants made by Darius out of the royal treasury, for the offering of sacrifices and other Temple expenses and of his obtaining a decree from the king commanding his officers in Samaria to supply the high-priest with all that he required. But that this is not authentic history seems pretty certain from the names of the governors, *Sambabas* being an imitation or corruption of *Sanballat*, *Tanganès* of *Tatnai* (or *Thauthanai*, as in LXX.), *Sadraces* of *Sathrabouzanes*, confused with *Shadrach*, *Bobelo* of *Zoro-babel*; and the names of the ambassadors, which are manifestly copied from the list in 1 Esdr. v. 8, where Zorobabel, Eneuius, and Mardocheus, correspond to Zorobabel, Ananias, and Mardocheus of Josephus. Moreover the letter or decree of Darius, as given by Josephus, is as manifestly copied from the decree of Darius in Ezr. vi. 6-10. In all probability, therefore, the document used by Josephus was one of those numerous Apocryphal religious romances which the Hellenistic Jews were so fond of about the 4th and 3rd century before Christ, and was written partly to explain Zorobabel's presence at the court of Darius, as spoken of in 1 Esdr., partly to explain that of Mordecai at the court of Ahasuerus, though he was in the list of those who were Zorobabel's companions (as it seemed), and partly to give an opportunity for reviling and humiliating the Samaritans. It also gratified the favourite taste for embellishing, and corroborating, and giving, as was thought, additional probability to the Scripture narrative, and dwelling upon bygone times of Jewish triumphs. [ESTHER, BOOK OF.]

It only remains to notice Zerubbabel's place in the genealogy of Christ. It has already been observed that in the genealogies Matt. i. 12, and Luke iii. 27, he is represented as son of Salathiel, though the Book of Chronicles tells us he was the son of Pedaiah, and nephew of Salathiel. It is of more moment to remark that, while St. Matthew deduces his line from Jechonias and Solomon, St. Luke deduces it through Neri and Nathan. Here then we have the head of the nation, the Prince of Judah, the foremost man of his country, with a double genealogy, one representing him as descending from all the kings of Judah, the other as the descendant indeed of David, but through a long line of private and unknown persons. We find him, too, filling the position of Prince of Judah at a time when, as far as the history informs us, the royal family was utterly extinct. And though, if descended from the last king, he would have been his grandson, neither the history, nor the contemporary prophets, nor Josephus, nor the apocryphal books, give the least hint of his being a near relative of Jechoniah, while at the same time the natural interpretation of Jer. xxii. 30 shows Jechoniah to have been childless. The inference from all this is obvious. Zerubbabel was the legal successor and heir of Jechoniah's royal estate, the grandson of Neri, and the lineal descendant of Nathan the son of David. [SALATHIEL; GENEALOGY OF CHRIST. For Zerubbabel's descendants see HANANIAH 8.]

In the N. T. the name appears in the Greek form of ZOROBABEL. [A. C. H.]

ZE'RUIAH (זְרֻיָּהּ, and once זְרֻיָּהּ: Σαρουΐα

Sarvia). A woman who, as long as the Jewish records are read, will be known as the mother of the three leading heroes of David's army—Abishai, Joab, and Asahel—the “sons of Zeruah.” She and Abigail are specified in the genealogy of David's family in 1 Chr. ii. 13-17 as “sisters of the sons of Jesse” (ver. 16; comp. Joseph. *Ant.* vii. 10, §1). The expression is in itself enough to raise a suspicion that she was not a daughter of Jesse, a suspicion which is corroborated by the statement of 2 Sam. xvii. 25, that Abigail was the daughter of Nahash. Abigail being apparently the younger of the two women, it is a probable inference that they were both the daughters of Nahash, but whether this Nahash be—as Professor Stanley has ingeniously conjectured—the king of the Ammonites, and the former husband of Jesse's wife, or some other person unknown, must for ever remain a mere conjecture. [DAVID, vol. i. p. 401.] Other explanations are given under NAHASH, vol. ii. p. 457. Her relation to Jesse (in the original Ishai) is expressed in the name of her son Ab-ishai.

Of Zeruah's husband there is no mention in the Bible. Josephus (*Ant.* vii. 1, §3) explicitly states his name to have been Souri (Σουρί), but no corroboration of the statement appears to have been discovered in the Jewish traditions, nor does Josephus himself refer to it again. The mother of such remarkable sons must herself have been a remarkable woman, and this may account for the fact, unusual if not unique, that the family is always called after her, and that her husband's name has not been considered worthy of preservation in the sacred records. [G.]

ZETHAM (זֶתָם: Ζηθάν, Ζεθόμ; Alex. Ζαιθόμ, Ζοθόμ: Zethan, Zathan.) The son of Laadan, a Gershonite Levite (1 Chr. xxiii. 8). In 1 Chr. xxvi. 22 he appears as the son of Jehiel, or Jehieli, and so the grandson of Laadan.

ZETHAN (זֶיתָן: Ζαιθάν; Alex. Ἡθάν: Zethan). A Benjamite of the sons of Bilhan (1 Chr. vii. 10).

ZETHAR (זֶתָר: Ἀβαραζάς: Zethar). One of the seven eunuchs of Ahasuerus who attended upon the king, and were commanded to bring Vashti into his presence (Esth. i. 10).

ZIA (זִיא: Ζοιέ: Zie). One of the Gadites who dwelt in Bashan (1 Chr. v. 13).

ZIBA (זִבָּא, once זִבְנָא: Ζειβᾶ; Alex. Σίβα, and in ch. xvi. 2, Σιββα; Joseph. Σιβᾶς: Siba). A person who plays a prominent part, though with no credit to himself, in one of the episodes of David's history (2 Sam. ix. 2-12, xvi. 1-4, xix. 17, 29). He had been a slave (עֶבֶר) of the house of Saul before the overthrow of his kingdom, and (probably at the time of the great Philistine incursion which proved so fatal to his master's family) had been set free (Joseph. *Ant.* vii. 5, §5). The opportunities thus afforded him he had so far improved, that when first encountered in the history he is head of an establishment of fifteen sons and twenty slaves. David's reception of Mephibosheth had the effect of throwing Ziba with his whole establishment back into the state of bondage from which he had for so long been free. It reduced him from being an independent landholder

* 2 Sam. xvi. 1.

to the position of a mere dependant. The knowledge of this fact gives the key to the whole of his conduct towards David and towards Mephibosheth. Beyond this the writer has nothing to add to his remarks on Ziba under the head of MEFIBOSHETH.

ZIB'IA (זִבְיָא: Σεβιά: Sebia). A Benjamite, apparently, as the text now stands, the son of Shahraraim by his wife Hodesh (1 Chr. viii. 9).

ZIB'IAH (זִבְיָה: Σαβιά, Ἰωαδαέν; Alex. Ἀβιά, Ἰωαδά: Sebia). A native of Beersheba, and mother of king Joash (2 K. xii. 1; 2 Chr. xiv. 1).

ZIB'EON (זִבְעֹן: Σεβεγών: Sebeon). Father of Anah, whose daughter Aholibamah was Esau's wife (Gen. xxxvi. 2). Although called a Hivite, he is probably the same as Zibeon the son of Seir the Horite (vers. 20, 24, 29; 1 Chr. i. 38, 40), the latter signifying “cave-dweller,” and the former being the name of his tribe, for we know nothing of the race of the Troglodytes; or more probably הִתְיִי (the Hivite), is a mistranscription for הִתְיִי (the Horite).

Another difficulty connected with this Zibeon is, that Anah in ver. 2 is called his daughter, and in ver. 24 his son; but this difficulty appears to be easily explained by supposing that בת refers to Aholibamah, and not to the name next preceding it: the Samaritan, it should be observed, has בַּת. An allusion is made to some unrecorded fact in the history of the Horites in the passage, “this [was that] Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father” (Gen. xxxvi. 24). The word rendered “mules” in the A. V. is the Heb. יַמִּים, perhaps the Emims or giants, as in the reading of the Sam. יַמִּים הַיְבֵרִים, and so also Onkelos and Pseudojonathan, Gesenius prefers “hot-springs,” following the *Vulg.* rendering. Zibeon was also one of the dukes, or phylarchs, of the Horites (ver. 29). For the identification with Beeri, father of Judith the Hittite (Gen. xxvi. 34), see BEERI, and see also ANAH. [E. S. P.]

ZICH'RI (זִכְרִי: Ζεχρεί: Zechri). 1. Son of Izhar the son of Kobath (Ex. vi. 21). His name is incorrectly given in modern editions of the A. V. “Zithri,” though it is printed ZICHRI in the ed. of 1611.

2. (Ζαχρί; Alex. Ζεχρί.) A Benjamite of the sons of Shimhi (1 Chr. viii. 19).

3. (Ζεχρί; Alex. Ζοχρί.) A Benjamite of the sons of Shashak (1 Chr. viii. 23).

4. (Ζεχρί.) A Benjamite of the sons of Jeroham (1 Chr. viii. 27).

5. Son of Asaph, elsewhere called ZABDI and ZACCUR (1 Chr. ix. 15).

6. A descendant of Eliezer the son of Moses (1 Chr. xxvi. 25).

7. The father of Eliezer, the chief of the Reubenites in the reign of David (1 Chr. xxvii. 16).

8. (Ζαρί; Alex. Ζαχρί.) Of the tribe of Judah. His son Amasiah commanded 200,000 men in Jehoshaphat's army (2 Chr. xvii. 16).

9. (Ζαχαρίας.) Father of Elishaphat, one of the conspirators with Jehoiada (2 Chr. xxiii. 1).

10. (Ζεχρί; Alex. Ἐζεχρί.) An Ephraimite hero in the invading army of Pekah the son of Remaliah (2 Chr. xxviii. 7). In the battle which was so disastrous to the kingdom of Judah, Ma-

seiah the king's son, Azrikam, the prefect of the

(peace, and Elkanah, who was next to the king, fell by the hand of Zichri.

11. (Ζεχρῆ.) Father or ancestor of JOEL 14 (Neh. xi. 9). He was probably a Benjamite.

12. A priest of the family of Abijah, in the days of Joiakim the son of Jeshua (Neh. xii. 17). [W. A. W.]

ZID'DIM (צִדִּים, with the def. article: τῶν Τυρίων; Alex. omits: *Aseddim*). One of the fortified towns of the allotment of Naphtali, according to the present condition of the Hebrew text (Josh. xix. 35). The translators of the Vat. LXX. appear to have read the word in the original, צִדִּים, "the Tyrans," while those of the Peshito-Syriac, on the other hand, read it as צִדֹן, Zidon. These readings were probably both influenced by the belief that the name next following that in question, viz. ZER, was that of Tyre. But this is more than doubtful, and indeed Tyre and Zidon were included in the allotment, not of Naphtali, but of Asher (xix. 28, 29). The Jerusalem Talmud (*Megillah*, i.) is probably nearer the mark in identifying hat-Tsiddim with *Kefr Chittai*, which Schwarz (182) with much probability takes to be the present *Hattin*, at the northern foot of the well known *Kurn Hattin*, or "Horns of Hattin," a few miles west of Tiberias. This identification falls in with the fact that the three next names in the list are all known to have been connected with the lake. [G.]

ZIDKI'JAH (צִדְקִיָּה: Σεδεκίας: *Sedecias*). A priest, or family of priests, who signed the covenant with Nehemiah (Neh. x. 1). The name is identical with that elsewhere in the A. V. rendered ZEDEKIAH.

ZIDON or SIDON (צִדֹן and צִדֹן: Σιδών: *Sidon*). Gen. x. 19, 15; Josh. xi. 8, xix. 28; Judg. i. 31, xviii. 28; Joel iii. 4 (iv. 4); Is. xxiii. 2, 4, 12; Jer. xxv. 22, xxvii. 3; Ez. xxviii. 21, 22; Zech. ix. 2; Matt. xi. 21, 22, xv. 21; Luke vi. 17, x. 13, 14; Mark iii. 8, vii. 24, 31.—An ancient and wealthy city of Phoenicia, on the eastern coast of the Mediterranean Sea, in latitude 33° 34' 05" N., less than twenty English miles to the north of Tyre. Its Hebrew name, Tsídôn, signifies "Fishing," or "Fishery" (see Gesenius, s.v.). Its modern name is *Saida*. It is situated in the narrow plain between the Lebanon and the sea, to which it once gave its own name (Joseph. *Ant.* v. 3, §1, τὸ μέγα πεδῖον Σιδῶνος πόλεως) at a point where the mountains recede to a distance of two miles (Kenrick's *Phoenicia*, p. 19). Adjoining the city there are luxuriant gardens and orchards, in which there is a profusion of the finest fruit trees suited to the climate. "The plain is flat and low," says Mr. Porter, author of the *Handbook for Syria and Palestine*, "but near the coast line rises a little hill, a spur from which shoots out a few hundred yards into the sea in a south-western direction. On the northern slope of the promontory thus formed stands the old city of Zidon. The hill behind on the south is covered by the citadel" (*Enc. Britannica*, 8th edition, s.v.).

From a Biblical point of view, this city is inferior in interest to its neighbour Tyre, with which its name is so often associated. Indeed, in all the passages above referred to in which the two cities are mentioned together, Tyre is named first—a circumstance which might at once be deemed accidental, or the mere result of Tyre's being the nearest of the two cities to Palestine, were it not

that some doubt on this point is raised by the order being reversed in two works which were written at a period, after Zidon had enjoyed a long temporary superiority (Ezr. iii. 7; 1 Chr. xxii. 4). However this may be, it is certain that, of the two, Tyre is of the greater importance in reference to the writings of the most celebrated Hebrew prophets; and the splendid prophecies directed against Tyre, as a single colossal power (Ez. xxvi., xxvii., xxviii. 1-19; Is. xxiii.), have no parallel in the shorter and vaguer utterances against Zidon (Ez. xxvii. 21-23). And the predominant Biblical interest of Tyre arises from the prophecies relating to its destiny.

If we could believe Justin (xviii. 3), there would be no doubt that Zidon was of greater antiquity than Tyre, as he says that the inhabitants of Sidon, when their city had been reduced by the king of Ascalon, founded Tyre the year before the capture of Troy. Justin, however, is such a weak authority for any disputed historical fact, and his account of the early history of the Jews, wherein we have some means of testing his accuracy, seems to be so much in the nature of a romance (xxxvi. 2) that, without laying stress on the unreasonableness of any one's assuming to know the precise time when Troy was taken, he cannot be accepted as an authority for the early history of the Phoenicians. In contradiction of this statement, it has been further insisted on, that the relation between a colony and the mother-city among the Phoenicians was sacred, and that as the Tyrians never acknowledged this relation towards Zidon, the supposed connexion between Tyre and Zidon is morally impossible. This is a very strong point; but, perhaps, not absolutely conclusive, as no one can prove that this was the custom of the Phoenicians at the very distant period when alone the Zidonians would have built Tyre, if they founded it at all; or that it would have applied not only to the conscious and deliberate founding of a colony, but likewise to such an almost accidental founding of a city, as is implied in the account of Justin. Certainly, there is otherwise nothing improbable in Zidonians having founded Tyre, as the Tyrians are called Zidonians, but the Zidonians are never called Tyrians. And at any rate this circumstance tends to show that in early times Zidon was the most influential of the two cities. This is shadowed forth in the Book of Genesis by the statement that Zidon was the first-born of Canaan (Gen. x. 15), and is implied in the name of "Great Zidon," or "the Metropolis Zidon," which is twice given to it in Joshua (xi. 8, xix. 28). It is confirmed, likewise, by Sidonians being used as the generic name of the Phoenicians, or Canaanites (Josh. xiii. 6; Judg. xviii. 7); and by the reason assigned for there being no deliverer to Laish when its peaceable inhabitants were massacred, that "it was far from Zidon;" whereas, if Tyre had been then of equal importance, it would have been more natural to mention Tyre, which professed substantially the same religion, and was almost twenty miles nearer (Judg. xviii. 28). It is in accordance with the inference to be drawn from these circumstances that in the Homeric poems Tyre is not named, while there is mention both of Sidon and the Sidonians (*Od.* xv. 425, *Il.* xxiii. 743); and the land of the Sidonians is called "Sidonia" (*Od.* xiii. 285). One point, however, in the Homeric poems deserves to be specially noted concerning the Sidonians, that they are never here mentioned as *traders*, or *praised for*

their nautical skill, for which they were afterwards so celebrated (Herod. vii. 44, 96). The traders are invariably known by the general name of Phœnicians, which would, indeed, include the Sidonians; but still the special praise of Sidonians was as skilled workmen. When Achilles distributed prizes at the games in honour of Patroclus, he gave as the prize of the swiftest runner, a large silver bowl for mixing wine with water, which had been cunningly made by the skilful Sidonians, but which Phœnicians had brought over the sea (*Il.* xxiii. 743, 744). And when Menelaus wished to give to Telemachus what was most beautiful and most valuable, he presented him with a similar mixing-bowl of silver, with golden rim, a divine work, the work of Hephaestus, which had been a gift to Menelaus himself from Phœdimus, king of the Sidonians (*Od.* iv. 614-618, and *Od.* xv. l. c.). And again, all the beautifully embroidered robes of Andromache, from which she selected one as an offering to Athene, were the productions of Sidonian women, which Paris, when coming to Troy with Helen, had brought from Sidonia (*Il.* vi. 289-295). But in no case is anything mentioned as having been brought from Sidon in Sidonian vessels or by Sidonian sailors. Perhaps at this time the Phœnician vessels were principally fitted out at seaports of Phœnicia to the north of Sidon.

From the time of Solomon to the invasion of Nebuchadnezzar Sidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the people called "Zidonians" is mentioned, it sometimes seems that the Phœnicians of the plain of Sidon are meant, as, for example, when Solomon said to Hiram that there was none among the Jews that could skill to hew timber like the Zidonians (1 K. v. 6); and possibly, when Ethbaal, the father of Jezebel, is called their king (1 K. xvi. 31), who, according to Menander in Josephus (*Ant.* viii. 13, §2), was king of the Tyrians. This may likewise be the meaning when Ashtoreth is called the Goddess, or Abomination, of the Zidonians (1 K. xi. 5, 33; 2 K. xxiii. 13), or when women of the Zidonians are mentioned in reference to Solomon (1 K. xi. 1). And this seems to be equally true of the phrases, "daughter of Sidon," and "merchants of Sidon," and even once of "Sidon" itself (*Is.* xxiii. 12, 2, 4) in the prophecy of Isaiah against Tyre. There is no doubt, however, that Sidon itself, the city properly so called, was threatened by Joel (iii. 4) and Jeremiah (xxvii. 3). Still, all that is known respecting it during this epoch is very scanty, amounting to scarcely more than that one of its sources of gain was trade in slaves, in which the inhabitants did not shrink from selling inhabitants of Palestine [PHœNICIANS, p. 1001]; that the city was governed by kings (*Jer.* xxvii. 3 and xxv. 22); that, previous to the invasion of Nebuchadnezzar, it had furnished mariners to Tyre (*Ez.* xxvii. 8); that, at one period, it was subject, in some sense or other, to Tyre; and that, when Shalmaneser king of Assyria invaded Phœnicia, Sidon seized the opportunity to revolt. It seems strange to hear of the subjection of one great city to another great city only twenty miles off, inhabited by men of the same race, language, and religion; but the fact is rendered conceivable

* In an excellent account of this revolt, Bp. Thirlwall seems to have regarded Diodorus as meaning Sidon itself by the words ἐν τῇ Σιδωνίῳν, xvi. 41 (*History of Greece*, vi. 179); and Mlot, in his French translation of Diodorus (*Bibliothèque Historique de Diodore de Sicile*, Paris, 1837,

by the relation of Athens to its allies after the Persian war, and by the history of the Italian republics in the middle ages. It is not improbable that its rivalry with Tyre may have been influential in inducing Sidon, more than a century later, to submit to Nebuchadnezzar, apparently without offering any serious resistance.

During the Persian domination, Sidon seems to have attained its highest point of prosperity; and it is recorded that, towards the close of that period, it far excelled all other Phœnician cities in wealth and importance (*Diod.* xvi. 44; *Mela*, i. 12). It is very probable that the long siege of Tyre by Nebuchadnezzar had tended not only to weaken and impoverish Tyre, but likewise to enrich Sidon at the expense of Tyre; as it was an obvious expedient for any Tyrian merchants, artisans, and sailors, who deemed resistance useless or unwise, to transfer their residence to Sidon. However this may be, in the expedition of Xerxes against Greece, the Sidonians were highly favoured, and were a pre-eminently important element of his naval power. When, from a hill near Abydos, Xerxes witnessed a boat-race in his fleet, the prize was gained by the Sidonians (*Herod.* vii. 44). When he reviewed his fleet, he sat beneath a golden canopy in a Sidonian galley (vii. 100); when he wished to examine the mouths of the river Peneus, he entrusted himself to a Sidonian galley, as was his wont on similar occasions (vii. 128); and when the Tyrants and general officers of his great expedition sat in order of honour, the king of the Sidonians sat first (viii. 67). Again, Herodotus states that the Phœnicians supplied the best vessels of the whole fleet; and of the Phœnicians, the Sidonians (vii. 96). And lastly, as Homer gives a vivid idea of the beauty of Achilles by saying that Nireus (thrice-named) was the most beautiful of all the Greeks who went to Troy, after the son of Peleus, so Herodotus completes the triumph of the Sidonians, when he praises the vessels of Artemisia (probably for the daring of their crews), by saying that they were the most renowned of the whole fleet, "after the Sidonians" (vii. 9).

The prosperity of Sidon was suddenly cut short by an unsuccessful revolt against Persia, which led to one of the most disastrous catastrophes recorded in history. Unlike the siege and capture of Tyre by Alexander the Great, which is narrated by several writers, and which is of commanding interest through its relation to such a renowned conqueror, the fate of Sidon is only known through the history of Diodorus (xvi. 42-45), and is mainly connected with Artaxerxes Ochus (B.C. 359-338), a monarch who is justly regarded with mingled aversion and contempt. Hence the calamitous overthrow of Sidon has not, perhaps, attracted so much attention as it deserves. The principal circumstances were these: While the Persians were making preparations in Phœnicia to put down the revolt in Egypt, some Persian satraps and generals behaved oppressively and insolently to Sidonians in the Sidonian division of the city of Tripolis. On this, the Sidonian people projected a revolt; and having first concerted arrangements with other Phœnician cities, and made a treaty with Nectanebus, they put their design into execution. They commenced by committing outrages in a residence and park (παράδεισος) of tom. v. 73), actually translates the words by "Sidon." The real meaning, however, seems to be as stated in the text. Indeed, otherwise there was no sufficient reason for mentioning Tripolis as specially connected with the cause of the war.

the Persian king; they burnt a large store of fodder which had been collected for the Persian cavalry; and they seized and put to death the Persians who had been guilty of insults towards the Sidonians. Afterwards, under their King Tennes, with the assistance from Egypt of 4000 Greek mercenaries under Mentor, they expelled the Persian satraps from Phoenicia; they strengthened the defences of their city, they equipped a fleet of 100 triremes, and prepared for a desperate resistance. But their King Tennes proved a traitor to their cause—and in performance of a compact with Ochus, he betrayed into the king's power one hundred of the most distinguished citizens of Sidon, who were all shot to death with javelins. Five hundred other citizens, who went out to the king with ensigns of supplication, shared the same fate; and by concert between Tennes and Mentor, the Persian troops were admitted within the gates, and occupied the city walls. The Sidonians, before the arrival of Ochus, had burnt their vessels to prevent any one's leaving the town; and when they saw themselves surrounded by the Persian troops, they adopted the desperate resolution of shutting themselves up with their families, and setting fire each man to his own house (B.C. 351). Forty thousand persons are said to have perished in the flames. Tennes himself did not save his own life, as Ochus, notwithstanding his promise to the contrary, put him to death. The privilege of searching the ruins was sold for money.

After this dismal tragedy, Sidon gradually recovered from the blow; fresh immigrants from other cities must have settled in it; and probably many Sidonian sailors survived, who had been plying their trade elsewhere in merchant vessels at the time of the capture of the city. The battle of Issus was fought about eighteen years afterwards (B.C. 333), and then the inhabitants of the restored city opened their gates to Alexander of their own accord, from hatred, as is expressly stated of Darius and the Persians (Arrian, *Anab. Al.* ii. 15). The impolicy, as well as the cruelty of Ochus in his mode of dealing with the revolt of Sidon now became apparent; for the Sidonian fleet in joining Alexander was an essential element of his success against Tyre. After aiding to bring upon Tyre as great a calamity as had afflicted their own city, they were so far merciful that they saved the lives of many Tyrians by concealing them in their ships, and then transporting them to Sidon (Q. Curtius, iv. 4, 15). From this time Sidon, being dependent on the fortunes of war in the contests between the successors of Alexander, ceases to play any important political part in history. It became, however, again a flourishing town—and Polybius (v. 70) incidentally mentions that Antiochus in his war with Ptolemy Philopator encamped over against Sidon (B.C. 218), but did not venture to attack it from the abundance of its resources, and the great number of its inhabitants, either natives or refugees. Subsequently, according to Josephus (*Ant.* xiv. 10, §2), Julius Caesar wrote a letter respecting Hyrcanus, which he addressed to the "Magistrates, Council and Demos of Sidon." This shows that up to that time the Sidonians enjoyed the forms of liberty, though Dion Cassius says (lxiv. 7) that Augustus, on his arrival in the East, deprived them of it for seditious

^b Pliny elsewhere (*Nat. Hist.* xxxvi. 65 [26]) gives an account of the supposed accidental invention of glass in Phoenicia. The story is that some merchants on the sea-shore made use of some lumps of natron to support their cauldrons; and that, when the natron was subjected to the

conduct. Not long after, Strabo in his account of Phoenicia, says of Tyre and Sidon, "Both were illustrious and splendid formerly, and now; but which should be called the capital of Phoenicia, is a matter of dispute between the inhabitants" (xvi. p. 756). He adds that it is situated on the mainland, on a fine naturally-formed harbour. He speaks of the inhabitants as cultivating the sciences of arithmetic and astronomy; and says that the best opportunities were afforded in Sidon for acquiring a knowledge of these and of all other branches of philosophy. He adds, that in his time, there were distinguished philosophers, natives of Sidon, as Boethus, with whom he studied the philosophy of Aristotle, and his brother Diodotus. It is to be observed that both these names were Greek; and it is to be presumed that in Strabo's time, Greek was the language of the educated classes at least, both in Tyre and Sidon. This is nearly all that is known of the state of Sidon when it was visited by Christ. It is about fifty miles distant from Nazareth, and is the most northern city which is mentioned in connexion with his journeys. Pliny notes the manufacture of glass at Sidon (*Nat. Hist.* v. 17 (19));^b and during the Roman period we may conceive Tyre and Sidon as two thriving cities, each having an extensive trade, and each having its staple manufacture; the latter of glass, and Tyre of purple dyes from shell-fish.

There is no Biblical reason for following minutely the rest of the history of Sidon. It shared generally the fortunes of Tyre, with the exception that it was several times taken and retaken during the wars of the Crusades, and suffered accordingly more than Tyre previous to the fatal year 1291 B.C. Since that time it never seems to have fallen quite so low as Tyre. Through Fakhr ed-Din, emir of the Druses between 1594 and 1634, and the settlement at Sayda of French commercial houses, it had a revival of trade in the 17th and part of the 18th century, and became the principal city on the Syrian coast for commerce between the east and the west (see *Mémoires du Chevalier d'Arvieux*, Paris, 1735, tom. i. p. 294-379). This was put an end to at the close of last century by violence and oppression (Ritter's *Erdkunde*, Siebzehnter theil, erste abtheilung, drittes buch, pp. 405-6), closing a period of prosperity in which the population of the city was at one time estimated at 20,000 inhabitants. The population, if it ever approached such a high point, has since materially decreased, and apparently does not now exceed 5000; but the town still shows signs of former wealth: and the houses are better constructed and more numerous than those at Tyre, being many of them built of stone. Its chief exports are silk, cotton, and nutgalls (Robinson's *Biblical Researches*, iii. p. 418-419). As a protection against the Turks, its ancient harbour was filled up with stones and earth by the orders of Fakhr ed-Din, so that only small boats can now enter it; and larger vessels anchor to the northward, where they are only protected from the south and east winds (Porter's *Handbook for Syria and Palestine*, 1858, p. 398). The trade between Syria and Europe now mainly passes through Beyrout, as its most important commercial centre; and the natural advantages of Beyrout in this respect, for the purposes of modern navigation, are se-

action of fire in conjunction with the sea sand, a translucent vitreous stream was seen to flow along the ground. This story, however, is now discredited; as it requires intense furnace heat to produce the fusion. See article "Glass" in the *Encyclopaedia Britannica*, 8th edition.

decided that it is certain to maintain its present superiority over Sidon and Tyre.

In conclusion it may be observed, that while in our own times no important remains of antiquity have been discovered at or near Tyre, the case is different with Sidon. At the base of the mountains to the east of the town there are numerous sepulchres in the rock, and there are likewise sepulchral caves in the adjoining plain (see Porter, *Encyclop. Britann.* l. c.). "In January, 1855," says Mr. Porter, "one of the sepulchral caves was accidentally opened at a spot about a mile S.E. of the city, and in it was discovered one of the most beautiful and interesting Phoenician monuments in existence. It is a sarcophagus the lid of which is hewn in the form of a mummy with the face bare. Upon the upper part of the lid is a perfect Phoenician inscription in twenty-two lines, and on the head of the sarcophagus itself is another almost as long." This sarcophagus is now in the Nineveh division of the Sculptures in the Louvre. At first sight, the material of which it is composed may be easily mistaken; and it has been supposed to be black marble. On the authority, however, of M. Suchard of Paris, who has examined it very closely, it may be stated, that the sarcophagus is of black syenite, which, as far as is known, is more abundant in Egypt than elsewhere. It may be added that the features of the countenance on the lid are decidedly of the Egyptian type, and the head-dress is Egyptian, with the head of a bird sculptured on what might seem the place of the right and left shoulder. There can therefore be little reason to doubt that this sarcophagus was either made in Egypt and sent thence to Sidon, or that it was made in Phoenicia in imitation of similar works of art in Egypt. The inscriptions themselves are the longest Phoenician inscriptions which have come down to our times. A translation of them was published by Professor Dietrich at Marburg in 1855, and by Professor Ewald at Göttingen in 1856. The predominant idea of them seems to be to warn all men, under penalty of the monarch's curse, against opening his sarcophagus or disturbing his repose for any purpose whatever, especially in order to search for treasures, of which he solemnly declares there are none in his tomb. The king's title is "King of the Sidonians;" and, as is the case with Ethbaal, mentioned in the Book of Kings (1 K. xvi. 31), there must remain a certain doubt whether this was a title ordinarily assumed by kings of Sidon, or whether it had a wider signification. We learn from the inscription that the king's mother was a priestess of Ashtoreth. With regard to the precise date of the king's reign, there does not seem to be any conclusive indication. Ewald conjectures that he reigned not long before the 11th century B.C. [E. T.]



Coin of Zidon.

^a The only instance in the Auth. Vers. of the use of F in a proper name.

^b 1 Chr. xli. 1 and 20.

ZIDONIANS (צִדְנִי, Ez. xxxii. 30, צִדְנִים, צִדְנִים, and once (1 K. xi. 33) צִדְנִין צִדְנִים, Sidōniāi, exc. Ez. xxxii. 30, στρατηγοὶ Ἀσσοῦρ Sidonii, exc. Ez. xxxii. 30, venatores). The inhabitants of Zidon. They were among the nations of Canaan left to practise the Israelites in the art of war (Judg. iii. 3), and colonies of them appear to have spread up into the hill country from Lebanon to Misrephoth-maim (Josh. xiii. 4, 6), whence in later times they hewed cedar-trees for David and Solomon (1 Chr. xxii. 4). They oppressed the Israelites on their first entrance into the country (Judg. x. 12), and appear to have lived a luxurious, reckless life (Judg. xviii. 7); they were skilful in hewing timber (1 K. v. 6), and were employed for this purpose by Solomon. They were idolaters, and worshipped Ashtoreth as their tutelary goddess (1 K. xi. 5, 33; 2 K. xxiii. 13), as well as the sun-god Baal, from whom their king was named (1 K. xvi. 31). The term Zidonians among the Hebrews appears to have been extended in meaning as that of Phoenicians among the Greeks. In Ez. xxxii. 30, the Vulgate read צִדְנִים, the LXX. probably שְׂרֵי אֲשֶׁר, for צִדְנִי אֲשֶׁר. Zidonian women (צִדְנִיּוֹת: Σιδωνίαι, Sidoniae) were in Solomon's harem (1 K. xi. 1).

ZI^a. זִי: νεισφ; Alex. ζειου: Zio), 1 K. vi. 37. [MONTH.]

ZI'HA (זִיחָא: Σουθία, Σηά; Alex. Σουά, Σιαία: Siha, Soha). 1. The children of Ziha were a family of Nethinim who returned with Zerubabel (Ezr. ii. 43; Neh. vii. 46). 2. (Vat. omits; Alex. Σιαά: Soaha.) Chief of the Nethinim in Ophel (Neh. xi. 21). The name is probably that of a family, and so identical with the preceding.

ZIK'LAG (צִקְלָג, and twice צִקְלָג: Σεκελάκ, once Σεκελάκ; in Chron. Ωκλα, Σωκλα, Σωγλάμ; Alex. Σικελαγ, but also Σικελεγ, Σεκελα; Joseph. Σεκελα: Siceleg). A place which possesses a special interest from its having been the residence and the private property of David. It is first mentioned in the catalogue of the towns of Judah in Josh. xv., where it is enumerated (ver. 31) amongst those of the extreme south, between Hormah (or Zephath, and Madmannah (possibly Beth marcaboth). It next occurs, in the same connexion, amongst the places which were allotted out of the territory of Judah to Simeon (xix. 5). We next encounter it in the possession of the Philistines (1 Sam. xxvii. 6), when it was, at David's request, bestowed upon him by Achish king of Gath. He resided there for a year^c and four months (ibid. 7, 1 Sam. xxxi. 14, 26; 1 Chr. xii. 1, 20). It was there he received the news of Saul's death (2 Sam. i. 1, iv. 10). He then relinquished it for Hebron (ii. 1). Ziklag is finally mentioned, in company with Beersheba, Hazarshual, and other towns of the south, as being reinhabited by the people of Judah after their return from the Captivity (Neh. xi. 28).

The situation of the town is difficult to determine, notwithstanding so many notices. On the one hand, that it was in "the south" (negeb) seems certain both from the towns named with it, and also from its mention with "the south of the Cherethites" and "the south of Caleb," some of whose descendants we know were at Ziph and Maon, perhaps even at

^c Josephus (*Ant.* vi. 13, §10) gives this as one month and twenty days.

Paran (1 Sam. xxv. 1). On the other hand, this is difficult to reconcile with its connexion with the Philistines, and with the fact—which follows from the narrative of 1 Sam. xxx. (see 9, 10, 21)—that it was north of the Brook Besor. The word employed in 1 Sam. xxvii. 5, 7, 11, to denote the region in which it stood, is peculiar. It is not *has-Shefelah*, as it must have been had Ziklag stood in the ordinary lowland of Philistia, but *has-Sâdeh*, in which Prof. Stanley (*S. and P.* App. §15) renders “the field.” On the whole, though the temptation is strong to suppose (as some have suggested) that there were two places of the same name, the only conclusion seems to be that Ziklag was in the south or Negeb country, with a portion of which the Philistines had a connexion which may have lasted from the time of their residence there in the days of Abraham and Isaac. It is remarkable that the word *sadeh* is used in Gen. xiv. 7, for the country occupied by the Amalekites, which seems to have been situated far south of the Dead Sea, at or near Kadesh. The name of Paran also occurs in the same passage. But further investigation is necessary before we can remove the residence of Nabal so far south. His Maon would in that case become, not the *Main* which lies near *Zif* and *Kürmül*, but that which was the head-quarters of the Maonites, or Mehunim.

Ziklag does not appear to have been known to Eusebius and Jerome, or to any of the older travellers. Mr. Rowlands, however, in his journey from Gaza to Suez in 1842 (in Williams's *Holy City*, i. 463-8), was told of “an ancient site called Asloodg, or Kasloodg, with some ancient walls,” three hours east of Sebâta, which again was two hours and a half south of Khalasa. This he considers as identical with Ziklag. Dr. Robinson had previously (in 1838) heard of *Aslûj* as lying southwest of *Milh*, on the way to *Abdeh* (*B. R.* ii. 201), a position not discordant with that of Mr. Rowlands. The identification is supported by Mr. Wilton (*Negeb*, 209); but it is impossible at present, and until further investigation into the district in question has been made, to do more than name it. If Dr. Robinson's form of the name is correct—and since it is repeated in the Lists of Dr. Eli Smith (عسلوج, App. to vol. iii. of 1st ed.

p. 115a) there is no reason to doubt this—the similarity which prompted Mr. Rowlands's conjecture almost entirely disappears. This will be evident if the two names are written in Hebrew, זללג, זללג. [G.]

ZILLAH (זללג: Σελλά: *Sella*). One of the two wives of Lamech the Cainite, to whom he addressed his song (Gen. iv. 19, 22, 23). She was the mother of Tubal-Cain and Naamah. Dr. Kalisch (*Comm. on Gen.*) regards the names of Lamech's wives and of his daughter as significant of the transition into the period of art which took place in his time, and the corresponding change in the position of the woman. “Naamah signifies the lovely, beautiful woman; whilst the wife of the first man was simply Eve, the life-giving. . . . The women were, in the age of Lamech, no more regarded merely as the propagators of the human family; beauty and gracefulness began to command homage. . . . Even the wives of Lamech manifest the transition into this epoch of beauty; for whilst one wife, Zillah reminds still of assistance and protection (זללג, “shadow”), the other Adah bears

a name almost synonymous with Naamah, and likewise signifying ornament and loveliness.”

In the apocryphal book of Jashar, Adah and Zillah are both daughters of Cainan. Adah bare children, but Zillah was barren till her old age, in consequence of some noxious draught which her husband gave her to preserve her beauty and to prevent her from bearing. [W. A. W.]

ZIL'PAH (זלפא: Ζελφά: *Zelpha*). A Syrian given by Laban to his daughter Leah as an attendant (Gen. xxix. 24), and by Leah to Jacob as a concubine. She was the mother of Gad and Asher (Gen. xxx. 9-13, xxxv. 26, xxxvii. 2, xlvi. 18).

ZILTHA'I (זלתאי: Σαλαθί; Alex. Σαλε': *Selethai*). 1. A Benjamite, of the sons of Shimhi (1 Chr. viii. 20).

2. (Σαμαθί; FA. Σεμαθει: *Salathi*.) One of the captains of thousands of Manasseh who deserted to David at Ziklag (1 Chr. xii. 20).

ZIM'MAH (זימא: Ζαμμάθ; Alex. Ζαμμα, Ζεμμάθ: *Zamma, Zemma*.) 1. A Gershonite Levite, son of Jahath (1 Chr. vi. 20).

2. (Ζαμμάμ.) Another Gershonite, son of Shimei (1 Chr. vi. 42); possibly the same as the preceding.

3. (Ζεμμάθ: *Zemna*.) Father or ancestor of Joah, a Gershonite in the reign of Hezekiah (2 Chr. xxix. 12). At a much earlier period we find the same collocation of names, Zimmah and Joah as father and son (1 Chr. vi. 20). Compare “Mahath the son of Amasai” in 2 Chr. xxix. 12 with the same in 1 Chr. vi. 35; “Joel the son of Azariah” in 2 Chr. xxix. 12 and 1 Chr. vi. 36; and “Kish the son of Abdi” 2 Chr. xxix. 12 with “Kishi the son of Abdi” in 1 Chr. vi. 44. Unless these names are the names of families and not of individuals, their recurrence is a little remarkable.

ZIM'RAN (זימרא: Ζομβράν, Ζεμβράμ; Alex. Ζεβράν, Ζεμβράν, Ζεμράν: *Zamran*). The eldest son of Keturah (Gen. xxv. 2; 1 Chr. i. 32). His descendants are not mentioned, nor is any hint given that he was the founder of a tribe: the contrary would rather appear to be the case. Some would identify Zimran with the Zimri of Jer. xxv. 25, but these lay too far to the north. The Greek form of the name, as found in the LXX., has suggested a comparison with Ζαβράμ, the chief city of the Cinaedocolpitaë, who dwelt on the Red Sea, west of Mecca. But this is extremely doubtful, for this tribe, probably the same with the ancient *Kenda*, was a branch of the Joktanite Arabs, who in the most ancient times occupied Yemen, and may only have come into possession of Zabram at a later period (Knobel, *Genesis*). Hitzig and Lengerke propose to connect the name Zimran with Zimiris, a district of Ethiopia mentioned by Pliny (xxxvi. 25); but Grotius, with more plausibility, finds a trace of it in the Zamereni, a tribe of the interior of Arabia. The identification of Zimran with the modern Beni Omran, and the Bani Zomaneis of Diodorus, proposed by Mr. Förster (*Geogr. of Arabia*, i. 431), cannot be seriously maintained. [W. A. W.]

ZIM'RI (זימרי: Ζαμβρί: *Zambri*). 1. The son of Salu, a Simeonite chieftain, slain by Phinehas with the Midianitish princess Cozbi (Num. xxv. 14). When the Israelites at Shittim were smitten with plagues for their impure worship of Baal Peor, and were weeping before the tabernacle, Zimri with

a shameless disregard to his own high position and the sufferings of his tribe, brought into their presence the Midianitess in the sight of Moses and in the sight of the whole congregation. The fierce anger of Phinehas was aroused, and in the swift vengeance with which he pursued the offenders, he gave the first indication of that uncompromising spirit which characterized him in later life. The whole circumstance is much softened in the narrative of Josephus (*Ant.* iv. 6, §10-12), and in the hands of the apologist is divested of all its vigour and point. In the Targum of Jonathan ben Uzziel several traditional details are added. Zimri retorts upon Moses that he himself had taken to wife a Midianitess, and twelve miraculous signs attend the vengeance of Phinehas.

In describing the scene of this tragedy an unusual word is employed, the force of which is lost in the rendering "tent" of the A. V. of Num. xxv. 8. It was not the *ohel*, or ordinary tent of the encampment, but the *קִבְבָּה*, *kubbáh* (whence Span. *alcova*, and our *alcove*), or dome-shaped tent, to which Phinehas pursued his victims. Whether this was the tent which Zimri occupied as chief of his tribe, and which was in consequence more elaborate and highly ornamented than the rest, or whether it was, as Gesenius suggests, one of the tents which the Midianites used for the worship of Peor is not to be determined, though the latter is favoured by the rendering of the Vulg. *lupanar*. The word does not occur elsewhere in Hebrew. In the Syriac it is rendered a cell, or inner apartment of the tent. [W. A. W.]

2. (זִמְרִי: Ζαμβρί; Joseph. *Ant.* viii. 12, §5, Ζαμβρίας: *Zambri*.) Fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for the brief period of seven days in the year B.C. 930 or 929. Originally in command of half the chariots in the royal army, he gained the crown by the murder of king Elah son of Baasha, who, after reigning for something more than a year (compare 1 K. xvi. 8 and 10), was indulging in a drunken revel in the house of his steward Arza at Tirzah, then the capital. In the midst of this festivity Zimri killed him, and immediately afterwards all the rest of Baasha's family. But the army which at that time was besieging the Philistine town of Gibbethon, when they heard of Elah's murder, proclaimed their general Omri king. He immediately marched against Tirzah, and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire and perished in the ruins (1 K. xvi. 9-20). Ewald's inference from Jezebel's speech to Jehu (2 K. ix. 31), that on Elah's death the queen-mother welcomed his murderer with smiles and blandishments, seems rather arbitrary and far-fetched. [JEZEBEL.] [G. E. L. C.]

3. (*Zamri*.) One of the five sons of Zerah the son of Judah (1 Chr. ii. 6).

4. Son of Jehoadah and descendant of Saul (1 Chr. viii. 36, ix. 42).

5. (On LXX.: *Zambri*.) An obscure name, mentioned Jer. xxv. 25) in probable connexion with Dedan, Tema, Buz, Arabia (עֲרָב), the mingled people "ereb" (הָעֲרָב), all of which immediately

* The word is אֲרָמוֹן, which Ewald (after J. D. Michælis), both here and in 2 K. zv. 25, insists on translating "harem," with which word he thinks that it is etymologically connected, and hence seeks confirmation of his view that Zimri was a voluptuous slave of women. But

preceded it, besides other peoples; and followed by Elam, the Medes, and others. The passage is of wide comprehension, but the reference, as indicated above, seems to be to a tribe of the sons of the East, the Beni-Kedem. Nothing further is known respecting Zimri, but it may possibly be the same as, or derived from, ZIMRAN, which see. [E. S. P.]

ZIN (זִין: Σίν). The name given to a portion of the desert tract between the Dead Sea, Ghôr, and Arabah (possibly including the two latter, or portions of them) on the E., and the general plateau of the *Tih* which stretches westward. The country in question consists of two or three successive terraces of mountain converging to an acute angle (like stairs where there is a turn in the flight) at the Dead Sea's southern verge, towards which also they slope. Here the drainage finds its chief vent by the *Wady el-Fikreh* into the Ghôr, the remaining waters running by smaller channels into the Arabah, and ultimately by the *Wady el-Jeib* also to the Ghôr. Judging from natural features, in the vagueness of authority, it is likely that the portion between, and drained by these wadys, is the region in question; but where it ended westward, whether at any of the abovenamed terraces, or blending imperceptibly with that of Paran, is quite uncertain. Kadesh lay in it, or on this unknown boundary, and here also Idumea was coterminous with Judah; since Kadesh was a city in the border of Edom (see KADESH; Num. xiii. 21, xx. 1, xxvii. 14, xxxiii. 36, xxxiv. 3; Josh. xv. 1). The researches of Williams and Rowlands on this subject, although not conclusive in favour of the site *el-Kudeis* for the city, yet may indicate that the "wilderness of Kades," which is indistinguishable from that of Zin, follows the course of the *Wady Murreh* westward. The whole region requires further research; but its difficulties are of a very formidable character. Josephus (*Ant.* iv. 4, §6) speaks of a "hill called Sin" (Σίν), where Miriam, who died in Kadesh, when the people had "come to the desert of Zin," was buried. This "Sin" of Josephus may recall the name Zin, and, being applied to a hill, may perhaps indicate the most singular and wholly isolated conical acclivity named *Moderah* (*Madura*, or *Madara*), standing a little S. of the *Wady Fikreh*, near its outlet into the Ghôr. This would precisely agree with the tract of country above indicated (Num. xx. 1; Seetzen, *Reisen*, iii. *Hebron to Madara*; Wilton, *Negeb*, 127, 134). [H. H.]

ZI'NA (זִינָה: Ζιζά: *Ziza*). ZIZAH the second son of Shimei (1 Chr. xxiii. 10, comp. 11) the Gershonite. One of Kennicott's MSS. reads זִינָה, *Ziza*, like the LXX. and Vulg.

ZI'ON. [JERUSALEM.]

ZI'OR (זִיעֹר: Σωπαίθ; Alex. Σίωρ: *Sior*). A town in the mountain district of Judah (Josh. xv. 54, only). It belongs to the same group with Hebron, next to which it occurs in the list. By Eusebius and Jerome (*Onom.* Σίωρ) it is spoken of as a village between Aelia (Jerusalem) and Eleutheropolis (*Beit jibrin*), in the tribe of Judah. A small village named *Sa'ir* (سَعِير) lies on the road

its root seems to be אֲרָם, "to be high" (Gesenius); and in other passages, especially Prov. xviii. 19, the meaning is "a lofty fortress," rather than "a harem." Ewald, in his sketch of Zimri, is perhaps somewhat led astray by the desire of finding a historical parallel with Sardanapalus

between Tekúa and Hebron, about six miles north-east of the latter (Rob. B. R. i. 488), which may probably be that alluded to in the Onomasticon; and but for its distance from Hebron, might be adopted as identical with Zior. So little, however, is known of the principle on which the groups of towns are collected in these lists, that it is impossible to speak positively on the point, either one way or the other. [G.]

ZIPH (זִיפּ). The name borne by two towns in the territory of Judah.

1. (Μαυάμ; Alex. Ιθνα]ζιφ: Ziph). In the south (negeb); named between Ithnan and Telem (Josh. xv. 24). It does not appear again in the history—for the Ziph of David's adventures is an entirely distinct spot—nor has any trace of it been met with. From this, from the apparent omission of the name in the Vatican LXX., and from the absence of the "and" before it, Mr. Wilton has been led to suggest that it is an interpolation (Negeb, 85); but his grounds for this are hardly conclusive. Many names in this list have not yet been encountered on the ground; before several others the "and" is omitted; and though not now recognizable in the Vat. LXX., the name is found in the Alex. and in the Peshito (Zib). In our present ignorance of the region of the Negeb it is safer to postpone any positive judgment on the point.

2. (Οζείβ, Ζείφ, ἢ Ζείβ; Alex. Ζιφ, Ζειφ: Ziph). In the highland district; named between Carmel and Juttah (Josh. xv. 55). The place is immortalized by its connexion with David, some of whose greatest perils and happiest escapes took place in its neighbourhood (1 Sam. xxiii. 14, 15, 24, xxvi. 2). These passages show, that at that time it had near it a wilderness (midbar, i. e. a

waste pasture ground) and a wood. The latter has disappeared, but the former remains. The name of Zif is found about three miles S. of Hebron, attached to a rounded hill of some 100 feet in height, which is called Tell Zif. About the same distance still further S. is Kúrmúl (Carmel), and between them a short distance to the W. of the road is Yútta (Juttah). About half a mile E. of the Tell are some considerable ruins, standing at the head of two small Wadys, which commencing here, run off towards the Dead Sea. These ruins are pronounced by Dr. Robinson (B. R. i. 492) to be those of the ancient Ziph, but hardly on sufficient grounds. They are too far from the tell for it to have been the citadel to them. It seems more probable that the tell itself is the remnant of the ancient place which was fortified by Rehoboam (2 Chr. xi. 8).

"Zib" is mentioned in the Onomasticon as 8 miles east of Hebron; "the village," adds Jerome, "in which David hid is still shown." This can hardly be the spot above referred to, unless the distance and direction have been stated at random, or the passage is corrupt both in Eusebius and Jerome. At 7 Roman miles east of Hebron a ruin is marked on Van de Velde's map, but it does not appear to have been investigated. Elsewhere (under "Zeib" and "Ziph") they place it near Carmel, and connect it with Ziph the descendant of Caleb.

From Eusebius to Dr. Robinson no one appears to have mentioned Zif. Yet many travellers must have passed the Tell, and the name is often in the mouths of the Arab guides (Stanley, S. & P. 101*).

There are some curious differences between the text of the LXX. and the Hebrew of these passages, which may be recorded here.

HEBREW.	VATICAN LXX. (ΜΑΙ).	ALEX. LXX.
1 SAM. xxiii. 14. . . . remained in the mountain in the wilderness of Ziph.	ἐκάθητο ἐν τῇ ἐρήμῳ ἐν τῷ ὄρει Ζείφ, ἐν τῇ γῆ τῇ ἀνχμῶδει. ἐν τῷ ὄρει ἐν τῇ ἐρημῳ Ζειφ εἰς ὄρος το ἀνχμῶδες ἐν γῆ ἀνχμῶδει.
15. . . . in the wilderness of Ziph in the wood.	ἐν τῷ ὄρει τῷ ἀνχμῶδει ἐν τῇ καινῇ Ζείφ, γῆ καινῇ [καινη = שִׁרְיָן read for שִׁרְיָן]. Ζειφ ἐν τῇ καινῇ.
19. And Ziphites came to Saul.	καὶ ἀνέβησαν οἱ Ζειφαῖοι ἐκ τῆς ἀνχμῶδους πρὸς Σ.
24. And they arose and went to Ziph before Saul.	καὶ ἀνέστησαν οἱ Ζειφαῖοι καὶ ἐπορεύθησαν ἔμπροσθεν Σ. καὶ ἐπορεύθησαν οἱ Ζιφαιοι . . .
xxvi. 1. And the Ziphites came unto Saul.	κ. ἔρχονται οἱ Ζειφαῖοι ἐκ τῆς ἀνχμῶδους πρὸς τὸν Σ.

The recurrence of the word ἀνχμός, "dried up," "parched," would almost suggest that the LXX. understood the Ziph of the negeb to be intended. [G.]

ZIPH (זִיפּ): Ζίβ; Alex. Ζιφλί: Siph). Son of Jehaleleel (1 Chr. iv. 16).

ZIPH'AH (זִיפְאָה: Ζεφά; Alex. Ζαιφά: Ziphā). One of the sons of Jehaleleel, whose family is enumerated in an obscure genealogy of the tribe of Judah (1 Chr. iv. 16).

ZIPHIMS, THE (זִיפְיָם: τοὺς Ζειφαίους: Ziphai).

The inhabitants of ZIPH (see the foregoing article, No. 2). In this form the name is found in the A. V. only in the title of Ps. liv. In the narrative it occurs in the more usual ^b form of

ZIPHITES, THE (זִיפְיָה: οἱ Ζειφαῖοι: Ziphai), 1 Sam. xxiii.^c 19; xxvi. 1. [G.]

ZIPHION (זִיפְיֹן: Σαφών: Saphion). Son of Gad (Gen. xlvi. 16); elsewhere called ZEPHON.

* See a remark curiously parallel to this by Marten in his Voyage between Naplouse and Jerusalem.
* Examples of the same inconsistency in the A. V. are

found in AVIM, AVITES; HORIM, HORITES; PHILISTIA PHILISTINES.
* In this passage there is no article to the name in the Hebrew.

ZIPHRON (זִפְרוֹן: Δεφρων^a; Alex. Ζεφρονα: *Zephrona*). A point in the north boundary of the Promised Land as specified by Moses (Num. xxxiv. 9). It occurs between Zedad and Hatsar-Enan. If Zedad is *Sūdūd*, and Hatsar-Enan *Kurietein*, as is not impossible, then Ziphron must be looked for somewhere between the two. At present no name at all suitable has been discovered in this direction. But the whole of this topography is in a most unsatisfactory state as regards both comprehension of the original record and knowledge of the ground; and in the absence of more information we must be content to abstain from conjectures.

In the parallel passage of Ezekiel (xlvii. 16, 17) the words "Hazar-hatticon, which is by the border of Hazan," appear to be substituted for Ziphron. The Hauran here named may be the modern village *Hawārīn*, which lies between *Sūdūd* and *Kurietein*, and not the district of the same name many miles further south. [G.]

ZIPPOR (זִפּוֹר, and twice זִפְרָ: Σεφώρ: *Sepphor*). Father of Balak king of Moab. His name occurs only in the expression "son^c of Zippor" (Num. xxii. 2, 4, 10, 16, xxiii. 18; Josh. xxiv. 9; Judg. xi. 25). Whether he was the "former king of Moab" alluded to in Num. xxi. 26, we are not told, nor do we know that he himself ever reigned. The Jewish tradition already noticed [MOAB, p. 393 a] is, that Moab and Midian were united into one kingdom, and ruled by a king chosen alternately from each. In this connexion the similarity between the names Zippor and Zipporah, the latter of which we know to have been the name of a Midianitess, *pur sang*, is worthy of notice, as it suggests that Balak may have been of Midianite parentage. [G.]

ZIPPORAH (זִפּוֹרָה: Σεφώρα; Joseph. Σαφώρα: *Sephora*). Daughter of Reuel or Jethro, the priest of Midian, wife of Moses, and mother of his two sons Gershom and Eliezer (Ex. ii. 21, iv. 25, xviii. 2, comp. 6). The only incident recorded in her life is that of the circumcision of Gershom (iv. 24-26), the account of which has been examined under the head of MOSES (p. 427 b. See also Stanley's *Jewish Church*, 114).

It has been suggested that Zipporah was the Cushite (A. V. "Ethiopian") wife who furnished Miriam and Aaron with the pretext for their attack on Moses (Num. xii. 1, &c.). The chief ground for this appears to be that in a passage of Habakkuk (iii. 7) the names of Cushan and Midian are mentioned together. But in the immense interval which had elapsed between the Exodus and the period of Habakkuk (at least seven centuries), the relations of Cush and Midian may well have altered too materially to admit of any argument being founded on the later passage, even if it were certain that their being mentioned in juxtaposition implied any connexion between them, further than that both were dwellers in tents and enemies of Israel; and unless the events of Num. xii. should be proved to be quite out of their proper place in the narrative, it is difficult to believe that a charge could have been made against Moses on the ground of his marriage, after so long a period, and when the children of his wife must have been several years old. The most feasible suggestion appears to be that of

^a The final α in LXX. and Vulgate is due to the Hebrew particle of motion—"to Ziphron."

Ewald (*Geschichte*, ii. 229, note), namely that the Cushite was a second wife, or a concubine, taken by Moses during the march through the wilderness—whether after the death of Zipporah (which is not mentioned) or from other circumstances must be uncertain. This—with the utmost respect to the eminent scholar who has supported the other alternative—the writer ventures to offer as that which commends itself to him.

The similarity between the names of Zippor and Zipporah, and the possible inference from that similarity, have been mentioned under the former head. [ZIPPOR.] [G.]

ZITHRI (זִיתְרִי: Σεθρί; Alex. Σεθρί: *Sethri*). Properly "Sithri;" one of the sons of Uzziel, the son of Kohath (Ex. vi. 22). In Ex. vi. 21, "Zithri" should be "Zichri," as in A. V. of 1611.

ZIZ, THE CLIFF OF (מַעְלֵה הַצִּי: ἡ ἀνάβασις Ἀσαέ, in both MSS.: *clivus nomine Sis*). The pass (such is more accurately the meaning of the word *maālêh*; comp. ADUMMIM; GUR, &c.) by which the horde of Moabites, Ammonites, and Mehunim, made their way up from the shores of the Dead Sea to the wilderness of Judah near Tekoa (2 Chr. xx. 16 only; comp. 20). There can be very little doubt that it was the pass of *Ain Jidy*—"the very same route," as Dr. Robinson remarks, "which is taken by the Arabs in their marauding expeditions at the present day; along the shore as far as to *Ain Jidy*, and then up the pass, and so northwards below *Tekûa*" (*Bib. Res.* i. 508, 530). The very name (which since it has the article prefixed is more accurately *haz-Ziz* than *Ziz*) may perhaps be still traceable in *el-Hūsâsah*, which is attached to a large tract of table-land lying immediately above the pass of *Ain Jidy*, between it and *Tekûa*, and bounded on the north by a *Wady* of the same name (*B. R.* i. 527). May not both *haz-Ziz* and *Hūsâsah* be descended from *Hazon-tamar*, the early name of Engedi? [G.]

ZI'ZA (זִיזָא: Ζουζά: *Ziza*). 1. Son of Shiphi a chief of the Simeonites, who in the reign of Hezekiah made a raid upon the peaceable Hamite shepherds of Gedor, and smote them, "because there was pasture there for their flocks" (1 Chr. iv. 37).

2. (Ζηζά.) Son of Rehoboam by Maacah the granddaughter of Absalom (2 Chr. xi. 20).

ZI'ZAH (זִיזָה: Ζιζά: *Ziza*). A Gershonite Levite, second son of Shimei (1 Chr. xxiii. 11); called *ZINA* in ver. 10.

ZO'AN (זֹעַן: Τάρις: *Tanis*), an ancient city of Lower Egypt. It is mentioned by a Shemitic and by an Egyptian name, both of the same signification. Zoan, preserved in the Coptic ΖΑΝΗ, ΖΑΝΙ, S. ΖΑΑΝΕ, ΖΑΑΝΙ, the Arabic صان (a village on the site), and the classical *Táris*, *Tanis*, whence the Coptic transcription ΤΑΝΕΩΣ, comes from the root זֹעַן, "he moved tents" (Is. xxxiii. 20), cognate with זָעַן, "he loaded a beast of burden;" and thus signifies "a place of de-

Num. xxii. 10, xxiii. 18.

In LXX. *νιός Ζ.*, except in Josh. xxiv. 9, ὁ τοῦ Ζ.

departure," like צֵעְנַיִם, Zaanaim (Josh. xix. 33), or צֵעְנַיִם, Zaanaim^a (Judg. iv. 11), "removings" (Ges.), a place in northernmost Palestine, on the border of Naphtali near Kedesh. The place just mentioned is close to the natural and constant northern border of Palestine, whether under the spurs of Lebanon or of Hermon. Zoan lay near the eastern border of Lower Egypt. The sense of departure or removing, therefore, would seem not to indicate a mere resting-place of caravans, but a place of departure from a country. The Egyptian name HA-AWAR, or PA-AWAR, Avaris, Αουαρις, means "the abode" or "house" of "going out" or "departure." Its more precise sense fixes that of the Shemetic equivalent.^b

Tanis is situate in N. lat. 31°, E. long. 31° 55', on the east bank of the canal which was formerly the Tanitic branch. Anciently a rich plain extended due east as far as Pelusium, about thirty miles distant, gradually narrowing towards the east, so that in a south-easterly direction from Tanis it was not more than half this breadth. The whole of this plain, about as far south and west as Tanis, was anciently known as "the Fields" or "Plains,"

Παρυψωτ, "the Marshes," τὰ Ἐλη, Ἐλεαρχία, or "the pasture-lands," Βουκολία. Through the subsidence of the Mediterranean-coast, it is now almost covered by the great Lake Menzeleh. Of old it was a rich marsh-land, watered by four of the seven branches of the Nile, the Pathmitic, Mendesian, Tanitic, and Pelusiatic, and swept by the cool breezes of the Mediterranean. Tanis, while Egypt was ruled by native kings, was the chief town of this territory, and an important post towards the eastern frontier.

At a remote period, between the age when the pyramids were built and that of the empire, seemingly about B.C. 2080, Egypt was invaded, overrun, and subdued, by the strangers known as the Shepherds, who, or at least their first race, appear to have been Arabs cognate with the Phoenicians. How they entered Egypt does not appear. After a time they made one of themselves king, a certain Salatis, who reigned at Memphis, exacting tribute of Upper and Lower Egypt, and garrisoning the fittest places, with especial regard to the safety of the eastern provinces, which he foresaw the Assyrians would desire to invade. With this view finding in the Saïte (better elsewhere Sethroïte) nome, on the east of the Bubastite branch, a very fit city called Avaris, he rebuilt, and very strongly walled it, garrisoning it with 240,000 men. He came hither in harvest-time (about the vernal equinox), to give corn and pay to the troops, and exercise them so as to terrify foreigners. This is Manetho's account of the foundation of Avaris, the great stronghold of the Shepherds. Several points are raised by it. We see at a glance that Manetho did not know that Avaris was Tanis. By his time the city had fallen into obscurity, and he could not connect the HA-AWAR of his native records with the Tanis of the Greeks. His account of its early history must therefore be received with caution. Throughout, we trace the influence of the pride that made the Egyptians hate, and affect to despise, the Shepherds above all their conquerors, except the Persians. The motive of Salatis is not to overawe

Egypt but to keep out the Assyrians; not to terrify the natives but these foreigners, who, if other history be correct, did not then form an important state. The position of Tanis explains the case. Like the other principal cities of this tract, Pelusium, Bubastis, and Heliopolis, it lay on the east bank of the river, towards Syria. It was thus outside a great line of defence, and afforded a protection to the cultivated lands to the east, and an obstacle to an invader, while to retreat from it was always possible, so long as the Egyptians held the river. But Tanis though doubtless fortified partly with the object of repelling an invader, was too far inland to be the frontier-fortress. It was near enough to be the place of departure for caravans, perhaps was the last town in the Shepherd-period, but not near enough to command the entrance of Egypt. Pelusium lay upon the great road to Palestine—it has been until lately placed too far north [SIN]—and the plain was here narrow, from north to south, so that no invader could safely pass the fortress; but it soon became broader, and, by turning in a south-westerly direction, an advancing enemy would leave Tanis far to the northward, and a bold general would detach a force to keep its garrison in check and march upon Heliopolis and Memphis. An enormous standing militia, settled in the Bucolia, as the Egyptian militia afterwards was in neighbouring tracts of the Delta, and with its headquarters at Tanis, would have overawed Egypt, and secured a retreat in case of disaster, besides maintaining hold of some of the most productive land in the country, and mainly for the former two objects we believe Avaris to have been fortified.

Manetho explicitly states Avaris to have been older than the time of the Shepherds; but there are reasons for questioning his accuracy in this matter. The name is more likely to be of foreign than of Egyptian origin, for Zoan distinctly indicates the place of departure of a migratory people, whereas Avaris has the simple signification "abode of departure."

A remarkable passage in the Book of Numbers, not hitherto explained, "Now Hebron was built seven years before Zoan in Egypt" (xiii. 22), seems to determine the question. Hebron was anciently the City of Arba, Kirjath-Arba, and was under the rule of the Anakim. These Anakim were of the old warlike Palestinian race that long dominated over the southern Canaanites. Here, therefore, the Anakim and Zoan are connected. The Shepherds who built Avaris were apparently of the Phoenician stock which would be referred to this race as, like them, without a pedigree in the Noachian geographical list. Hebron was already built in Abraham's time, and the Shepherd-invasion may be dated about the same period. Whether some older village or city were succeeded by Avaris matters little: its history begins in the reign of Salatis.

What the Egyptian records tell us of this city may be briefly stated. Apepee, probably Apophis of the xvth dynasty, a Shepherd-king who reigned shortly before the xviiith dynasty, built a temple here to Set, the Egyptian Baal, and worshipped no other god. According to Manetho, the Shepherds, after 511 years of rule, were expelled from all Egypt and shut up in Avaris, whence they were allowed to depart by capitulation, by either Amosis or Thummosis (Aahmes or Thothmes IV.), the first and seventh kings of the xviiith dynasty. The monuments show that the honour of ridding Egypt of the Shepherds belongs to Aahmes, and that this

^a Keri, as in Joshua.

^b The identification of Zoan with Avaris is due to M. de Rouge.

event occurred about B.C. 1500. Rameses II. embellished the great temple of Tanis, and was followed by his son Menptah.

It is within the period from the Shepherd-invasion to the reign of Menptah, that the sojourn and Exodus of the Israelites are placed. We believe that the Pharaoh of Joseph as well as the oppressors were Shepherds, the former ruling at Memphis and Zoan, the latter probably at Zoan only; though in the case of the Pharaoh of the Exodus, the time would suit the annual visit Manetho states to have been paid by Salatis. Zoan is mentioned in connexion with the Plagues in such a manner as to leave no doubt that it is the city spoken of in the narrative in Exodus as that where Pharaoh dwelt. The wonders were wrought "in the field of Zoan" (Ps. lxxviii. 12, 43), **שְׂרָה-צֵעַן**, which may either denote the territory immediately around the city, or its nome, or even a kingdom (Ges. *Lex.* s. v. **שְׂרָה**). This would accord best with the Shepherd-period; but it cannot be doubted that Rameses II. paid great attention to Zoan, and may have made it a royal residence.

After the fall of the empire, the first dynasty is the xxist, called by Manetho that of Tanites. Its history is obscure, and it fell before the stronger line of Bubastites, the xxiind dynasty, founded by Shishak. The expulsion of Set from the pantheon, under the xxiind dynasty, must have been a blow to Tanis; and perhaps a religious war occasioned the rise of the xxiiird. The xxiiird dynasty is called Tanite, and its last king is probably Sethos, the contemporary of Tirhakah, mentioned by Herodotus. At this time Tanis once more appears in sacred history, as a place to which came ambassadors, either of Hoshea, or Ahaz, or else, possibly, Hezekiah:—"For his princes were at Zoan, and his messengers came to Hanes" (Is. xxx. 4). As mentioned with the frontier-town Tahpanhes, Tanis is not necessarily the capital. But the same prophet perhaps more distinctly points to a Tanite line where saying, in "the burden of Egypt," "the princes of Zoan are become fools; the princes of Noph are deceived" (xix. 13). The doom of Zoan is foretold by Ezekiel: "I will set fire in Zoan" (xxx. 14), where it occurs among the cities to be taken by Nebuchadnezzar.

"The plain of Sān is very extensive, but thinly inhabited: no village exists in the immediate vicinity of the ancient Tanis; and, when looking from the mounds of this once splendid city towards the distant palms of indistinct villages, we perceive the desolation spread around it. The 'field' of Zoan, is now a barren waste: a canal passes through it without being able to fertilize the soil; 'fire' has been set in 'Zoan'; and one of the principal capitals or royal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers." It is "remarkable for the height and extent of its mounds, which are upwards of a mile from N. to S., and nearly $\frac{3}{4}$ of a mile from E. to W. The area in which the sacred enclosure of the temple stood is about 1500 ft. by 1250, surrounded by mounds of fallen houses. The temple was adorned by Rameses II. with numerous obelisks and most of its sculptures. It is very ruinous, but its remains prove its former grandeur. The number of its obelisks, ten or twelve, all now fallen, is un-

^a Gen. xix. 22, 30.

^b In the Targum Pseudojonathan, to vers. 22, 23, the

equalled, and the labour of transporting them from Syene shows the lavish magnificence of the Egyptian kings. The oldest name found here is that of Sertesen III. of the xiith dynasty, the latest that of Tirhakah (Sir Gardner Wilkinson's *Handbook*, pp. 221, 222). Recently, M. Mariette has made excavations on this site and discovered remains of the Shepherd-period, showing a markedly-characteristic style, especially in the representation of face and figure, but of Egyptian art, and therefore afterwards appropriated by the Egyptian kings. [R. S. P.]

ZO'AR (**צֹעַר**, and twice **צֹעַר**; Samar. throughout **צֹעַר**: *Zógora*, *Σηγώρ*, *Zogóρ*; Joseph. *Zoár*, τὰ *Zoapa*, or *Zóapa*: *Segor*). One of the most ancient cities of the land of Canaan. Its original name was BELA, and it was still so called at the time of Abram's first residence in Canaan (Gen. xiv. 2, 8). It was then in intimate connexion with the cities of the "plain of Jordan"—Sodom, Gomorrah, Admah, and Zeboiim (see also xiii. 10; but not x. 19)—and its king took part with the kings of those towns in the battle with the Assyrian host which ended in their defeat and the capture of Lot. In the general destruction of the cities of the plain, Zoar was spared to afford shelter to Lot, and it was on that occasion, according to the quaint statement of the ancient narrative, that the change in its name took place (xix. 22, 23, 30).^b It is mentioned in the account of the death of Moses as one of the landmarks which bounded his view from Pisgah (Deut. xxxiv. 3), and it appears to have been known in the time both of Isaiah (xv. 5) and Jeremiah (xlviii. 34). These are all the notices of Zoar contained in the Bible.

1. It was situated in the same district with the four cities already mentioned, viz. in the *ciccar*, the "plain" or "circle" "of the Jordan," and the narrative of Gen. xix. evidently implies that it was very near to Sodom—sufficiently near for Lot and his family to traverse the distance in the time between the first appearance of the morning and the actual rising of the sun (ver. 15, 23, 27). The definite position of Sodom is, and probably will always be, a mystery, but there can be little doubt that the plain of the Jordan was at the north of the Dead Sea, and that the cities of the plain must therefore have been situated there instead of at the southern end of the lake, as it is generally taken for granted they were. The grounds for this conclusion have been already indicated under SODOM (p. 1339 a), but it will be well to state them here more at length. They are as follows:—

(a.) The northern and larger portion of the lake has undoubtedly existed in, or very nearly in, its present form since a date long anterior to the age of Abraham. (The conviction of the writer is that this is true of the whole lake, but everyone will agree as to the northern portion, and that is all that is necessary to the present argument.) The Jordan therefore at that date discharged itself into the lake pretty nearly where it does now, and thus the "plain of the Jordan," unless unconnected with the river, must have lain on the north of the Dead Sea.

(b.) The plain was within view of the spot from which Abram and Lot took their survey of the country (Gen. xiii. 1-13), and which, if there is any connexion in the narrative, was "the mountain

name of Zoar is given **צֹעַר**, and the play on the "smallness" of the town is suppressed.

east of Bethel," between Bethel and Ai," with "Bethel on the west and A. on the east" (xiii. 3, xii. 8). Now the lower part of the course of the Jordan is plainly visible from the hills east of Beitin—the whole of that rich and singular valley spread out before the spectator. On the other hand, the southern half of the Dead Sea is not only too far off to be discerned, but is actually shut out from view by intervening heights.

(c.) In the account of the view of Moses from Pisgah the *ciccar* is more strictly defined as "the *ciccar* of the plain of Jericho" (A. V. "plain of the valley of Jericho"), and Zoar is mentioned in immediate connexion with it. Now no person who knows the spot from actual acquaintance or from study of the topography can believe that the "plain of Jericho" can have been extended to the southern end of the Dead Sea. The Jerusalem Targum (not a very ancient authority in itself, but still valuable as a storehouse of many ancient traditions and explanations), in paraphrasing this passage, actually identifies Zoar with Jericho—"the plain of the valley of Jericho, the city which produces the palms, that is Ze'êr" (זַעֵר).^e

These considerations appear to the writer to render it highly probable that the Zoar of the Pentateuch was to the north of the Dead Sea, not far from its northern end, in the general parallel of Jericho. That it was on the east side of the valley seems to be implied in the fact that the descendants of Lot, the Moabites and Ammonites, are in possession of that country as their original seat when they first appear in the sacred history. It seems to follow that the "mountain" in which Lot and his daughters dwelt when Moab and Ben-Ammi were born was the "mountain" to which he was advised to flee by the angel, and between which and Sodom stood Zoar (xix. 30, compare 17, 19). It is also in favour of its position north of the Dead Sea, that the earliest information as to the Moabites makes their original seat in the plains of Heshbon, N.E. of the Lake, not, as afterwards, in the mountains on the S.E., to which they were driven by the Amorites (Num. xxi. 26).

2. The passages in Isaiah and Jeremiah in which Zoar is mentioned give no clue to its situation. True they abound with the names of places, apparently in connexion with it, but they are places (with only an exception or two) not identified. Still it is remarkable that one of these is Elealeh, which, if the modern *el-Aal*, is in the parallel of the north end of the Dead Sea, and that another is the Waters of Nimrim, which may turn out to be identical with *Wady Nimrîn*, opposite Jericho. *Wady Seir*, a short distance south of *Nimrîn*, is suggestive of Zoar, but we are too ill-informed of the situations and the orthography of the places east of Jordan to be able to judge of this.

3. So much for the Zoar of the Bible. When however we examine the notices of the place in the post-biblical sources we find a considerable difference in its position as indicated with more or less precision, as at the S.E. end of the Dead Sea. Thus Josephus says that it retained its name (*Zoár*) to his day (*Ant.* i. 11, §4), that it was at the further end of the Asphaltic Lake, in Arabia—by which he

means the country lying S.E. of the lake, whose capital was Petra (*B. J.* iv. 8, §4; *Ant.* xiv. 1, §4). The notices of Eusebius are to the same tenor:—the Dead Sea extended from Jericho to Zoar (*Zoorôn*; *Onom.* Θαλασσα ηαλυκη). Phaeno lay between Petra and Zoar (*Ib.* Φινών). It still retained its name (*Zoará*), lay close to (παρὰ-κειμένη) the Dead Sea, was crowded with inhabitants, and contained a garrison of Roman soldiers; the palm and the balsam still flourished, and testified to its ancient fertility (*Ib.* Βαλά).

To these notices of Eusebius St. Jerome adds little or nothing. Paula in her journey beholds Segor (which Jerome gives on several occasions as the Hebrew form of the name in opposition to Zoara or Zoara, the Syrian form) from Caphar Barucha (possibly *Beni Naim*, near Hebron), at the same time with Engaddi, and the land where once stood the four cities;^d but the terms of the statement are too vague to allow of any inference as to its position (*Epist.* cviii. §11). In his commentary on Is. xv. 5, he says that it was "in the boundary of the Moabites, dividing them from the land of the Philistines," and thus justifies his use of the word *vectis* to translate בְּרִיחָה (A. V. "his fugitives," marg. "borders;" Gesen. *flüchtlinge*). The *terra Philisthim*, unless the words are corrupt, can only mean the land of *Palestine—i. e. (according to the inaccurate usage of later times) of Israel—as opposed to Moab. In his *Quaestiones Hebraicae* on Gen. xix. 30 (comp. xiv. 3) Jerome goes so far as to affirm the accuracy of the Jewish conjecture, that the later name of Zoar was Shalisha:—"Bale primum et postea Salisa appellata" (comp. also his comment on Is. xv. 5). But this is probably grounded merely on an interpretation of *shalishiyeh* in Is. xv. 5, as connected with *bela*, and as denoting the "third" destruction of the town by "earthquakes."^f

In more modern times Zoar is mentioned by the Crusading historians. Fulcher (*Gesta Dei*, 405, quoted by von Raumer, 239) states that "having encircled (*girato*) the southern part of the lake on the road from Hebron to Petra, we found there a large village which was said to be Segor, in a charming situation, and abounding with dates. Here we began to enter the mountains of Arabia." The palms are mentioned also by William of Tyre (xxii. 30) as being so abundant as to cause the place to be called *Villa Palmarum*, and Palmer (i. e. probably *Palmier*). Abulfeda (cir. A.D. 1320) does not specify its position more nearly than that it was adjacent to the lake and the *ghor*, but he testifies to its then importance by calling the lake after it—*Bahret-zeghor* (see too Ibn Idris, in Reland, 272). The natural inference from the description of Fulcher is, that Segor lay in the *Wady Kerak*, the ordinary road, then and now, from the south of the Dead Sea to the eastern highlands. The conjecture of Irby and Mangles (June 1, and see May 9), that the extensive ruins which they found in the lower part of this *Wady* were those of Zoar, is therefore probably accurate.

The name *Dra'a* or *Dera'ah* (دراة), which they, Poole (*Geogr. Journ.* xxvi. 63), and Burckhardt (July 15), give to the valley, may even without violence be accepted as a corruption of Zoar.

^e Similarly, Stephanus of Byzantium places Zoar in Παλαιστίνη (quoted by Reland, 1065).

^f See Rahmer, *Die Hebr. Tradit. in Hieronymus* (Eras lau, 1861), p. 29.

^e The Samaritan Text and Version afford no light on this passage, as they, for reasons not difficult to divine, have thrown the whole into confusion.

^d None of these places, however, can be seen from *Beni Naim* (Rob. i. 491).

Zoar was included in the province of Palestina Tertia, which contained also Kerak and Areopolis. It was an episcopal see, in the patriarchate of Jerusalem and archbishopric of Petra; at the Council of Chalcedon (A.D. 451) it was represented by its bishop Musonius, and at the Synod of Constantinople (A.D. 536) by John (Le Quen, *Oriens Christ.* iii. 743-6).

4. To the statements of the mediaeval travellers just quoted there are at least two remarkable exceptions. (1.) Brocardus (cir. A.D. 1290), the author of the *Descriptio Terrae Sanctae*, the standard "Handbook to Palestine" of the middle ages, the work of an able and intelligent resident in the country, states (cap. vii.) that "five leagues (leuca) to the south of Jericho is the city Segor, situated beneath the mountain of Engaddi, between which mountain and the Dead Sea is the statue of salt." True he confesses that all his efforts to visit the spot had been frustrated by the Saracens; but the passage bears marks of the greatest desire to obtain correct information, and he must have nearly approached the place, because he saw with his own eyes the "pyramids" which covered the "wells of bitumen," which he supposes to have been those of the vale of Siddim. This is in curious agreement with the connexion between Engedi and Zoar implied in Jerome's Itinerary of Paula. (2.) The statement of Thietmar (A.D. 1217) is even more singular. It is contained in the 11th and 12th chapters of his *Peregrinatio* (ed. Laurent, Hamburgi, 1857). After visiting Jericho and Gilgal he arrives at the "fords of Jordan" (xi. 20), where Israel crossed and where Christ was baptised, and where then, as now, the pilgrims bathed (22). Crossing this ford (33) he arrives at "the field and the spot where the Lord overthrew Sodom and Gomorra." After a description of the lake come the following words:—"On the shore of this lake, about a mile (*ad miliare*) from the spot at which the Lord was baptised is the statue of salt into which Lot's wife was turned" (47). "Hence I came from the lake of Sodom and Gomorra, and arrived at Segor, where Lot took refuge after the overthrow of Sodom; which is now called in the Syrian tongue Zora, but in Latin the city of palms. In the mountain hard by this Lot sinned with his daughters (xii. 1-3). After this I passed the vineyard of Benjamin (?) and of Engaddi. . . . Next I came into the land of Moab and to the mountain in which was the cave where David hid . . . leaving on my left hand Sethim (Shittim), where the children of Israel tarried. . . . At last I came to the plains of Moab, which abound in cattle and grain. . . . A plain country, delightfully covered with herbage, but without either woods or single trees; hardly even a twig or shrub (4-15). . . . After this I came to the torrent Jabbok" (xiv. 1).

Making allowance for the confusion into which this traveller seems to have fallen as to Engaddi

^s The distance from Jericho to Engedi is understated here. It is really about 24 English miles.

^b In the map to the *Theatrum Terrae Sanctae* of Adrichomius, Sodom is placed within the Lake, at its N.W. end; Segor near it on the shore; and the Statua Salis close to the mouth of the Torrent (apparently Kidron).

ⁱ Thietmar did not return to the west of the Jordan. From the torrent Jabbok he ascended the mountains of Abarim. He then recrossed the plain of Heshbon to the river Arnon; and passing the ruins of Robda (Rabba), and Crach (Kerak), and again crossing the Arnou (probably the Wady el Ahsy), reached the top of a very

and the cavern of David, it seems almost certain from his description that, having once crossed the Jordan, he did not recross it,¹ and that the site of Sodom and Gomorrah, the pillar of salt, and Zoar were all seen by him on the east of the Dead Sea—the two first at its north-east end. Taken by itself this would not perhaps be of much weight, but when combined with the evidence which the writer has attempted to bring forward that the "cities of the plain" lay to the north of the lake, it seems to him to assume a certain significance.

5. But putting aside the accounts of Brocardus and Thietmar, as exceptions to the ordinary mediaeval belief which placed Zoar at the *Wady ed Dra'a* how can that belief be reconciled with the inference drawn above from the statements of the Pentateuch? It agrees with those statements in one particular only, the position of the place on the eastern side of the lake. In everything else it disagrees not only with the Pentateuch, but with the locality ordinarily assigned to Sodom. For if *Usdum* be Sodom, at the S.W. corner of the lake, its distance from the *Wady ed Dra'a* (at least 15 miles) is too great to agree with the requirements of Gen. xix.

This has led M. de Saulcy to place Zoar in the *Wady Zuweirah*, the pass leading from Hebron to the Dead Sea. But the names Zuweirah and Zoar are not nearly so similar in the originals as they are in their western forms, and there is the fatal obstacle to the proposal that it places Zoar on the west of the lake, away from what appears to have been the original cradle of Moab and Ammon.^m If we are to look for Zoar in this neighbourhood, it would surely be better to place it at the *Tell un-Zoghal*,ⁿ the latter part of which name (زوغل) is almost literally the same as the Hebrew Zoar. The proximity of this name and that of *Usdum*, so like Sodom, and the presence of the salt mountain—to this day splitting off in pillars which show a rude resemblance to the human form—are certainly remarkable facts; but they only add to the general mystery in which the whole of the question of the position and destruction of the cities is involved, and to which the writer sees at present no hope of a solution.

In the A. V. of 1611 the name Zoar is found in 1 Chr. iv. 7, following (though inaccurately) the *Keri* (וצחר). The present Received Text of the A. V. follows (with the insertion of "and") the *Cethib* (יצחר). In either case the name has no connexion with Zoar proper, and is more accurately represented in English as Zohar (Tsochar) or Jezohar. [G.]

ZO'BA, or ZO'BAH (צובה, צובא; *Zoubá*: *Soba, Suba*) is the name of a portion of Syria, which formed a separate kingdom in the time of the Jewish monarchs, Saul, David, and Solomon. It is difficult to fix its exact position and limits;

high mountain, where he was half killed by the cold. Thence he journeyed to Petra and Mount Hor, and at length reached the Red Sea. His itinerary is full of interest and intelligence.

^k Though incorrectly, if the writer's argument for the position of the plain of Jordan is tenable.

^m Dr. Robinson's arguments against this proposal of De Saulcy (*B. R.* ii. 107; 517), though they might be more pleasant in tone, are unanswerable in substance.

ⁿ The *Redjom el-Mezorrhel* of De Saulcy. The *gh* and *rrh* each strive to represent the Arabic *ghain*, which is pronounced like a guttural rolling τ .

but there seem to be grounds for regarding it as lying chiefly eastward of Coele-Syria, and extending thence north-east and east, towards, if not even to, the Euphrates. [SYRIA.] It would thus have included the eastern flank of the mountain-chain which shuts in Coele-Syria on that side, the high land about Aleppo, and the more northern portion of the Syrian desert.

Among the cities of Zobah were a Hamath (2 Chr. viii. 3), which must not be confounded with "Hamath the Great" (HAMATH-ZOBAH); a place called Tibhath or Betah (2 Sam. viii. 8; 1 Chr. xviii. 8), which is perhaps *Taibeh*, between Palmyra and Aleppo; and another called Berothai, which has been supposed to be *Beyrût*. (See Winer, *Realwörterbuch*, vol. i. p. 155.) This last supposition is highly improbable, for the kingdom of Hamath must have intervened between Zobah and the coast. [BEROTHAI.]

We first hear of Zobah in the time of Saul, when we find it mentioned as a separate country, governed apparently by a number of kings who own no common head or chief (1 Sam. xiv. 47). Saul engaged in war with these kings, and "vexed them," as he did his other neighbours. Some forty years later than this, we find Zobah under a single ruler, Hadadezer, son of Rehob, who seems to have been a powerful sovereign. He had wars with Toi, king of Hamath (2 Sam. viii. 10), while he lived in close relations of amity with the kings of Damascus, Beth-Rehob, Ish-tob, &c., and held various petty Syrian princes as vassals under his yoke (2 Sam. i. 19). He had even a considerable influence in Mesopotamia, beyond the Euphrates, and was able on one occasion to obtain an important auxiliary force from that quarter (ibid. 16; compare title to Ps. lx.). David, having resolved to take full possession of the tract of territory originally promised to the posterity of Abraham (2 Sam. viii. 3; compare Gen. xv. 18), attacked Hadadezer in the early part of his reign, defeated his army, and took from him a thousand chariots, seven hundred (seven thousand, 1 Chr. xviii. 4) horsemen, and 20,000 footmen. Hadadezer's allies, the Syrians of Damascus, having marched to his assistance, David defeated them in a great battle, in which they lost 22,000 men. The wealth of Zobah is very apparent in the narrative of this campaign. Several of the officers of Hadadezer's army carried "shields of gold" (2 Sam. viii. 7), by which we are probably to understand iron or wooden frames overlaid with plates of the precious metal. The cities, moreover, which David took, Betah (or Tibhath) and Berothai, yielded him "exceeding much brass" (ver. 8). It is not clear whether the Syrians of Zobah submitted and became tributary on this occasion, or whether, although defeated, they were able to maintain their independence. At any rate a few years later, they were again in arms against David. This time the Jewish king acted on the defensive. The war was provoked by the Ammonites, who hired the services of the Syrians of Zobah, among others, to help them against the people of Israel, and obtained in this way auxiliaries to the amount of 33,000 men. The allies were defeated in a great battle by Joab, who engaged the Syrians in person with the flower of his troops (2 Sam. x. 9). Hadadezer, upon this, made a last effort. He sent across the Euphrates into Mesopotamia, and "drew forth the Syrians that were beyond the river" (1 Chr. xix. 16), who had hitherto taken no part in the war. With these allies and his own troops he

once more renewed the struggle with the Israelites, who were now commanded by David himself, the crisis being such as seemed to demand the presence of the king. A battle was fought near Helam—a place, the situation of which is uncertain (HELAM)—where the Syrians of Zobah and their new allies were defeated with great slaughter, losing between 40,000 and 50,000 men. After this we hear of no more hostilities. The petty princes hitherto tributary to Hadadezer transferred their allegiance to the king of Israel, and it is probable that he himself became a vassal to David.

Zobah, however, though subdued, continued to cause trouble to the Jewish kings. A man of Zobah, one of the subjects of Hadadezer—Rezon, son of Eliadah—having escaped from the battle of Helam, and "gathered a band" (*i.e.* a body of irregular marauders), marched southward, and contrived to make himself master of Damascus, where he reigned (apparently) for some fifty years, proving a fierce adversary to Israel all through the reign of Solomon (1 K. xi. 23-25). Solomon also was (it would seem) engaged in a war with Zobah itself. The Hamath-Zobah, against which he "went up" (2 Chr. viii. 3), was probably a town in that country which resisted his authority, and which he accordingly attacked and subdued. This is the last that we hear of Zobah in Scripture. The name, however, is found at a later date in the Inscriptions of Assyria, where the kingdom of Zobah seems to intervene between Hamath and Damascus, falling thus into the regular line of march of the Assyrian armies. Several Assyrian monarchs relate that they took tribute from Zobah, while others speak of having traversed it on their way to or from Palestine. [G. R.]

ZO'BEBAH (זֹבְבָה: Σαβαθά; Alex. Σωβηβά: *Soboba*). Son of Coz, in an obscure genealogy of the tribe of Judah (1 Chr. iv. 8).

ZO'HAR (זֹהָר: Σαάρ: *Seor*). 1. Father of Ephron the Hittite (Gen. xxiii. 8, xxv. 9).

2. (*Sohar, Soar*.) One of the sons of Simeon (Gen. xlv. 10; Ex. vi. 15); called ZERAH in 1 Chr. iv. 24.

ZOHELETH, THE STONE (זֶבֶן הַזְּהֵלֶת. Αἰθῆ τοῦ Ζωελεθεί; Alex. τον λιθον του Ζωελεθ: *lapis Zoheleth*). This was "by En Rogel" (1 K. i. 9); and therefore, if En Rogel be the modern *Um-ed-Deraj*, this stone, "where Adonijah slew sheep and oxen," was in all likelihood not far from the well of the Virgin. [EN ROGEL.] The Targumists translate it "the rolling stone;" and Jarchi affirms that it was a large stone on which the young men tried their strength in attempting to roll it. Others make it "the serpent stone" (*Gesen.*), as if from the root זחל, "to creep." Jerome simply says, "Zoelet tractum sive protractum." Others connect it with running water; but there is nothing strained in making it "the stone of the conduit" (זוחילה, *Mazchelah*), from its proximity to the great rock-conduit or conduits that poured into Siloam. Bochart's idea is that the Hebrew word *zohel* denotes "a slow motion" (*Hieroz.* part i. b. 1, c. 9): "the fullers here pressing out the water which dropped from the clothes that they had washed in the well called Rogel." If this be the case, then we have some relics of this ancient custom at the massive breast-

work below the present *Birket el-Hamra*, where the donkeys wait for their load of skins from the well, and where the Arab washerwomen may be seen to this day beating their clothes.*

The practice of placing stones, and naming them from a person or an event, is very common. Jacob did so at Bethel (Gen. xxviii. 22, xxxv. 14; see Bochart's *Canaan*, pp. 785, 786); and he did it again when parting from Laban (Gen. xxxi. 45). Joshua set up stones in Jordan and Gilgal, at the command of God (Josh. iv. 9-20); and again in Shechem (Josh. xxiv. 26). Near Bethshemesh there was the *Eben-gedolah* ("great stone," 1 Sam. vi. 14), called also *Abel-gedolah* ("the great weeping," 1 Sam. vi. 18). There was the *Eben-Bohan*, south of Jericho, in the plains of Jordan (Josh. xv. 6, xviii. 17), "the stone of Bohan the son of Reuben," the Ehrenbreitstein of the *Ciccar*, or "plain" of Jordan, a memorial of the son or grandson of Jacob's eldest born, for which the writer once looked in vain, but which Felix Fabri in the 15th century (*Evagat.* ii. 82), professes to have seen. The Rabbis preserve the memory of this stone in a book called *Eben-Bohan*, or the touchstone (*Chron. of Rabbi Joseph*, transl. by Bialloblotzky, i. 192). There was the stone set up by Samuel between Mizpeh and Shen, *Eben-Ezer*, "the stone of help" (1 Sam. vii. 11, 12). There was the *Great Stone* on which Samuel slew the sacrifices, after the great battle of Saul with the Philistines (1 Sam. xiv. 33). There was the *Eben-Ezel* ("lapis discessus vel abitus, a discessu Jonathanis et Davidis," Simonis, *Onom.* p. 156), where David hid himself, and which some Talmudists identify with Zohemoth. Large stones have always obtained for themselves peculiar names, from their shape, their position, their connexion with a person or an event. In the Sinaitic Desert the writer found the *Hajar-el-Rehab* ("stone of the rider"), *Hajar-el-Ful* ("stone of the bean"), *Hajar Musa* ("stone of Moses"). The subject of stones is by no means uninteresting, and has not in any respect been exhausted. (See the Notes of De Sola and Lindenthal in their edition of *Genesis*, pp. 175, 226; Bochart's *Canaan*, p. 785; Vossius *de Idolatr.* vi. 38; Scaliger *on Eusebius*, p. 198; Heraldus *on Arnobius*, b. vii., and Elmenhorstius *on Arnobius*; also a long note of Ouzelius in his edition of *Minucius Felix*, p. 15; Calmet's *Fragments*, Nos. 166, 735, 736; Kitto's *Palestine*. See, besides, the works of antiquaries on stones and stone circles; and an interesting account of the curious Phœnician *Hajar Chem* in Malta, in Tallack's recent volume on that island. pp. 115-127.) [H. B.]

* We give the following Rabbinical note on Zohemoth, from the Arabic Commentary of Tanchum of Jerusalem, translated by Haarbrucker:—

"Ver. 9. **זחלת** Verbum **זחל** significationem trepidationis habet et reptationis et cunctationis in incessu. Inde Saturnum **סַבְבַּ** appellaverunt propter multos ejus regressus incessusque retrogrados. Eaque sententia est in verbis **זחלתי ואירא** (Hi. 32, 6) i. e. cunctabar vobis respondere consiliumque meum vobiscum communicare, propterea quia vos verebar et gravitatem aetatis vestrae admirabar. Serpentes **זוחלי עפר** appellantur, quia in terra serpunt, et ob incessum suum quasi trepidantem cunctantemque. Inde porro dicunt: (Sabb. fol. 65, b.) **של ארבעה ימים ירבו הנוטפין על הזוחלין** (vid. Mischn. Milkvaoth, cap. 5), **והמים נזחלין ויצאין** i. e. aqua leniter fluens in terra. Fortasse igitur **זחלת** **אבן** similiter

ZO'HETH (זוּחֶת: *Zoán*: Alex. *Zoχθῆ* *Zoheth*). Son of Ishi of the tribe of Judah (1 Chr. iv. 20).

ZO'PHAH (צוֹפָה: *Σωφά*: Alex. *Σωφάρ*: *Supha*). Son of Helem, or Hotham, the son of Heber, an Asherite (1 Chr. vii. 35, 36).

ZO'PHAI (צוֹפִי: *Σουφί*: *Sophai*). A Kohathite Levite, son of Elkanah and ancestor of Samuel (1 Chr. vi. 26 [11]). In ver. 35 he is called ZUPH.

ZO'PHAR (צוֹפָר: *Σωφάρ*: *Sophar*). One of the three friends of Job (Job ii. 11, xi. 1, xx. 1, xlii. 9). He is called in the Hebrew, "the Naamathite," and in the LXX. "the Minaean," and "the king of the Minaeans."

ZO'PHIM, THE FIELD OF (שְׂדֵה צְפִים: *ἄγρος σκοπιάν*: *locus sublimis*). A spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (Num. xxiii. 14). If the word *sadeh* (rendered "field," may be taken in its usual sense, then the "field of Zophim" was a cultivated spot high up on the top of the range of Pisgah. But that word is the almost invariable term for a portion of the upper district of Moab, and therefore may have had some local sense which has hitherto escaped notice, and in which it is employed in reference to the spot in question. The position of the field of Zophim is not defined, it is only said that it commanded merely a portion of the encampment of Israel. Neither do the ancient versions afford any clue. The Targum of Onkelos, the LXX., and the Peshito-Syriac take Zophim in the sense of "watchers" or "lookers-out," and translate it accordingly. But it is probably a Hebrew version of an aboriginal name, related to that which in other places of the present records appears as Mizpeh or Mizpah.^c May it not be the same place which later in the history is mentioned (once only) as MIZPAH-MOAB?

Mr. Porter, who identifies *Attârius* with Pisgah, mentions (*Handbook*, 300 a) that the ruins of *Main*, at the foot of that mountain, are surrounded by a fertile and cultivated plain, which he regards as the field of Zophim. [G.]

ZO'RAH (צִרְעָה: *Σαράθ*, *Σαράα*, *Σαράα*; Alex. *Σαράα*, *Σαρά*, *Αράα*; Joseph. *Σαράα*: *Saraa*). One of the towns in the allotment of the tribe of Dan (Josh. xix. 41). It is previously mentioned (xv. 33) in the catalogue of Judah, among the places

explicandum est, nimirum lapis volutatus et hic illic tractus, quem saepe quasi ludentes volvebant; aut sensus est eum per se fuisse teretem (volubilem) acclivitatibus instar, cujus latus alterum elatius, alterum depressius esset in modum pontis exstructi, in quo ad locum altiore sine gradibus ascendatur; quem **כבש** vocaverunt qualemque ad altare struxerunt, ut eo ascenderent, quum ad altare per gradus ascendere non liceret (Ex. xx. 23). Nec absurdum mihi videtur eundem fuisse hunc lapidem atque eum, qui in Davidis Jonathanique historia **אבן הזול** vocatus est, quem interpretantur lapidem viatorum, ad quem videlicet viatores devertebant. Targum h. l. **אבן סכותא** transtulit i. e. altus; fortasse enim lapis altus fuit et elatus, quem viatores e longinquo conspicerent."

^b See Stanley, *S. & P.*, Appendix, §15.

^c The Targum treats the names Mizpeh and Zophim as identical translating them both by **סכותא**.

in the district of the Shefelah (A. V. ZOREAH). In both lists it is in immediate proximity to ESHTAOL, and the two are elsewhere named together almost without an exception (Judg. xiii. 25, xvi. 31, xviii. 2, 8, 11; and see 1 Chr. ii. 53). Zorah was the residence of Manoah and the native place of Samson. The place both of his birth and his burial is specified with a curious minuteness as "between Zorah and Eshtaol;" "in Mahaneh-Dan" (Judg. xiii. 25, xvi. 31). In the genealogical records of 1 Chr. (ii. 53, iv. 2), the "Zareathites and Eshtaolites" are given as descended from (i. e. colonized by) Kirjath-jearim.

Zorah is mentioned amongst the places fortified by Rehoboam (2 Chr. xi. 10), and it was re-inhabited by the men of Judah after the return from the Captivity (Neh. xi. 29, A. V. ZAREAH).

In the *Onomasticon* (Σαρδα and "Saara") it is mentioned as lying some 10 miles north of Eleutheropolis on the road to Nicopolis. By the Jewish traveller hap-Parchi (Zunz's *Benjamin of Tud.* ii. 441), it is specified as three hours S.E. of Lydd. These notices agree in direction—though in neither is the distance nearly sufficient—with the modern village of Sūr'ah (سوراه), which has been visited

by Dr. Robinson (*B. R.* iii. 153) and Tobler (*3tte Wand.* 181-3). It lies just below the brow of a sharp pointed conical hill, at the shoulder of the ranges which there meet and form the north side of the Wady Ghuráb, the northernmost of the two branches which unite just below Sūr'ah, and form the great Wady Surar. Near it are to be seen the remains of Zanoah, Bethshemesh, Timnath, and other places more or less frequently mentioned with it in the narrative. Eshtaol, however, has not yet been identified. The position of Sūr'ah at the entrance of the valley, which forms one of the inlets from the great lowland, explains its fortification by Rehoboam. The spring is a short distance below the village, "a noble fountain"—this was at the end of April—"walled up square with large hewn stones, and gushing over with fine water. As we passed on," continues Dr. Robinson, with a more poetical tone than is his wont, "we overtook no less than twelve women toiling upwards to the village, each with her jar of water on her head. The village, the fountain, the fields, the mountain, the females bearing water, all transported us back to ancient times, when in all probability the mother of Samson often in like manner visited the fountain and toiled homeward with her jar of water."

In the A. V. the name appears also as ZAREAH and ZOREAH. The first of these is perhaps most nearly accurate. The Hebrew is the same in all. [G.]

ZORATHITES, THE (הַצִּרְעָתִי: τοῦ Ἀρχαῖ; Alex. τ. Σαριθι: *Sarathi*), i. e. the people of ZORAH, are mentioned in 1 Chr. iv. 2 as descended from Shobal, one of the sons of Judah, who in 1 Chr. ii. 52, is stated to have founded Kirjath-jearim, from which again "the Zareathites and the Eshtaolites" were colonized. [G.]

ZOREAH (צִרְעָה: Πάα; Alex. Σαραα: *Saraa*). Another (and slightly more accurate) form of the name usually given in the A. V. as ZORAH, but

* As if reading צִיפ (Tsiph), which the original text (Cetib) of 1 Chr. vi. 35 still exhibits for Zuph (see margin of A. V.). This is a totally distinct name from

once as ZAREAH. The Hebrew is the same in all cases. Zoreah occurs only in Josh. xv. 33, among the towns of Judah. The place appears, however to have come later into the possession of Dan. [ZORAH.] [G.]

ZO'RITES, THE (הַצִּרְעִי: Ἡσαρελ; Alex. Ἡσαραει: *Sarai*), are named in the genealogies of Judah (1 Chr. ii. 54), apparently (though the passage is probably in great confusion) amongst the descendants of Salma and near connexions of Joab. The Targum regards the word as being a contraction for "the Zorathites;" but this does not seem likely, since the Zareathites are mentioned in ver. 52 of the same genealogy in another connection.

ZOROB'ABEL. (Ζοροβάβελ: *Zorobabel*), 1 Esd. iv. 13; v. 5-70; vi. 2-29; Ecclus. xlix. 11; Matt. i. 12, 13; Luke iii. 27. [ZERUBBABEL.]

ZU'AR (צִוְעָר: Σωγάρ: *Suar*). Father of Nethaneel the chief of the tribe of Issachar at the time of the Exodus (Num. i. 8, ii. 5, vii. 18, 23, x. 15).

ZUPH, THE LAND OF (אֶרֶץ צִוְפָה: εἰς τὴν Σείφ; Alex. εἰς γην Σειφ: Syr. Peshito, ܙܘܫ, *Tsur*: Vulg. *terra Suph*). A district at which Saul and his servant arrived after passing through those of Shalisha, of Shalim, and of the Benjamites^b (1 Sam. ix. 5 only). It evidently contained the city in which they encountered Samuel (ver. 6), and that again, if the conditions of the narrative are to be accepted, was certainly not far from the "tomb of Rachel," probably the spot to which that name is still attached, a short distance north of Bethlehem. The name Zuph is connected in a singular manner with Samuel. One of his ancestors was named Zuph (1 Sam. i. 1; 1 Chr. vi. 35) or Zophai (ib. 27); and his native place was called Ramathaim-zophim (1 Sam. i. 1).

But it would be unsafe to conclude that the "land of Zuph" had any connexion with either of these. If Ramathaim-zophim was the present *Neby Samwil*—and there is, to say the least, a strong probability that it was—then it is difficult to imagine that Ramathaim-zophim can have been in the land of Zuph, when the latter was near Rachel's sepulchre, at least seven miles distant from the former. *Neby Samwil* too, if anywhere, is in the very heart of the territory of Benjamin, whereas we have seen that the land of Zuph was outside of it.

The name, too, in its various forms of Zophim, Mizpeh, Mizpah, Zephathah, was too common in the Holy Land, on both sides of the Jordan, to permit of much stress being laid on its occurrence here.

The only possible trace of the name of Zuph in modern Palestine, in any suitable locality, is to be found in *Soba*, a well-known place about seven miles due west of Jerusalem, and five miles south-west of *Neby Samwil*. This Dr. Robinson (*B. R.* ii. 8, 9) once proposed as the representative of Ramathaim Zophim; and although on topographical grounds he virtually renounces the idea (see the footnote to the same pages), yet those grounds need not similarly affect its identity with Zuph, provided other con-

Ziph (צִיפ).

^b If indeed the "land of Yemini" be the territory of Benjamin.

considerations do not interfere. If Shalim and Shalisha were to the N.E. of Jerusalem, near *Taiyibeh*, then Saul's route to the land of Benjamin would be S. or S.W., and pursuing the same direction he would arrive at the neighbourhood of *Soba*. But this is at the best no more than conjecture, and unless the land of Zuph extended a good distance east of *Soba*, the city in which the meeting with Samuel took place could hardly be sufficiently near to Rachel's sepulchre.

The signification of the name Zuph is quite doubtful. Gesenius explains it to mean "honey"; while Fürst understands it as "abounding with water." It will not be overlooked that when the LXX. version was made, the name probably stood in the Hebrew Bible as Ziph (Tsiph). Zophim is usually considered to signify watchmen or lookers-out; hence, prophets; in which sense the author of the Targum has actually rendered 1 Sam. ix. 5—"they came into the land in which was a prophet of Jehovah." [G.]

ZUPH (זִפְּי: Σούφ in 1 Chr.: *Suph*). A Kohathite Levite, ancestor of Elkanah and Samuel (1 Sam. i. 1; 1 Chr. vi. 35 [20]). In 1 Chr. vi. 26 he is called ZOPHAI.

ZUR (זֹר: Σούρ: *Sur*). 1. One of the five princes of Midian who were slain by the Israelites when Balaam fell (Num. xxxi. 8). His daughter Cozbi was killed by Phinehas, together with her paramour Zimri the Simeonite chieftain (Num. xxv. 15). He appears to have been in some way subject to Sihon king of the Amorites (Josh. xiii. 21).

2. Son of Jehiel the founder of Gibeon by his wife Maachah (1 Chr. viii. 30, ix. 36).

ZU'RIEL (זִרְיָאֵל: Σουριήλ: *Suriel*). Son of Abihail, and chief of the Merarite Levites at the time of the Exodus (Num. iii. 35).

ZURISHADDA'I (זִרְיָשָׁדַי: Σουρισαδάι: *Surisaddai*). Father of Shelumiel, the chief of the

* "Sensum magis quam verbum ex verbo transferentes" (Jerome, *Quaest. Hebr. in Gen.*). Schumann (*Genesis*, 237) suggests that for זִרְיָשָׁדַי they read זִרְיָשָׁדַי. The change in the initial letter is the same which Ewald proposes in identifying Ham (Gen. xiv. 5) with Ammon.

^b Comparing the Arabic زوزية. By adopting this

tribe of Simeon at the time of the Exodus (Num. i. 6, ii. 12, vii. 36, 41, x. 19). It is remarkable that this and Ammishaddai, the only names in the Bible or which Shaddai forms a part, should occur in the same list. In Judith (viii. 1) Zurishaddai appears as SALASADAI.

ZU'ZIMS, THE (זִזִּים: ἔθνη ἰσχυρά in both MSS.: *Zuzim*; but Jerome in *Quaest. Hebr. gentes fortes*). The name of an ancient people who lying in the path of Chedorlaomer and his allies were attacked and overthrown by them (Gen. xiv. 5 only). Of the etymology or signification of the name nothing is known. The LXX., Targum of Onkelos, and Sam. Version (with an eye to some root not now "recognizable"), render it "strong people." The Arab. Version of Saadia (in Walton's *Polyglott*) gives *ed-Dahakîn*, by which it is uncertain whether a proper name or an appellative is intended. Others understand by it "the wanderers" (Le Clerc, from זז), or "dwarfs" (Michaelis, *Suppl.* No. 606).^b Hardly more ascertainable is the situation which the Zuzim occupied. The progress of the invaders was from north to south. They first encountered the Rephaim in Ashteroth Karnaim (near the *Leja* in the north of the *Hauran*); next the Zuzim in Ham; and next the Emim in Shaveh Kiriathaim. The last named place has not been identified, but was probably not far north of the Arnon. There is therefore some plausibility in the suggestion of Ewald (*Gesch.* i. 308 note), provided it is etymologically correct, that Ham, זַח, is זַח, Am, *i. e.* Ammon; and thus that the Zuzim inhabited the country of the Ammonites, and were identical with the Zamzummim, who are known to have been exterminated and succeeded in their land by the Ammonites. This suggestion has been already mentioned under ZAMZUMMIM, but at the best it can only be regarded as a conjecture, in respect to which the writer desires to say with Reland—and it would be difficult to find a fitter sentence with which to conclude a Dictionary of the Bible—"conjecturae, quibus non delectamur." [G.]

(which however Gesenius, *Thes.* 510 a, resists), and altering the points of זַח to זַח, as it is plain the LXX. and Vulg. read them, Michaelis ingeniously obtains the following reading: "They smote the giants in Ashteroth Karnaim, and the people of smaller (*i. e.* ordinary) stature who were with them"

END OF THE THIRD VOLUME.

A
DICTIONARY OF THE BIBLE

COMPRISING ITS
ANTIQUITIES, BIOGRAPHY, GEOGRAPHY,
AND NATURAL HISTORY.

EDITED

BY WILLIAM SMITH, D.C.L., LL.D.,

EDITOR OF THE DICTIONARIES OF "GREEK AND ROMAN ANTIQUITIES," "BIOGRAPHY AND MYTHOLOGY,"
AND "GEOGRAPHY."



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APPENDIX.

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REPORT OF INVESTIGATION

NO. 100

DICTIONARY OF THE BIBLE.

APPENDIX A TO VOL. I.

ARTICLES UPON NATURAL HISTORY.

[Most of the articles relating to Natural History in the First Volume have been re-written by the Rev William Houghton, M.A., F.L.S., as it has been thought advisable to treat this subject more fully than was originally contemplated.]

ADAMANT

ADAMANT (שָׁמִיר, *shâmîr* : ἀδαμαντίνος : *adamas*^a). The word *Shâmîr* occurs as a common noun eleven times in the O. T. In eight of these passages it evidently stands for some prickly plant, and accordingly it is rendered "briers"^b by the A. V. In the three remaining passages (Jer. xvii. 1; Ez. iii. 9; Zech. vii. 12) it is the representative of some stone of excessive hardness, and is used in each of these last instances metaphorically. In Jer. xvii. 1, *Shâmîr* = "diamond" in the text of the A. V. "The sin of Judah is written with a pen of iron and with the point of a diamond," i. e. the people's idolatry is indelibly fixed in their affections, engraved as it were on the tablets of their hearts. In Ez. iii. 9, *Shâmîr* = "adamant." "As an adamant harder than flint have I made thy forehead, fear them not." Here the word is intended to signify that firmness of purpose with which the prophet should resist the sin of the rebellious house of Israel. In Zech. vii. 12, the Hebrew word = "adamant-stone"—"Yea, they made their hearts as an adamant-stone, lest they should hear the law," and is used to express the hardness of the hearts of the Jews in resisting truth.

The LXX. afford us but little clue whereby to identify the mineral here spoken of, for in Ez. iii. 9 and in Zech. vii. 12 they have not rendered the Hebrew word at all, while the whole passage in Jer. xvii. 1-5 is altogether omitted in the Vatican MS.; the Alexandrine MS., however, has the passage, and reads, with the versions of Aquila,

س - د - س - ع - س - ع
 Arab. الماس, *adamas*.
 et شَمِير, i. q.

The Chaldee שְׁמִירָה.
^b The word is then frequently associated with שִׁיחַ, "thorns."

^c ἐν ὄνυχι ἀδαμαντίνῳ, LXX. Alex.; "in ungue adamantino," Vulg.
^d ἀδαμᾶς.

^e It is incorrect to suppose that even the *diamond*, which is only pure carbon crystallized, is "invincible" by fire. It will burn; and at a temperature of 140° Wedgewood will be wholly consumed, producing carbonic acid gas.

[APPENDIX.]

ADAMANT

Theodotion, and Symmachus, "with a nail of adamant."^c "Adamant" occurs in the Apocrypha, in Ecclus. xvi. 16.

Our English "Adamant" is derived from the Greek,^d and signifies "the unconquerable," in allusion perhaps to the hard nature of the substance, or, according to Pliny (xxxvii. 15), because it was supposed to be indestructible by fire.^e The Greek writers^f generally apply the word to some very hard metal, perhaps *steel*, though they do also use it for a mineral. Pliny, in the chapter referred to above, enumerates six varieties of *Adamas*. Dana (*Syst. Mineral. art. Diamond*) says that the word "Adamas was applied by the ancients to several minerals differing much in their physical properties. A few of these are *quartz*, *specular iron ore*, *emery*, and other substances of rather high degrees of hardness, which cannot now be identified." Nor does the English language attach any one definite meaning to *Adamant*; sometimes indeed we understand the *diamonds* by it, but it is often used vaguely to express any substance of impenetrable hardness. Chaucer, Bacon, Shakspeare, use it in some instances for the *lodestone*.^h In modern mineralogy the simple term *Adamant* has no technical signification, but *Adamantine Spar* is a mineral well known, and is closely allied to that which we have good reason for identifying with the *Shâmîr* or *Adamant* of the Bible.

That some hard cutting stone is intended can be shown from the passage in Jeremiah quoted above. Moreover the Hebrew rootⁱ (*Shâmar*, "to

^f Comp. also Senec. *Hercul. Fur.* 807: "Adamante texto vincire."

^g Our English *diamond* is merely a corruption of *adamant*. Comp. the French *diamante*.

^h Chaucer, *Romaunt of the Rose*, 1182; Shakspeare, *Mid. Night Dr.* Act ii. sc. 2, and *Troil. and Cress.* Act iii. sc. 2; Bacon's *Essay on Travel*.

ⁱ Fürst's *Concordantia*, שָׁמַר, *incidere, impingere*. But Gesenius, *Thes.* sub voc. שָׁמַר, i. q. סָמַר.

horruit, riguit. Whence Arab. سَمِير, *Samur*, "an Egyptian thorn" (see Forskål, *Fl. Eg. Ar.* cxxiii. 176).

and سَامُور, *adamas*. See Freytag, *Lex. Arab.* s. v. B

out," "to pierce"), from which the word is derived, reveals the nature of the stone, the sharpness of which, moreover, is proved by the identity of the original word with a *brier* or *thorn*. Now since, in the opinion of those who have given much attention to the subject, the Hebrews appear to have been unacquainted with the true diamond,^k it is very probable, from the expression in Ez. iii. 9, of "adamant harder than flint,"^m that by *Shâmîr* is intended some variety of *Corundum*, a mineral inferior only to the diamond in hardness. Of this mineral there are two principal groups, one is crystalline, the other granular; to the crystalline varieties belong the indigo-blue sapphire, the red oriental ruby, the yellow oriental topaz, the green oriental emerald, the violet oriental amethyst, the brown adamantine spar. But it is to the granular or massive variety that the *Shâmîr* may with most probability be assigned. This is the modern *Emery*, extensively used in the arts for polishing and cutting gems and other hard substances; it is found in Saxony, Italy, Asia Minor, the East Indies, &c., and "occurs in boulders or nodules in mica slate, in talcose rock, or in granular limestone, associated with oxide of iron; the colour is smoke-grey or bluish grey; fracture imperfect. The best kinds are those which have a blue tint; but many substances now sold under the name of emery contain no corundum."ⁿ The Greek name for the emery is *Smyris* or *Smiris*,^o and the Hebrew lexicographers derive this word from the Hebrew *Shâmîr*. There seems to be no doubt whatever that the two words are identical, and that by *Adamant* we are to understand the *emery-stone*,^p or the un-crystalline variety of the *Corundum*.

The word *SHAMIR* occurs in the O. T. three times as a proper name—once as the name of a man^q (1 Chr. xxiv. 24), and twice as the name of a town. The name of the town may have reference to the rocky nature of the situation, or to *briers* and *thorns* abundant in the neighbourhood.^r

ADDER. This word in the text of the A. V. is the representative of four distinct Hebrew names, mentioned below. It occurs in Gen. xlix. 17 (margin, *arrow-snake*); Ps. lviii. 4 (margin, *asp*), xci. 13 (margin, *asp*); Prov. xxiii. 32 (margin, *cockatrice*); and in Is. xi. 8, xiv. 29, lix. 5, the margin has *adder*, where the text has *cockatrice*. Our English word *adder* is used for any poisonous snake, and is applied in this general sense by the

^k Dana says that the method of polishing diamonds was first discovered in 1456 by Louis Bergnen, a citizen of Bruges, previous to which time the diamond was only known in its native uncut state. It is quite clear that *Shâmîr* cannot mean *diamond*, for if it did the word would be mentioned with precious stones; but this is not the case.

^m חֶזֶק מִצֵּר. That צֵר, though it may sometimes be applied to "rock" generally, yet sometimes = *flint*, or some other variety of *quartz*, seems clear from Ex. iv. 25: "Then Zipporah took a sharp stone" (צֵר), *Tsôr*. That flint knives were in common use amongst Eastern nations is well known. Compare that very interesting verse of the LXX., Josh. xxiv. 31.

ⁿ Ansted's *Mineralogy*, §394.

^o σμύρις, or σμίρις, σμίρις est ἄμμου εἶδος (Hesychius); σμίρις λίθος ἐστὶ (Dioscor. v. 165). Both statements are correct; the one refers to the *powder*, the other to the *stone*. The German *Smirgel*, or *Schmirgel*, is evidently allied to the Hebrew and Greek words. Bohlen considers the Hebrew word to be of Indian origin, comparing *asmira*, a stone which

translators of the A. V.^a They use in a similar way the synonymous term *asp*.

1. *Acshûb* (עֲכָשׁוּב: ἀσπίς· *aspis*) is found only in Ps. cxl. 3, "They have sharpened their tongues like a serpent, adder's poison is under their lips." The latter half of this verse is quoted by St. Paul from the LXX. in Rom. iii. 13. The poison of venomous serpents is often employed by the sacred writers in a figurative sense to express the evil tempers of ungodly men; that malignity which, as Bishop Horne says, is "the venom and poison of the intellectual world" (comp. Deut. xxxii. 33; Job xx. 14, 16).

It is not possible to say with any degree of certainty what particular species of serpent is intended by the Hebrew word; the ancient versions do not help us at all, although nearly all agree in some kind of serpent, with the exception of the Chaldee paraphrase, which understands a *spider* by *Acshûb*, interpreting this Hebrew word by one of somewhat similar form.^b The etymology of the term is not ascertained with sufficient precision to enable us to refer the animal to any determinate species. Gesenius derives it from two Hebrew roots,^c the combined meaning of which is "rolled in a spire and lying in ambush;" a description which would apply to almost any kind of serpent.



Toxicos of Egypt.

The number of poisonous serpents with which the Jews were acquainted was in all probability

eats away iron. Doubtless all these words have a common origin.

^p This is probably the same stone which Herodotus (vii. 69) says the Aethiopians in the army of Xerxes used instead of iron to point their arrows with, and by means of which they engraved seals.

^q In the Keri. The Chetkib has שָׁמֹר, *Shamur*.

^r It will be enough merely to allude to the Rabbinical fable about Solomon, the Hoopoe, and the worm *Shamir*. See Bochart's *Hieroicozon*, vol. iii. p. 842, ed. Rosenmüller, and Buxtorf, *Lex. Talmud.* col. 2455.

^a *Adder*, in systematic zoology, is generally applied to those genera which form the family *Viperidae*—*Asp*, to the *Vipera Aspis* of the Alps.

^b עֲכָבִישׁ, *Accābish*.

^c *Thes.* sub voc. :—עֲכָשׁוּב, *retrorsum se flexit*, and עֲקָב, *insidiatus est*. Alii, Arab. *Kathaba* (impetum facere), vel etiam *gashab* (venenum) conferunt (Fürst).

limited to some five or six species [SERPENT], and as there are reasonable grounds for identifying *Pethen* and *Shephâphôn* with two well known species, viz. the Egyptian Cobra and the Horned Viper, it is not improbable that the *Acshûb* may be represented by the *Toxicoa* of Egypt and North Africa. At any rate it is unlikely that the Jews were unacquainted with this kind, which is common in Egypt and probably in Syria: the *Echis arenicola*, therefore, for such is this adder's scientific name, may be identical in name and reality with the animal signified by the Hebrew *Acshûb*.

Colonel Hamilton Smith suggests that the *Acshûb* may be the puff or spooch-adder of the Dutch colonists at the Cape of Good Hope, or that of Western Africa; but it has never been shown that the Cape species (*Clotho arietans*) or the W. African species (*Clotho lateristriga*), the only two hitherto known, are either of them inhabitants of a district so far north and east as Egypt.

2. *Pethen* (פֶּתֶן). [ASP.]

3. *Tsepha*, or *Tsiphônî* (צִפְפוֹנִי, צִפְפָּה: ἔκγονα βασίλων, κεράστης; *regulus*) occurs five times in the Hebrew Bible. In Prov. xxiii. 32 it is translated *adder*, and in the three passages of Isaiah quoted above, as well as in Jer. viii. 17, it is rendered *cockatrice*. The derivation of the word from a root which means "to hiss" does not help us at all to identify the animal. From Jeremiah we learn that it was of a hostile nature, and from the parallelism of Is. xi. 8 it appears that the *tsiphônî* was considered even more dreadful than the *pethen*. Bochart, in his *Hierozoicon* (iii. 182, ed. Rosenmüller), has endeavoured to prove that the *tsiphônî* is the *Basilisk* of the Greeks (whence Jerome in Vulg. reads *Regulus*), which was then supposed to destroy life, burn up grass, and break stones by the pernicious influence of its breath (comp. Plin. *H. N.* viii. c. 33), but this is explaining an "ignotum per ignotius."

The whole story of the Basilisk is involved in fable, and it is in vain to attempt to discover the animal to which the ancients attributed such terrible power. It is curious to observe, however, that Forskål (*Descr. Animal.* p. 15) speaks of a kind of serpent (*Coluber Hölleik* is the name he gives it) which he says produces irritation on the spot touched by its breath: he is quoting no doubt the opinion of the Arabs. Is this a relic of the *Basiliskian* fable? This creature was so called from a mark on its head, supposed to resemble a kingly crown. Several serpents, however, have peculiar markings on the head—the varieties of the Spectacle-Cobras of India, for example—so that identification is impossible. As the LXX. make use of the word *Basilisk* (Ps. xc. 13; xci. 13, A. V.) it was thought desirable to say this much on the subject.⁴

It is possible that the *Tsiphônî* may be represented by the Algerine adder (*Clotho mauritanica*),

⁴ The *Basilisk* of naturalists is a most forbidding-looking yet harmless lizard of the family *Iguanidae*, order *Sauria*. In using the term, therefore, care must be taken not to confound the mythical serpent with the veritable Saurian.

⁵ חורמן (*Hürman*), *perniciosus*, from חָרַם, "to destroy." Ita R. Salom. Chaldaicum explicat, Onkelos autem reddit, Sicut serpens Hurman, quod nomen serpentis cujusdam, cujus morsus est insaniabilis; is autem est basiliscus צִפְפוֹנִי (Cris. Sacri, l. 1114).

but it must be confessed that this is mere conjecture. Dr. Harris, in his *Natural History of the Bible*, erroneously supposes it to be identical with the *Rajah zephen* of Forskål, which, however, is a fish (*Trigon zephen*, Cuv.), and not a serpent.



Algerine Adder. (British Museum.)

4. *Shephâphôn* (שֶׁפְּפֹהֹן: ἐγκαθήμενος: *cerastes*)

occurs only in Gen. xlix. 17, where it is used to characterise the tribe of Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." Various are the readings of the old versions in this passage: the Samaritan interprets *Shephâphôn* by "lying in wait;" the Targums of Jonathan, of Onkelos, and of Jerusalem, with the Syriac, "a basilisk."⁶ The Arabic interpreters Erpenius and Saadias have "the horned snake;"⁷ and so the Vulg. *Cerastes*. The LXX., like the Samaritan, must have connected the Hebrew term with a word which expresses the idea of "sitting in ambush." The original word comes from a root which signifies "to prick," "pierce," or "bite."⁸

The habit of the *Shephâphôn*, alluded to in Jacob's prophecy, namely, that of lurking in the sand and biting at the horse's heels,⁹ suits the character of a well known species of venomous snake, the celebrated horned viper, the asp of Cleopatra (*Cerastes Hasselquistii*), which is found abundantly in the sandy deserts of Egypt, Syria, and Arabia. The Hebrew word *Shephâphôn* is no doubt identical with the Arabic *Siffon*. If the translation of this Arabic word by Golius be compared with the description of the *Cerastes* in the British Museum, there will appear good reason for identifying the *Shephâphôn* of Genesis with the *Cerastes* of naturalists. "*Siffon*, serpentis genus leve, punctis maculisque distinctum"—"a small kind of serpent marked with dots and spots" (Golius, *Arab. Lex. s. v.*). "The *Cerastes* (*Cerastes Hasselquistii*), brownish white with pale brown irre-

س-س-س

حبة قرناء

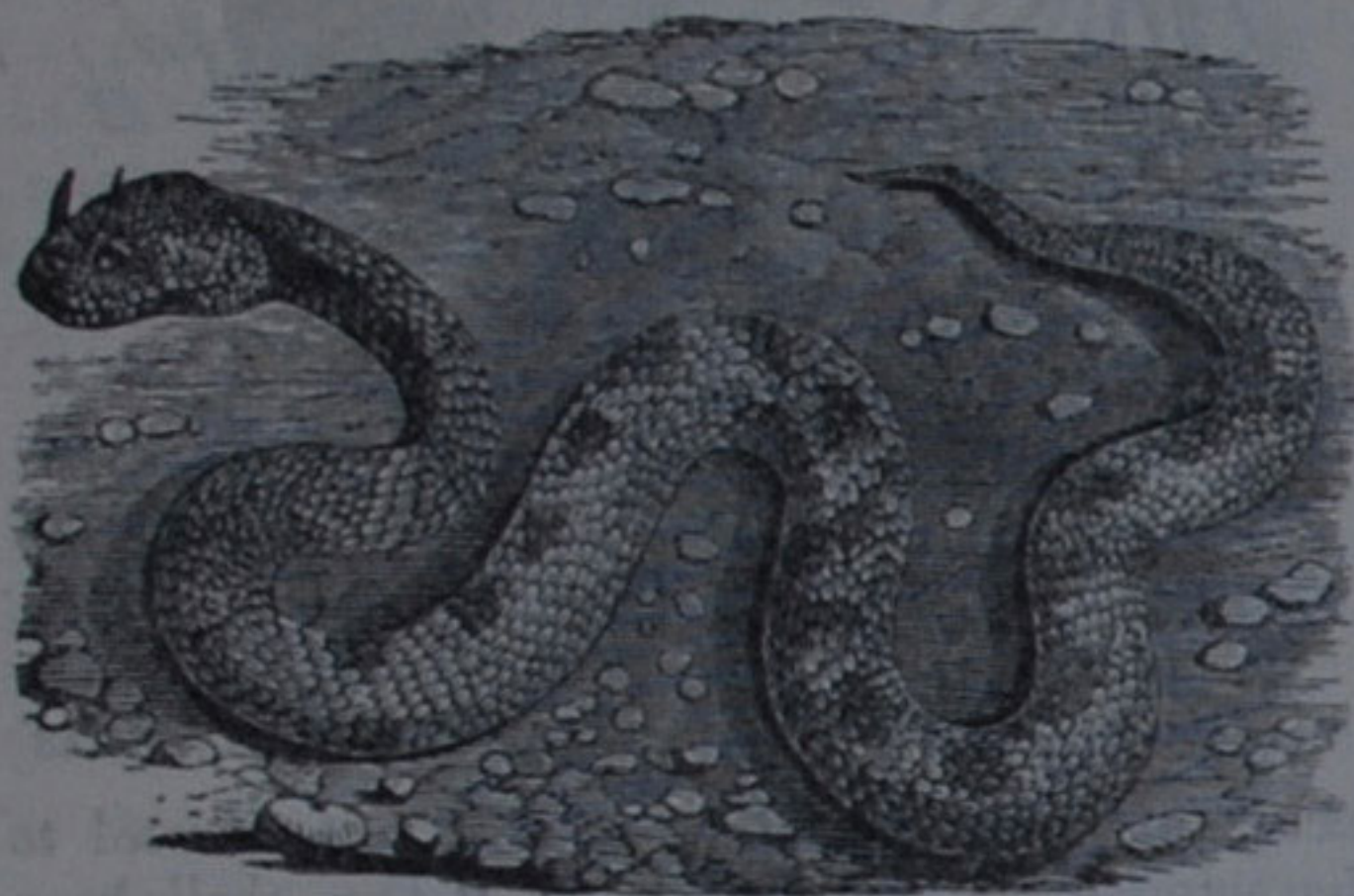
⁶ From שֶׁפְּפֹהֹן, *pungere, mordere*, according to Fürs and A. Schultens; but Gesenius denies this meaning;

⁷ and compares the Syr. ح, "to glide," "to creep."

⁸ εν δ' ἀμφοισιν
⁹ Η και ἀματροχησι κατὰ τῖβον, ἐνδυκὲς αἰετ.

Alexander, *Theriac.* 262

gular unequal spots" (*Cat. of Snakes in Brit. M.* pt. i. 29). It is not pretended that the mere fact of these two animals being *spotted* affords sufficient ground, when taken alone, for asserting that they are identical, for many serpents have this character in common; but, when taken in connexion with what has been adduced above, coupled with the fact that this spotted character belongs only to a very few kinds common in the localities in question, it does at least form strong presumptive evidence in favour of the identity of the *Shephiphôn* with the *Cerastes*. The name of *Cerastes* is derived from a curious hornlike process above each eye in the male,¹ which gives it a formidable appearance. Bruce, in his *Travels in Abyssinia*, has given a very accurate and detailed account of these animals.



The Horned Cerastes. (From specimen in British Museum.)

He observes that he found them in greatest numbers in those parts which were frequented by the jerboa, and that in the stomach of a *Cerastes* he discovered the remains of a jerboa. He kept two of these snakes in a glass vessel for two years without any food. Another circumstance mentioned by Bruce throws some light on the assertions of ancient authors as to the movement of this snake. Aelian,^k Isidorus, Aëtius, have all recorded of the *Cerastes* that, whereas other serpents creep along in a straight direction, this one and the *Haemorrhous*^m (no doubt the same animal under another name) move sideways, stumbling as it were on either side (and comp. Bochartⁿ). Let this be compared with what Bruce says: "The *Cerastes* moves with great rapidity and in all directions, forwards, backwards, *sideways*; when he inclines to surprise any one who is too far from him, he *creeps with his side towards the person*," &c. &c. The words of Ibn Sina, or Avicenna, are to the same effect. It is right, however, to state that nothing unusual has been observed in the mode of progression of the *Cerastes* now in

¹ The female, however, is supposed sometimes to possess these horns. Hasselquist (*Itiner.* pp. 241, 365) has thus described them:—"Tentacula duo, utrinque unum ad latera verticis, in margine superiori orbitae oculi, erecta, parte aversa parum arcuata, eademque parte parum canaliculata, sub-dura, membrana tenaci vestita, basi squamis minimis, una serie erectis, cincta, brevia, orbitae oculorum dimidia longitudine."

With this description that of Geoffroy St. Hilaire may be compared:—"Au dessus des yeux naît de chaque côté une petite éminence, ou comme on a coutume de la dire une petite corne, longue de deux ou trois lignes, présentant dans le sens de sa longueur des sillons et dirigée en haut et un peu en arrière, d'où le nom de *Céraste*. La nature des cornes du *Céraste* est très peu connue, et leurs usages, si toutefois elles peuvent être de quelque utilité pour l'animal, sont entièrement ignorés."

the gardens of the Zoological Society; but of course negative evidence in the instance of a specimen not in a state of nature does not invalidate the statement of so accurate an observer as Bruce.

The *Cerastes* is extremely venomous; Bruce compelled one to scratch eighteen pigeons upon the thigh as quickly as possible, and they all died nearly in the same interval of time. It averages 12 to 15 inches in length, but is occasionally found larger. It belongs to the family *Viperidae*, order *Ophidia*.^o [SERPENT.]

From the root *Shaphaph* are possibly derived the proper names of SHUPHAM, whence the family of the SHUPHAMITES, SHEPHUPHAN, and SHUPPIM.

AGATE (שֶׁבֶט, *shebô*; כַּדְּכֹד, *cadcôd*; ἀχάτης: *achates*) is mentioned four times in the text of the A. V.; viz. in Ex. xxviii. 19, xxxix. 12; Is. liv. 12; Ez. xxvii. 16. In the two former passages where it is represented by the Hebrew word *shebô*, it is spoken of as forming the second stone in the third row of the high-priest's breast-plate; in each of the two latter places the original word is *cadcôd*, by which no doubt is intended a different stone. [RUBY.] In Ez. xxvii. 16, where the text has *agate*, the margin has *chrysoprase*, whereas in the very next chapter, Ez. xxviii. 13, *chrysoprase* occurs in the margin instead of *emerald*, which is in the text, as the translation of an entirely different Hebrew word, *nôphec*;* this will show how much our translators were perplexed as to the meanings of the minerals and precious stones mentioned in the sacred volume;^b and this uncertainty which belongs to the mineralogy of the Bible, and indeed in numerous instances to its botany and zoology, is by no means a matter of surprise when we consider how often there is no collateral evidence of any kind that might possibly help us, and that the derivations of the Hebrew words have generally and necessarily a very extensive signification; identification therefore in many cases becomes a difficult and uncertain matter.

Various definitions of the Hebrew word *shebô* have been given by the learned, but nothing definite can be deduced from any one of them. Gesenius places the word under the root *shâbâh*,^c "to take prisoner," but allows that nothing at all can be learned from such an etymology. Fürst^d with more probability assigns to the name an Arabic origin, *shâba*, "to glitter."

Again, we find curiously enough an interpretation which derives it from another Arabic root, which has precisely the opposite meaning, viz. "to be dull and

^k Λοξὸν δὲ οἶμον πρόεισιν (Aelian, *De Anim.* xv. 13.)

^m Δοχμὰ δ' ἐπισκάζων ὀλίγον δέμας, οἷα κεράτης (Nicander, *Theriac.* 294.)

ⁿ Bochart (*Hieroz.* iii. 209, Rosenm.) says that the Rabbins derive שֶׁבֶט from שָׁפַף, *claudicare*, wherefore שֶׁבֶט is *claudus*.

^o The celebrated John Ellis seems to have been the first Englishman who gave an accurate description of the *Cerastes* (see *Philosoph. Transact.* 1760).

^a כַּדְּכֹד.

^b See "Translators' Preface to the Reader," which it is to be regretted is never now printed in editions of the Bible.

^c שֶׁבֶט, *captivum fecit*, Gesen. *Thesaur.* s. v.

^d Comp. Golius, *Arab. Lex.* شب, *exarsit*.

obs:re, 'e Another derivation traces the word to the proper name *Sheba*, whence precious stones were exported for the Tyrian merchants. Of these derivations it is difficult to see any meaning at all in the first,^f while a contrary one to what we should expect is given to the third, for a dull-looking stone is surely out of place amongst the glittering gems which adorned the sacerdotal breastplate. The derivation adopted by Fürst is perhaps the most probable, yet there is nothing even in it which will indicate the stone intended. That *shebó*, however, does stand for some variety of *agate* seems generally agreed upon by commentators, for, as Rosenmüller^g has observed (*Schol. in Exod. xxviii. 19*), there is a wonderful agreement amongst interpreters, who all understand an *agate* by the term.

Our English *agate*, or *achat*, derives its name from the Achates, the modern Dirillo, in the Val di Noto, in Sicily, on the banks of which, according to Theophrastus and Pliny, it was first found;^h but as *agates* are met with in almost every country, this stone was doubtless from the earliest times known to the Orientals. It is a silicious stone of the quartz family, and is met with generally in rounded nodules, or in veins in trap-rocks; specimens are often found on the sea-shore, and in the beds of streams, the rocks in which they had been imbedded having been decomposed by the elements, when the agates have dropped out. Some of the principal varieties are called *chalcedony*, from Chalcedon in Asia Minor, where it is found, *carneian*, *chrysoprase*, an apple-green variety coloured by oxide of nickel; *Mocha-stones*, or *moss agate*, which owe their dendritic or tree-like markings to the imperfect crystallization of the colouring salts of manganese or iron, *onyx-stones*, *blood-stones*, &c. &c. Beautiful specimens of the art of engraving on *chalcedony* are still found among the tombs of Egypt, Assyria, Etruria, &c.ⁱ

ALABASTER (ἀλάβαστρος: *alabastrum*) occurs in the N. T. only, in the notice of the *alabaster-box* of ointment which a woman brought to our Lord when He sat at meat in the house of Simon the leper at Bethany, the contents of which she poured on the head of the Saviour. (See Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37.) By the English word *alabaster* is to be understood both that kind which is also known by the name of *gypsum*, and the *oriental alabaster* which is so much valued on account of its translucency, and for its variety of coloured streakings, red, yellow, gray, &c., which it owes for the most part to the admixture of oxides of iron. The latter is a fibrous carbonate of lime, of which there are many varieties,

שבו; cf. Freytag, *Arab. Lex.* اشتبه (viii.

conj. of اشتبه), *obscura, ambigua fuit res alicui.*

^f "Sed hæc nihil faciunt ad detegendam ejus naturam."—Braun. *V. S.* II. xv. i.

^g שבו, "esse *achatem*, satis probabile est, quum mirus in hoc lapide interpretum sit consensus." Vid. Braun. *de Vest. Sacerd. Hebraeor.* II. c. xv. iii.

^h Καλὸς δὲ λίθος καὶ ὁ Ἀχάτης ὁ ἀπὸ τοῦ Ἀχάτου ποταμοῦ τοῦ ἐν Σικελίᾳ καὶ πωλεῖται τιμιος.—Theoph. *Pr.* ii. 31, ed. Schneider, and Plin. xxxvii. 54; *Lithographie Sicilienne*, Naples, 1777, p. 16.

ⁱ Compare with this Ex. xxxviii. 23: "And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver and a cunning workman;" and

satin spar being one of the most common. The former is a hydrous sulphate of lime, and forms when calcined and ground the well-known substance called *plaster of Paris*. Both these kinds of alabaster, but especially the latter, are and have been long used for various ornamental purposes, such as the fabrication of vases, boxes, &c. &c. The ancients considered alabaster (carbonate of lime) to be the best material in which to preserve their ointments (Pliny, *H. N.* xiii. 3). Herodotus (iii. 20) mentions an alabaster vessel of ointment which Cambyses sent, amongst other things, as a present to the Aethiopians. Hammond (*Annotat. ad Matt.* xxvi. 7) quotes Plutarch, Julius Pollux, and Athenæus, to shew that alabaster was the material in which ointments were wont to be kept.

In 2 K. xxi. 13, "I will wipe Jerusalem as a man wipeth a *dish*" (Heb. *tsallachath*), the Vat. and Alex. versions of the LXX. use *alabastron* in the rendering of the Hebrew words.^a The reading of the LXX. in this passage is thus literally translated by Harmer (*Observations*, iv. 473): "I will unanoint Jerusalem as an alabaster unanointed box is unanointed, and is turned down on its face." Pliny^b tells us that the usual form of these alabaster vessels was long and slender at the top, and round and full at the bottom. He likens them to the long pearls, called *elenchi*, which the Roman ladies suspended from their fingers or dangled from their ears. He compares also the green pointed cone of a rose-bud to the form of an alabaster ointment-vessel (*N. H.* xxi. 4). The *onyx*—(cf. Hor. *Od.* iv. 12, 17, "Nardi parvus onyx"—which Pliny says is another name for *alabastrites*, must not be confounded with the precious stone of that name, which is a subspecies of the quartz family of minerals, being a variety of *agate*. Perhaps the name of *onyx* was given to the pink-coloured variety of the calcareous alabaster, in allusion to its resembling the finger-nail (*onyx*) in colour, or else because the calcareous alabaster bears some resemblance to the *agate-onyx* in the characteristic lunar-shaped mark of the last-named stone, which mark reminded the ancients of the whitish semicircular spot at the base of the finger-nail.

The term *alabastra*, however, was by no means exclusively applied to vessels made from this material. Theocritus^c speaks of *golden alabasters*. That the passage in Theocritus implies that the alabasters were made of gold, and not simply gilt, as some have understood it, seems clear from the words of Plutarch (in *Alexandro*, p. 676), cited by Kypke on Mark xiv. 3, where he speaks of alabasters "all skilfully wrought of gold."^d Alabasters, then, may have been made

ch. xxxix. 8, "And he made the breastplate of cunning work."

^a ἀπαλείψω τὴν Ἱερουσαλήμ, καθὼς ἀπαλείφεται ὁ ἀλάβαστρος ἀπαλειφόμενος, καὶ καταστρέφεται ἐπὶ πρόσωπον αὐτοῦ, LXX. The Complutensian version and the Vulgate understand the passage in a very different way.

^b "Et procerioribus sua gratia est: elenchos appellat fastigata longitudine, *alabastrorum* figura in plenior orbem desinentes" (*H. N.* ix. 56).

^c Συρίω δὲ μύρω χρύσει' ἀλάβαστρα (*Id.* xv. 114, "μύρον χρύσεια ἀλάβαστρα non sunt vasa unguentaria ex alabastrite lapide eaque aure ornata, sed simpliciter vasa unguentaria ex auro facta. Cf. Schæusn. *Lex. N. T.* s. v. ἀλάβαστρον" (Kiessling, *ad Theocr.* l. c.)

^d χρυσοῦ ἠσκημένα περιττῶς.

of any material suitable for keeping ointment in, glass, silver, gold, &c. Precisely similar is the use of the English word *box*; and perhaps the Greek *πύξος* and the Latin *buxus* are additional illustrations. *Box* is doubtless derived from the name of the shrub, the wood of which is so well adapted for turning boxes and such like objects. The term, which originally was limited to boxes made of the box-wood, eventually extended to boxes generally; as we say, an *iron-box*, a *gold-box*, &c. &c.

In Mark xiv. 3, the woman who brought "the alabaster-box of ointment of spikenard" is said to *break* the box before pouring out the ointment. This passage has been variously understood; but Harmer's interpretation is probably correct, that *breaking the box* implies merely *breaking the seal* which kept the essence of the perfume from evaporating.

The town of Alabastron in Middle Egypt received its name from the alabaster quarries of the adjacent hill, the modern Mount St. Anthony. In this town was a manufactory of vases and vessels for holding perfumes, &c.

ALGUM or **ALMUG TREES** (אֲמוּגִים, *alummim*; אֲמוּגִים, *almuggim*: ξύλα ἀπελεκητά, Alex., ξ. πελεκητά, Vat., in 1 K. x. 11, 12; ξ. πεύκινα: *ligna thyina*, *ligna pinca*). There can be no question that these words are identical, although, according to Celsius (*Hierob.* i. 173), some doubted it. The same author enumerates no fewer than fifteen different trees, each one of which has been supposed to have a claim to represent the *algum* or *almug*-tree of Scripture. Mention of the *almug* is made in 1 K. x. 11, 12, 2 Chr. ix. 10, 11, as having been brought in great plenty from Ophir, together with gold and precious stones, by the fleet of Hiram, for Solomon's Temple and house, and for the construction of musical instruments. "The king made of the almug-trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers; there came no such almug-trees, nor were seen unto this day." In 2 Chr. ii. 8, Solomon is represented as desiring Hiram to send him "cedar-trees, fir-trees, and algum-trees (marg. *almuggim*) out of Lebanon." From the passage in Kings, it seems clear almug-trees came from Ophir; and as it is improbable that Lebanon should also have been a locality for them, the passage which appears to ascribe the growth of the almug-tree to the mountains of Lebanon must be considered to be either an interpolation of some transcriber, or else it must bear a different interpretation. The former view is the one taken by Rosenmüller (*Bibl. Bot.* 245, Norren's translation), who suggests that the wood had been brought from Ophir to Tyre, and that Solomon's instructions to Hiram were to send on to Jerusalem (*viâ* Joppa, perhaps) the timber imported from Ophir that was lying at the port of Tyre, with the cedars which had been cut in Mount Lebanon (see Lee's *Heb. Lex.* s. v. "Almuggim"). No information can be deduced from the readings of the LXX., who

* *Thuja* appears to be a corruption of *Thya*, from *θύω*, "I sacrifice," the wood having been used in sacrifices. *Thuja occidentalis* is the well-known evergreen, "arbor vitæ."

^b R. Salomon Ben Melek, 1 K. x. 11, and R. Dav. Kimchi, 2 Chr. ii. 8. "*Alummim* est quod *almyggim*, arbor rubris coloris dicta Arabum lingua *albaccam*, vulgo *brasilia*." See Celsius, who wonders that the term "Brazil-wood" (*Lignum brasiliense*) should be

explain the Hebrew word by "hewn wood" (1 K. x. 11, Vat.), "unhewn wood" (*ibid.* Alex.), and "pine-wood" (2 Chr. ii. 8, and ix. 10, 11). The Vulg. in the passages of Kings and 2 Chr. ix. read *ligna thyina*; but in 2 Chr. ii. 8 follows the LXX., and has *ligna pinca*. Interpreters are greatly perplexed as to what kind of tree is denoted by the words *alummim* and *almuggim*. The Arabic and the Chaldee interpretations, with Munster, A. Montanus, Deodatus, Noldius, Tigurinus, retain the original word, as does the A. V. in all the three passages. The attempts at identification made by modern writers have not been happy. (1.) Some maintain that the thyina^a wood (*Thuya articulata*) is signified by *algum*. This wood, as is well known, was highly prized by the Romans, who used it for doors of temples, tables, and a variety of purposes; for the citron-wood of the ancients appears to be identical with the thuya. (The word occurs in Rev. xviii. 12.) Its value to the Romans accounts for the reading of the Vulgate in the passages quoted above. But the *Thuya articulata* is indigenous to the north of Africa, and is not found in Asia; and few geographers will be found to identify the ancient Ophir with any port on the N. African coast. [OPHIR.] (2.) Not more happy is the opinion of Dr. Kitto, that the *deodar* is the tree probably designated by the term *almug* (*Pict. Bibl.*, note on 2 Chr.). On this subject Dr. Hooker, in a letter to the writer, says, "The *deodar* is out of the question. It is no better than cedar, and never could have been exported from Himalaya." (3.) The late Dr. Royle, with more reason, is inclined to decide on the white sandal-wood (*Santalum album*; see *Cycl. Bib. Lit.* art. "Algum.") This tree is a native of India and the mountainous parts of the coast of Malabar, and deliciously fragrant in the parts near to the root. It is much used in the manufacture of work-boxes, cabinets, and other ornaments. (4.) The rabbins^b understand a wood commonly called brasil, in Arabic *albaccam*, of a deep red colour, used in dyeing.^c This appears to be the *bukkum* (*Caesalpinia sappan*), a tree allied to the Brazil-wood of modern commerce, and found in India; and many of the Jewish doctors understand coral (*i. e.* coral-wood) by the word *almug*, the name no doubt having reference to the colour of the wood. (5.) If any reliance is to be placed on these rabbinical interpretations, the most probable of all the attempts to identify the almug is that first proposed by Celsius (*Hierob.* i. 172), viz. that the red sandal-wood (*Pterocarpus santalinus*) may be the kind denoted by the Hebrew word. But this, after all, is mere conjecture. "I have often," says Dr. Hooker, "heard the subject of the almug-tree discussed, but never to any purpose. The *Pterocarpus santalinus* has occurred to me; but it is not found in large pieces, nor is it, I believe, now used for musical purposes."

This tree, which belongs to the natural order *Leguminosae*, and sub-order *Papilionaceae*, is a native of India and Ceylon. The wood is very heavy, hard, and fine-grained, and of a beautiful garnet

named by one who lived 300 years before the discovery of America; but the word *brasil* also = red colour. Cf. Rosenm. *Bot. of Bibl.* p. 243, Morren's note.

سوم
^c بقم, lignum arboris magnae, foliis amygdalinis, cujus decocto tingitur color rubicundus seu pseudo-purpureus—lignam bresillum—etiam, color ejus tincturam referens (Golius, *Arab. Lex.* s. v. *bakkam*).

colours as any one may see who has observed the medicinal preparation, the compound tincture of lavender, which is coloured by the wood of the red sandal-tree. Dr. Lee (*Lex. Heb.* s. v. "Alred gummin"), identifying Ophir with some seaport of Ceylon, following Bochart (*Chanaan*, i. 46) herein, thinks that there can be no doubt that the wood in question must be either the *Kalanji ūd* of Ceylon or the sandal-wood (*Pterocarpus sant.*?) of India. The *Kalanji ūd*, which apparently is some species of *Pterocarpus*, was particularly esteemed and sought after for the manufacture of lyres and musical instruments, as Dr. Lee has proved by quotations from Arabic and Persian works. In fact he says that the Eastern lyre is termed the *ūd*, perhaps because made of this sort of wood. As to the derivation of the word nothing certain can be learnt. Hiller (*Hierophyt.* p. i. 106) derives it from two words meaning "drops of gum,"^d as if some resinous wood was intended. There is no objection to this derivation. The various kinds of pines are for the most part trees of a resinous nature; but the value of the timber for building is great. Nor would this derivation be unsuitable to the *Pterocarpidae* generally, several species of which emit resins, when the stem is wounded. Josephus (*Ant.* viii. 7, §1) makes special mention of a tree not unlike pine, but which he is careful to warn us not to confuse with the pine-trees known to the merchants of his time. "Those we are speaking of," he says, "were in appearance like the wood of the fig-tree, but were whiter and more shining." This description is too vague to allow us even to conjecture what he means. And it is quite impossible to arrive at any certain conclusion in the attempt to identify the alnum or almug-tree. The arguments, however, are more in favour of the red sandal-wood than of any other tree.

ALMOND (שֶׁקֶד, *shākēd* (לֵז): ἀμύγδαλον, κάρυον, καρύινος, καρυωτά: *amygdalus*, *amygdala*, in *nucis modum*, *instar nucis*, *virga vigilans*). This word is found in Gen. xliii. 11; Ex. xxv. 33, 34, xxxvii. 19, 20; Numb. xvii. 8; Eccles. xii. 5; Jer. i. 11, in the text of the A. V. It is invariably represented by the same Hebrew word (*shākēd*), which sometimes stands for the whole tree, sometimes for the fruit or nut; for instance, in Gen. xliii. 11, Jacob commands his sons to take as a present to Joseph "a little honey, spices and myrrh, nuts and almonds;" here the fruit is clearly meant. In the passages out of the book of Exodus the "bowls made like unto almonds,"^a which were to adorn the golden candlestick, seem to allude to the nut also.^b Aaron's rod, that so miraculously

^a For the various etymologies that have been given to the Hebrew word see Celsius, *Hierob.* i. 172, sq.; Salmasius, *Hyl. Iatr.* p. 120, B.; Castell. *Lex. Hept.* s. v. אֲלֻמִּים. Lee says "the word is apparently foreign." Gesenius gives no derivation. Fürst refers the words to מוּגַג, *fluere*, *manare*. It is, he says, the red sandal-wood. He compares the Sanscrit *mochā*, *mochēta*.

^b מִשְׁקָדִים, Pual part. pl., from denom. verb שֶׁקַד, always used in Heb. text in reference to the golden candlestick: LXX. ἐκτετυπωμένοι καρύσκους, al. καρύσκους; Aquila, ἐξημυγδαλωμένην.

^c שֶׁקֶד, "est *amygdalus* et *amygdalum*, arbor et fructus; hic autem fructus potius quam arboris forma designari videtur" (Rosenmüll. *Schol. in Exod.* xxv. 33). That *shākēd* = *tree* and *fruit*, see also Fürst

budded, yielded *almond nuts*. In the two passages from Ecclesiastes and Jeremiah, *shākēd* is translated *almond tree*, which from the context it certainly represents. It is clearly then a mistake to suppose, with some writers, that *shākēd* stands exclusively for "almond-nuts," and that *luz* signifies the "tree."^c Rosenmüller conjectures that the latter word designates the *wild*, the former the *cultivated*, tree. This may be so, but it appears more probable that this tree, conspicuous as it was for its early flowering and useful fruit, was known by these two different names. The etymology of the Hebrew *luz* is uncertain; and although the word occurs only in Gen. xxx. 37, where it is translated *hazel* in the text of the A. V., yet there can be little or no doubt that it is another word for the *almond*, for in the Arabic this identical word, *luz*, denotes the almond. [HAZEL.] The early appearance of the blossoms on the almond-tree (*Amygdalus communis*) was no doubt regarded by the Jews of old as a welcome harbinger of spring, reminding them that the winter was passing away—that the flowers would soon appear on the earth—and that the time of the singing of birds and the voice of the turtle would soon be heard in the land (Song of Sol. ii. 11, 12). The word *shākēd*, therefore, or the tree which *hastened* to put forth its blossoms, was a very beautiful and fitting synonym for the *luz*, or almond-tree, in the language of a people so fond of imagery and poetry as were the Jews. We have in our own language instances of plants being named from the season of the year when they are flowering—*May* for *Hawthorn*; *Pasque Flower* for *Anemone*; *Lent Lily* for *Daffodil*; *Winter Cress* for *Hedge Mustard*. But perhaps the best and most exact illustration of the Hebrew *shākēd* is to be found in the English word *Apricot*, or *Apricock*, as it was formerly and more correctly called, which is derived from the Latin *praecoqua*, *praecocia*; this tree was so called by the Romans, who considered it a kind of peach which ripened earlier than the common one; hence its name, the *precocious tree* (comp. Plin. xv. 11; Martial, xiii. 46). *Shākēd*, therefore, was in all probability only another name with the Jews for *luz*.

Shākēd is derived from a root which signifies "to be wakeful," "to hasten,"^d for the almond-tree blossoms very early in the season, the flowers appearing before the leaves. Two species of *Amygdalus*—*A. persica*, the peach-tree, and *A. communis*, the *shākēd*—appear to be common in Palestine. They are both, according to Dr. Kitto (*Phys. Hist. Palest.* p. 211), in blossom in every part of Palestine in January. The almond-tree has been no-

Concord. שֶׁקֶד, "amygdala et amygdalum, de arbore et fructu;" and Buxtorf, *Lex. Chald.*, שֶׁקֶד, "significat arborem et fructum." Michaelis (*Suppl.* s. v. שֶׁקֶד) understands the almond-shaped bowls to refer to the blossom, i. e. the *calyx* and the *corolla*.

^c Harris, *Dict. Nat. H. Bibl.*, art. 'Almond,' and Dr. Royle in Kitto, art. 'Shākēd.'

^d שֶׁקַד (1) *decubuit*, (2) *vigilavit* = Arab. شَقِيذ,

שֶׁקֶד; *insomnis*. The Chaldee is שֶׁקֶד; שֶׁקֶד;

שֶׁקֶד; שֶׁקֶד; שֶׁקֶד; *q* and *p* being interchanged. The Syriac word is similar.

ticed in flower as early as the 9th of that month; the 19th, 23rd, and 25th are also recorded dates. The knowledge of this interesting fact will explain that otherwise unintelligible passage in Jeremiah (i. 11, 12), "The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see the rod of an almond-tree (*shákéd*). Then said the Lord unto me, Thou hast well seen, for I will *hasten* (*shôked*) my word to perform it."

In that well-known poetical representation of old age in Eccles. xii. it is said, "the almond-tree shall flourish." This expression is generally understood as emblematic of the hoary locks of old age thinly scattered on the bald head, just as the white blossoms appear on the yet leafless boughs of this tree. Gesenius, however, does not allow such an interpretation, for he says with some truth* that the almond flowers are pink or rose-coloured, not *white*. This passage, therefore, is rendered by him—"the almond is rejected."† Though a delicious fruit, yet the old man, having no teeth, would be obliged to refuse it.‡ If, however, the reading of the A. V. is retained, then the allusion to the almond-tree is intended to refer to the *hastening* of old age in the case of him who remembereth not "his Creator in the days of his youth." As the almond-tree ushers in spring, so do the signs mentioned in the context foretell the approach of old age and death. It has always been regarded by the Jews with reverence, and even to this day the English Jews on their great feast-days carry a bough of flowering almond to the synagogue, just as in old time they used to present palm-branches in the Temple, to remind them perhaps, as Lady Callcott has observed (*Script. Herb.* p. 10), that in the great famine in the time of Joseph the almond did not fail them, and that, as it "failed not to their patriarchs in the days of dearth, it cometh to their hand in this day of worse and more bitter privation, as a token that God forgetteth not his people in their distress, nor the children of Israel, though scattered in a foreign land, though their home is the prey of the spoiler, and their temple is become an high place for the heathen."

A modern traveller in Palestine records that, at the passover, the Jews prepare a compound of almonds and apples in the form of a brick, and having the appearance of lime or mortar to remind the people of their hard service in the land of Egypt and house of bondage (Anderson's *Wanderings in the Land of Israel*, p. 250).

The almond-tree, whose scientific name is *Amygdalus communis*, belongs to the natural order *Rosaceae*, and sub-order *Amygdaleae*. This order is a large and important one, for it contains more than 1000 species, many of which produce excellent fruit. Apricots, peaches, nectarines, plums, cherries, apples, pears, strawberries, &c. &c., are all included under this order. It should be remembered, however, that the seeds, flowers, bark, and leaves, of many plants in the order *Rosaceae* contain a deadly poison, namely, prussic or hydrocyanic acid. The almond-tree is a native of Asia and North

* The general colour of the almond blossom is pink, but the flowers do vary from deep pink to nearly white.

† *שָׁקַד*. Gesenius makes the verb *שָׁקַד* to be Hiphil future, from *שָׁקַד*, to *deride*, to *despise*; *שָׁקַד* would then be after the Syriac form, instead of *שָׁקַד*. But all the old versions agree with the

Africa, but it is cultivated in the milder parts of Europe. In England it is grown simply on account of its beautiful vernal flowers, for the fruit scarcely ever comes to maturity. The height of the tree is about 12 or 14 feet; the flowers are pink, and arranged for the most part in pairs; the leaves are long, ovate, with a serrated margin, and an acute point. The covering of the fruit is downy



Almond-tree and blossom

and succulent, enclosing the hard shell which contains the kernel. The bitter almond is only a variety of this species. The English *Almond*, Spanish *Almendra*, the Provençal *Amandola*, the French *Amande*, are all apparently derived from the Greek *ἀμυγδάλη*; Latin *Amygdala*. It is curious to observe, in connexion with the almond-bowls of the golden candlestick, that pieces of rock-crystal used in adorning branch-candlesticks are still denominated by the lapidaries "Almonds."

ALOES, LIGN ALOES (*אֵלֶיִם*, *Ahálím*, *אֵלֶיִם*, *Ahálóth*: *σκηναί* (in Num. xxiv. 6), *στακτή* (in Ps. xlv. 8); *άλώθ*, *Aquila* and *Ald. άλωή*; C. *άλόθ*; Sym. *θυμίαμα* (in Cant. iv. 14): *tabernacula, gutta, aloe*: in N. T. *άλόη, aloe*), the name of some costly and sweet-smelling wood mentioned in Num. xxiv. 6, where Balaam compares the condition of the Israelites to "trees of lign-aloes which the Lord hath planted," in Ps. xlv. 8, "All thy garments smell of myrrh, and aloes, and cassia;" in Prov. vii. 17, "I have perfumed my bed with myrrh, aloes, and cinnamon." In Cant. iv. 14, Solomon speaks of "myrrh and aloes, with all the chief spices." The word occurs once in the N. T. (John xix. 39), where mention is made of Nicodemus bringing "a mixture of myrrh and aloes, about an hundred pound weight," for the purpose of anointing the body of our Lord. Writers generally, following Celsius (*Hierob.* i. 135), who devotes thirty-five pages to this subject, suppose that the *Aquilaria Agallochum* is the tree in question. The trees which belong to the natural order *Aquilaria-ceae*, apetalous dicotyledonous flowering plants, are

translation of the A. V., the verb being formed regularly from the root, *שָׁקַד*, *florere*.

‡ "When the grinders cease because they are few" (Eccles. xii. 3). For some other curious interpretations of this passage, see that of B. Salomon, quoted by Santes Pagninus in his *Thesaurus*, sub voce *שָׁקַד*, and Vatablus, *Annotata ad Ecclesiasten*, xii. 5 (*Crit. Sac.* iii. 236).

for the most part natives of tropical Asia. The species *Aq. agallochum*, which supplies the aloes-wood of commerce, is much valued in India on account of its aromatic qualities for fumigations and incense. It was well known to the Arabic physicians. Ibn Sina^a (Avicenna), in the Latin translation, speaks of this wood under the names of *Agallochum*, *Xylaloe*, or *Lignum-Aloes*. In the Arabic original a description is given of it under the names of *Aghlagoon*, *Aghalookhi*, *Ood*^b (Dr. Royle, in *Cyc. Bib.* s. v. "Ahalim"). Dr. Royle (*Illust. of Himalayan Botany*, p. 171) mentions three varieties of this wood as being obtained in the bazaars of Northern India.

The *Aquilaria secundaria* of China has the character of being the most highly scented. But it is a singular fact that this fragrant does not exist in any of this family of trees when in a healthy and growing condition; it is only when the tree is diseased that it has this aromatic property. On this account the timber is often buried for a short time in the ground, which accelerates the decay, when the bitter, or fragrant oil, is secreted. The best aloes-wood is called *calambac*, and is the produce of *Aquilaria agallochum*, a native of Silhet, in Northern India. This is a magnificent tree, and grows to the height of 120 feet, being 12 feet in girth: "The bark of the trunk is smooth and ash-coloured; that of the branches grey and lightly striped with brown.



Aquilaria Agallochum.

The wood is white, and very light and soft. It is totally without smell: and the leaves, bark, and flowers are equally inodorous" (*Script. Herb.* 238).

^a Abdallah ibn Sina, a celebrated Arabian physician and natural philosopher, born A.D. 980. The Jews abbreviated the name into Abensina, whence the Christians called it Avicenna.

^b *أغالوجين*, *ἀγάλλοχον*, *Aquilaria ovata*, Sprengel, *Hist. Rei Herb.* i. p. 261, sq.; Avicenna, *lin.* p. 132.

The *Excaecaria agallochum*, with which some writers have confused the *Aq. agall.*, is an entirely different plant, being a small crooked tree, containing an acrid milky poison, in common with the rest of the *Euphorbiaceae*. Persons have lost their sight from this juice getting into their eyes, whence the plant's generic name, *Excaecaria*. It is difficult to account for the specific name of this plant, for the *agallochum* is certainly not the produce of it.

It must be confessed, however, that, notwithstanding all that has been written to prove the identity of the *Ahalim*-trees with the *aloes-wood* of commerce, and notwithstanding the apparent connexion of the Hebrew word with the Arabic *Aghlagoon* and the Greek *Agallochon*, the opinion is not clear of difficulties. In the first place, the passage in Num. xxiv. 6, "as the *Ahalim* which Jehovah hath planted," is an argument against the identification with the *Aquilaria agallochum*. The LXX. read *σκηναι* (tents); and they are followed by the Vulg., the Syriac, the Arabic, and some other versions. If *Ohalim* (tents) is not the true reading—and the context is against it—then if *Ahalim* = *Aq. agallochum*, we must suppose that Balaam is speaking of trees concerning which in their growing state he could have known nothing at all. Rosenmüller (*Schol. in V. T. ad Num. xxiv. 6*) allows that this tree is not found in Arabia, but thinks that Balaam might have become acquainted with it from the merchants. Perhaps the prophet might have seen the wood. But the passage in Numbers manifestly implies that he had seen the *Ahalim* growing, and that in all probability they were some kind of trees sufficiently known to the Israelites to enable them to understand the allusion in its full force. But if the *Ahalim* = the *Agallochum*, then much of the illustration would have been lost to the people who were the subject of the prophecy; for the *Aq. agallochum* is found neither on the banks of the Euphrates, where Balaam lived, nor in Moab, where the blessing was enunciated.

Michaelis (*Supp.* pp. 34, 35) believes the LXX. reading to be the correct one, though he sees no difficulty, but rather a beauty, in supposing that Balaam was drawing a similitude from a tree of foreign growth. He confesses that the parallelism of the verse is more in favour of the *tree* than the *tent*; but he objects that the lign-aloes should be mentioned before the cedars, the parallelism requiring, he thinks, the inverse order. But this is hardly a valid objection; for what tree was held in greater estimation than the cedar? And even if *Ahalim* = *Aqu. agall.*, yet the latter clause of the verse does no violence to the law of parallelism, for of the two trees the cedar "*major est et augustior.*" Again, the passage in Ps. xiv. 8 would perhaps be more correctly translated thus: "The myrrh, aloes, and cassia, perfuming all thy garments, brought from the ivory palaces of the *Minni*, shall make thee glad." The *Minni*, or *Minaei*, were inhabitants of spicy Arabia, and carried on a great trade in the exportation of spices and perfumes (Plin. xii. 14, 16; Bochart, *Phaleg.* ii. 22, 135. As the *myrrh* and *cassia* are mentioned as coming from the *Minni*, and

و عود, *Lignum* *أغالوجين*, id. (Freitag, *Lex.* s. v.).

Aloës, Kam. Dj. Avic. Can., lii. p. 231; conf. Sprengel, *Hist. Rei Herb.* t. i. p. 271 (Freitag, *Lex.* s. v.).

^c See Rosenmüller's note on this passage (*Schol. in V. T. ad Ps. xiv. 9*), and Lee's *Heb. Lex.* (s. v. *מִינִי*).

were doubtless natural productions of their country, the inference is that *aloes*, being named with them, was also a production of the same country.

The Scriptural use of the Hebrew word applies both to the tree and to its produce; and although some weight must be allowed to the opinion which identifies the *Ahâlîm* with the *Agallochum*, supported as it is by the authority of so eminent a botanist as the late Dr. Royle, yet it must be conceded that the matter is by no means proved. Hiller (*Hierophyt.* i. 394) derives the word from a root which signifies "to shine," "to be splendid," and believes the tree to be some species of *cedar*; probably, he says, the *Cedrus magna*, or *Cedrelate*. What the *C. magna* may be, modern botanical science would be at a loss to conjecture, but it is quite possible that some kind of odoriferous cedar may be the tree denoted by the term *Ahâlîm* or *Ahâlôth*.

AMBER (חַשְׁמַל, *chashmal*; חַשְׁמַלָּה, *chashmalâh*: ἤλεκτρον: *electrum*) occurs only in Ez. i. 1, 27, viii. 2. In the first passage the prophet compares it with the brightness in which he beheld the heavenly apparition who gave him the divine commands. In the second, "the glory of the God of Israel" is represented as having, "from the appearance of his loins even downward, fire; and from his loins even upward as the appearance of brightness, as the colour of amber." It is by no means a matter of certainty, notwithstanding Bochart's dissertation and the conclusion he comes to (*Hieroz.* iii. 876, ed. Rosenmüll.), that the Hebrew word *chashmal* denotes a metal, and not the fossil resin called *amber*, although perhaps the probabilities are more in favour of the metal. Dr. Harris (*Nat. Hist. Bib.* art. "Amber") asserts that the translators of the A. V. could not mean amber, "for that, being a bituminous substance, becomes dim as soon as it feels the fire, and soon dissolves and consumes." But this is founded on a misconstruction of the words of the prophet, who does not say that what he saw was amber, but of the colour of amber (*Pict. Bib.* note on Ez. viii. 2). The context of the passages referred to above is clearly as much in favour of amber as of metal. Neither do the LXX. and Vulg. afford any certain clue to identification, for the word *electron* was used by the Greeks to express both *amber* and a certain *metal*, composed of gold and silver, and held in very high estimation by the ancients (Plin. *H. N.* xxxiii. 4). It is a curious fact, that in the context of all the passages where mention of *electron* is made in the works of Greek authors (Hom. see below; Hes. *Sc. Herc.* 142; Soph. *Antig.* 1038; Aristoph. *Eq.* 532; &c.), no evidence is afforded to help us to determine what the *electron* was. In the *Odyssey* (iv. 73) it is mentioned as enriching Menelaus's palace, together with copper, gold, silver, and ivory. In *Od.* xv. 460, xviii. 296, a necklace of gold is said to be fitted with *electron*. Pliny, in the chapter quoted above, understands the *electron* in Menelaus's palace to be the *metal*. But with respect to the golden necklace, it is worthy of note that amber necklaces have been long used, as they were deemed an amulet against throat diseases. Beads of amber are frequently found in British barrows with entire necklaces (Fosbr. *Antiq.* i. 289). Theophrastus (*ix.* 18, §2; and *Fr.* ii. 29, ed. Schneider), it is certain, uses the term *electron* to denote *amber*, for he speaks of its attracting properties. On the other hand, that *electron* was understood by the Greeks to denote a metal composed of one part of silver to

every four of gold, we have the testimony of Pliny to shew; but whether the early Greeks intended the metal or the amber, or sometimes one and sometimes the other, it is impossible to determine with certainty. Passow believes that the *metal* was always denoted by *electron* in the writings of Homer and Hesiod, and that amber was not known till its introduction by the Phoenicians: to which circumstance, as he thinks, Herodotus (iii. 115, who seems to speak of the resin, and not the metal) refers. Others again, with Buttman (*Mythol.* ii. p. 337), maintain that the *electron* denoted *amber*, and they very reasonably refer to the ancient myth of the origin of *amber*. Pliny (*H. N.* xxxvii. cap. 2) ridicules the Greek writers for their credulity in the fabulous origin of this substance; and especially finds fault with Sophocles, who, in some lost play, appears to have believed in it.

From these considerations it will be seen that it is not possible to identify the *chashmal* by the help of the LXX., or to say whether we are to understand the metal or the fossil resin by the word. There is, however, one reason to be adduced in favour of the *chashmal* denoting the metal rather than the resin, and this is to be sought in the etymology of the Hebrew name, which, according to Gesenius, seems to be compounded of two words which together = *polished copper*. Bochart (*Hieroz.* iii. 885) conjectures that *chashmal* is compounded of two Chaldee words meaning *copper—gold-ore*, to which he refers the *aurichalcum*. But *aurichalcum* is in all probability only the Latin form of the Greek *orichalcon* (*mountain copper*). (See Smith's *Lat.-Engl. Dict.* s. v. "Orichalcum.") Isidorus, however (*Orig.* xvi. 19), sanctions the etymology which Bochart adopts. But the *electron*, according to Pliny, Pausanias (v. 12, §6), and the numerous authorities quoted by Bochart, was composed of *gold and silver*, not of *gold and copper*. The Hebrew word may denote either the metal *electron* or *amber*; but it must still be left as a question which of the two substances is really intended.

AMETHYST (אֶחְלָמָה, *achlâmâh*: ἀμέθυστος: *amethystus*). Mention is made of this precious stone, which formed the third in the third row of the high-priest's breastplate, in Ex. xxviii. 19, xxxix. 12, "And the third row a figure, an agate, and an amethyst." It occurs also in the N. T. (Rev. xxi. 20) as the twelfth stone which garnished the foundations of the wall of the heavenly Jerusalem. Commentators generally are agreed that the *amethyst* is the stone indicated by the Hebrew word, an opinion which is abundantly supported by the ancient versions. The Targum of Jerusalem indeed reads *smaragdîn* (*smaragdus*); those of Jonathan and Onkelos have two words which signify "calf's-eye" (*oculus vituli*), which Braunius (*de Vestit. Sacerd. Heb.* ii. 711) conjectures may be identical with the *Beli oculus* of the Assyrians (Plin. *H. N.* xxxvii. 10), the *Cat's-eye Chalcidony*, according to Ajasson and Desfontaines; but, as Braunius has observed, the word *achlâmâh* according to the best and most ancient authorities signifies *amethyst*.

Modern mineralogists by the term *amethyst* usually understand the amethystine variety of *quartz*, which is crystalline and highly transparent; it is sometimes called *Rose quartz*, and contains alumina and oxide of manganese. There is, however, another mineral to which the name of *Oriental*

amethyst is usually applied, and which is far more valuable than the quartz kind. This is a crystalline variety of *Corundum*, being found more especially in the E. and W. Indies. It is extremely hard and bright, and generally of a purple colour, which, however, it may readily be made to lose by subjecting it to fire. In all probability the common *Amethystine quartz* is the mineral denoted by *achlamáh*; for Pliny speaks of the amethyst being easily cut (*sculpturis facilis*, *H. N.* xxxvii. 9), whereas the *Oriental amethyst* is inferior only to the diamond in hardness, and is moreover a comparatively rare gem.

The Greek word *amethystos*, the origin of the English *amethyst*, is usually derived from *ἀ*, "not," and *μέθυσω*, "to be intoxicated," this stone having been believed to have the power of dispelling drunkenness in those who wore it. (*Dionys. Perieg.* 1122; *Anthol. Palat.* 9, 752; *Martini, Excurs.* 158.) Pliny, however (*H. N.* xxxvii. 9), says, "The name which these stones have is to be traced to their peculiar tint, which, after approximating to the colour of wine, shades off into a violet." Theophrastus also alludes to its wine-like colour.^a

ANISE (*ἀνηθον*; *anethum*). This word occurs only in *Matt.* xxiii. 23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin." It is by no means a matter of certainty whether the anise (*Pimpinella anisum*, *Lin.*), or the dill (*Anethum graveolens*) is here intended,

though the probability is certainly more in favour of the latter plant. Both the dill and the anise belong to the natural order *Umbelliferae*, and are much alike in external character; the seeds of both, moreover, are, and have been long employed in medicine and cookery, as condiments and carminatives. *Celsius* (*Hierob.* i. 494, *sq.*) quotes several passages from ancient writers to show that the dill was commonly so used. Pliny uses the term *anisum*, to express the *Pimpinella anisum*, and *anethum* to represent the common dill; he enumerates as many as sixty-one remedies that the anisum is able to cure, and says that on this account it is sometimes called *anicetum*.^b The best anise, he adds, comes from Crete; and next to it that of Egypt is preferred (*Plin. H. N.*, xx. 17). *Forskål* (*Descript. Plant.* 154) includes the anise (*Janísún*, Arabic^c) in the *Materia Medica* of Egypt. *Dr. Royle* is decidedly in favour of the dill^d being the proper translation, and says that the *anethum*^e is more especially a genus of Eastern cultivation than the other plant. The strongest argument in favour of the dill, is the fact that the Talmuds (*Tract, Massroth.* c. iv. §5) use the word *shábáth* to express the dill, "The seeds, the leaves, and the stem of dill are, according to Rabbi Eliezer, subject to tithe;" and in connexion with this it should be stated, that *Forskål* several times alludes to the *Anethum graveolens* as growing both in a cultivated and a wild state in Egypt, and he uses the Arabic name for this plant, which is identical with the Hebrew word, viz. *Sjoebet*, or *Schibt* (*Descr. Plant.* 65, 109).



Pimpinella Anisum.



Common Dill. (*Anethum graveolens*.)

^a Το δ' ἀμέθυσον οἰνωπὸν τῇ χρόῳ. (*Fr.* ii. 31, ed. Schneid.)
^b From *ἀ*, not, and *νικάω*, to conquer. It should be noted that *Dioscorides* uses *ἀνίκητον* for dill, and not anise.
^c *يانيسون*, *anisum*, v. *Gol. Arab. Lex.* s. v.

^d Dill, so called from the old Norse word, the nurse's lullaby, to dill = to soothe. Hence the name of the carminative plant, the dilling or soothing herb (see *Wedgw. Dict. Engl. Etymol.*)
^e ἀνηθον: παρὰ το ἄνω θεῖν, διὰ τὴν ἐν τάχει αὐξησιν (*Etym. Mag.* ed. Gudsford).

Celsius remarks upon the difference of opinion amongst the old authors who have noticed this plant, some maintaining that it has an agreeable taste and odour, others quite the opposite; the solution of the difficulty is clearly that the matter is simply one of opinion.

There is another plant very dissimilar in external character to the two named above, the leaves and capsules of which are powerfully carminative. This is the *aniseed-tree* (*Illicium anisatum*), which belongs to the natural order *Magnoliaceae*. In China this is frequently used for seasoning dishes, &c.; but the species of this genus are not natives of the Bible lands, and must not be confused with the *Umbelliferous* plants noticed in this article.

ANT (נַמְלָה, *nemáláh*; μύρμηξ; *formica*).

This insect is mentioned twice in the O. T.; in Prov. vi. 6, "Go to the ant thou sluggard, consider her ways and be wise;" in Prov. xxx. 25, "The ants are a people not strong, yet they prepare their meat in the summer." In the former of these passages the *diligence* of this insect is instanced by the wise man as an example worthy of imitation; in the second passage the ant's *wisdom* is especially alluded to, for these insects, "though they be little on the earth, are exceeding wise." It is well known that the ancient Greeks and Romans, believed that the ant stored up food, which it collected in the summer, ready for the winter's consumption. Bochart (*Hieroz.* iii. 478) has cited numerous passages from Greek and Latin writers as well as from Arabian naturalists and Jewish rabbis in support of this opinion. Such wisdom was this little insect believed to possess, that, in order to prevent the corn which it had stored from germinating, it took care to bite off the head of each grain; accordingly some have sought for the derivation of the Hebrew word for ant, *nemáláh*,^a in this supposed fact. Nor is the belief in the ant's biting off the head of the grains unsupported by some modern writers. Addison, in the *Guardian* (No. 156, 157), inserts the following letter "of undoubted credit and authority," which was first published by the French Academy:—"The corn which is laid up by ants would shoot under ground if these insects did not take care to prevent it. They therefore bite off all the germs before they lay it up, and therefore the corn that has lain in their cells will produce nothing. Any one may make the experiment, and even see that there is no germ in their corn." N. Pluche, too (*Nature Displ.* i. 128), says of these insects, "Their next passion is to amass a store of corn or other grain that will keep, and, lest the humidity of the cells should make the corn shoot up, we are told for a certainty that they gnaw off the buds which grow at the point of the grain."

^a From נַמַּל, *abscissus* (Simon. *Lex. Heb.* ed. Winer).

The derivation of the word is uncertain. Gesenius is

inclined to derive it from the Arabic نَمَل, "conscendit, pec-

proreptando arborem." Vid. *Gal. Arab. Lex.* s. v. V. conj.

"moti inter sese permistique sicut *formicarum reptantium* more." Fürst says, "Forsitan potius diminutivum est n.

נַמַּל, unde נַמְלָה, f. נַמְלָה, sicut נַמְיָה, ad bestiolam

pusillam significandam factum esse potest." Cf. Michaelis,

Sup. Lex. Heb. ii. 1644, and Rosenmüll. not. ad Bochart, iii.

480. Is it not probable that the name *nemáláh* (from

נַמַּל, "to cut") was given to the ant from its extreme

tenuity at the junction of the thorax and abdomen? If

It is difficult to see how this opinion originated for it is entirely without foundation. Equally erroneous appears to be the notion that ascribes to the ant provident foresight in laying up a store of corn for the winter's use;^b though it is an easy matter to trace it to its source. No recorded species of ant is known to store up food of any kind for provision in the cold seasons, and certainly not grains of corn, which ants do not use for food. The European species of ants are all dormant in the winter, and consequently require no food; and although it is well still to bear in mind the careful language of the authors of *Introduction to Entomology* (ii. 46), who say, "till the manner of exotic ants are more accurately explored, it would be rash to affirm that no ants have magazines for provisions; for although, during the cold of our winters in this country, they remain in a state of torpidity, and have no need of food, yet in warmer regions during the rainy seasons, when they are probably confined to their nests, a store of provisions may be necessary for them,"—yet the observations of modern naturalists who have paid considerable attention to this disputed point, seem almost conclusive that ants do not lay up food for future consumption. It is true that Col. Sykes has a paper, vol. ii. of *Transactions of Entomol. Soc.* p. 103, on a species of Indian ant which he calls *Atta providens*, so called from the fact of his having found a large store of grass-seeds in its nest; but the amount of that gentleman's observations merely go to show that this ant carries seeds underground, and brings them again to the surface after they have got wet during the monsoons, apparently to dry.^c "There is not," writes Mr. F. Smith, the author of the *Catalogue of the Formicidae* in the British Museum, in a letter to the author of this article, "any evidence of the seeds having been stored for food;" he observes, *Catalogue of Formicidae* (1858), p. 180, that the processionary ant of Brazil (*Oecodoma cephalotes*) carries immense quantities of portions of leaves into its underground nests, and that it was supposed that these leaves were for food; but that Mr. Bates quite satisfied himself that the leaves were for the purpose of lining the channels of the nest, and not for food. Ants are carnivorous in their habits of living, and although they are fond of saccharine matter, there is no evidence at all to prove that any portion of plants ever forms an article of their diet. The fact is, that ants seem to delight in running away with almost any thing they find: small portions of sticks, leaves, little stones,—as any one can testify who has cared to watch the habits of this insect. This will explain the erroneous opinion which the ancients held with respect to that part of the economy of the ant now under consideration; nor is it, we think, necessary to conclude that the

the term *insect* is applicable to any one living creature more than to another, it certainly is to the ant. *Nemáláh* is the exact equivalent to *insect*. [Since the above was

written it has been found that Parkhurst—s. v. מַל (iv.) —gives a similar derivation.]

^b "Parvula (nam exemplo est) magni formica laboris Ore trahit quodcunque potest, atque addit acervo Quem struit, haud ignara ac non incauta futuri." Hor. *Sat.* i. 1, 33.

Cf. also Ovid, *Met.* vii. 624; Virg. *Geor.* i. 186, *Aen.* iv. 402; Plin. xi. 30; Aelian, *H. A.* ii. 25, vi. 43, &c.

^c This fact corroborates what the ancients have written on this particular point, who have recorded that the ant brings up to dry in the sun the corn, &c., which had become wet. See instances in Bochart, iii. 490

error originated in observers mistaking the cocoons for grains of corn, to which they bear much resemblance. It is scarcely credible that Aristotle, Virgil, Horace, &c., who all speak of this insect storing up *grains of corn*, should have been so far misled, or have been such bad observers, as to have taken the cocoons for grains. Ants do carry off grains of corn, just as they carry off other things—not, however, as was stated, for food; but for their nests. "They are great robbers," says Dr. Thomson (*The Land and the Book*, p. 337), "and plunder by night as well as by day, and the farmer must keep a sharp eye to his floor, or they will abstract a large quantity of grain in a single night."

It is right to state that a well-known entomologist, the Rev. F. W. Hope, in a paper "On some doubts respecting the oeconomy of Ants" (*Trans. Entom. Soc.* ii. p. 211), is of opinion that Col. Sykes' observations do tend to show that there are species of exotic ants which store up food for winter consumption; but it must be remembered that Mr. Bates' investigations are subsequent to the publication of that paper.

A further point in the examination of this subject remains to be considered, which is this: Does Scripture assert that any species of ant stores up food for future use? It cannot, we think, be maintained that the words of Solomon, in the only two passages where mention of this insect is made, necessarily teach this doctrine; but at the same time, it must be allowed, that the language used, and more especially the context of the passage in Prov. xxx. 25, do seem to imply that such an opinion was held with respect to the oeconomy of this insect. "There are four things which are little upon the earth, but they are exceeding wise; the ants are a people not strong, yet they prepare their meat in the summer." In what particular, it may be asked, are these insects so especially noted for their wisdom, unless some allusion is made to their supposed provident foresight in "preparing their meat in the summer." If the expression here used merely has reference to the fact that ants are able to provide themselves with food, how is their wisdom herein more excellent than the countless host of other minute insects whose natural instinct prompts them to do the same? If this question is fairly weighed in connexion with the acknowledged fact, that from very early times the ancients attributed storing habits to the ant, it will appear at least probable that the language of Solomon implies a similar belief; and if such was the general opinion, is it a matter of surprise that the wise man should select the ant as an instance whereon he might ground a lesson of prudence and forethought?

The teaching of the Bible is accommodated to the knowledge and opinions of those to whom its language is addressed, and the observations of naturalists, which, as far as they go, do certainly tend to disprove the assertion that ants store up food for future use, are no more an argument against the truth of the Word of God than are the ascertained laws of astronomical science, or the facts in the mysteries of life which the anatomist or physiologist has revealed.

The Arabians held the wisdom of the ant in such estimation, that they used to place one of these insects in the hands of a newly-born infant, repeating these words, "May the boy turn out clever and skillful." Hence in Arabic, with the noun *nemleh*, "an ant," is connected the adjective *nemil*, "quick," "clever" (Bochart, *Hieroz.* lii. 494). The Vul-

mudists too attributed great wisdom to this insect. It was, say they, from beholding the wonderful ways of the ant that the following expression originated: "Thy justice, O God, reaches to the heavens" (Chulin, 63).^d Ants live together in societies, having "no guide, overseer, or ruler." See Latreille's *Histoire Naturelle des Fourmis*, Paris, 1802; Huber's *Traité des Moeurs des F. Indig.*; *Encycl. Brit.*, 8th ed. art. "Ant;" Kirby and Spence, *Introd. to Entom.* Ants belong to the family *Formicidae*, and order *Hymenoptera*. There is not in the British Museum a single specimen of an ant from Palestine.

APES (אִפִּים, *Kôphim*; πίθηκοι; *simiac*) occur in 1 K. x. 22, "once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks," and in the parallel passage of 2 Chr. ix. 21. The Vat. version of the LXX. in the first mentioned passage, omits the words "ivory, and apes, and peacocks," while the Alexand. version has them; but both these versions have the words in the passage of the book of Chronicles.

For some attempts to identify the various kinds of Quadrumana which were known to the ancients, see A. A. H. Lichtenstein's work, entitled *Commentatio philologica de Simiarum quotquot veteribus innotuerunt formis* (Hamb. 1791); and Ed. Tyson's *Homo sylvestris, or the Anatomy of a Pigmie* (Lond. 1699), to which he has added a Philosophical Essay concerning the Cynocephali, the Satyrs, and Sphinges of the ancients. Aristotle (*De Anim. Hist.* ii. 5, ed. Schneider) appears to divide the Quadrumana order of Mammalia into three tribes, which he characterises by the names, πίθηκοι, κῆβοι, and κυνοκέφαλοι. The last named family are no doubt identical with the animals that form the African genus *Cynocephalus* of modern zoologists. The κῆβοι Aristotle distinguishes from the πίθηκοι, by the fact of the former possessing a tail. This name, perhaps, may stand for the whole tribe of tailed monkeys, excluding the *Cynocephali*, and the *Lemuridae*, which latter, since they belong to the island of Madagascar, were probably wholly unknown to the ancients.

The πίθηκοι, therefore, would stand as the representative of the tailless apes, such as the Chimpanzee, &c. Although, however, Aristotle perhaps used these terms respectively in a definite sense, it by no means follows that they are so employed by other writers. The name πίθηκοι, for instance, seems to have been sometimes used to denote some species of *Cynocephalus* (see a Fragment of Simonides in Schneider's *Annot. ad Arist. Hist. Anim.* iii. 76). The LXX. use of the word was in all probability used in an extended sense as the representative of the Hebrew word *Kôph*, to denote any species of Quadrumanous Mammalia; Lichtenstein conjectures that the Hebrew word represents some kind of Diana monkeys, perhaps, *Cercopithecus Diana*; but as this species is an inhabitant of Guinea, and unknown in Eastern Africa, it is not at all probable that this is the animal denoted.

In the engraving which represents the Lithostrotum Praenestinum (that curious mosaic pavement found at Praeneste), in Shaw's travels (ii. 294, 8vo. ed.), is to be seen the figure of some animal in a tree, with the word KHIPEN over it. Of this animal Dr. Shaw says (312), "It is a

^d Our English word *ant* appears to be an abbreviation of the form *emmet* (Sax. *aemmet*).

beautiful little creature, with a shaggy neck like the *Callithrix*, and shaped exactly like those monkeys that are commonly called Marmosets. The ΚΗΙΠΕΝ therefore may be the Ethiopian monkey, called by the Hebrews *Kouph*, and by the Greeks ΚΗΠΟΣ, ΚΗΦΟΣ, or ΚΕΙΠΟΣ, from whence the Latin



Monkey from the Praenestine Mosaic.

name *Cephus*." This description will be found to apply better to the figure in the 4to ed. of Dr. Shaw's *Travels* than to that in the 8vo. ed. Perhaps, as Col. Hamilton Smith has suggested, the *Keipen* of the Praenestine mosaic may be the *Cercopithecus griseo-viridis*, Desmar., which is a native of Nubia, the country represented in that part of the mosaic where the figure of the *keipen* occurs. It cannot represent any species of *marmoset*, since the members of that group of *Quadrumana* are peculiar to America. In all probability, as has been stated above, the *koph* of the Bible is not intended to refer to any one particular species of ape.^e

Solomon was a naturalist, and collected everything that was curious and beautiful; and if, as Sir E. Tennent has very plausibly argued, the ancient Tarshish is identical with Pt. de Galle, or some seaport of Ceylon, it is not improbable that the *kôphîm* which the fleet brought to Solomon were some of the monkeys from that country, which, according to Sir E. Tennent, are comprised, with the exception of the graceful *rilava* (*Macacus pileatus*), under the Wanderer group of *Quadrumana*. There can be little doubt but that the *kôphîm* were brought from the same country which supplied ivory and peacocks; both of which are common in Ceylon; and Sir E. Tennent has drawn attention to the fact that the Tamil names for apes, ivory, and peacocks, are identical with the Hebrew.^f

Dr. Krapf (*Trav. in E. Africa*, p. 518), believing Ophir to be on the E. African coast, thinks Solomon wished to obtain specimens of the Guresa (*Colobus*).

It is very probable that some species of baboons are signified by the term *Satyrs*, which occurs in the A. V. in the prophet Isaiah. [SATYR.] The English versions of 1550 and 1574 read (Is. xiii. 21), where the A. V. has, "satyrs shall dance there"—"apes shall daunce there." The ancients were no doubt acquainted with many kinds of *Quadrumana*, both of the tailed and tailless kinds (see Plin. viii. c. 19, xi. 44; Aelian. *Nat. An.* xvii. 25, 39; Strab. xvii. 827; Bochart, *Hieroz.* ii. 398; cf. Mart. *Epig.* iv. 12.

"Si mihi cauda foret cercopithecus ero."

^e The use of the word *ape* is generally now understood in a restricted sense to apply to the tailless *Quadrumana*.

^f קִיפ appears to be a word of foreign origin, allied to the Sanscrit and Malabar *kapi*, which perhaps = *swift*, *nimble*, whence the German *affe* and the English *ape*, the initial aspirate being dropped. Gesenius illustrates this derivation by comparing the Latin *amare* from Sansc. *karn*

APPLE-TREE, APPLE (תַּפְּוֹךְ,^a *tappuach* μῆλον; μηλέα, Sym. in Cant. viii. 5: *malum malus*). Mention of the apple-tree occurs in the A. V., in the following passages. Cant. ii. 3: "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." Cant. viii. 5: "I raised thee up under the apple-tree: there thy mother brought thee forth." Joel i. 12, where the apple-tree is named with the vine, the fig, the pomegranate, and the palm-trees, as withering under the desolating effects of the locust, palmer-worm, &c. The fruit of this tree is alluded to in Prov. xxv. 11: "A word fitly spoken is like apples of gold in pictures of silver." In Cant. ii. 5: "Comfort me with apples, for I am sick of love;" vii. 8, "The smell of thy nose [shall be] like apples."

It is a difficult matter to say with any degree of certainty what is the specific tree denoted by the Hebrew word *tappuach*. The LXX. and Vulg. afford no clue, as the terms μῆλον, *malum*, have a wide signification, being used by the Greeks and Romans to represent almost any kind of tree-fruit; at any rate, the use of the word is certainly generic;—but Celsius (*Hierob.* i. 255) asserts that the quince-tree (*Pyrus cydonia*) was very often called by the Greek and Roman writers *malus*, as being, from the esteem in which it was held ("primaria malorum species") the *malus*, or μῆλον κατ' ἐξοχήν. Some therefore, with Celsius, have endeavoured to shew that the *tappuach* denotes the quince; and certainly this opinion has some plausible arguments in its favour. The fragrance of the quince was held in high esteem by the ancients; and the fruit "was placed on the heads of those images in the sleeping apartments which were reckoned among the household gods" (Rosenmüller, *Botany of Bible*, *Bib. Cab.* p. 314; Voss, *On Virgil. Eclog.* ii. 51). The Arabians make especial allusion to the restorative properties of this fruit; and Celsius (p. 261) quotes Abu'l Fadli in illustration of Cant. ii. 5, "Comfort me with apples, for I am sick of love." "Its scent," says the Arabic author, "cheers my soul, renews my strength, and restores my breath." Phylarchus (*Histor.* lib. vi.), Rabbi Salomon (in Cant. ii. 3), Pliny (*H. N.* xv. 11), who uses the words *odoris praestantissimi*, bear similar testimony to the delicious fragrance of the quince. It is well known that among the ancients the quince was sacred to the goddess of love; whence statues of Venus sometimes represent her with the fruit of this tree in her hand, the quince being the ill-fated "apple of discord" which Paris appropriately enough presented to that deity.^b

Other writers, amongst whom may be mentioned Dr. Royle, demur to the opinion that the quince is the fruit here intended, and believe that the citron (*Citrus medica*) has a far better claim to be the *tappuach* of Scripture. The citron belongs to the orange family of plants (*Aurantiaceae*), the fruit of which tree, together with the lemon (*C. limonium*) and the lime (*C. limetta*), is distinguished from the orange by its oblong form and a protuberance at the

^a תַּפְּוֹךְ, a. v. תַּפְּוֹךְ, *spiravit*, in allusion to the perfume of the fruit.

^b Hence the act expressed by the term *μηλοβολεῖν* (*Schol. ad Aristoph. Nub.* p. 180; Theocr. *Id.* iii. 10, v. 88, &c.; Virg. *Ecl.* iii. 64) was a token of love. For numerous testimonies see Celsius, *Hierob.* i. 265.

The citron, as its name imports, is a native of Media (Theophras. *Plant. Hist.* iv. 4, §2); and according to Josephus (*Ant.* xiii. 13, §5), branches of the citron-tree were ordered by law to be carried by those persons who attended the Feast of Tabernacles, and to this day the Jews offer citrons at this feast; they must be "without blemish, and the stalk must still adhere to them" (*Script. Herb.* p. 109). "The boughs of goodly trees" (Lev. xxiii. 40) are by several of the Jewish rabbis understood to be those of this tree (Celsius, *Hierob.* i. 251); and the citron-tree is occasionally represented on old Samaritan coins. "The rich colour, fragrant odour, and handsome appearance of the tree, whether in flower or in fruit, are," Dr. Royle asserts, "particularly suited to the passages of Scripture mentioned above." Dr. Thomson (*The Land and the Book*, p. 545), on the other hand, is in favour of the translation of the A. V., and has little doubt that *apples* is the correct rendering of the Hebrew word. He says, "The whole area (about Askelon) is especially celebrated for its apples, which are the largest and best I have ever seen in this country. When I was here in June, quite a caravan started for Jerusalem loaded with them, and they would not have disgraced even an American orchard. . . . The Arabic word for apple is almost the same as the Hebrew, and it is as perfectly definite, to say the least, as our English word—as much as the word for grape, and just as well understood; and so is that for citron: but this is a comparatively rare fruit. Citrons are also very large, weighing several pounds each, and are so hard and indigestible that they cannot be used except when made into preserves. The tree is small, slender, and must be propped up, or the fruit will bend it down to the ground. Nobody ever thinks of sitting under its shadow, for it is too small and straggling to make a shade. I cannot believe, therefore, that it is spoken of in the Canticles. It can scarcely be called a *tree* at all, much less would it be singled out as among the choice trees of the wood. As to the smell and colour, all the demands of the Biblical allusions are fully met by these apples of Askelon; and no doubt, in ancient times and in royal gardens, their cultivation was far superior to what it is now, and the fruit larger and more fragrant. Let *tappuach* therefore stand for apple, as our translation has it."

Neither the quince nor the citron nor the apple, however, appears fully to answer to all the Scriptural allusions. The *tappuach* must denote some tree which is sweet to the taste, and which possesses some fragrant and restorative properties, in order to meet all the demands of the Biblical allusions. Both the quince and the citron may satisfy the last-named requirement; but it can hardly be said that either of these fruits are sweet to the taste. Dr. Thomson, in the passage quoted above, says that the citron is "too straggling to make a shade;" but in Cant. ii. 3 the *tappuach* appears to be associated with other trees of the wood, and it would do no violence to the passage to suppose that this tree was selected from amongst the rest under which to

recline, not on account of any extensive shade it afforded, but for the fragrance of its fruit. The expression "under the shade" by no means necessarily implies anything more than "under its branches." But Dr. Thomson's trees were no doubt small specimens. The citron-tree is very variable as regards its size. Dr. Kitto (*Pict. Bib.* on Cant. ii. 3) says that it "grows to a fine large size, and affords a pleasant shade;" and Risso, in his *Histoire Naturelle des Oranges*, speaks of the citron-tree as having a magnificent aspect.

The passage in Cant. ii. 3 seems to demand that the fruit of the *tappuach* in its unprepared state was sweet to the taste, whereas the rind only of the citron is used as a sweetmeat, and the pulp, though it is less acid than the lemon, is certainly far from sweet. The same objection would apply to the fruit of the quince, which is also far from being sweet to the taste in its uncooked state. The *orange* would answer all the demands of the Scriptural passages, and orange-trees are found in Palestine; but there does not appear sufficient evidence to show that this tree was known in the earlier times to the inhabitants of Palestine, the tree having been in all probability introduced at a later period. As to the apple-tree being the *tappuach*, most travellers assert that this fruit is generally of a very inferior quality, and Dr. Thomson does not say that he tasted the apples of Askelon.^c Moreover the apple would hardly merit the character for excellent fragrance which the *tappuach* is said to have possessed. The question of identification, therefore, must still be left an open one. The citron appears to have the best claim to represent the *tappuach*, but there is no conclusive evidence to establish the opinion. As to the APPLES OF SODOM, see VINE OF SODOM.

The expression "*apple of the eye*" occurs in Deut. xxxii. 10; Ps. xvii. 8; Prov. vii. 2; Lam. ii. 18; Zech. ii. 8. The word is the representative of an entirely different name from that considered above: the Hebrew word being *ishōn*,^d "little man"—the exact equivalent to the English *pupil*, the Latin *pupilla*, the Greek *κόρη*. It is curious to observe how common the image ("pupil of the eye") is in the languages of different nations. Gesenius (*Thes.* p. 86) quotes from the Arabic, the Syriac, the Ethiopic, the Coptic, the Persian, in all of which tongues an expression similar to the English "*pupil of the eye*" is found. It is a pity that the same figure is not preserved in the A. V., which invariably uses the expression "*apple of the eye*" (in allusion to its shape), instead of giving the literal translation from the Hebrew.

ASH (אֲשָׁף, *oren*; πίνος; *pinus*) occurs only in Is. xlv. 14, as one of the trees out of the wood of which idols were carved: "He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an *ash*, and the rain doth nourish it." It is impossible to determine what is the tree denoted by the Hebrew word *oren*; the LXX. and

that the finest apples in Syria grew at Joppa and Askalon. The fact appeared so improbable that, though one authority had eaten them, I could not resist prosecuting the inquiry, and at last found a gentleman who had property there, and knew a little of horticulture, who assured me they were all QUINCES, the apples being abominable."

^d אִישׁוֹן, *homunculus*, אִישׁוֹן הָעַיִן, *homunculus oculi*, i. e. *pupilla*, in qua tanquam in speculo hominē imagunculam conspicimus (Ges. *Thes.* s. v.).

^c Since the above was written Dr. Hooker has returned from a tour in Palestine, and remarks in a letter to the author of this article—"I procured a great many plants, but very little information of service to you, though I made every inquiry about the subject of your notes. You would hardly believe the difficulty in getting reliable information about the simplest subjects; e. g. three, to all appearance unexceptionable English resident authorities, including a consul and a medical gentleman, assured me

the Vulg. understand some species of pine-tree, and this rendering is supported by many learned commentators, amongst whom may be named Munster, Calvin, and Bochart; and some of the Jewish Rabbis, according to Celsius (*Hierob.* i. 191), believe that the *oren* is identical with the Arabic *sanouber*, a kind of pine,^a and assert that the *aran* is often coupled with the *arez* and *berosch*,^b as though all the three trees belonged to the same nature. Luther understands the *cedar* by *oren*.^c Rosenmüller thinks that the stone-pine (*Pinus pinia*, Linn.) is the tree denoted. Celsius is inclined to think that the *oren* is identical with a tree of Arabia Petraea, of which Abul Fadli makes mention, called *aran*. Of the same opinion are Michaelis (*Supp. ad Lex. Heb.* 129), Dr. Royle (*Encyc. Bib. Lit.* art. *Oren*), and Dr. Lee (*Lex. Heb.* s. v.). This tree is described as growing chiefly in valleys and low districts; it is a thorny tree, bearing grape-like clusters of berries, which are noxious and bitter when green, but become rather sweet when they ripen, and turn black. Gesenius (*Thes.* s. v.) is in favour of some species of pine being the tree intended.

Nothing is known of the tree of which Abul Fadli speaks. Sprengel (*Hist. Rei. Herb.* i. 14) thinks the *aran* is the caper-tree (*Capparis spinosa*, Linn.). Dr. Royle says the tree appears to agree in some respects with *Salvadora persica*. Other attempts at identification have been made by Faber in his posthumous MS. notes on Biblical Botany, and Link (Schroeder's *Botan. Journ.* iv. 152), but they are mere conjectures. The A. V. adopted the translation of *ash* in all probability from the similarity of the Hebrew *oren* with the Latin *ornus*; and Dr. Royle states that the *Ornus Europaeus* is found in Syria, but thinks it is not a true native.

Until future investigation acquaints us with the nature of the tree denoted by the *aran* of Abul Fadli, it will be far better to adopt the interpretation of the LXX., and understand some kind of pine to be the *oren* of Scripture. *Pinus halipensis* or *P. Maritima* may be intended. Celsius (*Hierob.* i. 193) objects to any pine representing the *oren*, because he says pines are difficult to transplant, and therefore that the pine would ill suit the words of the prophet, "he planteth an *oren*." This, however, is not a valid objection: the *larch*, for instance, is readily transplanted, and grows with great rapidity, but it is not a native of Syria. The Hebrew *oren* is probably derived from the Arabic verb *aran*, "to be agile," "to be slender" or "graceful."

ASP (פֶּתֶן, *pethen*; ἀσπίς, δράκων, βασίλισκος; *aspis*, *basiliscus*). The Hebrew word occurs in the six following passages:—Deut. xxxii. 33; Ps. lviii. 5, xci. 13; Job xx. 14, 16; Is. xi. 8. It is expressed in the passages from the Psalms by *adder* in the text of the A. V., and by *asp* in the margin: elsewhere the text of the A. V. has *asp*^d as the representative of the original word *pethen*.

That some kind of poisonous serpent is denoted

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^a صنوبر, *pinus*, aliis ejus nuce (Gol. L. Arab.).

Dr. Wilson (*Lands of the Bible*, ii. 392) identifies the common "fir" (*Pinus sylvestris*) with the *berosch* of Scripture, and states that it is "frequently seen in Lebanon, where it is known by the name of *snobar*," but Dr. Hooker says he never heard of *P. sylvestris* in Syria, and thinks *P. halipensis* is meant.

^b אֲרֵז and בְּרוֹשׁ, cedar and cypress.

Reading אֲרֵז instead of אֲרֵן, "quia אֲרֵן nun finali

by the Hebrew word is clear from the passages quoted above. We further learn from Ps. lviii. 5, that the *pethen* was a snake upon which the serpent-charmers practised their art. In this passage the wicked are compared to "the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely;" and from Is. xi. 8, "the sucking child shall play on the hole of the asp," it would appear that the *pethen* was a dweller in holes of walls, &c. The question of identity is one which is by no means easy to determine. Bochart contributes nothing in aid to a solution when he attempts to prove that the *pethen* is the *asp* (*Hieroz.* iii. 156), for this species of serpent, if a species be signified by the term, has been so vaguely described by authors, that it is not possible to say what known kind is represented by it. The term *asp* in modern zoology is generally restricted to the *Vipera aspis* of Latreille, but it is most probable that the name, amongst the ancients, stood for different kinds of venomous serpents. Solinus (c. xxvii.) says, "plures diversaeque sunt aspidum species;" and Aelian (*N. Anim.* x. 31) asserts that the Egyptians enumerate sixteen kinds of *asp*. Bruce thought that the *asp* of the ancients should be referred to the *cerastes*, while Cuvier considered it to be the Egyptian *cobra* (*Naia haje*). Be this, however, as it may, there can be little doubt that the Hebrew name *pethen* is specific, as it is mentioned as distinct from *acshub*, *shephiphon*, *tsiphoni*, &c., names of other members of the *Ophidia*.

Oedman (*Vermisch. Samml.* c. x. 81) identifies the *pethen* with the *Coluber lebetinus*, Linn., a species described by Forskål (*Desc. Anim.* p. 15). Rosenmüller (*Not. ad Hieroz.* iii. 156), Dr. Lee (*Heb. Lex. s. v.* פֶּתֶן), Dr. Harris (*Nat. Hist. of Bible*, art. *Asp*), Col. H. Smith (*Encyc. Bib. Lit.* art. *Serpent*), believe that the *pethen* of Scripture is to be identified with the *Coluber baetan* of Forskål. Oedman has no hesitation in establishing an identity between the *C. lebetinus* and the *C. baetan*; but from Forskål's descriptions it is most probable that the two species are distinct. The whole argument that seeks to establish the identity of the *Coluber baetan* with the *pethen* of Scripture is based entirely upon a similarity of sound. Rosenmüller thinks that the Arabic word *baetan* ought to be written *paetan*, and thinks there can be no doubt that this species represents the *pethen* of Scripture. Oedman's argument also is based on a similarity of sound in the words, though he adduces an additional proof in the fact that, according to the Swedish naturalist quoted above, the common people of Cyprus bestow the epithet of *kouphé* (κούφη), "deaf," upon the *C. lebetinus*. He does not, however, believe that this species is absolutely deaf, for he says it can hear well. This epithet of deafness attributed to the *C. lebetinus* Oedman thinks may throw light on the passage in Ps. lviii. 5, about "the deaf adder."

As regards the opinion of Rosenmüller and others

minuscule, in multis codicibus Ebraei editionibus scribatur. quod τῶν Sain simillimum est" (*Hierob.* i. 191).

^d *Asp* (the Greek ἀσπίς, the Latin *aspis*) has by some been derived from the Heb. אָסַף, "to gather up," in

allusion to the coiling habits of the snake when at rest but this etymology is very improbable. We think that the words are onomatopoeic, alluding to the hissing sounds serpents make: cf. Lat. *asp-irare*. The shield (ἀσπίς) is no doubt derived from the form of the animal at rest.

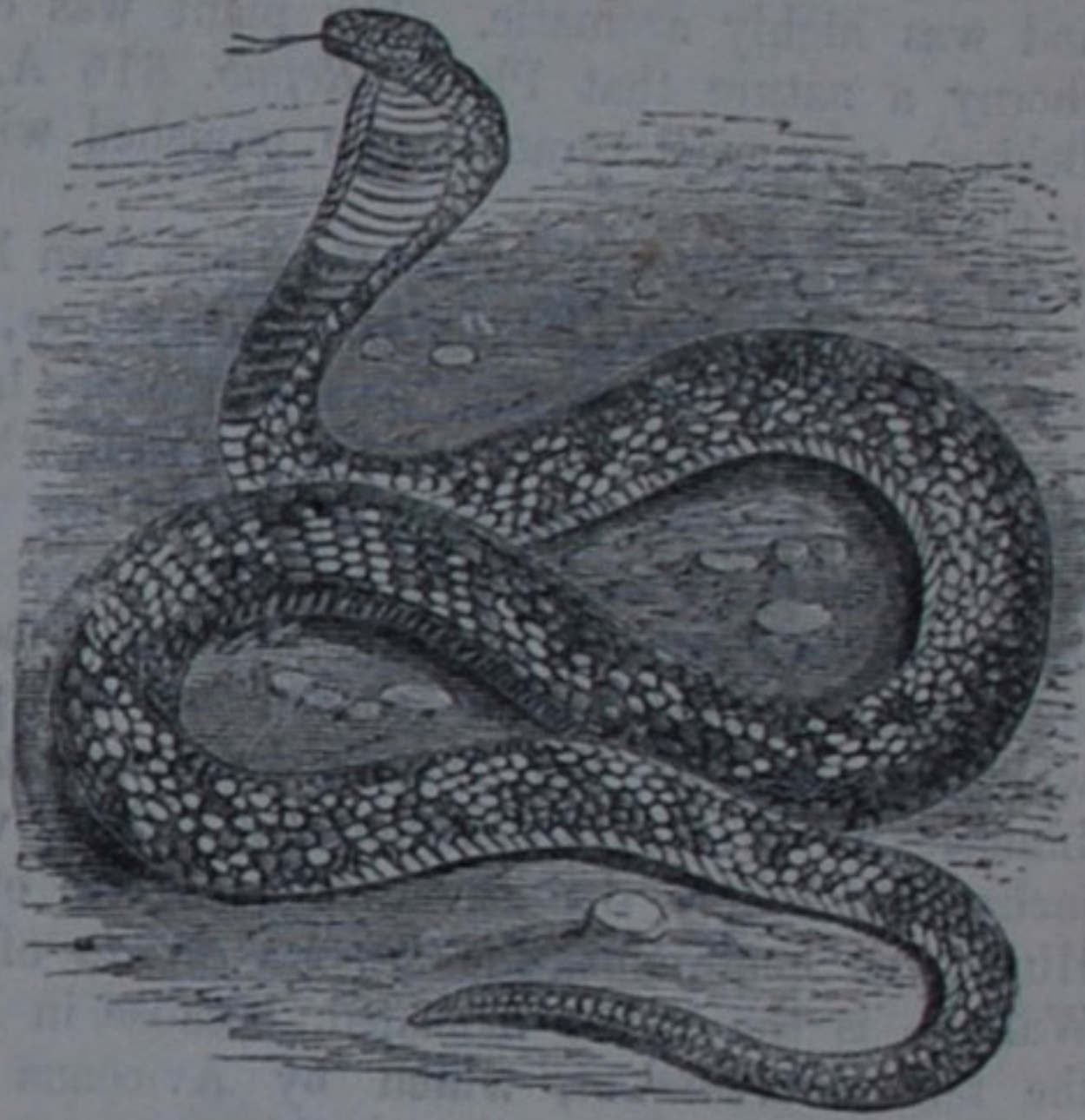
who recognise the *pethen* under the *baetan* of Forskål, it may be stated that, even if the identity is allowed, we are as much in the dark as ever on the subject, for the *Coluber baetan* of Forskål has never been determined. If *C. baetan* = *C. lebetinus* the species denoted may be the *Echis arenicola* (toxicosa) of Egypt (*Catalogue of Snakes in Brit. M.* 1. 29). Probably all that naturalists have ever heard of the *C. baetan* is derived from two or three lines of description given by Forskål. "The whole body is spotted with black and white; it is a foot in length, and of the thickness of two thumbs; it is oviparous; its bite kills in an instant, and the wounded body swells." The evidence afforded by the deaf snake of Cyprus, and adduced in support of his argument by Oedman, is of no value whatever; for it must be remembered that the audition in all the ophidia is very imperfect, as all the members of this order are destitute of a tympanic cavity. The epithet "deaf," therefore, as far as relates to the power all serpents possess of hearing ordinary sounds, may reasonably be applied to any snake. Vulgar opinion in this country attributes "deafness" to the adder; but it would be very unreasonable to infer from thence that the adder of this country (*Pelias Berus*) is identical with the "deaf adder" of the 58th Psalm! Vulgar opinion in Cyprus is of no more value in the matter of identification of species than vulgar opinion in England. A preliminary proof moreover is necessary for the argument. The snake of Cyprus must be demonstrated to occur in Egypt or the Holy Land: a fact which has never yet been proved, though, as was stated above, the snake of Cyprus (*C. lebetinus*) may be the same as the *Echis arenicola* of North Africa.

Very absurd are some of the explanations which commentators have given of the passage concerning the "deaf adder that stoppeth her ears;" the Rabbi Solomon (according to Eochart, iii. 162) asserts that "this snake becomes deaf when old in one ear; that she stops the other with dust, lest she should hear the charmer's voice." Others maintain that "she applies one ear to the ground and stops the other with her tail." That such errors should have prevailed in former days, when little else but foolish marvels filled the pages of natural history, is not to be wondered at, and no allusion to them would have been made here, if this absurd error of "the adder stopping her ears with her tail" had not been perpetuated in our own day. In Bythner's *Lyre of David*, p. 165 (Dee's translation, 1847!), the following explanation of the word *pethen*, without note or comment, occurs:—"Asp, whose deafness marks the venom of his malice, as though impenetrable even to charms: it is deaf of one ear, and stops the other with dust or its tail, that it may not hear incantations." Dr. Thomson also (*The Land and the Book*, 155, London, 1859!) seems to give credence to the fable when he writes: "There is also current an opinion that the adder will actually stop up his ear with his tail to fortify himself against the influence of music and other charms." It is not then needless to observe, in confutation of the above error, that no serpent possesses external openings to the ear.

The true explanation of Ps. lviii. 5 is simply as follows:—There are some serpents, individuals of the same species, perhaps, which defy all the attempts of the charmer—in the language of Scripture such individuals may be termed *deaf*. The point of the rebuke consists in the fact that the *pethen*

was capable of hearing the charmer's song, but refused to do so. The individual case in question was an exception to the rule. If, as some have supposed, the expression "deaf adder" denoted some species that was incapable of hearing, whence it had its specific name, how could there be any force in the comparison which the psalmist makes with wicked men?

Serpents, though comparatively speaking deaf to ordinary sounds, are no doubt capable of hearing the sharp, shrill sounds which the charmer produces either by his voice or by an instrument; and this comparative deafness is, it appears to us, the very reason why such sounds as the charmer makes produce the desired effect in the subject under treatment. [SERPENT-CHARMING.] As the Egyptian cobra is more frequently than any other species the



Egyptian Cobra. (*Naja haje*.)

subject upon which the serpent-charmers of the Bible lands practise their science, as it is fond of concealing itself in walls and in holes (Is. xi. 8), and as it is not improbable that the derivation of the Hebrew word *pethen** has reference to the expanding powers of this serpent's neck when irritated, it appears to us to have a decidedly better claim to represent the *pethen* than the very doubtful species of *Coluber baetan*, which on such slender grounds has been so positively identified with it.

ASPAL'ATHUS (ἀσπάλαθος ἀρωμάτων; Compl. πάλαθος; *balsamum*), the name of some sweet perfume mentioned in Ecclus. xxiv. 15, to which Wisdom compares herself:—"I gave a sweet smell like cinnamon and aspalathus." The question as to what kind of plant represents the aspalathus of the ancients has long been a puzzling one. From Theocritus (*Id.* iv. 57) we learn that the aspalathus was of a thorny nature, and (from *Id.* xxiv. 87) that the dry wood was used for burning. Pliny (*H. N.* xii. 24) says that aspalathus grows in Cyprus; that it is a white thorny shrub, the size of a moderate tree; that another name for this plant was *erysceptrum* or *sceptrum*, "sceptre," or "red sceptre," a name perhaps which it owed to the fact of the flowers clustering along the length of the branches: but in another place (xxiv. 13)

* פֶּתֵן a פֶּתֵן, v. comp. mus. *distendere*, whence מִפֶּתֵן, *limen*, utpote ad conculcandum *expansum*. The Greek πύθων seems to be connected with this word. See Flurst, *Concord.* s. v. The Arab. *baetan* (بثن), *planum* may have reference to *expansion*.

he speaks of *aspalathus* as distinct from the *erysceptum*, as growing in Spain, and commonly employed there as an ingredient in perfumes and ointments. He states that it was employed also in the washing of wool. Theophrastus (*Hist. Plant.* ix. 7, §3, ed. Schneider) enumerates *aspalathus* with cinnamon, cassia, and many other articles which were used for ointments, and appears to speak of it as an Eastern production. In *Fr.* iv. 33 he says it is sweet-scented and an astringent. Dioscorides (i. 19) says that the *aspalathus* was used for the purpose of thickening ointment.

It appears that there were at least two kinds or varieties of plants known by the name of *aspalathus*; for all the authorities cited above clearly make mention of two: one was white, inodorous, and inferior; the other had red wood under the bark, and was highly aromatic. The plant was of so thorny a nature that Plato (*Repub.* 616 A. ed. Bekker) says cruel tyrants were punished with it in the lower world.

Gerarde (*Herbal.* p. 1625) mentions two kinds of *aspalathus*: *aspal. albicans torulo citreo*, and *aspal. rubens*: "the latter," he says, "is the better of the two; its smell is like that of the rose, whence the name *Lignum Rhodium*, rather than from Rhodes, the place where it is said to grow." The *Lignum Rhodianum* is by some supposed to be the substance indicated by the *aspalathus*; the plant which yields it is the *Convolvulus scoparius* of Linnaeus.* Dr. Royle (*Encycl. Bib. Lit.* s. v.) is inclined to believe that the bark of a tree of the Himalayan mountains, the *Myrica sapida* of Dr. Wallich, is the article indicated, because in India the term *Darshishan*, which by Avicenna and Serapion are used as the Arabic synonyms of *aspalathus*, is applied to the bark of this tree. If the *aspalathus* of the Apocrypha be identical with the *aspalathus* of the Greeks, it is clear that the locality for the plant must be sought nearer home, for Theocritus evidently mentions the *aspalathus* as if it were familiar to the Greek colonists of Sicily or the south of Italy in its growing state. For other attempts to identify the *aspalathus* see Salmasius, *Hyl. Iat.* cap. lxxxiv; Dr. Royle, in passage referred to above; Sprengel, *Hist. Herb.* i. p. 45, 183; but in all probability the term has been applied to various plants.

ASS. The five following Hebrew names of the genus *Asinus* occur in the O. T.:—*Chamôr*, 'Athôn, 'Aîr, Pere, and 'Arôd.

1. *Chamôr* (חֲמֹר^a: *ḥmcs*, ὑποζύγιον, γομάρ in 1 Sam. xvi. 20: *asinus*, "ass," "he-ass") denotes the male domestic ass, though the word was no doubt used in a general sense to express any ass whether male or female. The ass is frequently mentioned in the Bible; it was used (i.) for carrying burdens (1 Sam. xxv. 18; Gen. xlii. 26, xlv.

* On this subject Sir W. Hooker in a letter writes, "We must not go to *Convol. scoparius*, albeit that may possess the two needful qualifications: it is peculiar to the Canary Islands. Many plants with fragrant roots are called Rose-roots. Such is the *Lignum aloes*, the lign aloes of Scripture; and there is the *ῥοδιάρίζα* of Dioscorides, which came from Macedonia. A late learned friend of mine writes, 'This was certainly Linnaeus's *Rhodiola rosea*, figured as such by Parkinson in his *Theatrum Botanicum*, after Lobel. Soon after the discovery of the Canary Islands this name was transferred to *Convol. scoparius*, and afterwards to several American plants. It is called in the Canary Islands *Leña Noël*, a

23; 2 Sam. xvi. 1; 1 Chr. .ii. 40; Neh. xiii. 15; 1 Sam. xvi. 20)—(ii.) for riding (Gen. xxii. 3; Ex. iv. 20; Num. xxii. 21; 1 K. xiii. 23; Josh. xv. 18; Jud. i. 14, v. 10, x. 4, xii. 14; 1 Sam. xxv. 20; 2 Sam. xvii. 23, xix. 26; Zech. ix. 9; Matt. xxi. 7)—(iii.) for ploughing (Is. xxx. 24, xxxii. 20; Deut. xxii. 10), and perhaps for treading out corn, though there is no clear scriptural allusion to the fact. In Egypt asses were so employed (Wilkinson's *Anc. Egypt.* iii. 34), and by the Jews, according to Josephus (*Contr. Apion.* ii. §7)—(iv.) for grinding at the mill (Matt. xviii. 6; Luke xvii. 2): this does not appear in the A. V., but the Greek has *μύλος ὀνικός* for "millstone"—(v.) for (carrying baggage in) wars (2 K. vii. 7, 10), and perhaps from the time of David—(vi.) for the procreation of mules (Gen. xxxvi. 24; 1 K. iv. 28; Esth. viii. 10, &c.).

It is almost needless to observe that the ass in eastern countries is a very different animal from what he is in western Europe; there the greatest care is taken of the animal, and much attention is paid to cultivate the breed by crossing the finest specimens; the riding on the ass therefore conveys a very different notion from the one which attaches to such a mode of conveyance in our own country; the most noble and honourable amongst the Jews were wont to be mounted on asses; and in this manner our Lord himself made his triumphant entry into Jerusalem. He came indeed "meek and lowly," but it is a mistake to suppose, as many do, that the fact of his riding on the ass had, according to our English ideas, ought to do with his meekness; although thereby, doubtless, he meant to show the peaceable nature of his kingdom, as horses were used only for war purposes.

In illustration of the passage in Judg. v. 10, "Speak ye that ride on white asses," it may be mentioned that Buckingham (*Trav.* 389) tells us that one of the peculiarities of Bagdad is its race of white asses, which are saddled and bridled for the conveyance of passengers . . . that they are large and spirited, and have an easy and steady pace. Bokhara is also celebrated for its breed of white asses, which are sometimes more than thirteen hands high; they are imported into Peshawar, and fetch from 80 to 100 rupees each.

In Deut. xxii. 10 "plowing with an ox and an ass together" was forbidden by the law of Moses. Michaelis (*Comment. on the Laws of Moses*, transl. vol. ii. 392) believes that this prohibition is to be traced to the economic importance of the ox in the estimation of the Jews; that the coupling together therefore so valued an animal as the ox with the inferior ass was a dishonour to the former animal. Others, Le Clerc for instance, think that this law had merely a symbolical meaning, and that by it we are to understand improper alliances in civil

corruption of *Lignum aloes*, and, though now in little request, large quantities of it were formerly exported, and the plant nearly extirpated. The apothecaries sold it both as *Lignum Rhodium* and as the *aspalathus* of Dioscorides; it soon, however, took the latter name, which was handed over to a wood brought from India, though the original plant was a thorny shrub growing on the shores of the Mediterranean, probably *Spartium villosum*, according to Sibthorpe (*Flor. Græc.* vol. vii. p. 69)."

^a חֲמֹר, from root חָמַר. "to be red," from the reddish colour of the animal in southern countries. Gesenius compares the Spanish *burro*, *burríco*. In 2 Sam. xix. 7 the word is used as a feminine.

and religious life to be forbidden; he compares 2 Cor. vi. 14, "Be ye not unequally yoked with unbelievers." It is not at all improbable that such a lesson was intended to be conveyed; but we think that the main reason in the prohibition is a physical one, viz. that the ox and the ass could not pull pleasantly together on account of the difference in size and strength; perhaps also this prohibition may have some reference to the law given in Lev. xix. 19.

The expression used in Is. xxx. 24, "The young asses that ear the ground," would be more intelligible to modern understandings were it translated the asses that till the ground; the word ear from the "I till," "I plough," being now obsolete (comp. also 1 Sam. viii. 12).

Although the flesh of the wild ass was deemed a luxury amongst the Persians and Tartars, yet it does not appear that any of the nations of Canaan used the ass for food. The Mosaic law considered it unclean, as "not dividing the hoof and chewing the cud." In extreme cases, however, as in the great famine of Samaria, when "an ass's head was sold for eighty pieces of silver" (2 K. vi. 25), the flesh of the ass was eaten. Many commentators on this passage, following the LXX., have understood a measure (a chomer of bread) by the Hebrew word. Dr. Harris says,—"no kind of extremity could compel the Jews to eat any part of this animal for food,"—but it must be remembered that in cases of extreme need parents ate their own offspring (2 K. vi. 29; Ezek. v. 10). This argument therefore falls to the ground; nor is there sufficient reason for abandoning the common acceptance of these passages (1 Sam. xvi. 20, xxv. 18), and for understanding a measure and not the animal. For an example to illustrate 2 K. i. c. comp. Plutarch, *Artax.* i. 1023, "An ass's head could hardly be bought for sixty drachms."^b

The Jews were accused of worshipping the head of an ass. Josephus (*Contr. Apion.* ii. §7) very indignantly blames Apion for having the impudence to pretend that the Jews placed an ass's head of gold in their holy place, which the grammarian asserted Antiochus Epiphanes discovered when he spoiled the temple. Plutarch (*Sympos.* iv. ch. 5) and Tacitus (*Hist.* v. §3 and 4) seem to have believed in this slander. It would be out of place here to enter further into this question, as it has no Scriptural bearing, but the reader may find much curious matter relating to this subject in Bochart (*Hieroz.* iii. 199, seq.).

2. 'Athôn (אַתּוֹן^c: ἡ ὄνος, ὄνος, ὄνος θηλεία, ἡμίονος, ὄνος θηλεία νομάς: asina, asinus, "ass," "she-ass"). There can be no doubt that this name represents the common domestic she-ass, nor do we think there are any grounds for believing that the 'Athôn indicates some particular valuable breed which judges and great men only possessed, as Dr. Kitto (*Phys. Hist. Pal.* p. 383), and Dr. Harris (*Nat. Hist. of Bible*, art. Ass) have supposed. 'Athôn in Gen. xii. 16, xlv. 23 is clearly contrasted with Chamor. Balaam rode on a she-ass ('Athôn). The asses of Kish which Saul sought were she-asses. The Shunammite (2 K. iv. 22, 24) rode on one when she went to seek Elisha.

^b The Talmudists say the flesh of the ass causes avarice in those who eat it; but it cures the avaricious of the complaint (*Zool. des Talm.* §165).

^c A word of uncertain derivation, usually derived from an unused root, "to be slow," "to walk with short steps;"

They were she-asses which formed the especial care of one of David's officers (1 Chr. xxvii. 30). While on the other hand Abraham (Gen. xxii. 3, &c.), Achsah (Josh. xv. 18), Abigail (1 Sam. xxv. 20), the disobedient prophet (1 K. xiii. 23) rode on a Chamôr.

3. 'Air (אֵיר: πῶλος, πῶλος νέος ὄνος, βῶς (in Is. xxx. 24): pullus asinae, pūius onagri, juvenum, pullus asini, "foal," "ass colt," "young ass," "colt"), the name of a young ass, which occurs Gen. xlix. 11, xxxii. 16; Jud. x. 4, xii. 14; Job xi. 12; Is. xxx. 6, 24; Zech. ix. 9. In the passages of the books of Judges and Zechariah the 'Air is spoken of as being old enough for riding upon; in Is. xxx. 6, for carrying burdens, and in ver. 24 for tilling the ground: perhaps the word 'Air is intended to denote an ass rather older than the age we now understand by the term foal or colt; the derivation "to be spirited" or "impetuous" would then be peculiarly appropriate.^d

4. Pere (פֶּרֶי: ὄνος ἀγριος, ὄνος ἐν ἀγρῶ, ὄναγρος, ὄνος ἐρημίτης, ἀγροικος ἄνθρωπος: ferushomo, Vulg.; "wild man," A. V., in Gen. xvi. 12; onager, "wild ass"). The name of a species of wild ass mentioned Gen. xvi. 12; Ps. civ. 11; Job vi. 5, xi. 12, xxxix. 5, xxiv. 5; Hos. viii. 9; Jer. ii. 24; Is. xxxii. 14. In Gen. xvi. 12, Pere Adâm, a "wild-ass man," is applied to Ishmael and his descendants, a character that is well suited to the Arabs at this day. Hosea (viii. 9) compares Israel to a wild ass of the desert, and Job (xxxix. 5) gives an animated description of this animal, and one which is amply confirmed by both ancient and modern writers.

5. 'Arôd (אַרְוֹד^e, omitted by the LXX. and Vulg., which versions probably supposed 'Arôd and Pere to be synonymous; "wild ass"). The Hebrew word occurs only in Job xxxix. 5, "Who hath sent out the Pere free, or who hath loosed the bands of the 'Arôd?" The Chaldee plural 'Arâdayah (אַרְדַּיָּה) occurs in Dan. v. 21: Nebuchadnezzar's "dwelling was with the wild asses." Bochart (*Hieroz.* ii. 218) and Rosenmüller (*Sch. in V. T.* l. c.), Lee (*Comment. on Job*, l. c.), Gesenius (*Thes. s. v.*) suppose 'arôd and pere to be identical in meaning; the last-named writer says that pere is the Hebrew, and 'arôd the Aramaean; but it is not improbable that the two names stand for different animals.

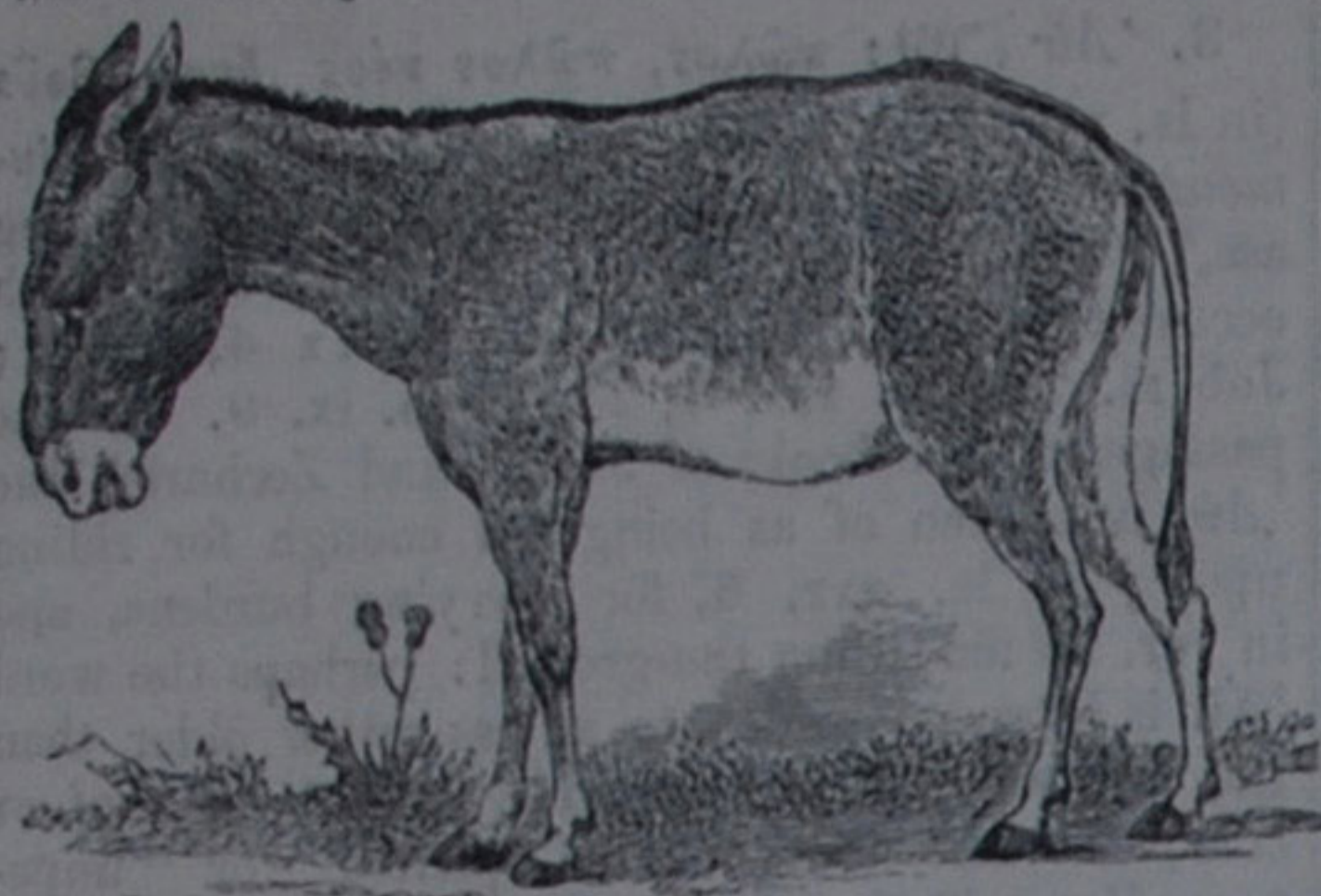
The subject which relates to the different animals known as wild asses has recently received very valuable elucidation from Mr. Blythe in a paper contributed to the *Journal of the Asiatic Society of Bengal* (1859), a reprint of which appears in the October No. of *The Annals and Magazine of Natural History* (1860). This writer enumerates seven species of the division Asinus;—in all probability the species known to the ancient Jews are *Asinus hemippus*, which inhabits the deserts of Syria, Mesopotamia, and the northern parts of Arabia; and *Asinus vulgaris* of N. E. Africa, the true onager or aboriginal wild ass, whence the domesticated breed is sprung; probably also the *Asinus onager*, the Koulan or Ghorkhur, which is found in Western Asia from 48° N. lati-

but Ffirst (*Heb. Concord.* s. v.) demurs strongly to this etymology.

^d From אֵיר, *fervere*.

^e אַרְוֹד, from root אָרַד, "to flee," "to be untamed." Bochart thinks the word is onomatopoeic.

tude southward to Persia, Beluchistan, and Western India, was not unknown to the ancient Hebrews, though in all probability they confounded these species. The *Asinus hemionus*, or Dshiggetai, which was separated from *Asinus hemippus* (with



Syrian Wild Ass (*Asinus Hemippus*.)
Specimen in Zoological Gardens.

which it had long been confounded) by Is. St. Hilaire, could hardly have been known to the Jews, as this



Ghor-Khur or Koulan. (*Asinus onager*.)
Specimen in British Museum.

animal, which is perhaps only a variety of *Asinus onager*, inhabits Tibet, Mongolia, and Southern



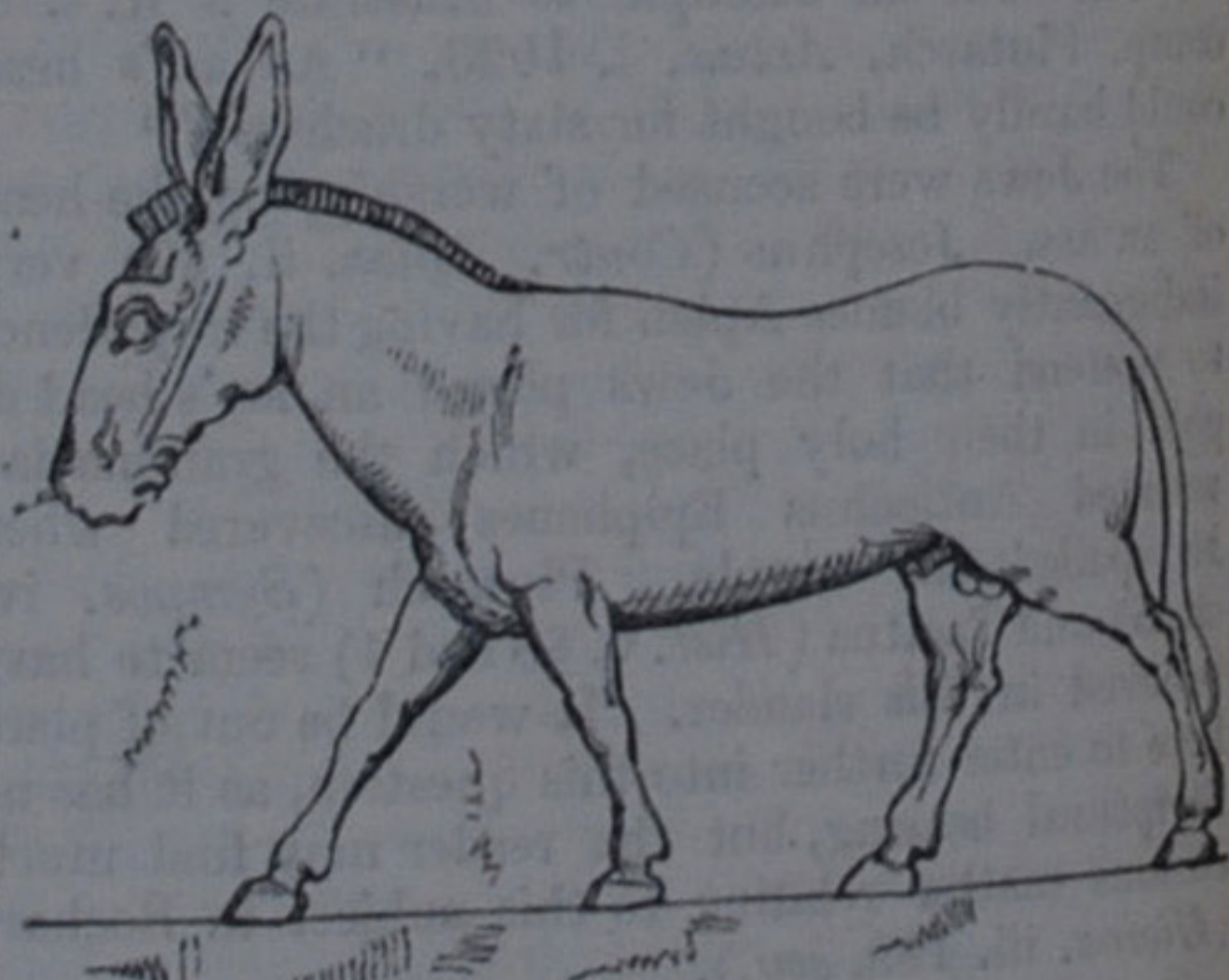
Dziggetai or Kyang. (*Asinus Hemionus*.)
Specimen in Zoological Gardens.

Siberia, countries with which the Jews were not familiar. We may therefore safely conclude that the 'Athôn and Pere of the sacred writings stand for the different species now discriminated under the

names of *Asinus hemippus*, the Assyrian wild ass, *Asinus vulgaris*, the true onager—and perhaps *Asinus onager*, the Koulan or Ghorkhur of Persia and Western India.

The following quotation from Mr. Blythe's valuable paper is given as illustrative of the Scriptural allusions to wild asses:—"To the west of the range of the Ghor-khur lies that of *Asinus hemippus*, or true Hemionus of ancient writers—the particular species apostrophised in the book of Job, and again that noticed by Xenophon. There is a recent account of it by Mr. Layard in *Nineveh and its Remains* (p. 324). Returning from the Sinher, he was riding through the desert to Tel Afer, and there he mistook a troop of them for a body of horse with the Bedouin riders concealed!" "The reader will remember," he adds, "that Xenophon mentions these beautiful animals, which he must have seen during his march over these very plains 'The country,' says he, 'was a plain throughout, as even as the sea, and full of wormwood; if any other kind of shrubs or reeds grew there they had all an aromatic smell, but no trees appeared. . . The asses, when they were pursued, having gained ground on the horses, stood still (for they exceeded them much in speed); and when these came up with them they did the same thing again The flesh of those that were taken was like that of a red deer, but more tender' (*Anab. i. §5*). 'In fleetness,' continues Mr. Layard, 'they equal the gazelle, and to overtake them is a feat which only one or two of the most celebrated mares have been known to accomplish'" (*Annals and Mag. of Nat. Hist. vol. vi. No. 34, p. 243*).

The subjoined woodcut represents some kind of wild ass depicted on monuments at Persepolis.



Wild Ass. On monuments of Persepolis.
(Rawlinson's Herodotus.)

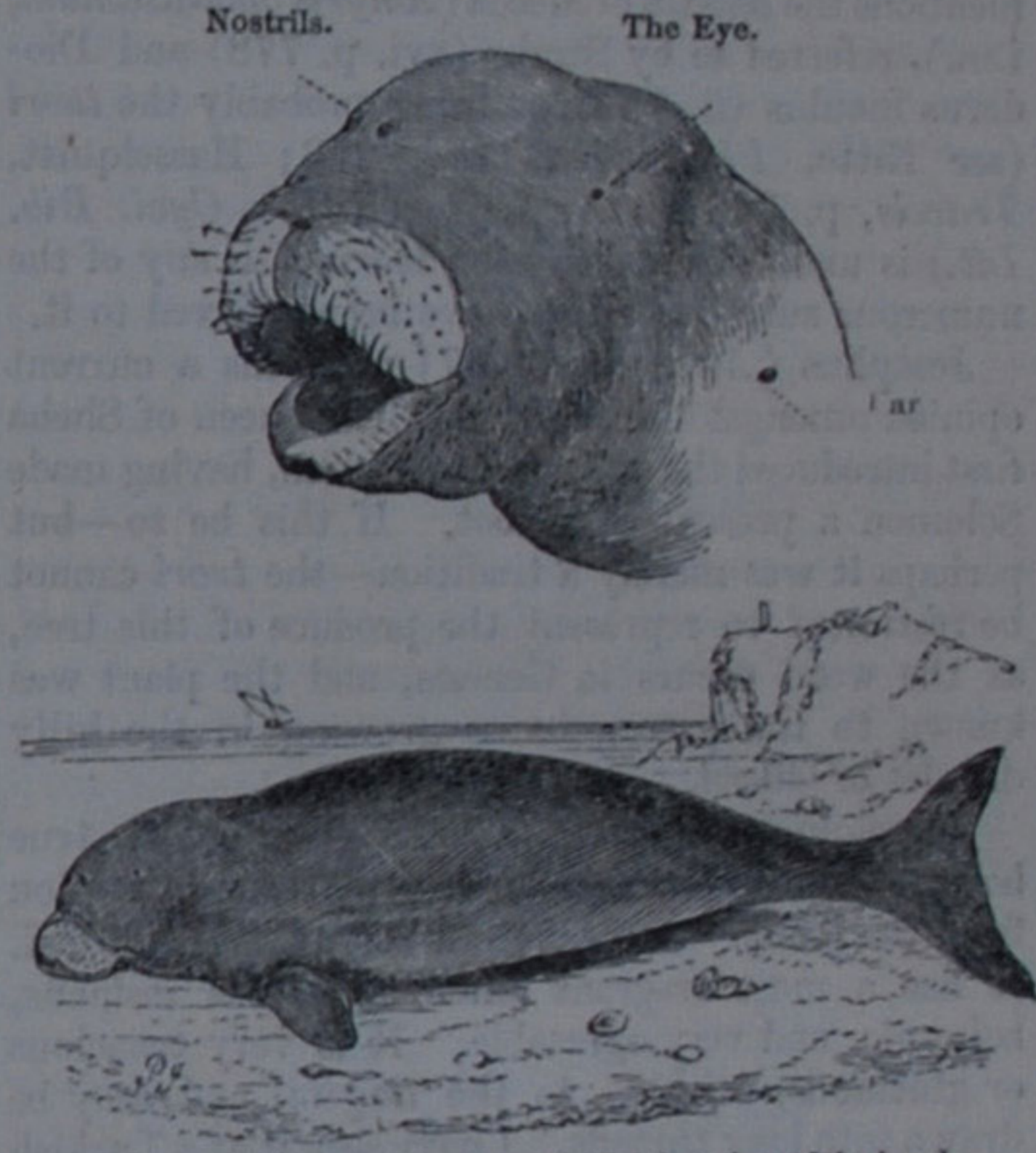
BADGER-SKINS (עֹרֹת תַּחֲשִׁים, *ôrôth täch-âshîm*; תַּחֲשִׁי, *tachash* (Ez. xvi. 10): δέρματα *îakivthiva*; Ald. ed. *îânthiva*; Compl. *îânthiva*, al. πεπυρωμένα in Ex. xxv. 5; Alex. δέρματα *âgia* in Ex. xxxv. 7; *îakivthos*; Aq. and Sym. *îânthiva* in Ez. xvi. 10: *pelles ianthinae, ianthinus*). The Hebrew *tachash*, which the A. V. renders *badger*, occurs in connexion with 'ôr, *ôrôth* ("skin," "skins"), in Ex. xxv. 5, xxvi. 14, xxxv. 7, 23, xxxvi. 19; Num. iv. 6, 8, 11, 12, 14, 25. In Ezek. xvi. 10 *tachash* occurs without *ôrôth*, and is mentioned as the substance out of which women's shoes were made; in the former passages the *tachash skins* are named in relation to the tabernacle, ark, &c., and appear to have formed the exterior covering of these sacred articles. There is much obscurity as to the meaning of the word *tachash*; the ancient versions seem nearly all agreed that it

denotes not an animal, but a colour, either black or sky-blue; amongst the names of those who adopt this interpretation are Bochart (*Hieroz.* ii. 387), Rosenmüller (*Schol. ad V. T.*, Ex. xxv. 5; Ezek. vi. 10), Bynæus (*de Calceis Hebraeorum*, lib. i. ch. 3), Scheuchzer (*Phys. Sacr.* in Ex. xxv. 5), Parkhurst (*Heb. Lex. s. v.*), who observes that "an outermost covering for the tabernacle of azure or sky-blue was very proper to represent the sky or azure boundary of the system." Some versions, as the German of Luther and the A. V., led apparently by the Chaldee,^a and perhaps by a certain similarity of sound between the words *tachash*, *taxus*, *jach*, have supposed that the badger (*meles taxus*) is denoted, but this is clearly an error, for the badger is not found in the Bible lands—others, as Gesner and Harenberg (in *Musæo Brem.* ii. 312), have thought that some kind of wolf, known by the Greek name *θῶς*, and the Arabic *Shaghul* is intended.^b Hasæus (in *Dissert. Philolog. Sylloge.* liss. ix. §17) and Büsching, in his preface to the Epitome of Scheuchzer's *Physica Sacra*, are of opinion that *tachash* denotes a cetacean animal, the *Trichechus manatus* of Linnaeus, which, however, is only found in America and the West Indies. Others with Sebald Rau (*Comment. de iis quæ ex Arab. in usum Tabernac. fuerunt repetita*, Traj. ad Rhen. 1753, ch. ii.) are in favour of *tachash* representing some kind of seal (*Phoca vitulina* Lin.). Dr. Geddes (*Crit. Rem. Ex.* xxv. 5) is of the same opinion. Gesenius understands some "kind of seal or badger, or other similar (!) creature." Of modern writers Dr. Kitto (*Pict. Bibl. on Ex. xxv. 5*) thinks that *tachash* denotes some clean animal, as in all probability the skin of an unclean animal would not have been used for the sacred coverings. Col. H. Smith (*Encyc. Bib. Lit.* art. *Badger*), with much plausibility, conjectures that *tachash* refers to some ruminant of the Aigocerine or Damaline groups, as these animals are known to the natives under the names of *pacasse*, *thacasse* (varieties, he says, of the word *tachash*), and have a deep grey, or slaty (*hysginus*) coloured skin. Dr. Robinson on this subject (*Bib. Res.* i. 171) writes, "The superior of the convent at Sinai procured for me a pair of the sandals usually worn by the Bedouin of the peninsula, made of the thick skin of a fish which is caught in the Red Sea. The Arabs round the convent called it *Tars*, but could give no further account of it than that it is a large fish, and is eaten. It is a species of *Halicore*, named by Ehrenberg^c (*Symb. Phys.* ii.) *Halicora hemprechei*. The skin is clumsy and coarse, and might answer very well for the external covering of a tabernacle which was constructed at Sinai, but would seem hardly a fitting material for the ornamental sandals belonging to the costly attire of high-born dames in Palestine, described by the prophet Ezekiel."

It is difficult to understand why the ancient versions have interpreted the word *tachash* to

^a תַּחֲשֹׁשׁ, "taxus, sic dictus quia gaudet et superbit in coloribus multis" (Buxtorf, *Lex. Rab.* s. v.).
^b "The *θῶς* of the Greeks is certainly the jackal" (*Canis Aureus*).
^c According to Ehrenberg, the Arabs on the coast call this animal *Naka* and *Lottum*. Arabian naturalists applied the term *ensan alma*, "man of the sea," to this creature.
^d Rosenmüller (*Schol. in V. T. on Ex. xxv. 5*) questions the use of the Arabic words *دَحْشَس* (*duchasa*) and

mean a colour, an explanation which has, as Gesenius remarks, no ground either in the etymology or in the cognate languages. Whatever is the substance indicated by *tachash* it is evident from Ex. xxxv. 23 that it was some material in frequent use amongst the Israelites during the Exodus, and the construction of the sentences where the name occurs (for the word *ôrôth*, "skins," is always, with one exception, repeated with *tachash*), seems to imply that the skin of some animal and not a colour is denoted by it. The Arabic *duchash* or *tuchash* denotes a dolphin, but in all probability is not restricted in its application, but may refer to either a seal or a cetacean.^d The skin of the *Halicore* from its hardness would be well suited for making soles for shoes, and it is worthy of remark that the Arabs near Cape Mussendum apply the skin of these animals for a similar purpose (Col. H. Smith, *l. c.*). The *Halicore Tabernaculi* is found in the Red Sea, and



Halicore Tabernaculi, with enlarged drawing of the head.

was observed by Rüppell (*Mus. Senck.* i. 113, t. 6), who gave the animal the above name, on the coral banks of the Abyssinian coast. Or perhaps *tachash* may denote a seal, the skin of which animal would suit all the demands of the Scriptural allusions. Pliny (*H. N.* ii. 55) says seal-skins were used as coverings for tents; but it is quite impossible to come to any satisfactory conclusion in an attempt to identify the animal denoted by the Hebrew word.

BALM (תַּרְשִׁישׁ, *tzōri*: תְּרִישׁ, *tzēri*: ρητίμη: *rosina*) occurs in Gen. xxxvii. 25 as one of the substances which the Ishmaelites were bringing from Gilead to take into Egypt; in Gen. xliii. 11, as one of the presents which Jacob sent to Joseph; in Jer. viii. 22, xli. 11, li. 8 where it appears that the balm of Gilead had a medicinal value; in Ez. xxvii. 17 (margin, "rosin") as an article of commerce imported by Judah into Tyre.

Many attempts have been made to identify the

تَحْشَس (*tuchash*), as applying to the dolphin or the seal promiscuously. The common Arabic name for the dolphin is دَلْفِين (*dulfīn*). Perhaps, therefore, *duchash* and *tuchash* had a wide signification. The Hebrew תַּחֲשֹׁשׁ is of obscure origin.

tzori by different writers, not one of which, however, can be considered conclusive. The Syriac version in Jer. viii. 22, and the Samaritan in Gen. xxxvii. 25, suppose *cera*, "wax," to be meant; others, as the Arabic version in the passages cited in Genesis, conjecture *theriaca*, a medical compound of great supposed virtue in serpent bites. Of the same opinion is Castell (*Lex. Hept.* s. v. צָרָה). Luther and the Swedish version have "salve," "ointment," in the passages in Jeremiah; but in Ez. xxvii. 17 they read "mastick." The Jewish Rabbis, Junius and Tremellius, Deodatius, &c., have "balm" or "balsam," as the A. V. (Celsius, *Hierob.* ii. 180) identifies the *tzori* with the mastick-tree (*Pistacia lentiscus*).

Rosenmüller (*Bibl. Bot.* 169) believes that the pressed juice of the fruit of the *zuckum*-tree (*Elaeagnus angustifolius*, Lin. [?]), or narrow-leaved oleaster) is the substance denoted; * but the same author, in another place (*Schol. in Gen.* xxxvii. 25), mentions the balsam of Mecca (*Amyris opobalsamum*, Lin.), referred to by Strabo (xvi. p. 778) and Diodorus Siculus (ii. 132), as being probably the *tzori* (see Kitto, *Phys. Hist. Pal.* 273; Hasselquist, *Travels*, p. 293). Dr. Royle (*Kitto's Cycl. Bib. Lit.*) is unable to identify the *tzori* with any of the numerous substances that have been referred to it.

Josephus (*Ant.* viii. 6, §7) mentions a current opinion amongst the Jews, that the queen of Sheba first introduced the balsam into Judaea, having made Solomon a present of a root. If this be so—but perhaps it was merely a tradition—the *tzori* cannot be restricted to represent the produce of this tree, as the word occurs in Genesis, and the plant was known to the patriarchs as growing in the hilly district of Gilead.

Hasselquist has given a description of the true balsam-tree of Mecca. He says that the exudation from the plant "is of a yellow colour, and pellucid. It has a most fragrant smell, which is resinous, balsamic, and very agreeable. It is very tenacious or glutinous, sticking to the fingers, and may be drawn into long threads. I have seen it at a Turkish surgeon's, who had it immediately from Mecca, described it, and was informed of its virtues; which are, first, that it is the best stomachic they know, if taken to three grains, to strengthen a weak stomach; secondly, that it is a most excellent and capital remedy for curing wounds, for if a few drops are applied to the fresh wound, it cures it in a very short time" (*Travels*, 293).

The trees which certainly appear to have the best claim for representing the Scriptural *tzori*—supposing, that is, that any one particular tree is denoted by the term—are the *Pistacia lentiscus* (mastick), and the *Amyris opobalsamum*, Lin., the *Balsamodendron opobalsamum*, or *gileadense* of modern botanists (Balm of Gilead). One argument in favour of the first-named tree rests upon the fact that its name in Arabic (*dseri*, *dseru*) is identical with the Hebrew; and the Arabian naturalists have attributed great medicinal virtues to the resin afforded by this tree (Dioscor. i. 90, 91; Plin. xxiv. 7; Avicenna, edit. Arab. pp. 204 and 277, in Celsius). The *Pistacia lentiscus* has been recorded to occur at Joppa both by Ranwolf and Poccocke (*Strand. Flor. Palaest.* No. 561). The derivation of the word from a root, "to flow forth,"^b is opposed to the theory which identifies the pressed oil of the

* From Maundrell's description of the *zuckum* Dr. Hooker unhesitatingly identifies it with *Balanites Aegyptiaca*, which he saw abundantly at Jericho.

zuckum (*Balanites Aegyptiaca* [?]) with the *tzori*, although this oil is in very high esteem amongst the Arabs, who even prefer it to the balm of Mecca as being more efficacious in wounds and bruises (see Mariti, ii. 353, ed. Lond.). Maundrell (*Journey from Alep. to Jerus.*, p. 86), when near the Dead Sea, saw the *zuckum*-tree. He says it is a thorny bush with small leaves, and that "the fruit both in shape and colour resembles a small unripe walnut. The kernels of this fruit the Arabs bray in a mortar, and then, putting the pulp into scalding water, they skim off the oyl which rises to the top: this oyl they take inwardly for bruises, and apply it outwardly to green wounds. . . . I procured a bottle of it, and have found it upon some small tryals a very healing medicine." "This," says Dr. Robinson (*Bib. Res.* ii. 291), "is the modern balsam or oil of Jericho." Perhaps, after all, the *tzori* does not refer to an exudation from any particular tree, but was intended to denote any kind of resinous substance which had a medicinal value. The *tzori*, then, may represent the gum of the *Pistacia lentiscus*, or that of the *Balsamodendron opobalsamum*. [SPICES; MASTICK.] Compare Winer, *Biblisches Realwört.* s. v. for numerous references from ancient and modern writers on the subject of the balm or balsam-tree, and Hooker's *Kew Garden Misc.* i. p. 257.

BARLEY (חֶרְבֵּל, *seôrah*: κριθή: *hordeum*), the well-known useful cereal, mention of which is made in numerous passages of the Bible. Pliny (*H. N.* xviii. 7) states that barley is one of the most ancient articles of diet. It was grown by the Egyptians (Ex. ix. 31; Herod. ii. 77; Diodor. i. 34; Plin. xxii. 25); and by the Jews (Lev. xxvii. 16; Deut. viii. 8; Ruth ii. 17, &c.), who used it for baking into bread, chiefly amongst the poor (Judg. vii. 13; 2 K. iv. 42; John vi. 9, 13); for making into bread by mixing it with wheat, beans, lentiles, millet, &c. (Ez. iv. 9); for making into cakes (Ez. iv. 12); as fodder for horses (1 K. iv. 28). Compare also Juvenal (viii. 154); and Pliny (*H. N.* xviii. 14; xxviii. 21), who states that though barley was extensively used by the ancients, it had in his time fallen into disrepute, and was generally used as fodder for cattle only. Sonnini says that barley is the common food for horses in the East. Oats and rye were not cultivated by the Jews, and perhaps not known to them. [RYE.] (See also Kitto *Phys. H. of Pal.* 214.) Barley is mentioned in the *Mishnah* as the food of horses and asses.

The barley harvest is mentioned Ruth i. 22, ii. 13; 2 Sam. xxi. 9, 10. It takes place in Palestine in March and April, and in the hilly districts as late as May; but the period of course varies according to the localities where the corn grows. Mariti (*Trav.* 416) says that the barley in the plain of Jericho begins to ripen in April. Niebuhr (*Besch. von Arab.* p. 160) found barley ripe at the end of March in the fields about Jerusalem. The barley harvest always precedes the wheat harvest, in some places by a week, in others by fully three weeks (Robinson, *Bib. Res.* ii. 99, 278). In Egypt the barley is about a month earlier than the wheat; whence its total destruction by the hail-storm (Ex. ix. 31). Barley was sown at any time between November and March, according to the season. Niebuhr states that he saw a crop near

^b צָרָה, "to flow as a wound from a cleft." The cognate Syriac and Arabic have a similar meaning.

Jerusalem ripe at the end of March, and a field which had been just newly sown. Dr. Kitto adduces the authority of the Jewish writers as an additional proof of the above statement (*Phys. H. Pal.* 229). This answers to the winter and spring-sown wheat of our own country; and though the former is generally ripe somewhat earlier than the latter, yet the harvest-time of both is the same. Thus it was with the Jews: the winter and spring-sown barley were usually gathered into the garners about the same time; though of course the *very late* spring-sown crops must have been gathered in some time after the others.

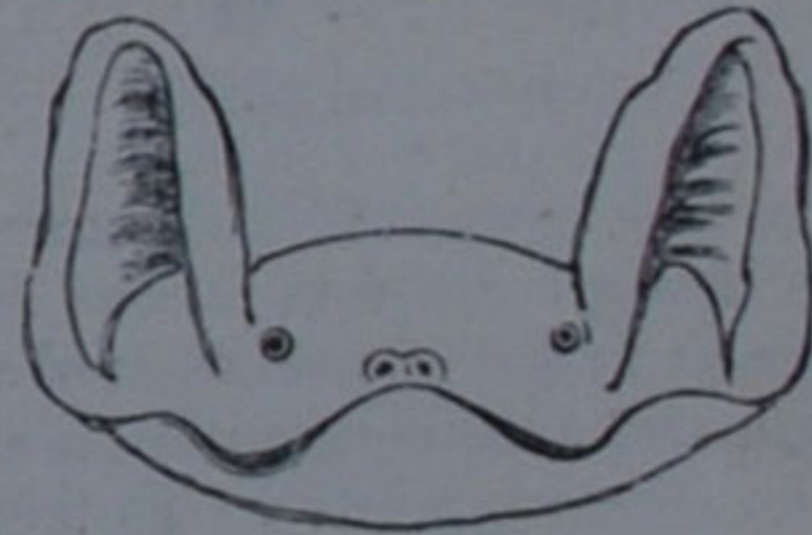
Major Skinner (*Adventures in an Overland Journey to India*, i. 330) observed near Damascus a field newly sown with barley, which had been submitted to submersion similar to what is done to rice-fields. Dr. Royle (*Kitto's Cycl. Bib. Lit.* art. "Barley") with good reason supposes that this explains Is. xxxii. 20: "Blessed are ye that sow beside all waters;" and demurs to the explanation which many writers have given, viz. that allusion is made to the mode in which *rice* is cultivated. We cannot, however, at all agree with this writer, that the passage in *Eccles.* xi. 1 has any reference to irrigation of newly-sown barley fields. Solomon in the context is enforcing obligations to liberality, of that especial nature which looks not for a recompense: as Bishop Hall says, "Bestow thy beneficence on those from whom there is no probability of a return of kindness." It is clear, that, if allusion is made to the mode of culture referred to above, either in the case of rice or barley, the force and moral worth of the lesson is lost; for the motive of such a sowing is expectation of an abundant return. The meaning of the passage is surely this: "Be liberal to those who are as little likely to repay thee again, as bread or corn cast into the pool or the river is likely to return again unto thee." Barley, as an article of human food, was less esteemed than wheat. [BREAD.] Compare also Calpurnius (*Ecl.* iii. 84), Pliny (*H. N.* xviii. 7), and Livy (xxvii. 13), who tells us that the Roman cohorts who lost their standards were punished by having barley bread given them instead of wheaten. The Jews, according to *Tract. Sanhedr.* c. 9, §5, had the following law: "Si quis loris caesus reciderit jussa judicium arcae inditus hordeo cibatur, donec venter ejus rum-patur." That barley bread is even to this day little esteemed in Palestine, we have the authority of modern travellers to shew. Dr. Thomson (*The Land and the Book*, p. 449) says "nothing is more common than for these people to complain that their oppressors have left them nothing but *barley bread* to eat." This fact is important, as serving to elucidate some passages in Scripture. Why, for instance, was *barley* meal, and not the ordinary meal-offering of *wheat* flour, to be the jealousy-offering (*Num.* v. 15)? Because thereby is denoted the low reputation in which the implicated parties were held. The homer and a half of barley, as part of the purchase-money of the adulteress (*Hos.* iii. 2), has doubtless a similar typical meaning. With this circumstance in remembrance, how forcible is the expression in *Ezekiel* (xiii. 19), "Will ye pollute me among my

people for handfuls of *barley*?" And how does the knowledge of the fact aid to point out the connexion between Gideon and the barley-cake, in the dream which the "man told to his fellow" (*Judg.* vii. 13). Gideon's "family was poor in Manasseh—and he was the least in his father's house;" and doubtless the Midianites knew it. Again, the Israelites had been oppressed by Midian for the space of seven years. Very appropriate, therefore, is the dream and the interpretation thereof. The despised and humble Israelitish deliverer was as a mere vile barley-cake in the eyes of his enemies. On this passage Dr. Thomson remarks, "If the Midianites were accustomed in their extemporaneous songs to call Gideon and his band "*cakes of barley bread*," as their successors the haughty Bedawin often do to ridicule their enemies, the application would be all the more natural." That barley was cultivated abundantly in Palestine is clear from *Deut.* viii. 8, 2 *Chr.* ii. 10, 15.

The cultivated barleys are usually divided into "two-rowed" and "six-rowed" kinds. Of the first the *Hordeum distichum*, the common summer barley of England, is an example; while the *H. hexastichum*, or winter barley of farmers, will serve to represent the latter kind. The kind usually grown in Palestine is the *H. distichum*. It is too well known to need further description.^a

BAT (חַטְּלֵפֶה, *hatalleph*: *νυκτερίς*: *vespertilio*).

There is no doubt whatever that the A. V. is correct in its rendering of this word: the derivation of the Hebrew name,^b the authority of the old versions, which are all agreed upon the point,^c and the context of the passages where the Hebrew word occurs, are conclusive as to the meaning. It is true that in the A. V. of *Lev.* xi. 19, and *Deut.* xiv. 18, the *hatalleph* closes the lists of "fowls



Bat. (*Taphozous perforatus*.)

that shall not be eaten;" but it must be remembered that the ancients considered the bat to partake of the nature of a bird, and the Hebrew *oph*, "fowls," which literally means "a wing," might be applied to any winged creature: indeed this seems clear from *Lev.* xi. 20, where, immediately after the *hatalleph* is mentioned, the following words, which were doubtless suggested by this name, occur: "All fowls that creep, going upon

^a The Hebrew word חַטְּלֵפֶה is derived from חָטַף, *horrere*; so called from the long rough awns which are attached to the husk. Similarly, *hordeum* is from *horrere*.

^b From חַטְּלֵפֶה = חָטַף (ghatal), "the night was dark," and עָף, "flying": *νυκτερίς*, from νύξ, "night": *vesper-*

tilio, from "vesper," the evening. *Bat*, perhaps, from *blatta*, *blacta* (see Wedgwood, *Dict. Engl. Etymol.*).

^c With the exception of the Syriac, which has ܠܘܥܝܢ (l'caso), "a peacock"

all four, shall be an abomination unto you." Besides the passages cited above, mention of the bat occurs in Is. ii. 20: "In that day a man shall cast his idols of silver and his idols of gold . . . to the moles and to the bats:" and in Baruch vi. 22, in the passage that so graphically sets forth the vanity of the Babylonish idols: "Their faces are blacked through the smoke that cometh out of the temple; upon their bodies and heads sit bats, swallows, and birds, and the cats also."

Bats delight to take up their abode in caverns and dark places. Several species of these animals are found in Egypt, some of which occur doubtless in Palestine. *Molossus Ruppelii*, *Vespertilio pipistrellus* var. *Aegyptius*, *V. auritus* var. *Aegypt.*, *Taphozous perforatus*, *Nycteris Thebaica*, *Rhinopoma microphyllum*, *Rhinolophus tridens*, occur in the tombs and pyramids of Egypt.



Bat. *Rhinolophus Tridens.*

Many travellers have noticed the immense numbers of bats that are found in caverns in the East, and Layard says that on the occasion of a visit to a cavern these noisome beasts compelled him to retreat (*Nineveh and Babylon*, p. 307). To this day these animals find a congenial lurking abode "amidst the remains of idols and the sculptured representations of idolatrous practices" (*Script. Nat. H.* p. 8): thus forcibly attesting the meaning of the prophet Isaiah's words. Bats belong to the order *Cheiroptera*, class *Mammalia*.

BAY-TREE (אֶזְרָח, *eZRACH*: κέδρος τοῦ Λιβάνου: *cedrus Libani*). It is difficult to see upon what grounds the translators of the A. V. have understood the Hebrew word of Ps. xxxvii. 35 to signify a "bay-tree": such a rendering is entirely unsupported by any kind of evidence. Most of the Jewish doctors understand by the term *eZRACH* "a tree which grows in its own soil"—one that has never been transplanted; which is the interpretation given in the margin of the A. V. Some versions, as the Vulg. and the Arabic, follow the LXX., which reads "cedar of Lebanon," mistaking the Hebrew word for one of somewhat similar form.^b Celsius (*Hierob.* i. 194) agrees with the author of the sixth Greek edition, which gives ἀπόχθων (*indigenus*, "one born in the land") as the meaning of the Hebrew word: with this view Rabbi Solomon

and Hammond (*Comment. on Ps.* xxviii.) coincide. Dr. Royle (*Kitto's Cycl. Bib. Lit.* art. "Ezrach") suggests the Arabic *Ashruk*, which he says is described in Arabic works on *Materia Medica* as a tree having leaves like the *ghar* or "bay-tree." This opinion must be rejected as unsupported by any authority.

Perhaps no tree whatever is intended by the word *eZRACH*, which occurs in several passages of the Hebrew Bible, and signifies "a native," in contradistinction to "a stranger," or "a foreigner." Comp. Lev. xvi. 29: "Ye shall afflict your souls . . . whether it be one of your own country (הָאֶזְרָח, *hâezrach*) or a stranger that sojourneth among you." The epithet "green," as Celsius has observed, is by no means the only meaning of the Hebrew word; for the same word occurs in Dan. iv. 4, where Nebuchadnezzar uses it of himself: "I was flourishing in my palace." In all other passages where the word *eZRACH* occurs it evidently is spoken of a man (*Cels. Hierob.* i. 196). In support of this view we may observe that the word translated "in great power" more literally signifies "to be formidable," or "to cause terror," and that the word which the A. V. translates "spreading himself," more properly means to "make bare." The passage then might be thus paraphrased: "I have seen the wicked a terror to others, and behaving with barefaced audacity, just as some proud native of the land." In the Levitical Law the oppression of the stranger was strongly forbidden, perhaps therefore some reference to such acts of oppression is made in these words of the psalmist.

BDELIUM (בְּדֵלִיּוֹם, *bedôlach*: ἀνθραξ, κρύσταλλον: *bdellium*), a precious substance, the name of which occurs in Gen. ii. 12, with "gold" and "onyx stone," as one of the productions of the land of Havilah, and in Num. xi. 7, where *manna* is in colour compared to *bdellium*. There are few subjects that have been more copiously discussed than this one, which relates to the nature of the article denoted by the Hebrew word *bedôlach*; and it must be confessed that notwithstanding the labour bestowed upon it, we are still as much in the dark as ever, for it is quite impossible to say whether *bedôlach* denotes a mineral, or an animal production, or a vegetable exudation. Some writers have supposed that the word should be written *berôlach* (*beryl*), instead of *bedôlach*, as Wahl (*in Descr. Asiae*, p. 856) and Hartmann (*de Mulier. Hebraic.* iii. 96), but *beryl*, or *aqua marine*, which is only a pale variety of emerald, is out of the question, for the *bdellium* was white (Ex. xvi. 31, with Num. xi. 7), while the *beryl* is yellow or red, or faint blue; for the same reason the ἀνθραξ ("carbuncle") of the LXX. (in Gen. i. c.) must be rejected; while κρύσταλλον ("crystal") of the same version, which interpretation is adopted by Reland (*de Situ Paradisi*, §12), is mere conjecture. The Greek, Venetian, and the Arabic versions, with some of the Jewish doctors, understand "pearls" to be intended by the Hebrew word; and this interpretation Bochart (*Hieroz.* iii. 592) and Gesenius accept; on the other hand the Gr. versions of Aquila, Theodotion, and Symmachus Josephus (*Ant.* iii. 1, §6), Salmasius (*Hyl. Iatri.* p. 181), Celsius (*Hierob.* i. 324), Sprengel (*Hist. Rei*

^a From אֶזְרָח. *ortus ist* (Sol).

^b אֶזְרָח.

^c עֵרִיץ.

^d מִתְעַרָּה. See the Hebrew Lexicons, s. v.

Herb. i. 18, and *Comment. in Dioscor.* i. 80), and a few modern writers believe, with the A. V., that *bedolach* = bdellium, i. e. an odoriferous exudation from a tree which is, according to Kaempfer (*Amoen. Escot.* p. 668) the *Borassus flabelliformis*, Lin. of Arabia Felix; compare Pliny (*H. N.* xii. 9, §19), where a full description of the tree and the gum is given. The aromatic gum, according to Dioscorides (i. 80) was called *μάδελκον* or *βόλχον*; and according to Pliny *brochon*, *malacham*, *maldicon*, names which seem to be allied to the Hebrew *bedolach*. Plautus (*Curc.* i. 2, 7) uses the word *bdellium*.

As regards the theory which explains *bedolach* by "pearls," it must be allowed that the evidence in its favour is very inconclusive; in the first place it assumes that Havilah is some spot on the Persian Gulf where pearls are found, a point however which is fairly open to question; and secondly, it must be remembered that there are other Hebrew words for "pearls," viz. *Dar*,^a and according to Bochart, *Peninim*,^b though there is much doubt as to the meaning of this latter word.

The fact that *eben*, "a stone," is prefixed to *shoham*, "onyx," and not to *bedolach*, seems to exclude the latter from being a mineral; nor do we think it a sufficient objection to say "that such a production as bdellium is not valuable enough to be classed with gold and precious stones," for it would be easy to prove that resinous exudations were held in very high esteem by the ancients, both Jews and Gentiles; and it is more probable that the sacred historian should mention, as far as may be in a few words, the varied productions, vegetable as well as mineral, of the country of which he was speaking, rather than confine his remarks to its mineral treasures; and since there is a similarity of form between the Greek *βδέλλιον*, or *μάδελκον*, and the Hebrew *bedolach*; and as this opinion is well supported by authority, the balance of probabilities appears to us to be in favour of the translation of the A. V., though the point will probably always be left an open one.^c

BEANS (לֶבֶן,^d *pól*: *κύαμος*: *faba*). There appears never to have been any doubt about the correctness of the translation of the Hebrew word. Beans are mentioned with various other things in 2 Sam. xvii. 28, as having been brought to David at the time of his flight from Absalom, and again in Ezek. iv. 9, beans are mentioned with "barley, lentiles, millet, and fitches," which the prophet was ordered to put into one vessel to be made into bread. Pliny (*H. N.* xviii. 12) also states that beans were used for a similar purpose. Beans are cultivated in Palestine, which country grows many of the leguminous order of plants, such as lentils, kidney-beans, vetches, &c. Beans are in blossom in Palestine in January; they have been noticed in flower at Lydda on the 23rd, and at Sidon and Acre even earlier (Kitto, *Phys. H. Palest.* 215); they continue in flower till March. In Egypt beans are sown in November and reaped in the middle of February, but in Syria the harvest is later.

^a דָּר. Heb.; Arab. دَر, Arab.

^b פִּינִימִים.

^c The derivation of בְּדֹלַח is doubtful; but Fürst's etymology from בְּדֹלַח, *manare, fluere*, "to distil," from root דָּל or טָל (Greek, βδάλλειν), is in favour of the bdellium.

^d פֹּל, from פָּלַל, "to roll," in allusion to its form.

Dr. Kitto (*ibid.* 319) says that the "stalks are cut down with the scythe, and these are afterwards cut and crushed to fit them for the food of cattle; the beans when sent to market are often deprived of their skins by the action of two small mill-stones (if the phrase may be allowed) of clay dried in the sun." Dr. Shaw (*Travels*, i. 257, 8vo. ed. 1808) says that in Northern Africa beans are usually full podded at the beginning of March, and continue during the whole spring; that they are "boiled and stewed with oil and garlic, and are the principal food of persons of all distinctions."

Herodotus (ii. 37) states that the Egyptian priests abhor the sight of beans, and consider them impure, and that the people do not sow this pulse at all, nor indeed eat what grows in their country; but a passage in Diodorus implies that the abstinence from this article of food was not general. The remark of Herodotus, therefore, requires limitation. The dislike which Pythagoras is said to have maintained for beans has been by some traced to the influence of the Egyptian priests with that philosopher (see Smith's *Dict. of Gr. and Rom. Biog.* art. "Pythagoras").

Hiller (*Hierophyt.* ii. 130), quoting from the *Mishna*, says that the high-priest of the Jews was not allowed to eat either eggs, cheese, flesh, bruised beans (*fabas fresas*), or lentils on the day before the sabbath.

The bean (*Vicia faba*) is too well known to need description; it is cultivated over a large portion of the old world from the north of Europe to the south of India; it belongs to the natural order of plants called *leguminosae*.

BEAR (בְּרִיָּה,^e Heb. and Ch., or בְּרִיָּה, *dób*. *ἄρκτος*, *ἄρκος*, *λύκος* in Prov. xxviii. 15; *μέριμνα* Prov. xvii. 12, as if the word were בְּרִיָּה: *ursus*, *ursa*). This is without doubt the Syrian bear (*Ursus Syriacus*), which to this day is met with occasionally in Palestine. Ehrenberg says that this bear is seen only on one part of the summit of Lebanon, called *Mackmel*, the other peak, *Gebel Sanin*, being strangely enough free from these animals. The Syrian bear is more of a frugiverous habit than the brown bear (*Ursus arctos*), but when pressed with hunger it is known to attack men and animals; it is very fond of a kind of chick-pea (*Cicer arietinus*), fields of which are often laid waste by its devastations. The excrement of the Syrian bear, which is termed in Arabic, *Bar-ed-dub*, is sold in Egypt and Syria as a remedy in ophthalmia; and the skin is of considerable value. Most recent writers are silent respecting any species of bear in Syria, such as Shaw, Volney, Hasselquist, Burckhardt, and Schulz. Seetzen, however, notices a report of the existence of a bear in the province of Hasbeiya on Mount Hermon. Klaeder supposed this bear must be the *Ursus arctos*, for which opinion, however, he seems to have had no authority, and a recent writer, Dr. Thomson (*The Land and the Book*, p. 573), says that the Syrian bear is still

Lat. *bulla*; Dutch, *bol*, "a bean." The Arabic word *قول*, *fúl*, is identical. Gesen. *Thes.* s. v.

^e בְּרִיָּה, from בְּרִיָּב, *lente incedere*; but Bochart conjectures an Arabic root = "to be hairy," Forskål (*Desc. An.* p. iv.) mentions the *دب*, *dubb*, amongst the Arabian fauna. Is this the *Ursus Arctos*?

found on the higher mountains of this country, and that the inhabitants of Hermon stand in great fear of him. Hemprich and Ehrenberg (*Symbolae Phys.* Pt. i.) inform us that during the summer months these bears keep to the snowy parts of Lebanon, but descend in winter to the villages and gardens; it is probable also that at this period in former days they extended their visits to other parts of Palestine, for though this species was in ancient times far more numerous than it is now, yet the snowy summits of Lebanon were probably always the summer home of these animals. Now we read in Scripture of bears being found in a wood between Jericho and Bethel (2 K. ii. 24); it is not improbable therefore that the destruction of the forty-two children who mocked Elisha took place some time in the winter, when these animals inhabited the low lands of Palestine.



Syrian Bear. (*Ursus Syriacus.*)

The ferocity of the bear when deprived of its young is alluded to in 2 Sam. xvii. 8; Prov. xvii. 12; Hos. xiii. 8; its attacking flocks in 1 Sam. xvii. 34, &c.; its craftiness in ambush in Lam. iii. 10, and that it was a dangerous enemy to man we learn from Am. v. 19. The passage in Is. lix. 11 would be better translated, "we groan like bears," in allusion to the animal's plaintive groaning noise (see Bochart, *Hieroz.* ii. 135; and Hor. *Ep.* xvi. 51, "circumgemit ursus ovile"). The bear is mentioned also in Rev. xiii. 2; in Dan. vii. 5; Wisd. xi. 17; Eccles. xlvii. 3.

BEAST. The representative in the A. V. of the following Hebrew words: בְּהֵמָה, בְּעִיר, חַיָּה (חַיָּה, Chald).

1. *Behémáh* (בְּהֵמָה^a: τὰ τετράποδα, τὰ κτήνη τὰ θηρία: *jumentum, bestia, animantia, pecus*: "beast," "cattle," A. V.), which is the general name for "domestic cattle" of any kind, is used also to denote "any large quadruped," as opposed to fowls and creeping things (Gen. vii. 2, vi. 7, 20; Ex. ix. 25; Lev. xi. 2; 1 K. iv. 33; Prov. xxx. 30, &c.); or for "beasts of burden," horses, mules, &c., as in 1 K. xviii. 5, Neh. ii. 12, 14, &c.; or the word may denote "wild beasts," as in Deut. xxxii. 24, Hab. ii. 17, 1 Sam. xvii. 44. [BEHEMOTH, note, Ox.]

2. *Bē'ir* (בְּעִיר: τὰ φορέϊα, τὰ κτήνη: *jumentum*: "beast," "cattle") is used either collectively of "all kinds of cattle," like the Latin *pecus* (Ex. xxii. 4; Num. xx. 4, 8, 11; Ps. lxxviii. 48), or specially of "beasts of burden" (Gen. xlv. 17). This

^a From the unused root בְּהַם, "to be dumb.

word has a more limited sense than the preceding, and is derived from a root, רָעַב, "to pasture."

3. *Chayyáh* (חַיָּה: θηρίον, ζῶον, θήρ, τετράπους, κτήνος, ἔρπετόν, θηριάλωτις, βρωτός: *fera, animantia, animal*: "beast," "wild beast." This word, which is the feminine of the adjective חַי, "living," is used to denote any animal. It is, however, very frequently used specially of "wild beast," when the meaning is often more fully expressed by the addition of the word חַיָּה (חַיָּה), (wild beast) "of the field" (Ex. xxiii. 11; Lev. xxvi. 22; Deut. vii. 22; Hos. ii. 14, xiii. 8; Jer. xii. 9, &c.) Similar is the use of the Chaldee חַיָּה (*cheyváh*).^b

BEE (דְּבֹרָה^a: μέλισσα, μελισσών: *apis*). Mention of this insect occurs in Deut. i. 44, "The Amorites which dwelt in that mountain came out against you, and chased you as bees do;" in Judg. xiv. 8, "There was a swarm of bees and honey in the carcase of the lion;" in Ps. cxviii. 12, "They compassed me about like bees;" and in Is. vii. 18, "It shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria." That Palestine abounded in bees is evident from the description of that land by Moses, for it was a land "flowing with milk and honey;" nor is there any reason for supposing that this expression is to be understood otherwise than in its literal sense. Modern travellers occasionally allude to the bees of Palestine. Dr. Thomson (*The Land and the Book*, p. 299) speaks of immense swarms of bees which made their home in a gigantic cliff of Wady Kurn. "The people of M'alia, several years ago," he says, "let a man down the face of the rock by ropes. He was entirely protected from the assaults of the bees, and extracted a large amount of honey; but he was so terrified by the prodigious swarms of bees that he could not be induced to repeat the exploit." This forcibly illustrates Deut. xxxii. 13, and Ps. lxxxi. 16, as to "honey out of the stony rock," and the two passages out of the Psalms and Judges quoted above, as to the fearful nature of the attacks of these insects when irritated.

Maundrell (*Trav.* p. 66) says that in passing through Samaria he perceived a strong smell of honey and of wax; and that when he was a mile from the Dead Sea he saw the bees busy among the flowers of some kind of saline plant. Mariti (*Trav.* iii. 139) assures us that bees are found in great multitudes amongst the hills of Palestine, and that they collect their honey in the hollows of trees and in clefts of rocks; (comp. *The Land and the Book*, p. 566). That bees are reared with great success in Palestine, we have the authority of Hasselquist (*Trav.* 236) and Dr. Thomson (*ib.* 253) to shew. English naturalists, however, appear to know but little of the species of bees that are found in Palestine. Dr. Kitto says (*Phys. H. Pal.* 421) there are two species of bees found in that country,

^b The word דְּבִי is translated by the A. V. "wild beasts of the desert" in Is. xlii. 21, xxxiv. 14; Jer. l. 39. The root is דָּבַח, "to be dry;" whence דְּבִי, "a desert;" דְּבִי="any dwellers in a dry or desert region," jackals, hyenas, &c. Bochart is wrong in limiting the word to mean "wild cats" (*Hieroz.* ii. 206).

^a From דְּבַר, *ordine duxit; coëgit (examen)*. Ges. *Thes.* s. v.

Apis longicornis, and *Apis mellifica*. *A. longicornis*, however, which = *Eucera longicor.*, is a European species; and though Klug and Ehrenberg, in the *Symbolae Physicae*, enumerate many Syrian species, and amongst them some species of the genus *Eucera*, yet *E. longicor.* is not found in their list. Mr. F. Smith, our best authority on the Hymenoptera, is inclined to believe that the honey-bee of Palestine is distinct from the honey-bee (*A. mellifica*) of this country. And when it is remembered that the last-named writer has described as many as seventeen species of true honey-bees (the genus *Apis*), it is very probable that the species of our own country and of Palestine are distinct. There can be no doubt that the attacks of bees in Eastern countries are more to be dreaded than they are in more temperate climates. Swarms in the East are far larger than they are with us, and, on account of the heat of the climate, one can readily imagine that their stings must give rise to very dangerous symptoms. It would be easy to quote from Aristotle, Aelian, and Pliny, in proof of what has been stated; but let the reader consult Mungo Park's *Travels* (ii. 37, 38) as to the incident which occurred at a spot he named "Bees' Creek" from the circumstance. Compare also Oedman (*Vermisch. Samml.* pt. vi. c. 20). We can well, therefore, understand the full force of the Psalmist's complaint, "They came about me like bees."^b

The passage about the swarm of bees and honey in the lion's carcase (Judg. xiv. 8) admits of easy explanation. The lion which Samson slew had been dead some little time before the bees had taken up their abode in the carcase, for it is expressly stated that "after a time," Samson returned and saw the bees and honey in the lion's carcase, so that "if," as Oedman has well observed, "any one here represents to himself a corrupt and putrid carcase, the occurrence ceases to have any true similitude, for it is well known that in these countries at certain seasons of the year, the heat will in the course of twenty-four hours so completely dry up the moisture of dead camels, and that without their undergoing decomposition, that their bodies long remain, like mummies, unaltered and entirely free from offensive odour." To the foregoing quotation we may add that very probably the ants would help to consume the carcase, and leave perhaps in a short time little else than a skeleton. Herodotus (v. 114) speaks of a certain Onesilus who had been taken prisoner by the Amathusians and beheaded, and whose head having been suspended over the gates, had become occupied by a swarm of bees; compare also Aldrovandus (*De Insect.* i. 110). Dr. Thomson (*L. and B.* p. 566) mentions this occurrence of a swarm of bees in a lion's carcase as an extraordinary thing, and makes an unhappy conjecture, that perhaps "hornets," *debabir* in Arabic, are intended, "if it were known," says he, "that they manufactured honey enough to meet the demands of the story,"—it is known, however, that hornets do not make honey, nor do any of the family *Ves-*

pidae, with the exception, as far as has been hitherto observed, of the Brazilian *Nectarina mellifica*. The passage in Is. vii. 18, "the Lord shall hiss for the bee that is in the land of Assyria," has been understood by some to refer to the practice of "calling out the bees from their hives by a hissing or whistling sound to their labour in the fields, and summoning them again to return" in the evening (Harris, *Nat. H. of Bible*, art. "Bee"). Bochart (*Hieroz.* iii. 358) quotes from Cyril, who thus explains this passage and the one in Is. v. 26. Columella, Pliny, Aelian, Virgil, are all cited by Bochart in illustration of this practice; see numerous quotations in the *Hierozoicon*. Mr. Denham (in Kitto's *Encyc. Bib. Lit.* art. "Bee") makes the following remarks on this subject—"No one has offered any proof of the existence of such a custom, and the idea will itself seem sufficiently strange to all who are acquainted with the habits of bees." That the custom existed amongst the ancients of calling swarms to their hives, must be familiar to every reader of Virgil,

"Tinnitusque cie, et Martia quate cymbala circum,"

and it is curious to observe that this practice has continued down to the present day; many a cottager believes the bees will more readily swarm if he beats together pieces of tin or iron. As to the real use in the custom, this is quite another matter, but no careful entomologist would hastily adopt any opinion concerning it.

In all probability, however, the expression in Isaiah has reference, as Mr. Denham says, "to the custom of the people in the East of calling the attention of any one by a significant hiss, or rather *hist*."

The LXX. has the following eulogium on the bee in Prov. vi. 8: "Go to the bee, and learn how diligent she is, and what a noble work she produces, whose labours kings and private men use for their health; she is desired and honoured by all, and though weak in strength, yet since she values wisdom, she prevails." This passage is not found in any Hebrew copy of the Scriptures; it exists however in the Arabic, and it is quoted by Origen, Clemens Alexandrinus, Jerome, and other ancient writers. As to the proper name, see DEBORAH.

The bee belongs to the family *Apidae*, of the *Hymenopterous* order of insects.

BEETLE. See CHARGÔL (חַרְגוֹל), s. v. LOCUST

BEH'EMOTH (בְּהֵמוֹת: θηρία: behemoth).

This word has long been considered one of the *dubia vexata* of critics and commentators, some of whom, as Vatablus, Drusius, Grotius (*Crit. Sac. Annot. ad Job.* xl.), Pfeiffer (*Dubia vexata S. S.*, p. 594, Dresd. 1679), Castell (*Lex. Hept.* p. 292), A. Schultens (*Comment. in Job.* xl.), Michaelis^b (*Suppl. ad Lex. Heb.* No. 208), have understood thereby the elephant; while others, as Bochart (*Hieroz.* iii. 705), Ludolf (*Hist. Aethiop.* i. 11), Shaw (*Trav.* ii. 299, 8vo. Loud.), Scheuzer (*Phys. Sac.* on Job xl.), Rosenmüller (*Not. ad*

Rosenmüller amongst the number, believe the word is the *plural majestatis* of בְּהֵמוֹת. Rosenmüller's objection to the Coptic origin of the word is worthy of observation,—that, if this was the case, the LXX. interpreters would not have given θηρία as its representative.

^b Michaelis translates בְּהֵמוֹת by *jumenta*, and thinks the name of the Elephant has dropped out. 'Mihi videtur nomen elephantis forte פֶּיל excidisse.'

^b It is very curious to observe that in the passage of Deut. i. 44, the Syriac version, the Targum of Onkelos, and an Arabic MS., read, "Chased you as bees that are smoked;" showing how ancient the custom is of taking bees' nests by means of smoke. Constant allusion is made to this practice in classical authors. Wasps' nests were taken in the same way. See Bochart (*Hieroz.* iii. 360).

^c Bochart, Gesenius, Fürst, Jablonski, and others, are disposed to assign to this word an Egyptian origin, *Pehemou*, or *Pehemout*, i. e. *bos marinus*. Others, and

Bochart. *Hieroz.* iii. 705, and *Schol. ad Vet. Test.* in Job xl.), Taylor (*Appendix to Calmet's Dict. Bibl.* No. lxx.), Harmer (*Observations*, ii. p. 319), Gesenius (*Thes.* s. v. בְּהֵמוֹת), Fürst (*Concord. Heb.* s. v.), and English commentators generally, believe the Hippopotamus to be denoted by the original word. Other critics, amongst whom is Lee (*Comment. on Job xl.*, and *Lex. Heb.* s. v. בְּהֵמוֹת), consider the Hebrew term as a plural noun for "cattle" in general; it being left to the reader to apply to the Scriptural allusions the particular animal, which may be, according to Lee, "either the horse or wild ass or wild bull" (!)^c compare also Reiske, *Conjecturae in Job.* p. 167. Dr. Mason Good (*Book of Job literally translated*, p. 473, Lond. 1712) has hazarded a conjecture that the *behemoth* denotes some extinct pachyderm like the mammoth, with a view to combine the characteristics of the Hippopotamus and Elephant, and so to fulfil all the Scriptural demands: compare with this Michaelis (*Sup. ad Lex. Heb.* No. 208), and Hasaeus (in *Dissertat. Syllog.* No. vii. §37, and §38, p. 506), who rejects with some scorn the notion of the identity of behemoth and mammoth. Dr. Kitto (*Pict. Bib. Job xl.*) and Col. Hamilton Smith (*Kitto's Cycl. Bib. Lit. art. Behemoth*), from being unable to make all the Scriptural details correspond with any one particular animal, are of opinion that Behemoth is a plural term, and is to be taken "as a poetical personification of the great pachydermata generally, wherein the idea of Hippopotamus is predominant." The term *behemoth* would thus be the counterpart of *leviathan*, the animal mentioned next in the book of Job; which word, although its signification in that passage is restricted to the crocodile, does yet stand in Scripture for a python, or a whale, or some other huge monster of the deep. [LEVIATHAN.] We were at one time inclined to coincide with this view, but a careful study of the whole passage (Job xl. 15-24) has led us to the full conviction that the hippopotamus alone is the animal denoted, and that all the details descriptive of the behemoth accord entirely with the ascertained habits of that animal.



Hippopotamus amphibius.

Gesenius and Rosenmüller have remarked that, since in the first part of Jehovah's discourse (Job xxxviii., xxxix.) *land animals and birds* are mentioned, it suits the general purpose of that discourse better to suppose that *aquatic or amphibious creatures* are spoken of in the last half of it; and that since the *leviathan*, by almost universal consent,

^c Most disappointing are the arguments of the late Professor Lee as to "Behemoth" and "Leviathan," both critically and zoologically.

^d A recent traveller in Egypt, the Rev. J. L. Errington, writes to us—"The valley of the Nile in Upper Egypt

denotes the crocodile, the behemoth seems clearly to point to the hippopotamus, his associate in the Nile. Harmer (*Observ.* ii. 319) says "there is a great deal of beauty in the ranging the descriptions of the behemoth and the leviathan, for in the Mosaic pavement the people of an Egyptian barque are represented as darting spears or some such weapons at one of the river-horses, as another of them is pictured with two sticking near his shoulders. . . . It was then a customary thing with the old Egyptians thus to attack these animals (see also Wilkinson, *Anc. Egypt.* iii. 71); if so, how beautiful is the arrangement: there is a most happy gradation; after a grand but just representation of the terribleness of the river-horse, the Almighty is represented as going on with his expostulations something after this manner:—'But dreadful as this animal is, barbed irons and spears have sometimes prevailed against him; but what wilt thou do with the crocodile? Canst thou fill his skin with barbed irons?'" &c. &c. In the *Lithostrotum Praenestinum*, to which Mr. Harmer refers, there are two crocodiles, associates of three river-horses, which are represented without spears sticking in them, though they seem to be within shot.

It has been said that some parts of the description in Job cannot apply to the hippopotamus: the 20th verse for instance, where it is said, "the mountains bring him forth food." This passage, many writers say, suits the elephant well, but cannot be applied to the hippopotamus, which is never seen on mountains. Again, the 24th verse—"his nose pierceth through snares"—seems to be spoken of the trunk of the elephant, "with its extraordinary delicacy of scent and touch, rather than to the obtuse perceptions of the river-horse." In answer to the first objection it has been stated, with great reason, that the word *hârîm* (הָרִים) is not necessarily to be restricted to what we understand commonly by the expression "mountains." In the Praenestine pavement alluded to above, there are to be seen here and there, as Mr. Harmer has observed, "hillocks rising above the water." In Ez. xliii. 15 (margin), the altar of God, only ten cubits high and fourteen square, is called "the mountain of God." "The eminences of Egypt, which appear as the inundation of the Nile decreases, may undoubtedly be called *mountains* in the poetical language of Job." But we think there is no occasion for so restricted an explanation. The hippopotamus, as is well known, frequently leaves the water and the river's bank as night approaches, and makes inland excursions for the sake of the pasturage, when he commits sad work among the growing crops (Hasselquist, *Trav.* p. 188). No doubt he might be often observed on the hill-sides near the spots frequented by him. Again, it must be remembered that the "mountains" are mentioned by way of contrast to the natural habits of aquatic animals generally, which never go far from the water and the banks of the river: but the behemoth, though passing much of his time in the water and in "the covert of the reed and fens," eateth grass like cattle, and feedeth on the hill-sides in company with the beasts of the field.^d There is much beauty in the passages which con-

and Nubia is in parts so very narrow, that the mountains approach within a few hundred yards, and even less, to the river's bank; the hippopotamus therefore might well be said to get its food from the mountains, on the sides of which it would grow."

contrast the habits of the hippopotamus, an amphibious animal, with those of herbivorous land-quadrupeds: but if the elephant is to be understood, the whole description is comparatively speaking tame.

With respect to the second objection, there is little doubt that the marginal reading is nearer the Hebrew than that of the text. "Will any take him in his sight, or bore his nose with a gin?" Perhaps this refers to leading him about alive with a ring in his nose, as, says Rosenmüller, "the Arabs are accustomed to lead camels," and we may add the English to lead bulls, "with a ring passed through the nostrils." The expression in verse 17, "he bendeth his tail like a cedar," has given occasion to much discussion; some of the advocates for the elephant maintaining that the word *zânâb* (זָנָב) may denote either extremity, and that here the elephant's trunk is intended. The parallelism, however, clearly requires the posterior appendage to be signified by the term. The expression seems to allude to the stiff unbending nature of the animal's tail, which in this respect is compared to the trunk of a strong cedar which the wind scarcely moves.

The description of the animal's lying under "the shady trees," amongst the "reeds" and willows, is peculiarly applicable to the hippopotamus.^c It has been argued that such a description is equally applicable to the elephant; but this is hardly the case, for though the elephant is fond of frequent ablutions, and is frequently seen near water, yet the constant habit of the hippopotamus, as implied

^c "At every turn there occurred deep, still pools, and occasional sandy islands densely clad with lofty reeds. Above and beyond these reeds stood trees of immense age, beneath which grew a rank kind of grass on which the sea-cow delights to pasture" (G. Cumming, p. 297).

^f עִמָּךָ Bochart says, "near thee," i. e. not far from thy own country. Gesenius and Rosenmüller translate the word "pariter atque te." Cary (note on l. c.) understands it "at the same time as I made thee."

^g הַצִּיר, "grass," not "hay," as the Vulg. has it, and some commentators: it is from the Arabic خضر, "to be green." The Hebrew word occurs in Num. xl. 5, in a limited sense to denote "leeks."

^h עֲצָם seems to refer here to the bones of the legs more particularly; the marrow bones.

ⁱ צָרָם perhaps here denotes the rib-bones, as is probable from the singular number צָרָם which appears to be distributive and thereby emphatic. See Rosenmüll. Schol. in l. c.

^j "With these apparently combined teeth the hippopotamus can cut the grass as neatly as if it were mown with the scythe, and is able to sever, as if with shears, a tolerably stout and thick stem" (Wood's Nat. Hist. l. 762).

^k קָרַב perhaps the Greek ἀρπη. See Bochart (iii. 722), who cites Nicander (Theriac. 566) as comparing the tooth of this animal to a scythe. The next verse explains the purpose and use of the "scythe" with which God has provided his creature; viz. in order that he may eat the grass of the hills.

^l תַּחַת צִּאֲלִים: ὑπὸ παντοδαπὰ δένδρα: sub umbra. A. Schultens, following the Arabic writers Saadias and Abulwalid, was the first European commentator to propose "the lotus-tree" as the signification of the Hebrew

צִּאֲלִים, which occurs only in this and the following verse of Job.

^m He identifies the Hebrew word with the Arabic زغال, which according to some authorities is another

in verses 21, 22, seems to be especially made the subject to which the attention is directed. The whole passage (Job xl. 15-24) may be thus literally translated:—

"Behold now Behemoth, whom I made with thee; ^f he eateth grass & like cattle.

"Behold now, his strength is in his loins, and his power in the muscles of his belly.

"He bendeth his tail like a cedar: the sinews of his thighs interweave one with another.

"His bones ^h are as tubes of copper; his (solid) bones each one ^l as a bar of forged iron.

"He is (one of) the chief of the works of God: his Maker hath furnished him with his scythe (tooth), ^j

"For the hills bring him forth abundant food, and all the beasts of the field have their pastime there.

"Beneath the shady trees ^k he lieth down, in the covert of the reed, and fens. ^l

"The shady trees cover him with their shadow; the willows of the stream surround him.

"Lo! the river swelleth proudly against him, yet he is not alarmed: he is securely confident though a Jordan ^m burst forth against his mouth.

"Will any one capture him when in his sight? ⁿ will any one bore his nostril in the snare?"

This description agrees in every particular with the hippopotamus, which we fully believe to be the representative of the behemoth of Scripture.

50

name for the سدر (sadr), the lotus of the ancient

"lotopnagi," *Zizyphus lotus*. It would appear, however, from Abu'lfadli, cited by Celsius (*Hierob.* ii. 191), that the *Dhâl* is a species distinct from the *Sidr*, which latter plant was also known by the names *Salam* and *Nabk*. Sprengel identifies the *Dhâl* with the Jujube-tree (*Zizyphus vulgaris*). But even if it were proved that the

צִּאֲלִים and the ضال were identical, the explanation of

the ضال by Freytag, "Arbor quae remota a fluminibus nonnisi pluviam rigatur, aliis, lotus Kam. Dj." does not warrant us in associating the tree with the reeds and willows of the Nile. Gesenius, strange to say, supposes the reeds, out of which numerous birds are flying in the subjoined woodcut from Sir G. Wilkinson's work and which are apparently intended to represent the papyrus reeds, to be the lotus lilies. His words are: "At any rate, on a certain Egyptian monument which represents the chase of the hippopotamus, I observe this animal concealing himself in a wood of water-lotuses—in loti aquaticae sylva" (Wilkinson, *Customs and Manners*, iii. 71). We prefer the rendering of the A.V. "shady trees;" and so read the Vulg., Kimchi, and Aben Esra, the Syriac and the Arabic, with Bochart. Rosenmüller takes צִּאֲלִים, "more Aramaeo pro צִּאֲלִים, ut צִּאֲלִים pro צִּאֲלִים supra vii. 5, et Ps. lviii. 8" (Schol. ad Job xl. v. 21).

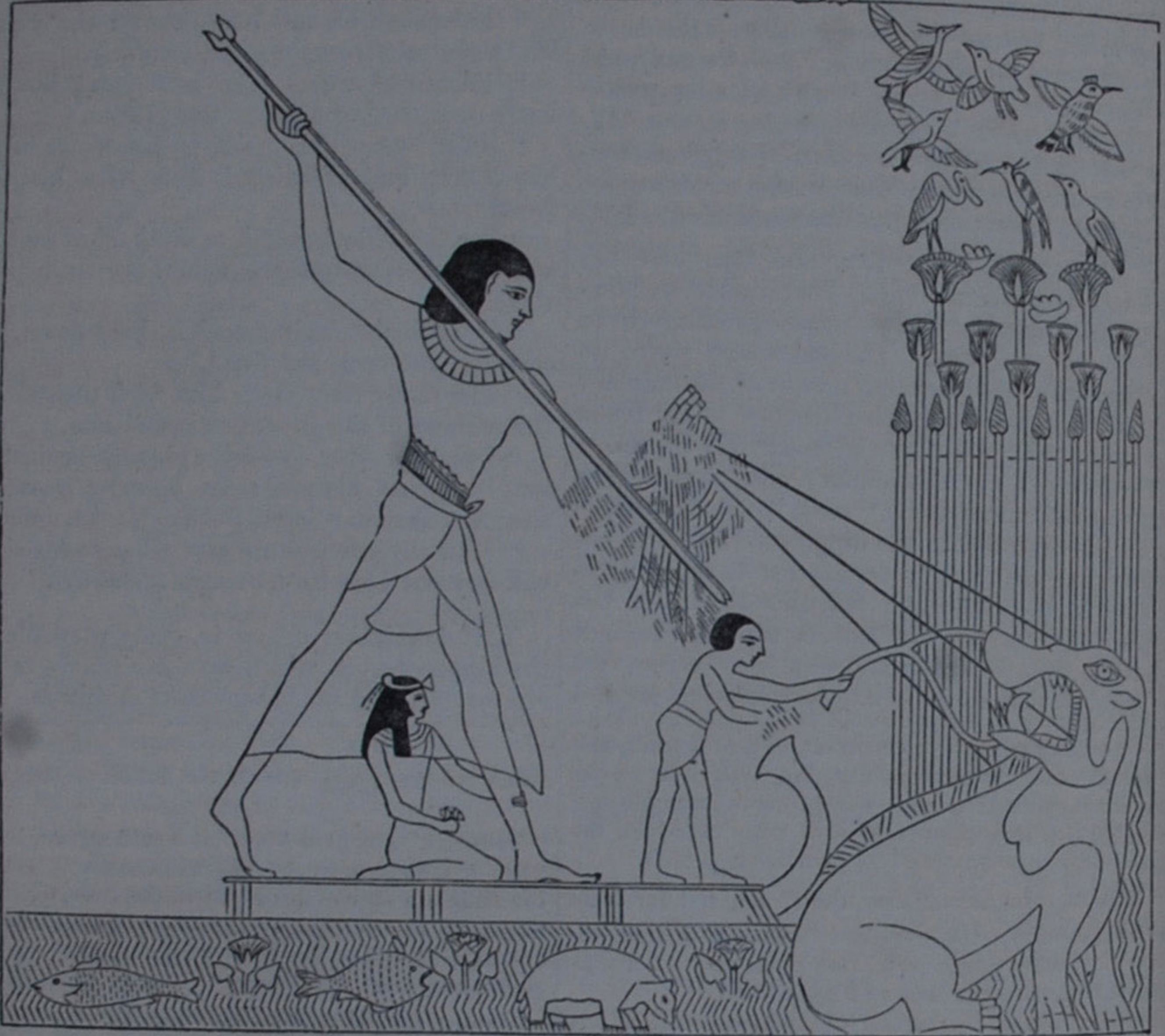
^l See woodcut. Compare also Bellonius, quoted by Bochart: "Vivit arundinibus et cannis sacchari et foliis papyri herbae."

^m יַרְדֵּן, from יָרַד, "to descend." The name of Jordan is used poetically for any river, as the Greek poets use *Ida* for any mountain and *Achelous* for any water (Rosenmüll. Schol.), or perhaps in its original meaning as simply a "rapid river." (See Stanley S. & P. § 37.) This verse seems to refer to the inundation of the Nile.

ⁿ This seems to be the meaning implied. Compare in the case of *Leviathan*, ch. xli. 2, 5; but see also Cary's rendering. "He receiveth it (the river) up to his eyes."

According to the Talmud, Behemoth is some huge land-animal which daily consumes the grass off a thousand hills; he is to have at some future period a battle with Leviathan. On account of his grazing on the mountains, he is called "the bull of the high mountains." (See Lewysohn, *Zool. des Talmuds*, p. 355.) "The 'fathers,' for the most part," says Cary (Job, p. 402) "surrounded the subject with

an awe equally dreadful, and in the Behemoth here, and in the Leviathan of the next chapter, saw nothing but mystical representations of the devil; others again have here pictured to themselves some hieroglyphic monster that has no real existence; but these wild imaginations are surpassed by that of Bolducius, who in the Behemoth actually beholds Christ!"



Chase of the Hippopotamus. (Wilkinson.)

The skin of the hippopotamus is cut into whips by the Dutch colonists of S. Africa, and the monuments of Egypt testify that a similar use was made of the skin by the ancient Egyptians (*Anc. Egypt.* iii. 73). The inhabitants of S. Africa hold the flesh of the hippopotamus in high esteem; it is said to be not unlike pork.

The hippopotamus belongs to the order *Pachydermata*, class *Mammalia*.

BERYL (תַּרְשִׁיִּשׁ, *tarshish*: χρυσόλιθος, θαρσεῖς, ἄνθραξ, λίθος ἄνθρακος: *chrysolithus*, *hyacinthus*, *mare*) occurs in Ex. xxviii. 20, xxxix. 13; Cant. v. 14; Ez. i. 16, x. 9, xxviii. 13; Dan. x. 6. The *tarshish* was the first precious stone in the fourth row of the high-priest's breastplate; in Ezekiel's vision "the appearance of the wheels and their work was like unto the colour of a *tarshish*;" it was one of the precious stones of the king of Tyre; the body of the man whom Daniel saw in his vision was like the *tarshish*.

It is impossible to say with any degree of certainty what precious stone is denoted by the Hebrew word; Luther reads the "turquoise;" the LXX. supposes either the "chrysolite" or the "carbuncle" (ἄνθραξ); Onkelos and the Jerusalem Targum have *kerum jama*, by which the Jews appear to have understood "a white stone like the

froth of the sea," which Braun (*de Vest. Sacer.* ii. c. 17) conjectures may be the "opal." For other opinions, which are, however, mere conjectures, see the chapter of Braun just quoted.

It is generally supposed that the *tarshish* derives its name from the place so called, respecting the position of which see **TARSHISH**. Josephus (*Ant.* iii. 7, §5) and Braun (*l. c.*) understand the *chrysolite* to be meant, not, however, the *chrysolite* of modern mineralogists, but the *topaz*; for it certainly does appear that by a curious interchange of terms the ancient *chrysolite* is the modern *topaz*, and the ancient *topaz* the modern *chrysolite* (see *Plin. H. N.* xxxvii. 8; Hill on Theophrastus, *De Lapid.*; King's *Antique Gems*, p. 57), though Beller-mann (*Die Urimm und Thummim*, p. 62, Berlin, 1824) has advanced many objections to this opinion, and has maintained that the *topaz* and the *chrysolite* of the ancients are identical with the gems now so called. Braun, at all events, uses the term *chrysolithus* to denote the *topaz*, and he speaks of its brilliant golden colour. There is little or nothing in the passages where the *tarshish* is mentioned lead us to anything like a satisfactory conclusion as to its identity, excepting in Cant. v. 14, where we do seem to catch a glimmer of the stone denoted: "His hands are orbs of gold adorned with the *tarshish* stone." This seems to be the correct

rendering of the Hebrew. The orbs or rings of gold, as Cocceius has observed, refer not to rings on the fingers, but to the fingers themselves, as they gently press upon the thumb and thus form the figure of an orb or a ring. The latter part of the verse is the causal expletive of the former. It is not only said in this passage that the hands are called orbs of gold, but the reason why they are thus called is immediately added—specially on account of the beautiful chrysolites with which the hands were adorned (Braun, *de V. S.* ii. 13). Pliny says of the *chrysolithos*, "it is a transparent stone with a refulgence like that of gold." Since then the *golden stone*, as the name imports, is admirably suited to the above passage in Canticles, and would also apply, though in a less degree, to the other Scriptural places cited—as it is supported by Josephus, and conjectured by the LXX. and Vulg.—the ancient *chrysolite* or the modern yellow *topaz* appears to have a better claim than any other gem to represent the *tarshish* of the Hebrew Bible, certainly a better claim than the *beryl* of the A. V., a rendering which appears to be unsupported by any kind of evidence.

BIRDS. [FOWLS.]

BITTER HERBS (מְרוֹרִים, *merôrîm* : πικρῶδες : *lactucæ agrestes*).

The Hebrew word occurs in Ex. xii. 8; Num. ix. 11; and Lam. iii. 15: in the latter passage it is said, "He hath filled me with bitterness, he hath made me drunken with wormwood." The two other passages refer to the observance of the Passover: the Israelites were commanded to eat the Paschal lamb "with unleavened bread and with bitter herbs."

There can be little doubt that the term *merôrîm* is general and includes the various edible kinds of bitter plants, whether cultivated or wild, which the Israelites could with facility obtain in sufficient abundance to supply their numbers either in Egypt, where the first passover was eaten, or in the deserts of the Peninsula of Sinai, or in Palestine. The Mishna (*Pesachim*. c. 2, §6) enumerates five kinds of bitter herbs—*chazereth*, *ulshin*, *thamcah*, *charchabina*, and *maror*, which it was lawful to eat either green or dried. There is great difficulty in identifying the plants which these words respectively denote, but the reader may see the subject discussed by Bochart (*Hieroz.* i. 691, ed. Rosenmüller) and by Carpzovius (*Apparat. Hist. Crit.* p. 402). According to the testimony of Forskål, in Niebuhr's Preface to the *Description de l'Arabie* (p. xliv.), the modern Jews of Arabia and Egypt eat lettuce, or, if this is not at hand, bugloss^a with the Paschal lamb. The Greek word *πικρῶδες* is identified by Sprengel (*Hist. Rei Herb.* i. 100) with the *Helminthia Echioides*, Lin., Bristly Helminthia (Ox-tongue), a plant belonging to the

chicory group. The *Picris* of botanists is a genus closely allied to the *Helminthia*.

Aben Esra in Celsius (*Hierob.* ii. 227) remarks that, according to the observations of a certain learned Spaniard, the ancient Egyptians always used to place different kinds of herbs upon their table, with mustard, and that they dipped morsels of bread into this salad. That the Jews derived this custom of eating herbs with their meat from the Egyptians is extremely probable, for it is easy to see how, on the one hand, the bitter-herb salad should remind the Jews of the bitterness of their bondage (Ex. i. 14), and, on the other hand, how it should also bring to their remembrance their merciful deliverance from it. It is curious to observe in connexion with the remarks of Aben Esra, the custom, for such it appears to have been, of dipping a morsel of bread into the dish (τὸ τρυβλίον) which prevailed in our Lord's time. May not τὸ τρυβλίον be the salad dish of bitter herbs, and τὸ ψώμιον, the morsel of bread of which Aben Esra speaks?^b

The *merôrîm* may well be understood to denote various sorts of bitter plants, such particularly as belong to the *cruciferae*, as some of the bitter cresses, or to the chicory group of the *compositae*, the hawkweeds, and sow-thistles, and wild lettuces which grow abundantly in the Peninsula of Sinai, in Palestine, and in Egypt (Decaisne, *Florula Sinaica* in *Annal. des Scienc. Nat.* 1834; Strand, *Flor. Palaest.* No. 445, &c.).

BITTERN (קִפּוֹד, *kippôd* : ἐχίνος, πελεκάν, Aq.; κύκνος Theod. in Zeph. ii. 14; *ericius*).

The Hebrew word has been the subject of various interpretations, the old versions generally sanctioning the "hedgehog" or "porcupine;" in which rendering they have been followed by Bochart (*Hieroz.* ii. 454); Shaw (*Trav.* i. 321, 8vo. ed.); Lowth (*On Isaiah*, xiv. 23), and some others; the "tortoise," the "beaver," the "otter," the "owl," have also all been conjectured, but without the slightest show of reason. Philological arguments appear to be rather in favour of the "hedgehog" or "porcupine," for the Hebrew word *kippôd* appears to be identical with *kunfud*, the Arabic word^c for the hedgehog; but zoologically, the hedgehog or porcupine is quite out of the question. The word occurs in Is. xiv. 23, where of Babylon the Lord says, "I will make it a possession for the *kippôd* and pools of water;"—in Is. xxxiv. 11, of the land of Idumea it is said "the *kâath* and the *kippôd* shall possess it;" and again in Zeph. ii. 14, "I will make Nineveh a desolation and dry like a wilderness; flocks shall lie down in the midst of her, both the *kâath* and the *kippôd* shall lodge in the chambers thereof, their voice shall sing in the windows."^d The former passage would seem to point to some solitude-loving

سوس سوس

^c قنفذ et قنفذ, *erinaceus, echinus*, Kam. Dj.

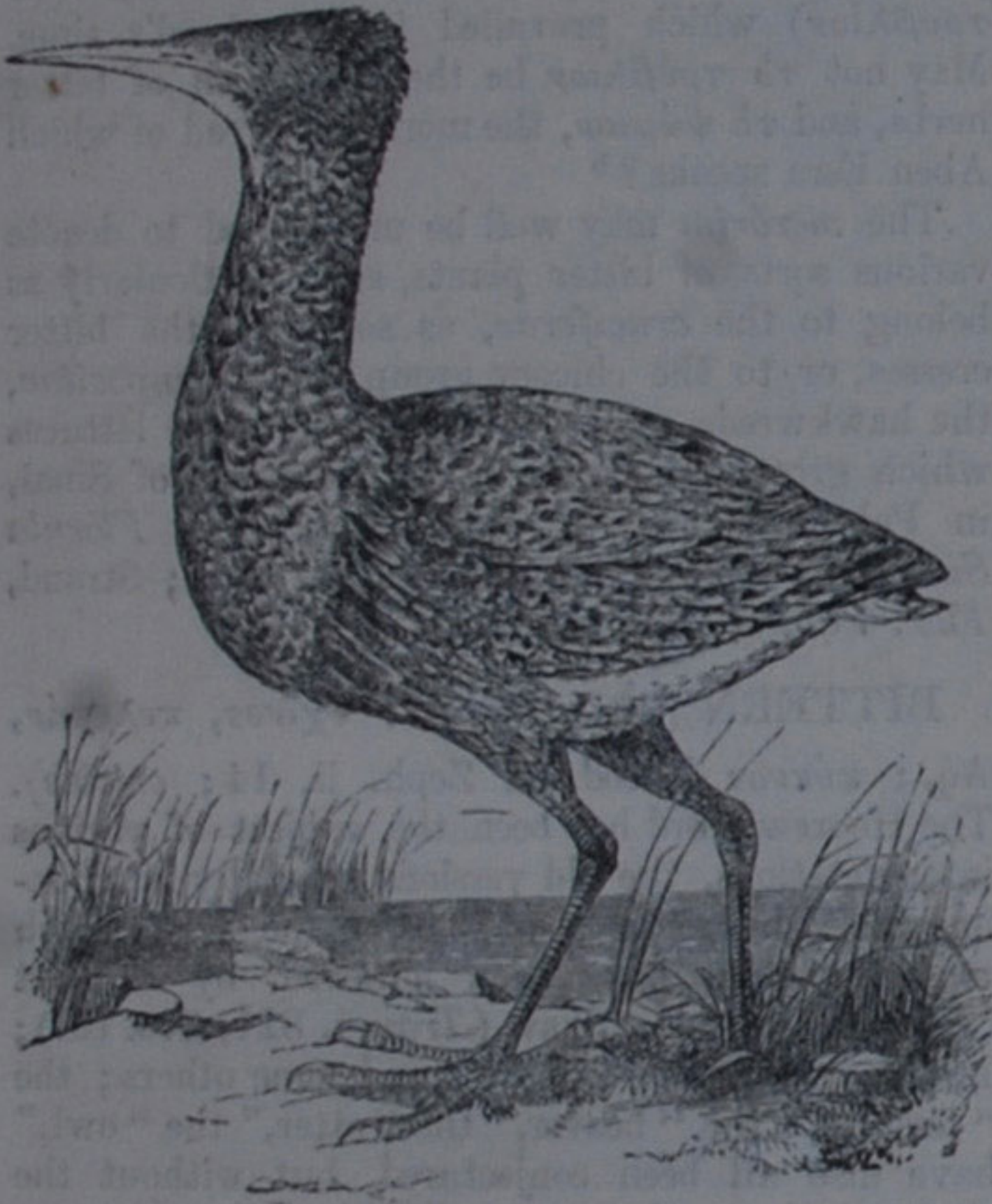
See Freytag.

^d Dr. Harris (art. *Bittern*) objects to the words "their voices shall sing in the windows" being applied to the hedgehog or porcupine. The expression is of course inapplicable to these animals, but it is not certain that it refers to them at all. The word *their* is not in the original; the phrase is elliptical, and implies "the voice of birds." "Sed quum *canendi* verbum adhibent vates haud dubie קול post קול est subaudiendum" (Rosenmüll. *Schol.* ad Zeph. ii. 14). See on this subject the excellent remarks of Harmer (*Obser.* ii. p. 100).

^a لسان الثور (*lissan etthôr*), which Forskål (*Flor. Egypt.* p. lxi.) identifies with *Borago officinalis*.

^b Our custom of eating salad mixtures is in all probability derived from the Jews. "Why do we pour over our lettuces a mixture of oil, vinegar, and mustard? The practice began in Judaea, where, in order to render palatable the bitter herbs eaten with the paschal lamb, it was usual, says Moses Kotsinses, to sprinkle over them a thick sauce called *Karoseh*, which was composed of the oil drawn from dates or from pressed raisin-kernels, of vinegar and mustard." See "Extract from the Portfolio of a Mar of Letters," *Monthly Magazine*, 1810, p. 148.

aquatic bird, which might well be represented by the *bittern*, as the A. V. has it; but the passage in Zephaniah which speaks of Nineveh being made "dry like a wilderness," does not at first sight appear to be so strictly suited to this rendering. Gesenius, Lee, Parkhurst, Winer, Fürst, all give "hedgehog" or "porcupine" as the representative of the Hebrew word; but neither of these two animals ever lodges on the chapiters^e of columns, nor is it their nature to frequent pools of water. Not less unhappy is the reading of the Arabic version *el-houbara*, a species of bustard—the *Houbara undulata*, see *Ibis*, i. 284—which is a dweller in dry regions and quite incapable of roosting. We are inclined to believe that the A. V. is correct, and that the bittern is the bird denoted by the original word; as to the objection alluded to above that



Botaurus stellaris.

this bird is a lover of marshes and pools, and would not therefore be found in a locality which is "dry like a wilderness," a little reflection will convince the reader that the difficulty is more apparent than real. Nineveh might be made "dry like a wilderness," but the bittern would find an abode in the Tigris which flows through the plain of Mesopotamia; as to the bittern perching on the chapiters of ruined columns, it is quite probable that this bird may occasionally do so; indeed Col. H. Smith (Kitto's *Cyclop.* art. *Kippôd*) says, "though not building like the stork on the tops of houses, it resorts like the heron to ruined structures, and we have been informed that it has been seen on the summit of Tank Kiswa at Ctesiphon." Again, as was noticed above, there seems to be a connexion between the Hebrew *kipôd* and the Arabic *kun-fud*, "hedgehog." Some lexicographers refer the Hebrew word to a Syriac root which means "to

^e Such is no doubt the meaning of כפתריה; but Parkhurst (*Lex. Heb.* s. v. קפד) translates the word "door-porches," which, he says, we are at liberty to suppose were thrown down.

^f *קפד*. See Simon. *Lex. Heb.* s. v. קפד.

^g Apparently from the root אִשַׁר, "to be straight," then to be "fortunate," "beautiful." So in the book *Jelammedenu* it is said, "Quare vocatur theasshur? quia

bristle,"^f and though this derivation is exactly suited to the porcupine, it is not on the other hand opposed to the *bittern*, which from its habit of erecting and bristling out the feathers of the neck, may have received the name of the *porcupine bird* from the ancient Orientals. The bittern (*Botaurus stellaris*) belongs to the *Ardeidae*, the heron family of birds; it has a wide range, being found in Russia and Siberia as far north as the river Lena, in Europe generally, in Barbary, S. Africa, Trebizond, and in the countries between the Black and Caspian Seas, &c.

BOAR. [SWINE.]

BOX-TREE (תֵּאשׁוּר,^a *teasshûr*: θαασούρ, κέδρος: *buxus*, *pinus*) occurs in Is. lx. 13, together with "the fir-tree and the pine-tree," as furnishing wood from Lebanon for the temple that was to be built at Jerusalem. In Is. xli. 19 the *teasshûr* is mentioned in connexion with the cedar, "the fir-tree and the pine," &c., which should one day be planted in the wilderness. There is great uncertainty as to the tree denoted by the *teasshûr*. The Talmudical and Jewish writers generally are of opinion that the box-tree is intended, and with them agree Montanus, Deodatius, the A. V. and other modern versions; Rosenmüller (*Bibl. Bot.* 300), Celsius (*Hierob.* ii. 153), and Parkhurst (*Heb. Lex.* s. v. תֵּאשׁוּר) are also in favour of the box-tree. The Syriac and the Arabic version of Saadias understand the *teasshûr* to denote a species of cedar called *sherbin*,^b which is distinguished by the small size of the cones and the upright growth of the branches. This interpretation is also sanctioned by Gesenius and Fürst (*Heb. Concord.* p. 134). Hiller (*Hierophyt.* i. 401) believes the Hebrew word may denote either the box or the maple. With regard to that theory which identifies the *teasshûr* with the *sherbin*, there is not, beyond the authority of the Syriac and Arabic versions, any satisfactory evidence to support it. It is uncertain moreover what tree is meant by the *sherbin*: it is supposed to be some kind of cedar: but although the Arabic version of Dioscorides gives *sherbin* as the rendering of the Greek κέδρος, the two trees which Dioscorides speaks of seem rather to be referred to the genus *juniperus* than to that of *pinus*. However Celsius (*Hierob.* i. 80) and Sprengel (*Hist. Rei Herb.* i. 267) identify the *sherbin* with the *Pinus cedrus* (Linn.), the cedar of Lebanon. According to Niebuhr also the cedar was called *sherbin*. The same word, however, both in the Chaldee, the Syriac, and the Arabic, is occasionally used to express the *berosh*.^c Although the claim which the box-tree has to represent the *teasshûr* of Isaiah and Ezekiel is far from being satisfactorily established, yet the evidence rests on a better foundation than that which supports the claims of the *sherbin*. The passage in Ez. xvii. 6,^d although it is one of acknowledged difficulty, has been taken by Bochart, Rosenmüller, and others, to uphold the claim of the box-tree to represent the

est felicissima et praestantissima inter omnes species cedrorum" (Buxt. l. c.).

^b شربين.

^c ברוש.

^d בְּתֵאשׁוּרִים מֵאֵי בְּתָיִם. Bochart reads בְּתֵאשׁוּרִים in one word. Rosenmüller regards the expression "daughter of boxwood" as metaphorical, comparing Ps. xvii. 8, Lam. ii. 18. iii. 13.