THE MANNERS AND CUSTOMS OF THE JEWS

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THE SHADÛF

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BY THE

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CAREFULLY REVISED

AND WITH MANY ILLUSTRATIONS

THE RELIGIOUS TRACT SOCIETY

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PREFACE.

A BOOK entitled *The Manners and Customs of the Jews* has for very many years found a place in the list of the publications of the Religious Tract Society. It has had an enormous circulation, and has done much to throw light on many passages of the Bible. But the book has served its purpose, and for some time it has been felt that a more modern handling of the whole subject was required. Some time ago the Society published, as a large octavo volume, Dr. Barrow's *Biblical Geography and Antiquities*. Although the price of this work necessarily put it out of the reach of many Sunday-school teachers and others, a large edition has been sold. In preference to reprinting the book in its extended form, the Committee have decided to break it up into two or three small volumes, have them carefully revised and brought down to date, and published separately at a low price, thus bringing them within the reach of all.

The present work is the first of the series, and will be found to embrace all that was good in the little book it replaces, and

to possess in addition many features of special value to all Bible students.

The references to Thomson's *The Land and the Book* are in all cases to the one-volume English edition.

The book is published with the earnest prayer that it may lead many to an intelligent and helpful study of God's Holy Word.

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MANNERS AND CUSTOMS
OF
THE JEWS.

CHAPTER I.

AGRICULTURE.

THE wisdom of God assigned to the covenant people their possessions on the west side of the Jordan, in a region adapted to agriculture rather than to pastoral life; for an agricultural people has more stability and is capable of higher culture than a race of wandering nomads. At their own request the tribes of Reuben and Gad and half the tribe of Manasseh received their inheritance on the east of the Jordan, in a region pre-eminently adapted to cattle.[1] But the great body of the nation passed over the river to the hills, valleys, and plains of Palestine, where they were settled in permanent homes and devoted themselves to the culture of the soil; and their history is mainly that of the theocracy. The two and a half tribes gained what they sought, 'a land for cattle'; but they cut themselves off from any considerable influence in the national history.[2]

In accordance with the Divine purpose just indicated, the

[1] Numb. xxxii.

[2] See on this subject Stanley, *Sinai and Palestine*, p. 325 *seq.*

laws of Moses were specially favourable to agricultural pursuits. Those which relate to the sabbatical year and the year of jubilee deserve especial notice.

The Sabbatical Year.[1]—Every seventh year the land was to be left untilled, that it might 'keep a sabbath unto the Lord.' The spontaneous products of the fields, vineyards, and olive-yards were given as common property to the poor. A comparison of Exodus xxiii. 11 with Leviticus xxv. 5–7 leads to the conclusion that the owners were not prohibited from enjoying these products in common with the poor, the bond-servants, the hired servants, and the strangers; but they might not appropriate them to themselves, as in other years, by a regular harvest or vintage. 'Everything is to be left common, and every man has a right to everything in every place, as it is written: "That the poor of thy people may eat."[2] One may only bring into his house a little at a time, according to the manner of taking things that are in common.'[3]

The sabbatical year had, first of all, a religious significance, as is manifest from the words: 'The land shall keep a sabbath unto the Lord.'[4] As in the institution of the Sabbath God claimed to be the proprietor of all men's time, and as such assigned to them their days of labour and of rest, so in the ordinance of the sabbatical year He claimed the proprietorship of the soil and its products. Six years they might cultivate the Lord's inheritance and appropriate to themselves its fruits, but the seventh year He reserved its spontaneous products for the poor of His people and the strangers sojourning among them. The hearts of the wealthy were thus expanded in liberality, and a benevolent provision was made for their poorer neighbours. The claiming of debts from a Hebrew was also forbidden during the sabbatical year.[5] Whether this was a final release, or only a delay for that year alone, is a question that has been differently answered. No special hardship was imposed by this

[1] Exod. xxiii. 10, 11; Lev. xxv. 2–7; Deut. xv. 1–11.
[2] Exod. xxiii. 11.
[3] Maimonides, in Kitto's *Cyclo.*
[4] Lev. xxv. 1.
[5] Deut. xv. 1–11.

ordinance on the owners of the land. In a fertile soil, like that of Palestine, in a good state of cultivation, no small amount of corn would be produced from the seed scattered (Heb. *saphîah, poured out, spilled*) in gathering the harvest of the preceding year, while the vines, olive-trees, and fig-trees would yield their fruit without culture. It has been further remarked that, in an age when the principle of the rotation of crops was unknown, much benefit must have accrued to the soil itself from lying fallow during the sabbatical year. This material advantage, however, was only incidental.

The Year of Jubilee.[1]—Upon the expiration of seven sabbaths of years, the year of jubilee was inaugurated on the tenth day of the seventh month,[2] on the great day of atonement, by the blowing of trumpets throughout all the land.

First, the law of the sabbatical year prevailed in regard to the resting of the soil during this year, and on the same principle. It was a year holy unto the Lord, and all spontaneous products of the soil were claimed by the Lord for the common use of His people.[3]

Second, every man who by reason of poverty had sold his paternal inheritance, returned to the possession of it, so that the land of no Hebrew family could be permanently alienated. Before the year of jubilee any kinsman might redeem it for his brother; or, if he should find the means, he might redeem it himself. Otherwise it remained in the hands of the purchaser only to the year of jubilee, when it reverted to the original owner or his heirs. An equitable provision was made that the price of the estate in question should vary according to the number of years that remained before the jubilee. Further regulations prescribed the kinds of property that were to be excepted from this law of reversion.[4]

Third, all Hebrews who were held to servitude went out free at the year of jubilee. This law, in its relation to other

[1] Lev. xxv. 8–16, 23 *seq.*; xxvii. 16–25; Numb. xxxvi. 4.
[2] Tisri reckoned from the new moon of October, vii. p. 143.
[3] Lev. xxv. 11, 12.
[4] See Lev. xxv. 29–34.

enactments, presents some peculiar difficulties, the discussion of which belongs to another place.[1]

The question has been much discussed whether the jubilee coincided with the *forty-ninth* year, which was the seventh sabbatical year, or was the fiftieth year following. But, according to Lev. viii.–xi., it is plain that the jubilee began at the end of forty-nine years; consequently that it was the fiftieth year, or that immediately following the seventh sabbatical year, so that once in every half-century the tillage of the land was intermitted for two consecutive years. The owners of the soil were forbidden to reap that which grew of itself, or to gather the vintage. But they might 'eat the increase thereof out of the field'; that is, as explained above, they might take out of the field from time to time what they needed for present use. God moreover, expressly promised to command His blessing upon the sixth year—that immediately preceding the forty-ninth or seventh sabbatical year—that it should bring forth fruit for three years.[2]

By the provisions of the year of jubilee the inheritance of each Hebrew family was secured to it by an inalienable title. This cannot but have operated in a powerful manner to attach the people to the soil which it was their high privilege to call their own for themselves and their children, and thus to encourage both permanence of residence and the spirit of agriculture.

Irrigation.—In many parts of the East irrigation is essential to agriculture and gardening. In Egypt the valley of the Nile is watered by its annual overflow, the extent of which is greatly increased by means of artificial channels. Ancient Assyria and Babylonia were intersected by canals for the distribution of the waters of the Euphrates and Tigris, the remains of which exist to the present day. With the exception of certain parts, as, for example, the region round Jericho, Palestine is not so entirely dependent on artificial irrigation as are some of the neighbouring regions. Moses names as a prerogative of the promised

[1] See chap. vi. p. 123.

[2] Lev. xxv. 20–22.

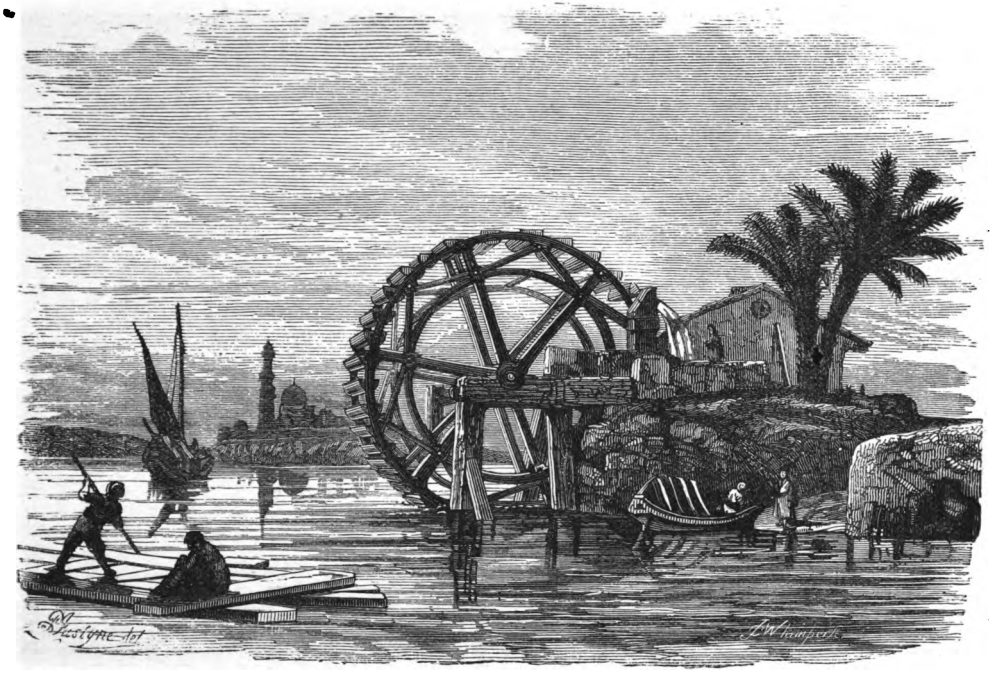
land that 'it is a land of hills and valleys, and drinketh water of the rain of heaven.'[1] Since, however, the entire supply of rain falls in the six months following the middle of October, some crops must of necessity require a supply of water by artificial means.

Thomson says[2] of the extensive gardens and orchards of Jaffa that their very existence depends on the inexhaustible supply of water that can be procured in every garden at moderate depth, and which is raised from wells sunk in them by means of Persian wheels turned by mules. The wheel is put directly above the mouth of the well. 'Over this revolve two rough hawsers, or thick ropes, made of twigs and branches twisted together, and upon them are fastened small jars or wooden buckets. One side descends while the other rises, carrying the small buckets with them—those descending empty, those ascending full—and as they pass over the top, they discharge into a trough which conveys the water to the cistern.' For shallow wells and rivers a wheel alone is used, the rim divided into compartments answering to buckets, which bring up the water and discharge it into the cistern, when the bucket begins to descend, by a constant succession of streams. The wheel, called *nâûrah*, is turned by oxen or mules; or, as may be seen on a grand scale along the Orontes, by the river itself. The diameter of some of these wheels is eighty or ninety feet. They slowly revolve day and night, with creakings and groanings of every imaginable tone.

Another apparatus for raising water is the *shadûf*, which is substantially the old-fashioned well-sweep of America. Another still consists of 'a large buffalo-skin so attached to cords that when let down into the well it opens and is instantly filled, and, being drawn up, it closes so as to retain the water.' The water, being drawn up, is distributed, at the husbandman's will, through larger and smaller channels as it is needed. In allusion to this the wise man says: 'The king's heart is in the hand of the Lord, as the rivers of water' (that is, as the original

[1] Deut. xi. 11.

[2] *The Land and the Book*, p. 516.



WATER-WHEEL.

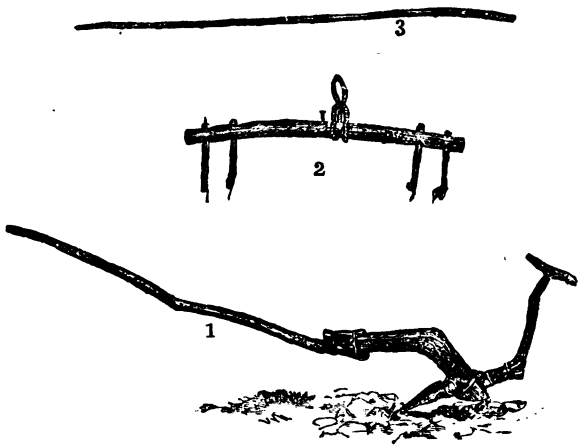
means, *artificial divisions* of water) : 'he turneth it whithersoever he will.'[1]

On level ground square beds are formed surrounded by a border of earth, and the stream of water is turned by the gardener from one to another of these by opening or closing passages in the border with the foot. Some think that Moses refers to this custom when he says : 'The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs.'[2] Others suppose the reference to be to a water-wheel turned by the foot, such as Niebuhr saw in Cairo, and of which he has given a view. 'I have seen,' says Thomson, 'small water-wheels, on the plain of Acre and elsewhere, which were thus worked.' The comparison of the righteous man to a tree planted by the streams of waters,[3] and flourishing all the year round, has much more force and pertinence to the Oriental mind than it can possibly have to us, who enjoy through all the twelve months of the year an abundant supply of rain.

Terraces.—The mountainous parts of Palestine and Syria have seldom much depth of soil, and here the mode of cultivation by terraces prevails now as in ancient times. 'A series of low stone walls, one above another, across the face of the hill, arrest the soil brought down by the rains, and afford a series of levels for the operations of the husbandmen. This mode of cultivation is used in Lebanon, and is not unfrequent in Palestine, where the remains of terraces across the hills in various parts of the country attest the extent to which it was anciently carried on.'[4] Looking down from the summit of Lebanon upon its western slope, the tops of the stair-like terraces are seen rising one above another, 'all green with corn or straggling vines or the dark foliage of the mulberry.'[5] By this means Lebanon abounds with villages nestling in its precipitous sides, and is cultivated more or less to the very top.

[1] Prov. xxi. 1. [2] Deut. xi. 10. [3] Ps. i. 3 ; Jer. xvii. 8.
[4] See Kitto's *Cyclo*, art. Agriculture. [5] Porter, in Kitto's *Cyclo.*

The implements of agriculture were anciently, as they are now, of the simplest character. We find representations of these in all their variety on the Egyptian monuments, and there is no ground for supposing that those employed in Palestine by a people that came out of Egypt differed in any material respect. The ancient Egyptian *plough* was very light. It was held sometimes by both hands, sometimes by the left hand alone, the right hand carrying a stick or goad. It could only scratch a shallow furrow in the soft mud deposited by the



1. EASTERN PLOUGH. 2. YOKE. 3. GOAD.

overflow of the Nile. The Hebrew ploughs were doubtless of a similar light character, as they are at the present day. Those represented by Thomson[1] have but a single handle, and they follow each other in a line. 'I have seen,' says Thomson, 'more than a dozen of them thus at work.' We read[2] that Elijah 'found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth;' that is, twelve ploughs following each other very closely, drawn

[1] *The Land and the Book*, p. 144. [2] 1 Kings xix. 19.

PLOUGHING IN THE EAST.

each by its own yoke of oxen. In Fellows's *Asia Minor*, a plough is figured and described which is held by one hand only, and which appears to have been made from a section of the trunk of a young tree which had two branches running in opposite directions.

The Syrian ploughman with his frail plough must wait till the autumnal rains have saturated and softened the ground before he can make any impression on the soil. His ploughing must be done in the rainy and cold season, from the last part of October and onward through the month of January. To this fact there are allusions in Scripture. 'The sluggard will not plough,' says Solomon,[1] 'by reason of the cold; therefore shall he beg in harvest, and have nothing.' 'Our farmers,' says Thomson, with reference to those of Palestine, 'do actually plough in the severest weather. I have often seen them shivering with cold, and contending with wind and rain, quite enough to discourage those who are not sluggards. But time has become precious and critical, and he who expects to reap must sow, no matter how tempestuous the weather.'[2]

'He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.'[3] That one should observe the wind in seed-time, which comes in Palestine during the rainy season, is altogether natural. But how can he be supposed to regard the clouds in harvest, since this occurs after the rainy season is over, when thunder and rain are looked upon in the light of a prodigy?[4] Taking the wind and the clouds as the symbols of stormy weather, we may best interpret the two clauses of the verse as *supplementary to each other*, thus: 'He that observeth the wind will not sow, and therefore he shall have no harvest: he that regardeth the clouds, namely in seed-time, shall not reap, because he failed to sow.'

The Egyptian monuments represent a species of *mattock* or *hoe*, with a short handle and disproportionately long blade, which probably corresponds substantially to the Hebrew mat-

[1] Prov. xx. 4.
[2] *The Land and the Book*, p. 144.
[3] Eccl. xi. 4.
[4] 1 Sam. xii. 17.

tock used for working the soil.[1] The *harrow* is not named in the Hebrew Scriptures. The verb rendered *harrow* in Job xxxix. 10 signifies to *break the clods*, as it is elsewhere rendered.[2] This may have been by cross-ploughing or by the use of some species of harrow—for heavier operations a log or sledge dragged over the furrows ; for lighter, a bush, as is done at the present day.

It would seem that the Hebrews must, from the necessity of the case, have had not only winnowing shovels,[3] but also *shovels* or *spades* for handling the soil. Yet no such implement is mentioned in the Old Testament, unless we adopt, with Fürst, the opinion that the Hebrew word rendered in our version *share*[4] signifies a *shovel* or *spade*. Other implements employed in particular parts of husbandry will be noticed in their place.

The animals used in ploughing were oxen. Hence comes the expression *a yoke*, that is, yoke of oxen, as a measure of land, meaning as much as a yoke of oxen can plough in a day.[5] The ploughman carried anciently, as at the present day, a *goad*. This was a wooden rod about eight feet long, having at the smaller end a sharp point, and at the larger an iron paddle for cleaning the ploughshare. We can readily understand how in an emergency such an instrument might have been used as a spear in war.[6] The prohibition[7] which forbids ploughing with an ox and an ass together seems to imply that asses were sometimes employed in ploughing. Horses were never used in ancient agriculture.

Oxen, in the Hebrew use of the term, include cows, both sexes being employed for draught. Hence the repeated specification for certain purposes of a heifer 'upon which never came yoke ;'[8] 'which hath not been wrought with, and which hath not drawn in the yoke ;'[9] 'on which there hath come no yoke,'[10] a specification which would not be needed where cows were,

[1] Isa. v. 6 ; vii. 25. [2] Isa. xxviii. 24 ; Hosea x. 11. [3] Isa. xxx. 24.
[4] 1 Sam. xiii. 20. [5] 1 Sam. xiv. 14; Isa. v. 10. [6] Judg. iii. 31.
[7] Deut. xxii. 10. [8] Numb. xix. 2. [9] Deut. xxi. 3. [10] 1 Sam. vi. 7.

by common usage, exempted from employment as beasts of draught.

Cereal and Leguminous Plants.—The cereal plants are those which furnish bread-corn, as wheat, barley, millet, &c. The leguminous plants are those of the pod family, as beans, lentiles, and the like.

Wheat and barley are now, as anciently, the chief cereal grains. In Egypt the many-headed wheat (*Triticum compositum*) is cultivated. To this there is a reference in Pharaoh's dream.[1] Rye and oats do not grow in Palestine. The Hebrew word (*kussemeth*) rendered *rye* in Exod. ix. 32 ; Isa. xxviii. 25 ; and *fitches* in Ezek. iv. 9, is thought by some to denote the species of wheat called *spelt*, by others *vetches* (English vers. *fitches*), a bean-like climbing plant much cultivated in some countries as food for beasts. Millet is once mentioned.[2] In modern culture rice and maize are added to the list of cereal grains.

To the class of *pulse* belong beans[3] and lentiles,[4] of which latter Robinson says: 'We found them very palatable, and could readily conceive that to a weary hunter, faint with hunger, they might be quite a dainty dish.' Pottage made of lentiles is a favourite dish in the East ; and when the lentiles are of the red kind, it becomes the 'red pottage,' which Jacob gave to Esau,[5] of which Thomson says that 'when cooking it diffuses far and wide an odour extremely grateful to a hungry man.' Vetches are now a common crop in Palestine, and, as above remarked, are thought by some to be the plant named in Hebrew *kussemeth*. But in Isa. xxviii. 25, 27, the word rendered *fitches*, that is, *vetches*, probably denotes *fennel* or *dill*. The tares of our Lord's parable[6] are not the plant known by this name in England, which is a species of vetch, but *darnel* (*Lolium temulentum*), a plant having in the blade a strong resemblance to wheat, and producing a poisonous seed that imparts a noxious quality to the flour when ground with the wheat. 'Even the farmers, who in this country generally weed their

[1] Gen. xli. 22, 23. [2] Ezek. iv. 9. [3] 2 Sam. xvii. 28 ; Ezek. ix. 4. Gen. xxv. 34, and elsewhere. [5] Gen. xxv. 30, 34. [6] Matt. xiii. 24 *seq.*

fields, do not attempt to separate one from the other. . . . Both, therefore, must be left to grow together until the time of the harvest.'

Seed-time, as already remarked, necessarily comes in Palestine in the rainy season. According to the most approved rendering of Isa. xxviii. 25, 'And set the wheat in rows,' wheat was not always sown broadcast, but sometimes in rows. But in the parable of the sower [1] the seed is manifestly sown broadcast; for some of it falls by the wayside (on the path leading through the unfenced field), some on stony places, and some among the thorns. The seed is covered by cross-ploughing. In the soft mud of Egypt the seed is trampled in by the feet of goats or pigs; and we know from the monuments that this usage prevailed in ancient times.

Some have thought that in Isa. xxxii. 20 there is an allusion to the custom of trampling the soft moist soil in the process of agriculture. But this is very doubtful. The words of the prophet are more naturally understood of sowing and pasturing in well-watered places. In Eccles. xi. 1 occurs the precept: 'Cast thy bread upon the waters: for thou shalt find it after many days.' This may possibly refer to the custom of sowing upon ground yet covered with water, or at least upon the soft mud of ground recently overflowed, as in Egypt. But the context favours the idea that the writer refers to bread given in alms, which is, to the eye of sense, thrown away: but from which the eye of faith foresees a rich return in the future.

Harvest.—The barley harvest usually precedes the wheat harvest a fortnight or three weeks. The times of harvest vary in Palestine with the varying localities. The wheat harvest at Jericho may be reckoned from the 7th to the 14th of May; at Jerusalem it takes place about four weeks later, though the two places are hardly more than twenty miles apart. The harvest of the Mediterranean plain lies between.[2] The only instrument employed in reaping is the sickle. In modern times the practice also prevails of plucking up the grain by the

[1] Matt. xiii. 3 *seq.*

[2] Robinson, *Phys. Geog.* pp. 301, 302.

roots, in order to save the straw for fodder. The grain when harvested is bound in bundles and conveyed to the threshing-floor. That carts were anciently employed in the collection of sheaves is plain from Amos ii. 13: 'Behold, I am pressed under you, as a cart is pressed that is full of sheaves.' This, however, can have been only in comparatively level regions. The modern usage is to convey the bundles to the threshing-floor on camels

THRESHING AT JERICHO.

and donkeys. 'The grain is not bound in sheaves, as with us, but gathered into large bundles. Two of these, secured in a large network of rope, are placed a few feet apart. The camel is made to kneel down between them, the large bundles are fastened to his pack-saddle, and at a signal from the driver up rises the peaceful beast and marches off towards the threshing-floor near the village. Long lines of camels, bearing on their

backs burdens many times larger than themselves, were slowly converging to a point here at Yebna from every part of the plain, and the grain lay in heaps almost mountain high.'[1]

Threshing-floors now, as anciently, are in the open air. The rainy season being over, no inconvenience is experienced from this. A level spot is selected for the floor, which is of a circular shape, varying from fifty to eighty or even a hundred feet in diameter. When the ground has been made smooth and hard by pounding, the sheaves are spread out in a thick layer, and the grain is trodden out by the feet of animals. At Jericho, Robinson saw 'oxen, cows, and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions over the floor. During the process the straw is occasionally turned with a large wooden fork having two prongs.'[2] To this mode of threshing the Scriptural precept refers: 'Thou shalt not muzzle the ox when he treadeth out the corn,'[3] a precept containing in itself the equitable principle that 'the labourer is worthy of his hire,'[4] of which Robinson says:[5] 'It was not very well regarded by our Christian friends, many of their animals having their mouths tied up; while among the Mohammedans I do not remember ever to have seen an animal muzzled.' Besides this process of treading, the threshing-sledge is used in the north of Palestine. 'It consists,' says Robinson,[6] 'simply of two planks, fastened together side by side, and bent upwards in front; precisely like the common stone sledge of New England, though less heavy. Many holes are bored in the bottom underneath, and into these are fixed sharp fragments of hard stone. The machine is dragged by oxen as they are driven round upon the grain; sometimes a man or boy sits upon it; but we did not see it otherwise loaded.' The Egyptian threshing instrument, called *nôrej*, has several wooden rollers fixed in a frame, and armed with iron ridges. It is driven over the threshing-

[1] *The Land and the Book*, p. 538. [2] *Bib. Res.* i. 550.
[3] Deut. xxv. 4. [4] 1 Cor. ix. 9, 10; 1 Tim. v. 17, 18.
[5] *Bib. Res.* i. 550. [6] *Bib. Res.* ii. 307.

floor by oxen, the driver sitting on a chair above it to give the benefit of his weight. In Asia Minor we are told that a simple roller, formed of the trunk of the tree, with a pole for the attachment of the animals, is sometimes employed. It is only the smaller grains, as fennel and cummin, that are beaten out with a rod.[1]

EGYPTIAN THRESHING-FLOOR.

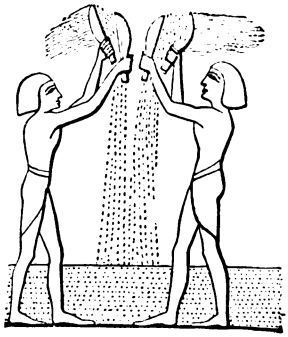
By each of the above modes of threshing, not only is the grain beaten out, but the straw is cut in pieces, and thus prepared to be used as provender. These Oriental modes of threshing furnish vivid images of Divine judgment upon the persecutors of God's people. 'Thou didst march through the land in indignation, Thou didst thresh the heathen in anger;'[2] 'The daughter of Babylon is like a threshing-floor, it is time to thresh her.'[3] The exhortation to Zion is: 'Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will

[1] Isa. xxviii. 27. [2] Hab. iii. 12. [3] Jer. li. 33.

make thy hoofs brass: and thou shalt beat in pieces many people;'[1] and the promise to Zion is: 'Behold, I will make thee' (not, make *for* thee, but, make thee *to be*) 'a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.'[2] The same figure of threshing represents also the oppression of a conquering warrior.[3]

The Hebrew *haârûts, threshing instrument,*[4] which was sometimes armed with iron,[5] answers apparently to the threshing-sledge above described; and the *agalah, threshing-waggon,*[6] to the Egyptian *nôrej* with rollers.

Winnowing.—After threshing comes the process of *winnowing.* When the grain has been sufficiently threshed,



EGYPTIANS WINNOWING GRAIN.

it 'is heaped up in the centre of the "floor," until it frequently becomes a little mound much higher than the workman. This is particularly the case when there is no wind for several days, for the only way adopted to separate the chaff from the wheat is to toss it up into the air, when the grain falls in one place, and the chaff is carried to another.'[7] The grain, after this first rude process of separation, is further purified by sifting

[1] Micah iv. 13. [2] Isa. xli. 15. [3] 2 Kings xiii. 7. [4] Isa. xxviii. 27.
[5] Amos i. 3. [6] Isa. xxviii. 27. [7] *The Land and the Book,* p. 540.

and repeated tossings against the wind. The *fan* of the ancients was a *winnowing-shovel*, with which the grain was thrown up against the wind to purify it. The Egyptian monuments represent this process carried on by means of wooden scoops or short-handled shovels.

In Isa. xxx. 24, the *mizreh* (Eng. vers. *shovel*) is distinguished from the *rahath* (Eng. vers. *fan*). The former was perhaps the *winnowing fork*, the latter the *winnowing shovel*, or possibly a *winnowing basket*.

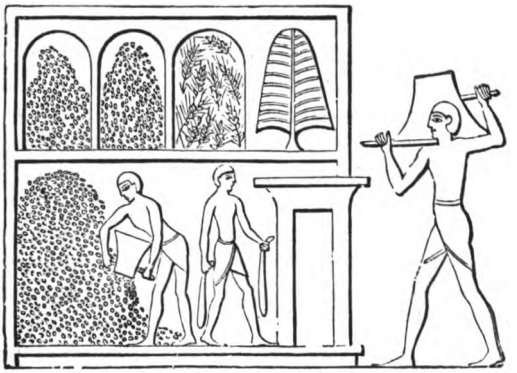
As threshing represents in the Scriptures the crushing power of the Divine judgments, so does the process of winnowing and sifting their separating and purifying efficacy. When the Messiah comes, His fan is in His hand, and with it He purges His threshing-floor, gathering the wheat into His garner, and burning up the chaff with unquenchable fire.[1] 'Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us.'[2] Chaff and stubble driven away by the whirlwind or burned up by the fire also furnish, as we see in the above passages, an awful image of the final doom of the ungodly.[3]

Granaries.—The grain having been winnowed was stored up for future use in granaries. Storehouses (sometimes rendered *barns* in our version) are mentioned in the Old Testament, but in such indefinite terms that nothing certain is known of their form or situation. At the present day they are often under ground, and this custom probably prevailed in ancient times also. Of these 'wells or cisterns for grain,' Thomson says[4] that they 'are cool, perfectly dry, and tight. The top is hermetically sealed with plaster, and covered with a deep bed of earth, and thus they keep out rats, mice, and even ants, the

[1] Matt. iii. 12, and the parallel passages. [2] Amos ix. 9, 10.

[3] Job xxi. 18; Ps. i. 4; xxxv. 5; Isa. xl. 24; Hosea xiii. 3; Isa. v. 24 xlvii. 14; Obad. 18; Nah. i. 10. [4] *The Land and the Book*, p. 509.

latter by no means a contemptible enemy. . . . They must always be dug in dry places; generally, as here, on the side of a sloping hill. They would not answer in a wet country; but in these dry climates stores have been found quite fresh and sound many years after they were thus buried.' Vaulted granaries are represented on the Egyptian monuments.



EGYPTIAN GRANARIES.

Provision for the Poor.—We must not fail to notice the gracious provision for the poor made in the Mosaic law. The husbandman was forbidden to reap wholly the corners of his field, or to gather the gleanings of his harvest, or to go again for a sheaf that had been forgotten. These the Israelites were to leave for the poor and the stranger, for the fatherless and the widow, remembering their own oppressed condition in Egypt; and the same law was enacted in respect to the vintage and the olive-harvest.[1] The passer-by might eat grapes of his neighbour's vineyard, but not put any in his vessel. So also he might pluck the ears of the wheat with his hand and eat, but not apply the sickle.[2] Hence the charge brought by the Pharisees against our Lord's disciples was not that of theft,

[1] Lev. xix. 9, 10; xxiii. 22; Deut. xxiv. 19–22.
[2] Deut. xxiii. 24, 25.

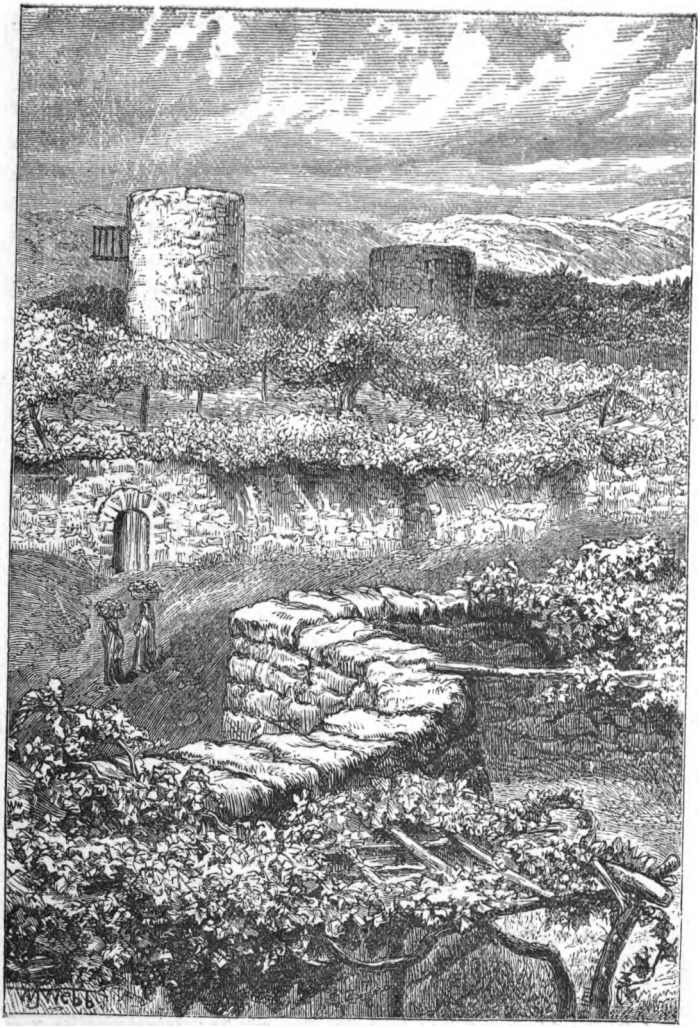
but of Sabbath-breaking, according to their frivolous distinctions.[1]

In the above, as in many other provisions of the Mosaic code, the true spirit of the gospel, the essence of which is love, appears with crystalline clearness. Even its sterner enactments had for their basis the same spirit; for they were intended to preserve the covenant people from the corruptions of the heathenism which encompassed them on every side.

The harvest scenes described with such vividness and beauty in the Book of Ruth reproduce themselves at the present day in Palestine with but few variations. The salutations between the proprietor and his reapers,[2] the presence of gleaning women who 'gather after the reapers and among the sheaves,'[3] the parched corn and vinegar of the workmen[4]—all these things are in strict harmony with modern usage. Parched corn is a favourite article of food. 'It is made thus: a quantity of the best ears, not too ripe, are plucked with the stalks attached. These are tied in small parcels, a blazing fire is kindled with dry grass and thorn bushes, and the corn-heads are held in it until the chaff is mostly burned off. The grain is thus sufficiently roasted to be eaten.'[5] Boaz slept at night on his own threshing-floor 'at the end of a heap of corn.'[6] So do the owners now, to prevent stealing; and 'it is not unusual for husband, wife, and all the family to encamp at the *baiders* threshing-floors), and remain until the harvest is over.'

Culture of the Vine.—Palestine is not less celebrated for its vineyards than for its cornfields. The excellent quality of its grapes is attested by all modern travellers; and how prominent the culture of the vine is in the Hebrew Scriptures every reader of the Bible knows. The region around Hebron is particularly celebrated for its vineyards, and the grapes produced here are the largest and the finest in Palestine.[7] Here, in the southern part of Palestine, was 'the valley of Eshcol,' whence

[1] Matt. xii. 1 *seq.*, and the parallel passages. [2] Ruth ii. 4. [3] Ruth ii. 7.
[4] Ruth ii. 14. [5] *The Land and the Book*, p. 648. [6] Ruth iii. 7.
[7] Robinson, *Bib. Res.* vol. i. p. 214; *The Land and the Book*, p. 583.



AN EASTERN VINEYARD.

the spies brought 'one cluster of grapes,' which 'they bare between two on a staff.'[1] Modern travellers testify that they have seen clusters in Palestine weighing ten or twelve pounds, and the berries of which may be compared with small plums.[2] 'The vines are planted singly in rows, eight or ten feet apart in each direction. The stock is suffered to grow up large to the height of six or eight feet, and is then fastened in a sloping position to a strong stake, and the shoots suffered to grow and extend from one plant to another, forming a line of festoons. Sometimes two rows are made to slant towards each other, and thus form by their shoots a sort of arch. These shoots are pruned away in autumn.'[3]

When the Scriptures mention the vines of Sibmah, En-gedi, &c.,[4] it is simply on account of their excellence and celebrity. But the vine of Sorek[5] was a choice stock, perhaps the modern *Serki* of Morocco, with small round dark berries and soft seeds. The wild grapes (Heb. *beûshîm, bad grapes*) mentioned by Isaiah[6] are not some species of poisonous berries, as those of nightshade, but simply sour grapes unfit for use, such as were not to have been expected from a noble vine under good culture.

The appointments of a vineyard are briefly described by the prophet:[7] 'My beloved had a vineyard on a very fruitful hill. And he digged it, and gathered out the stones from it, and planted it with the vine of the Sorek, and built a tower in the midst of it, and also hewed a wine-vat in it;' and by our Lord:[8] 'There was a certain householder which planted a vineyard, and hedged it round about,[9] and digged a winepress in it, and built a tower.' These are substantially the appointments of a modern vineyard. The *wall* or *hedge* is for pro-

[1] Numb. xiii. 23.
[2] See the authorities in Smith's *Bible Dict.*, Kitto's *Cyclopædia*, &c.
[3] Robinson, *Bib. Res.* vol. ii. pp. 80, 81.
[4] Isa. xvi. 8, 9; Jer. xlviii. 32; Cant. i. 14.
[5] Rendered in our version, *choice vine*, Gen. xlix. 11; *choicest vine*, Isa. v. 2; *noble vine*, Jer. ii. 21.
[6] Isa. v. 2, 4.
[7] Isa. v. 1, 2.
[8] Matt. xxi. 33.
[9] After the Septuagint of Isa. v. 2.

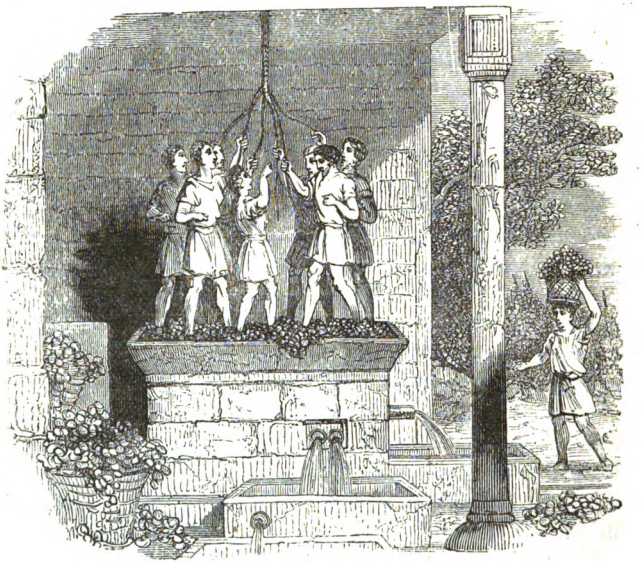
tection. Robinson speaks of 'enclosed vineyards,' and of the path passing 'between the walls of vineyards and olive-yards.' It was in precisely such 'a path of the vineyards, a wall being on this side, and a wall on that side,' that the angel met the rebellious prophet, and the ass 'crushed Balaam's foot against the wall.'[1] 'Each vineyard has a small *house* or *tower* of stone, which serves for a keeper's lodge; and, during the vintage, we were told that the inhabitants of Hebron go out and dwell in these houses, and the town is almost deserted.'[2] Of the winepress and winevat we shall speak presently.

The main vintage is in September and October; though we are told that some grapes are gathered in July and August. The vintage is now, as anciently, a season of great hilarity, the towns being deserted, and the people living among the vineyards in the lodges above mentioned, and in tents.[3] The grapes were gathered in baskets,[4] and conveyed in baskets to their destined place. Of the vineyards belonging to the Mohammedans, Thomson says:[5] 'A large part of the crop is eaten or sold at the time; the remainder is dried into raisins, or pressed, and the juice boiled down to a thick molasses, called *dibs;* for the Moslems, as you are aware, make no wine.'[6] This honey of grapes (Arabic, *dibs*, *honey*, answering to the Hebrew *debhash*) was in use in ancient times, as it is now throughout the East; but it is never called wine, and should be carefully distinguished from it.

Wine, that is, the fermented juice of the grape, was a common article of manufacture and use among the ancient Hebrews, as is attested by numerous passages of Scripture. Two receptacles were prepared, an upper (Heb. *gath*, commonly rendered *winepress* in our version), for the reception and treading of the grapes; and a lower (Heb. *yekebh vat*), for receiving the expressed juice. These receptacles were built of stone and

[1] Numb. xxii. 24–26. [2] *Bib. Res.* vol. i. pp. 213, 214.
[3] Judg. ix. 27; Isa. xvi. 10; Jer. xxv. 30; xlviii. 33. [4] Jer. vi. 9.
[5] *The Land and the Book*, p. 583.
[6] See also Robinson, *Bib. Res.* vol. ii. p. 81.

covered with plaster, or they were hewn out of the solid rock. Robinson [1] gives the following description of an ancient press and vat at Hableh : 'Advantage had been taken of a ledge of rock; on the upper side towards the south a shallow vat had been dug out, eight feet square and fifteen inches deep, its bottom declining slightly towards the north. The thickness of



A WINEPRESS.

rock left on the north was one foot; and two feet lower down on that side, another smaller vat was excavated, four feet square by three feet deep. The grapes were trodden in the shallow upper vat; and the juice drawn off by a hole at the bottom (still remaining) into the lower vat.' The dimensions of the upper vat—eight feet square—are those given by Jahn,[2] for the present winepress of Persia, its depth, however, being four

[1] *Bib. Res.* vol. iii. p. 137.

Archæology, § 69.

feet. According to the Egyptian monuments two vats for the reception of the juice were sometimes connected with a single press. The grapes were trodden by the feet of men, assisted, according to the same monuments, by ropes fixed to a support over their heads. This laborious work was accompanied with songs and shouts of mirth.[1] The treading of grapes in the winepress is an expressive symbol of great slaughter, the red juice of the grapes representing the blood of the slain. 'Who is this,' asked the prophet,[2] 'that cometh from Edom, with dyed garments from Bozrah? . . . Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?' The answer is: 'I have trodden the winepress alone; and of the people there was none with me: for I will tread them in my anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.'[3]

In the above passages of Isaiah and Revelation treading the winepress represents wrath *inflicted*, not wrath *suffered*, as both the figure and the context show. The Messiah appears here not in His character of an expiatory victim, as He does elsewhere,[4] but in His office as 'King of kings and Lord of lords,' breaking in pieces the enemies of His Church with a rod of iron.

The must, as the Latins call the newly expressed juice, was either boiled into syrup in its unfermented state (the *honey of grapes* mentioned above), or was subjected to a process of fermentation more or less complete, and then stored in firkins or leathern bottles. According to Jahn, the wine, when preserved in firkins, was sometimes buried in the ground.[5] For new wine new bottles of skin were required, because the process of fermentation was not yet completed. It cannot have been simply to preserve the wine from air, since it is added that, if old bottles be used, the new wine will burst the bottles; but

[1] Isa. xvi. 10; Jer. xxv. 30; xlviii. 33.
[2] Isa. lxiii. 1 *seq.*
[3] See also Lam. i. 15; Rev. xiv. 19, 20; xix. 15.
[4] Isa. liii. 7; John i. 29; 1 Peter ii. 24; Rev. i. 5.
[5] *Archæology*, § 69.

when new bottles are employed for new wine, they have sufficient strength to resist the pressure, and thus both are preserved.[1]

The Psalmist says:[2] 'I am become like a bottle in the smoke.' It is clear that a bottle blackened and soiled by exposure to smoke represents here the result of continuous affliction. But for what purpose were bottles thus exposed? This question has been answered in different ways. According to Rosenmüller, Hupfield, and others, the reference is to an ancient custom of suspending leathern bottles filled with wine in the upper part of the house, where the ascending current of smoke (the ancient houses had no chimneys) would come in contact with them, that the wine might be thus ripened.[3] We add a single one from Horace:[4] 'This festive anniversary day shall remove the pitch-covered cork from a jar accustomed to imbibe the smoke.'

Strong drink (Heb. *shekhar*; Greek of the Sept., *sikera*, whence the Latin *sicera*) is repeatedly distinguished from wine, in such passages as speak of 'wine or strong drink.'[5] In a single passage of the Pentateuch,[6] the term is applied to wine; probably strong old wine of the best quality. Jerome resided long in Palestine, and we may accept his definition of strong drink (*sicera*) as accurate for his day, and substantially for preceding ages. '*Sicera*, in the Hebrew language, signifies every drink that can inebriate; whether that which is made from grain, or from the juice of apples; or when a sweet and barbaric drink is prepared by boiling down honey [that is, in water]; or a liquor is formed from the pressure of dates; or a thick and high-coloured infusion is made of boiled fruits in water.'[7] There are some allusions in Scripture to *drugged* wine, that is, wine mixed with spices to increase its strength and flavour.[8] We have no certain evidence that the term

[1] Matt. ix. 17; Mark ii. 22.
[2] Ps. cxix. 83.
[3] See the references in Rosenmüller's *Commentary*.
[4] *Odes*, iii. 8.
[5] Lev. x. 9; Numb. vi. 3; Judg. xiii. 4, &c.
[6] Numb. xxviii. 7.
[7] *Epistle to Nepotianus*.
[8] Ps. lxxv. 9; Prov. xxiii. 30.

shekhar, strong drink, was applied to these also, though the opinion is not improbable, and is sustained by the common interpretation of Isa. v. 22, where, however, some understand the mingling of strong drink with water as a necessary preparation for its use.[1]

An intoxicating cup, whether of wine or strong drink, that produces staggering and vomiting, is a common scriptural figure to represent the effect of God's wrath. 'For a cup is in the hands of the Lord, and it foams with wine: it is full of mixture [wine mixed with spices], and He pours out the same: the very dregs thereof shall all the wicked of the earth suck out and drink:'[2] 'Behold, I have taken out of thy hand the cup of reelings, the bowl of the cup of my wrath: thou shalt not drink it any more. But I will put it into the hand of them that afflict thee,' &c.;[3] 'The cup of the Lord's right hand shall come round unto thee, and shameful spewing shall be on thy glory;'[4] 'Thus saith the Lord of hosts, the God of Israel, Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.'[5]

In regard to the **various terms employed by the Hebrews to denote the juice of the grape** or preparations from it, the following things are to be noted:—

(1) For the three most important harvests of Palestine —corn, wine, and oil—the Hebrew language has three terms specially applied to them *as products of agriculture*, coming in annually each in its season. These are the following:—

Dagan, corn, which includes all the different kinds of bread-corn as products of agriculture coming in from the threshing-floor; while for each particular species, *wheat, barley*, &c., it has names applied to both the plant and its grain.

Yitshar, oil; that is, the fresh harvest of oil coming in from

[1] Compare Prov. ix. 2; Rev. xiv. 10, where the mingling is evidently a dilution with water.

[2] Psa. lxxv. 9.

[3] Isa. li. 22, 23.

[4] Hab. ii. 16.

[5] Jer. xxv. 27; see also Ezek. xxiii. 32 *seq.*; Obad. 16; Rev. xiv. 10.

the oil-press. *Zaith* is the olive-tree,[1] and its fruits;[2] while *shemen* is simply its *oil as an article of use.*

Tîrôsh, must,[3] is the new wine coming in from the vintage; while *yayin* is simply *wine* as an article of use, and answering exactly to the Greek *oinos* and the Latin *vinum.*

These three terms are properly agricultural. When employed with reference to the *use* of the articles which they denote, it is always in connection with God's bounty in giving them. Thus the prophet says:[4] 'How great is his goodness, and how great is his beauty! corn (*dagan*) shall make the young men flourish, and new wine (*tîrôsh*) the maidens;' and so also the manna is called, 'the corn of heaven,'[5] as being the product of heaven.

(2) It follows naturally that these three terms, or two of them, are customarily mentioned together, often in connection with children and flocks and herds; all as the gifts of Divine Providence. A striking example is the following: 'Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers: and He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee.'[6] So corn and wine are mentioned as the gifts of Jehovah: 'Israel then shall dwell in safety; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew.'[7]

(3) Since *tîrôsh, must,* does not denote unfermented wine as such, in distinction from that which is fermented, but simply the *new wine coming in from the vintage,* we are not warranted in affirming that it was never in any degree fermented. Doubt-

[1] Judg. ix. 9. [2] Micah vi. 15.
[3] Occasionally *asîs, juice,* which term is also applied to the juice of the pomegranate, Cant. viii. 2. [4] Zech. ix. 17.
[5] Ps. lxxviii. 24. [6] Deut. vii. 12, 13. [7] Deut. xxxiii. 28,

less some of it was drunk in its unfermented state, and in this state also more or less of it was boiled down to honey of grapes, when it was no longer called *must* (*tîrôsh*) but *honey* (*debhash*). Doubtless it was also drunk after the process of fermentation had begun, as new cider is with us, when it had an exhilarating effect. The must which took away the heart[1] must have been to some extent fermented, at least if we can judge from the bad company in which the prophet places it: 'Whoredom and wine and new wine (*tîrôsh*) take away the heart.' The same remarks hold good of the other term *asîs*, generally rendered *sweet wine* in our version.[2]

(4) In Acts ii. 13 mention is made of *sweet wine* (not *new wine*, for the Feast of the Pentecost occurred in June, some two months before the first vintage). The ancients had various ways of preparing this beverage. One was by arresting fermentation by means of vessels corked so as to exclude all air.[3] Another was, according to Jahn,[4] by soaking dried grapes in old wine, and then pressing them a second time. This species of wine, which was very intoxicating, seems to be that here intended. The 'liquor of grapes'[5] seems to have been something of a similar character.

There are various poetic terms occasionally applied to wine which it is not necessary here to notice. 'Wine on the lees is wine which, after the first fermentation, has been left to stand a long time on its lees, whereby its quality and flavour are improved. To this custom the prophet Jeremiah alludes:[6] 'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste' (the

[1] Hosea iv. 11.

[2] See Joel i. 5; iii. 18; Amos ix. 13; Isa. xlix. 26. The position taken in the original edition of Kitto's *Cyclopædia*, art. Wine, that *tîrôsh* denotes a solid substance, '*vintage fruits*,' is satisfactorily refuted under the same article in the third edition by Alexander. See also Smith's *Bible Dict.* art. Wine.

[3] See the process described in Hackett's *Commentary on Acts.*

[4] *Archæology*, § 69. [5] Numb. vi. 3. [6] Jer. xlviii. 11.

figure of a wine-vessel continued) 'remained in him, and his scent is not changed.'

(5) *Vinegar of wine*,[1] called also simply *vinegar*,[2] diluted with water, was anciently, as it is now, a refreshing drink.

Culture of the Olive.—The olive-tree is common almost everywhere on the shores of the Mediterranean, but is peculiarly abundant in Palestine. Rocky hills and plains, with a calcareous soil, such as prevail in this country, are its favourite abode. 'It delights,' says Thomson,[3] 'to insinuate its roots into the clefts of the rocks and crevices of this flinty marl, and from thence it draws its richest stores of oil.' To this fact there is apparently an allusion in the song of Moses:[4] 'He made him to suck honey out of the rock, and oil out of the flinty rock.' The olive is a tree of moderate size, with a gnarled trunk and branches twisted and interlaced in fantastic forms. Sometimes two or three trees from one root form a complicated trunk, which is to all intents and purposes a single tree. It is of slow growth. 'Except under circumstances peculiarly favourable, it bears no berries until the seventh year, nor is the crop worth much until the tree is ten or fifteen years old.' But then its longevity is remarkable. It endures through several centuries. The aged tree may often be seen surrounded by several young and thrifty shoots which have sprung from its roots. It is also easily propagated from cuttings and from little swellings or knobs upon the bark, containing embryo buds. Its smooth, lanceolate, evergreen leaves grow in pairs, and are of a dull green on the upper surface, and silvery pale underneath. Robinson says,[5] that 'the foliage of the olive, with its dull, grayish hue, scarcely deserves the name of verdure.' But if the beauty of the olive be of a sober kind, it is one that improves upon acquaintance, and to the eye of an Orientalist it has peculiar charms: 'His branches shall spread,' says the prophet,[6] 'and his beauty shall be as the olive-tree, and his smell as Lebanon;' and Jeremiah

[1] Numb. vi. 3. [2] Ruth ii. 14. [3] *The Land and the Book*, p. 52.
[4] Deut. xxxii. 13. [5] *Phys. Geog.* p. 294. [6] Hosea xiv. 6.

says :[1] 'The Lord called thy name, a green olive-tree, fair and of goodly fruit.'

The vigorous healthful growth of an olive-tree is a most appropriate symbol of the righteous man flourishing under God's protection, and in the enjoyment of His ordinances. 'I,' says the psalmist,[2] 'am like a green olive-tree in the house of God;' where we are to understand not an olive-tree planted in God's house, but the Psalmist himself flourishing in God's

OLIVE TREES, GETHSEMANE.

house like an olive-tree. The olive-tree produces a profusion of small white flowers, which fairly cover the ground at their fall. 'Not one in a hundred comes to maturity. The tree casts them off by millions, as if they were of no more value than flakes of snow, which they closely resemble. So it will be with those who put their trust in vanity.'[3] 'He shall cast off his flower as the olive.'[4] The flower is followed by a smooth, oval, plum-like fruit, of a violet colour when ripe, and enclosing a hard rough stone inside of an oily pulp. The wood of the olive is close-grained, approaching box in compactness, with a

[1] Jer. xi. 16. [2] Ps. lii. 8.
[3] *The Land and the Book*, p. 55, with reference to the words of Eliphaz.
[4] Job xv. 33.

pleasing yellowish tint, and is much used in cabinet-work. The cherubim of Solomon's temple, and the doors and posts of the inner and outer sanctuary, were made of olive-wood.[1] Homer describes the polished helve of a battle-axe as made of the same material.[2]

The pickled berry of the olive forms a general relish throughout the East; but by far the greatest part of the fruit is bruised or ground and pressed for *oil*, which is now, as anciently, one of the most precious treasures of Palestine. How great a source of wealth it was to the Hebrews appears from the fact that Solomon gave to Hiram annually, in return for the services of his people, along with 20,000 measures of wheat, 20,000 measures of barley, and 20,000 baths of wine, 20,000 baths of oil also, a *bath* being about seven and a half gallons.[3] And then vast quantities were consumed at home. Where the olive-tree is cultivated its oil takes the place of butter, and is extensively used in cooking. It has always been in general use for lamps, and for the manufacture of soap. The custom of anointing the head and body with oil prevailed among the Hebrews, as among all the neighbouring nations. It is often alluded to in the Scriptures, and the omission of this article was a sign of mourning.[4] It was also a customary honour bestowed on the bodies of the dead.[5] So Achilles commands the body of his friend Patroclus to be washed and anointed with oil, and afterwards the body of his enemy Hector, before he delivers it to Priam.[6] Anointing with oil had also a religious use. It was a solemn rite of consecration and inauguration, as will be shown in another place.

According to the Hebrew interpreters, *beaten oil* was that which flowed from olive-berries bruised in a mortar but not subjected to the oil-press; and this, as being the purest and

[1] 1 Kings vi. 23, 31, 33. [2] *Iliad*, xiii. 612.

[3] See 2 Chron. ii. 10; 1 Kings v. 11. Ezekiel and Hosea also mention oil as one of the articles of export from the land of Israel. Ezek. xxvii. 17; Hosea xii. 1.

[4] Ruth iii. 3; 2 Sam. xii. 20; xiv. 2; Dan. x. 3; Matt. vi. 17; Luke vii. 46, &c. [5] Mark xiv. 8. [6] *Iliad*, xviii. 350; xxiv. 587.

best, was employed in the service of the sanctuary.[1] The great mass of the olive-berries, however, was first crushed in a mill and then pressed. According to Thomson,[2] the modern oil-mills of the East are of two kinds. The first, which is worked by hand, consists of a circular stone basin, in which the olives are ground to a pulp by rolling over them a large stone wheel. The second is driven by water-power. This has an upright cylinder with iron cross-bars at the lower end, turning rapidly in a hollow tube of stone-work into which the olives are thrown from above, and beaten to a pulp by the revolving cross-bars. The interior of the tube is kept hot, so that the mass is taken out below sufficiently heated to cause the oil to run freely. The pulp is put into small baskets of straw-work, which are placed one above another, between two upright posts, and pressed by a screw, or by a beam lever. After the first pressure the pulp is put into large copper pans, sprinkled with water, heated, and subjected to a second pressure.

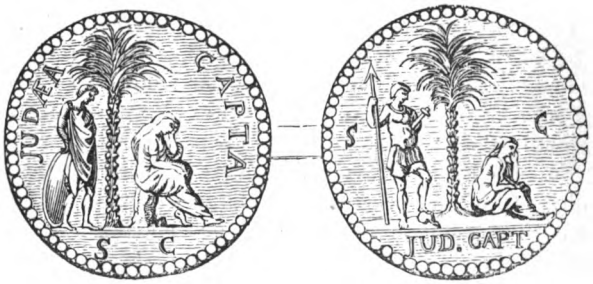
The ancient oil-mill was the circular stone basin with its stone wheel. The ancient oil-press was also the same as that just described, but worked with a lever only. Many such may now be seen by the traveller. It may have served to tread the olives with the feet—a process not now used, but to which there is an allusion in Micah vi. 15: 'Thou shalt tread the olives, but thou shalt not anoint thee with oil.'

The oil is treasured up in jars or cisterns, where it soon clarifies itself. 'The port of Gallipoli, from which so much of the best oil is obtained, owes much of its celebrity to its being built on a rocky island, where fine reservoirs are easily excavated, in which the oil soon clarifies, and remains for years without becoming rancid.'

Fruit Trees.—The date-palm (*Phœnix dactylifera*) was once very common in Palestine, especially in the Jordan valley, wherever there was water for its nourishment, and along the Mediterranean coast. Jericho was called 'the city of palm-

[1] Exod. xxvii. 20; xxix. 40; Lev. xxiv. 2; Numb. xxviii. 5; 1 Kings v. 11.
[2] *The Land and the Book*, p. 53.

trees,'[1] and there is a well-known coin of Vespasian which represents Judæa as a mourning female sitting under a palm-tree and guarded by a Roman soldier, with the inscription, *Judæa capta*, that is, *captive Judæa*. But the palm groves have now disappeared from the Jordan valley, and are found mainly along the Mediterranean coast of Palestine and Syria farther north. The palm-tree is a singularly beautiful and stately object, with its tall, round, and perfectly upright trunk rising to the height of forty or even seventy feet, and scarred with the bases of the fallen leaves, its magnificent tuft of long feathery evergreen leaves at the summit nodding gracefully, like the plumes of an ancient helmet, and its enormous clusters of golden fruit depending beneath. The tree is of slow growth, but endures for several generations.



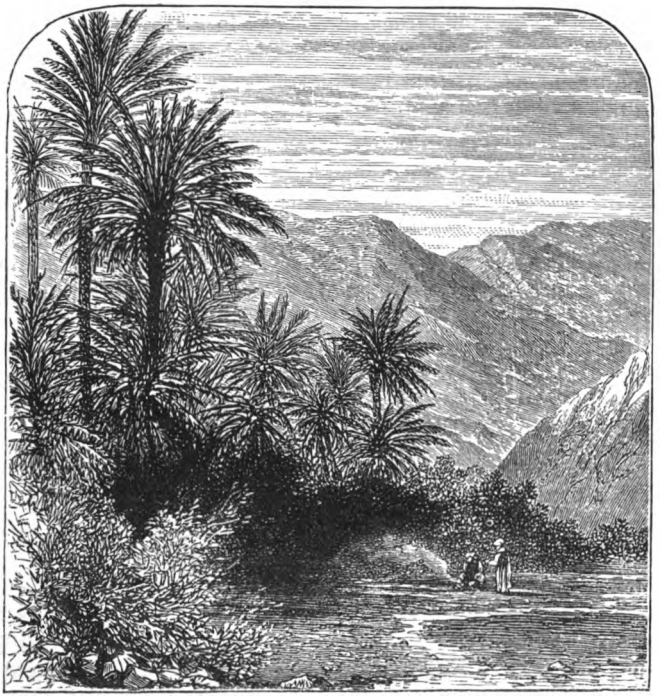
COIN OF VESPASIAN.

The palm is what botanists call a *diœcious* plant; that is, it bears the fertilising flowers on one tree, and the fruit-bearing flowers on another. To make its harvest abundant and profitable, it is necessary that the former kind of flowers be brought by human labour in contact with the latter. The Arabs climb up the fruit-bearing trees and hang upon them clusters of flowers from the other kind. In other respects, also, the date-palm requires more culture than the olive, and perishes sooner by neglect.

Besides its harvest of fruit the palm-tree has other uses. 'On the abortive fruit and the date-stones ground down the

[1] Deut. xxxiv. 3; Judg. i. 16; iii. 13; 2 Chron. xxviii. 15.

camels are fed. From the leaves they make couches, baskets, bags, mats, brushes, and fly-flaps; from the trunk, cages for their poultry, and fences for their gardens; and other parts of the tree furnish fuel. From the fibrous webs at the bases of the leaves thread is procured, which is twisted into ropes and



PALM TREES.

rigging; and from the sap, which is collected by cutting off the head of the palm, and scooping out a hollow in its stem, a spirituous liquor is prepared.'[1]

The *scriptural allusions* to the palm-tree, though not very

[1] Burnett's *Outlines of Botany* quoted in Fairbairn's *Bib. Dict.*

numerous, are strikingly appropriate. With reference to its perfect uprightness, Jeremiah says of the idols of the heathen :[1] 'They are upright as the palm-tree, but speak not : they must needs be borne, because they cannot go.' The royal Psalmist joins it with the cedar of Lebanon as an emblem of the righteous man's prosperity :[2] 'The righteous shall flourish like the palm-tree ; he shall grow like a cedar in Lebanon.' There is a vivid passage in the Canticles,[3] in which the bride is compared to a palm-tree, the fruit of which is obtained by climbing up to the summit : 'I said, I will go up upon the palm-tree [not '*to the* palm-tree,' as in our version] ; I will take hold of the boughs thereof.' The 'boughs' are the stems of the enormous leaves underneath which the clusters of fruit grow. *Palm-branches*, that is, palm-leaves with their stems, were, as early as the days of the Maccabees, the symbol of victory and triumph.[4] Hence, upon our Lord's triumphal entry into Jerusalem, the people 'took branches of palm-trees and went forth to meet Him,'[5] and the redeemed whom John sees in vision before the throne clothed with white robes have palms in their hands.[6]

Solomon's temple was adorned with carvings of palm-trees,[7] and so also was Ezekiel's ideal temple.[8]

The *fig-tree* was anciently, as it is now, very abundant in Palestine. Its broad green leaves afford a grateful shade, and its fruit is, along with that of the vine, an important article of food. Hence the expression, 'To sit under one's own vine and fig-tree,' for the peaceable possession and enjoyment of one's paternal inheritance.[9] It is a vigorous bearer, and in warm climates yields three crops a year : the *early figs*,[10] which ripen towards the end of June ; the *summer figs*, that yield a harvest in autumn ; and the *winter fig*, which remains on the tree into winter.

Much difficulty has been found in the transaction recorded

[1] Jer. x. 5. [2] Ps. xcii. 12. [3] Song of Sol. vii. 7, 8.
[4] 1 Mac. xiii. 51. [5] John xii. 13. [6] Rev. vii. 9.
[7] 1 Kings vi. 29, 32, 35 ; vii. 36 ; 2 Chron. iii. 5. [8] Ezek. xl. 16.
[9] 1 Kings iv. 25 ; Micah iv. 4. [10] Isa. xxviii. 4 ; Hosea ix. 10 ; Micah vii. 1.

by Mark,[1] where our Lord cursed the fig-tree on which 'He found nothing but leaves; for the time of figs was not yet.' It is to be assumed that our Lord, in this matter, acted according to a reasonable probability. He judged from the forward state of the leaves—'seeing a fig-tree afar off having leaves'—that haply He might find fruit. It was not, then, winter figs remaining over till the Passover which He expected to find (if such a thing were possible at Jerusalem), for of these the leaves would be no sign. It must have been the early figs which He sought. 'There is,' says Thomson,[2] 'a kind of tree which bears a large green-coloured fig that ripens very early. I have plucked them in May from trees on Lebanon, a hundred and fifty miles north of Jerusalem, and where the trees are nearly a month later than in the south of Palestine; it does not, therefore, seem impossible but that the same kind *might* have had ripe figs at Easter, in the warm sheltered ravines of Olivet. The meaning of the phrase, "The time of figs had not yet come," may be that the ordinary season for them had not yet arrived, which would be true enough at any rate. The reason why He might legitimately (so to speak) seek fruit from this particular tree at that early day, was the ostentatious show of leaves. The fig often comes with, or even before, the leaves, and especially on the early kind.' The sum of the whole matter, according to this reasonable interpretation, is that while this tree gave promise of a harvest of fruit *before* the ordinary 'time of figs,' it disappointed the expectation it had awakened. It was, therefore, cursed with eternal barrenness—a symbolical act shadowing forth the doom of pretentious professors of godliness who bear leaves only.

The *sycamore* is a species of fig-tree which flourishes in the warm lowlands of Palestine, and abundantly in Egypt.[3] It grows to a great size with widespread boughs and a deep strong root. Hence the pertinence of our Lord's illustration:[4]

[1] Mark xi. 12–14. [2] *The Land and the Book*, p. 349.
[3] 1 Kings x. 27; 2 Chron. i. 15; ix. 27; 1 Chron. xxvii. 28; Ps. lxxviii. 47.
[4] Luke xvii. 6.

'If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.' It bears several crops of figs annually, which grow on short stems along the trunk and branches. The fruit is of an inferior quality, but the poorer classes consume it in great quantities. The wood is soft, and of little value in comparison with the cedar of Lebanon.[1] Yet it is very durable, if we may judge from the mummy-cases made of it thousands of years ago. The ancients noticed the fact that in order to ripen the fruit it was necessary to puncture or nip each fig with an iron instrument a few days before the time of harvest—a practice which exists in modern times.

The word *sycamore* (from the Greek *sukomoros*) signifies *fig-mulberry*, because the fruit resembles that of the true fig, while the leaves are like those of the mulberry, a nearly related species. The true sycamore must be carefully distinguished from the English and American trees which commonly go by that name, and which have no relation to the fig family.

The *sycamine*-tree[2] is confounded with the *sycamore* by the Septuagint, and, according to Dioscorides, by some of the ancients. This name, however, belongs properly to the *black mulberry*.

The *pomegranate* hardly merits the appellation of a tree. It is rather a stout thorny shrub with dense foliage, said to be the favourite haunt of the nightingale. Its beautiful crimson flowers and its large smooth fruit, surmounted by a conspicuous calyx and often tinged with a blush of red, make it a very pleasing object to the eye. It was natural, therefore, that artificial pomegranates should be selected as ornaments for the high priest's robe,[3] and for the pillars of Solomon's temple,[4] and that the bride's cheeks should be compared to a piece of pomegranate.[5] The fruit is about as large as an orange, divided into two portions by a horizontal diaphragm, the upper

[1] Isa. ix. 10. [2] Luke xvii. 6. [3] Exod. xxviii. 33, 34.
[4] 1 Kings vii. 18; 2 Chron. iii. 16. [5] Song of Sol. iv. 3; vi. 7.

consisting of five to nine cells, and the lower of three cells. The numerous seeds are surrounded by a juicy pulp of a pleasant acid taste, and very refreshing. Allusion is made in Song of Sol. viii. 2 to a sort of sherbet or wine made from its juice. The tough astringent rind abounds in tannin, and is used in the preparation of morocco. According to Thomson,[1] 'the bitter juice of it stains everything it touches with an undefined but indelible blue.'

The *tappûah* of the Old Testament, rendered *apple* in our version, is probably the citron. The *almond-tree* thrives throughout Syria and Palestine. Almonds are mentioned among the presents sent by Jacob to Egypt to propitiate 'the man, the lord of the country;'[2] and the rods of the princes of Israel were from the almond-tree.[3] The fruit is too well known to need description. The branches of the golden lamp of the sanctuary were ornamented each with 'three bowls made like unto almonds, with a knop and a flower.'[4]

The Hebrew name of the almond-tree signifies the *waker*, or the *wakeful*; and it is the first to awake from the torpor of winter. It puts forth in January a profusion of blossoms before a single leaf has yet appeared. Hence it is made a symbol of God's wakeful vigilance in the execution of His threatenings: 'Jeremiah, what seest thou? And I said, I see a rod of an almond-tree. Then said the Lord unto me, Thou hast well seen: for I will awake over My word to perform it.'[5]

In the description of old age[6] we read that 'they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail.' The *blossoming* of the almond-tree (according to the rendering of the Seventy, the Syriac, and the Latin) has been commonly understood as a poetical description of the hoary head. The objection raised by modern scholars that the flowers of the almond-tree are not white but

[1] *The Land and the Book*, p. 583. [2] Gen. xliii. 11. [3] Numb. xvii.
[4] Exod. xxv. 33. [5] Jer. i. 11, 12. [6] Eccl. xii. 5.

rose-coloured can hardly be considered as valid. The flowers of the almond are indeed rose-coloured when fresh; but they fade with age into white, as do those of other related species. They are not more roseate than those of the apple-tree; yet these latter, when old, fall and cover the ground like flakes of snow. If the rendering of the Seventy be rejected, that proposed by Gesenius, 'The almond is rejected,' namely, by the old man, notwithstanding its delicious fruit, deserves perhaps the preference among modern interpretations.

Gardens and Orchards have ever been the delight of the Orientals. The Hebrew term rendered garden includes orchards planted with choice trees of all kinds, and watered with fountains, according to the ability of their owners. In the hands of princes, like Solomon, the garden swelled to the dimensions of a park (*pardes*, that is, *paradise*, a term including in itself the garden, the orchard, and the pleasure-ground), where all things were collected that could delight the eye or regale the senses. Solomon had such parks in various choice places, as at En-gedi on the Dead Sea, at Etam by the pools south of Jerusalem, and on the borders of Lebanon, where were spicery and trees of all kinds of fruit.[1] From these princely 'paradises' there was a descent through all gradations to the quiet enclosure planted with a few trees and shrubs, and containing, perhaps, a family sepulchre; for the Jews had sometimes their sepulchres in gardens.[2]

The gardens and orchards surrounding Damascus, and watered everywhere by streams brought from the ancient Abana and Pharpar, have been celebrated in all ages for the abundance and excellence of their fruits. Similar gardens surround Joppa, Ramleh, and other places of the Mediterranean plain where water can be commanded; and the moderns have added many fruits unknown to the ancients. In view of these well-watered gardens and orchards, presenting a scene of perpetual verdure and fruitfulness, how beautiful and forcible are the

[1] Eccl. ii. 4–6; Song of Sol. i. 14; iv. 12–16; vi. 2, 11.
[2] 2 Kings xxi. 18; John xix. 41.

Scriptural descriptions of the righteous man who puts his trust in God: 'He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper;'[1] 'The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.'[2] The heavenly Jerusalem itself is a *paradise* watered by the river of water of life that flows out from the throne of God and the Lamb, on whose banks grows the tree of life with its perpetual harvest of fruit. The river, having its source in the throne of God, is eternal, and so are the trees of life which line its borders.[3]

The **balsam** of the Old Testament (*Tsorî*, rendered *balm* in our version) was manifestly a product of Gilead,[4] and apparently of Palestine Proper also; though this is not certain, since the balm mentioned in Gen. xliii. 11, Ezek. xxvii. 17, may have been obtained from Gilead. If now we are to understand by the word *balm* a single, definite product, it seems impossible to identify the balm of Gilead with the true *opobalsamum* of the ancients. The shrub that produced this was a native of Arabia, and capable of flourishing only in hot climates, like those about Jericho and En-gedi, to which places it seems to have been transplanted. We cannot suppose that it could grow on the mountains of Gilead. The opobalsamum flowed in small drops from incisions made with a sharp stone in the bark of the shrub. It was esteemed as a very precious substance by the ancients, but was not the balm that came from Gilead. This latter was probably the *myrobalanum*, which is obtained from the nuts of a tree yet common in Gilead, and highly valued for its healing qualities. The tree is known to the Arabs as the *zukhûm* (*Balanites Ægyptica*), and should not be confounded with the wild olive (*Eleagnus angustifolius*). It is a thorny tree of small size, bearing green nuts, having a

[1] Ps. i. 3; Jer. xvii. 8.
[2] Isa. lviii. 11.
[3] Ezek. xlvii.; Rev. xxii.
[4] Jer. viii. 22; xlvi. 11.

small kernel and thick shell, covered with a thin flesh outside. These kernels the Arabs pound in a mortar, and then putting the pulp into scalding water skim off the oil; or they grind them and press out the oil, as they do out of olives.[1]

Rosenmüller and others object to the identification of the Hebrew *balsam* with the *myrobalanum* on the ground that the Hebrew name (*Tsorî*) denotes, according to its etymology, *something that distils*, not that which is obtained by pressure. But we have here only a choice of difficulties, and those on the other side are the greatest. It may be, however, that the old Hebrew name was *generic*, in which case it might include the true opobalsamum obtained by the Ishmaelitish merchants from Arabia, as well as the native myrobalanum of Gilead.

Palestine is emphatically the land of bees, and honey is often mentioned in the Scriptures.[2] The haunts of bees in their wild state were then, as now, the cavities of trees, the holes of rocks, and even the dried carcases of animals.[3] That the care of bees was a part of the Hebrew husbandman's occupation we cannot doubt. Honey is mentioned as an article of traffic,[4] where it may include the honey of grapes also.

The food of John the Baptist in the wilderness was 'locusts and wild honey.' Both these terms are to be taken literally. Wild honey abounded in the wilderness of Judæa as well as locusts, and both were to the Hebrew lawful articles of diet.[5]

[1] See the authorities and opinions in Winer's *Realwörterbuch*, art. Balsam; Rosenmüller on Gen. xxxvii. 25; Robinson, *Bib. Res.* vol. i. pp. 559, 560; Tristram's *Land of Israel*, pp. 202, 203, 559.

[2] Judg. xiv. 8; 1 Sam. xiv. 27; Ps. xix. 10; cxix. 103; Prov. v. 3; Matt. iii. 4; Mark i. 6, &c.

[3] 1 Sam. xiv. 27; Is. vii. 19; Judg. xiv. 8.

[4] Ezek. xxi. 17.

[5] See for the latter Lev. xi. 22.

CHAPTER II.

THE CARE OF FLOCKS AND HERDS.

THE Patriarchs, Abraham, Isaac, and Jacob, were nomads—men whose chief possessions consisted in flocks and herds, who lived in tents, and who moved from place to place as the convenience of pasturage required. Upon the descent of the Israelites into Egypt, in obedience to Joseph's instructions, they answered Pharaoh's question, 'What is your occupation?' 'Thy servants are shepherds, both we, and also our fathers.'[1] They used the word *shepherds* in the wide sense, of those whose business is to tend flocks and herds; and on this ground their dwelling was assigned to them in the land of Goshen. Upon their return to Canaan, the tribes of Reuben and Gad and half the tribe of Manasseh received their inheritance in Gilead and Bashan east of the Jordan, because they saw that 'the place was a place for cattle.'[2]

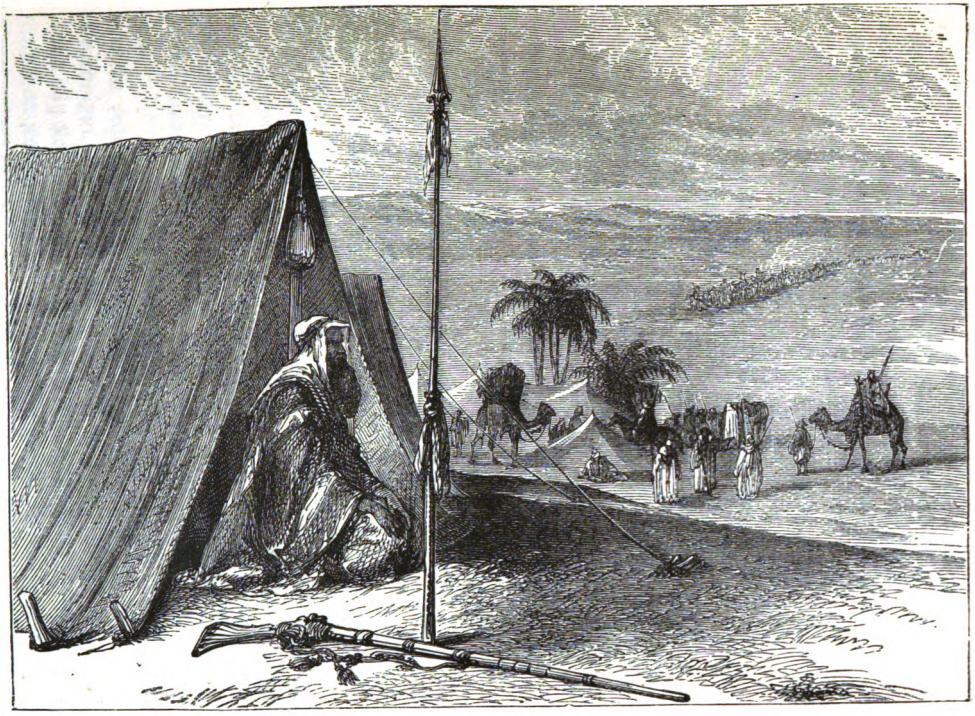
But it was not God's purpose that the covenant people should be a race of nomads, who must always stand, other things being equal, upon a lower plane of civilisation and nationality than an agricultural people with fixed abodes and the stable institutions connected with them. Nomadic tribes are essentially roving, for their pasture-grounds change with the changing seasons of the year. This we see illustrated in the case of the Hebrew patriarchs. We find Abraham at Shechem, then at Hai, then 'going on still toward the south.' From the south country he descends to Egypt: from Egypt he returns to the south country: thence he goes to Beth-el and

[1] Gen. xlvii. 3. [2] Numb. xxxii.

Hai, and thence to Hebron. Afterwards we find him in Gerar and Beer-sheba.[1] Jacob, again, upon his return from Mesopotamia, comes to Shalem in front of Shechem: thence he journeys to Beth-el, and afterwards to Hebron.[2] From Hebron, as a centre, his sons go with their father's flocks to Shechem, and thence to Dothan.[3] The roving character of nomads is illustrated on a magnificent scale in the case of the Arab tribes. Take, for an illustration, the powerful Anazeh Arabs, with their numerous divisions and subdivisions, whose range is from Mesopotamia to the Jordan. They arrive from the east about the beginning of May, spreading themselves over the land like locusts, and their camels are now, as in olden times, 'without number, as the sand by the seaside for multitude.'[4] 'At that season the whole country from the Jordan to the plains of Damascus is covered with them—their black tents pitched in circles near the fountains, and their flocks and herds roaming over hill and dale. . . . When their flocks have either eaten up or trampled down the pastures of the Jaulân, the sheikh mounts his mare, waves his spear, and his "children" follow him to the lakes of Damascus, round which they encamp for the rest of the summer.'[5]

The roving life of the nomads makes it necessary that they *dwell in tents*, instead of houses. Some tents are of a circular form, resting on a single pole, but more commonly they are square, resting on several poles; those of the better class on nine, arranged in three rows. The covering consists of black cloth made of goat's hair, about a yard broad, laid parallel with the tent's length and impervious to rain. It is secured in its place by tent-ropes fastened to tent-pins of hard wood driven firmly into the ground. It is only the emir or sheikh who can afford to have separate tents for his women. Usually a single tent divided by curtains into two or more apartments accommodates the whole family, and sometimes the lambs of the

[1] Gen. xii. 6–10; xiii. 1–4, 18; xx. 1; xxi. 31.
[2] Gen. xxxiii. 18; xxxv. 1, 27.
[3] Gen. xxxvii. 12–17.
[4] Judg. vii. 12.
[5] *Hdbk. Syria and Palestine*, p. 437.



AN ARAB TENT.

flock also. Grant[1] describes a Koordish tent about forty feet long by eighteen wide, of which about one-fourth part was fenced off with a wicker trellis as a shelter for the lambs of the flock during the night. The furniture of a tent, even though it be of the better quality, must be simple and light compared with the appointments of a fixed abode; for both it and everything in it are subjected to perpetual removals. 'Mine age,' said Hezekiah, 'is departed, and is removed from me as a shepherd's tent.'[2]

It is customary for the chief to occupy a place in the centre of his people, who pitch their tents around him in a circle or oval, or sometimes in the form of a square. In a large encampment many such groups may be seen, arranged according to the various divisions of the tribe; and they present, with their black hair coverings, a very pleasing spectacle. 'I am black, but comely,' says the bride,[3] 'O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.'

The wandering tent life of nomad tribes is incompatible with the existence of that stable character and those stable institutions which are essential to true nationality and civilisation. Let one consider, for example, how impossible it would be to develop among them the institutions and character of ancient Rome or modern England. The life of a nomad impresses itself upon the very substance of his character. He is essentially a wanderer, to whom a fixed abode, with its ever recurring round of duties, is intolerably irksome. And it will be well if he is not a plunderer also; for everything in the nomadic system favours predatory expeditions, and they have ever been a part of the history of nomadic tribes.

The modern plundering incursions of the Arabs, which have reduced to a state of desolation so many fertile regions in and around Palestine, are but repetitions of what took place in olden times, when the Midianites, and the Amalekites, and the children of the East 'came up with their cattle and their tents,

[1] *Nestorians*, part i. chap. ix. [2] Isa. xxxvii. 12.
[3] Song of Sol. i. 5.

and they came as grasshoppers for multitude ; for both they and their camels were without number : and they entered into the land to destroy it ;'[1] and when, at a later period, the Amalekites from the south captured and burned Ziklag,[2] and carried off everything in it. Nor were such incursions confined to the side of the heathen. We have a notice[3] of an invasion made by the two and a half tribes east of the Jordan upon 'the Hagarites, with Jetur, and Napish, and Nadab,' in which they brought back as spoil 'of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.'

The wisdom of God, accordingly, appointed to His people a residence in an agricultural region, where, with fixed abodes and hereditary possessions descending from father to son, the institutions of the theocracy might have their proper development ; for though *established* in the Arabian desert, they *went into full operation* only upon the settlement of the nation in Palestine. Nevertheless, the care of flocks and herds was an important branch of Hebrew industry, and the Scriptural references to pastoral life are very numerous.

Syrian Camels.—The camel is emphatically the beast of the desert. It appears frequently in connection with the nomad tribes east and south of Palestine, but not prominently in the history of the Israelites, because after their settlement in Canaan they had but little occasion for its services. On his arrival at Hebron from the southern desert the traveller may, if he choose, exchange his camels for horses.[4] The camel is not less obviously fitted by Divine Providence for the arid deserts of Arabia and Africa, than is the polar bear for the arctic seas ; and, unlike the latter animal, it renders to man the most important services, enabling the caravans to traverse regions that would be otherwise impassable. It is well known that the camel's paunch is furnished with membranous cells, which enable the animal to receive and retain an extra supply of water sufficient for four or more days ; while the fatty matter

[1] Judg. vi. 5. [2] 1 Sam. xxx. [3] 1 Chron. v. 18–22.
[4] Robinson, *Bib. Res.* vol. ii. p. 208.

CAMELS.

accumulated in the hump not only adapts the back to the reception of burdens, but contains also an extra store of nourishment which is taken into the system by absorption as occasion may require. 'So well is the use of the hump understood in the East, that the condition of the animal is judged of, and its improvement after a long journey measured by it. It is not uncommon to see camels come in after long painful journeys, with backs almost straight, exhibiting but little, if any, hump.' The coarse and prickly shrubs of the desert are its favourite food, which it prefers to the tenderest herbage. 'Hardly less wonderful,' says Robinson,[1] 'is the adaptation of their broad cushioned foot to the arid sands and gravelly soil, which it is their lot chiefly to travel.' Many travellers have noticed the silence in which a train of these animals passes over rocky steeps, their feet being as soft as sponge or leather. 'Admirably adapted to the desert regions which are their home, they yet constitute one of the evils which travelling in the desert brings with it. Their long, slow, rolling or rocking gait, although not at first very unpleasant, becomes exceedingly fatiguing; so that I have often been more exhausted in riding five-and-twenty miles upon a camel, than in travelling fifty on horseback. Yet without them, how could such journeys be performed at all? . . . Their well-known habit of lying down upon the breast to receive their burdens, is not, as is often supposed, merely the result of training; it is an admirable adaptation of their nature to their destiny as carriers. This is their natural position of repose; as is shown, too, by the callosities upon the joints of the legs, and especially by that upon the breast, which serves as a pedestal beneath the huge body.'

There are two species of camels, the Bactrian, with two humps, and the common Arabian, or one-humped. The word dromedary, that is, *courser*, is frequently applied to the Arabian camel in distinction from the Bactrian; but, properly speaking, dromedaries are a variety of the Arabian camel distinguished for speed and used for travel, while those of stronger

[1] *Bib. Res.* vol. ii. p. 209.

frame and slower pace are employed to carry burdens. The dromedary unites the speed of the thoroughbred horse with more endurance. Seven or eight miles an hour for nine or ten hours a day is said to be a common performance for the swiftest breed of dromedaries, and they sometimes attain the speed of ninety miles or more in twenty-four hours, but only for a day or two over level ground. The camel's flesh is said to be wholesome and palatable, and its milk is not inferior to that of the cow in either colour or flavour.

Flocks of sheep and goats constitute a large part of the wealth of the nomadic tribes. These, however, are a treasure not so peculiar to them as the camel, but one that is shared also by those who live in fixed abodes. Yet it is true that the more desert and uncultivated parts of Palestine are those in which this species of wealth most predominates. Bethlehem, for example, borders on the desert of Judæa, and here in this desert we find David tending his father's flocks. 'With whom,' asks Eliab, scornfully, 'hast thou left those few sheep in the wilderness?'[1] So Nabal, who had three thousand sheep, and a thousand goats, had his possessions in Carmel (the Carmel of Judæa south of Hebron), on the very edge of the same wilderness.[2] The slopes of Lebanon and of the Galilean hills, with their wild wadies covered with dense forests of oak and underwood, are also a favourite range for sheep and goats.[3] Large parts of Carmel, Bashan, and Gilead are now, as of old, covered with forests, and these 'at the proper seasons are alive with countless flocks, which live upon the green leaves and tender branches.' With allusion to these well-known haunts of flocks the Lord promises that in the latter day His flocks 'shall dwell safely in the wilderness, and sleep in the woods;'[4] and Micah says,[5] 'Feed thy people with thy rod, the flock of thy heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old.'

[1] 1 Sam. xvii. 28. [2] 1 Sam. xxv. [3] *The Land and the Book*, p. 201.
[4] Ezek. xxxiv. 25. [5] Micah vii. 14.

Syrian Sheep.—Besides the common sheep of Europe and America the so-called Syrian sheep is abundant in Palestine. This variety is remarkable for the extraordinary size of its tail, which is a broad flattish appendage 'composed of a substance between marrow and fat, serving very often in the kitchen the place of butter, and, cut into small pieces, makes an ingredient in various dishes.' 'The carcase of one of these sheep, without including the head, feet, entrails, and skin, generally weighs from fifty to sixty pounds, of which the tail makes up fifteen pounds; but some of the largest breed, that have been fattened

A SYRIAN SHEEP.

with care, will sometimes weigh one hundred and fifty pounds, the tail alone composing a third of the whole weight.'[1]

The ordinary fold or cote is simply a yard under the open sky to protect the flocks against wild animals. It is only when the nights are cold that they are put under cover in low flat buildings erected in sheltered positions. The modern yards described by Thomson[2] consist of wide stone walls, crowned all around with sharp thorns or simply of a stout palisade of tangled thorn-bushes.

[1] Kitto, in Fairbairn's *Bible Dict.*

[2] *The Land and the Book*, p. 201.

Sheep-shearings were occasions of great festivity, answering to the harvest and vintage of the husbandman. David rightly inferred from the fact that Nabal was shearing his flocks that he had an abundant store of provisions and was holding a feast in his house;[1] and it was at a feast made by Absalom on a like occasion that Amnon was slain when his heart was merry with wine.[2] In Song of Sol. iv. 2, vi. 6, washing is noticed as preceding shearing. According to Jahn,[3] the sheep before shearing were collected into an uncovered enclosure (the sheep-cote of the Old Testament), in order that the wool might be rendered finer by the sweating and evaporation which necessarily result from the flocks being thus crowded together.

Goats have ever been a valuable constituent of Oriental flocks. The flesh of the adult is rank, and, to the European, unpalatable; but that of the kid is excellent. It was of two kids of the goats that Rebekah made the 'savoury meat' with which Jacob deceived his father.[4] Goat's milk, as all know, is pre-eminently rich and excellent; and it is mentioned in the Book of Proverbs[5] as an important article of food, as it is at the present day: 'Thou shalt have goat's milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens.' Among the nomads, butter and cheese are made of goats' and sheep's milk. The favourite Arab dish called *leben*, made of sour curdled milk, is largely prepared from the milk of the goat.

From the hair of goats curtains were made in ancient times as they are now;[6] and it is well known that from the hair of certain kinds of goats a very fine and durable fabric—the true Cashmere shawl—is prepared. Finally, from the skins of goats not only is leather made, but also *bottles* are formed in which the Orientals keep their water, milk, wine, and other liquids. When the animal is killed, they cut off the head and feet, and then draw off the skin entire, using the neck for the mouth of

[1] 1 Sam. xxv. [2] 2 Sam. xiii. 23 *seq.* [3] *Antiq.* § 46.
[4] Gen. xxvii. 9, 14. [5] Prov. xxvii. 27.
[6] Exod. xxv. 4; xxvi. 7; 1 Sam. xix. 13, &c.

the bottle, and sewing up the other apertures, or leaving one leg to serve as a nozzle. The great leathern bottles are made of the skin of full-grown he-goats ; the smaller of kids' skins.

To these leathern bottles there are many allusions in Scripture, some of which would be unintelligible to one acquainted only with our modern glass bottles. Abraham gave Hagar a bottle of water, 'putting it on her shoulder,' a common way of carrying such bottles at the present time ; Jael opened a bottle of milk for Sisera, which was done by untying the mouth ; the Gibeonites took wine-bottles 'old, and rent, and bound up' ; new wine must be put into new bottles, 'else the new wine

EASTERN BOTTLES.

doth burst the bottles, and the wine is spilled.'[1] Earthen bottles were also in common use, which might be broken in pieces by a blow.[2]

The Shepherd.—Flocks of sheep and goats always imply the presence of the shepherd. The shepherd and his flock are related to each other as the ruler and his people. Without the shepherd the flock is helpless, wandering on lonely mountains and in wild ravines and thickets a prey to robbers and wild beasts, or perishing in deserts for want of water or pasturage.

[1] Gen. xxi. 14 ; Judg. iv. 19 ; Josh. ix. 4 ; Mark ii. 22.
[2] Isa. xxx. 14, margin ; Jer. xix. 1, 10, 11.

The faithful shepherd remains in the fold at night armed for the defence of his charge. 'Though there are no lions here [in Palestine and the slopes of Lebanon] there are wolves in abundance; and leopards and panthers, exceeding fierce, prowl about these wild wadies. . . . And when the thief and the robber come (and come they do), the faithful shepherd has often to put his life in his hand to defend his flock.'[1] In the morning he leads forth his flocks, going before them and guiding them with his rod,[2] calling them to himself with his well-known voice, conducting them to green pastures and still waters, going in search of wanderers, and often carrying the lambs in his bosom. In the estimation of the Orientals the shepherd's employment is one of dignity. We need not be surprised, therefore, when we find in ancient times the daughters of princes and men of wealth tending their fathers flocks.[3]

The shepherd's *rod* is a long wand with a crook at the end, by placing which around the shoulders of an animal he can check and guide it at his will. The sheep are 'so trained that they follow their leader with the utmost docility. He leads them forth from the fold, or from the houses in the villages, just where he pleases. As there are many flocks in such a place as this, each one takes a different path, and it is his business to find pasture for them. . . . The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but, if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is a simple fact. I have made the experiment repeatedly.'[4] The Oriental shepherds, moreover, have names for the individuals of their flock, at least for all that have been long in their possession, and to these they promptly answer by running up to the shepherd.[5]

The figurative use of the term 'shepherd' to denote the

[1] *The Land and the Book*, p. 203. [2] Ps. xxiii. 4; Micah vii. 14.
[3] Gen. xxix. 6; Exod. ii. 16. [4] *The Land and the Book*, p. 203.
[5] Smith's *Bible Dict.* art. Sheep; also *The Land and the Book*, p. 203.

ruler of a people is so natural that we need not be surprised at its early use in Grecian poetry. In Homer the kings are commonly designated as the shepherds of the people. So David, in pleading with the Lord to spare his people, says: 'Lo, I have sinned, and I have done wickedly: but these sheep, what have they done?'[1] Jacob, himself a shepherd by birth, under the inspiration of the Holy Ghost, first applied the term shepherd to Jehovah, calling Him 'the Shepherd, the Rock, of Israel.'[2] For more than six centuries afterwards we find no echo of that noble figure, till another shepherd, 'the sweet psalmist of Israel,' arose, who sang, 'The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters.'[3] From that to the present the terms shepherd and sheep have been consecrated to express the relation of Jehovah under the old covenant, and the Saviour under the new, to His people. Our Lord Jesus is 'that great Shepherd of the sheep' which He 'purchased with His own blood.' He is the good Shepherd who 'calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.'[4] In like manner His servants whom He has set over the flock of God are under-shepherds, and the Latin word *pastor*, that is, *shepherd*, has become the current designation of them. It is their business, in humble imitation of 'the chief Shepherd,' to feed not themselves but the flocks: to strengthen the diseased, to heal the sick, to bind up the broken, to bring back the driven away, and to seek out the lost.[5]

Neat-cattle, though not excluded from the possessions of the nomads, belong rather to agricultural regions. Sheep and goats, if supplied with green herbage, can dispense with water, but not so oxen and cows. Then, again, these latter are sub-

[1] 2 Sam. xxiv. 17. [2] Gen. xlix. 24. [3] Ps. xxiii. 1, 2.
[4] Ps. lxxx. 1; xcv. 7; c. 3; Isa. xl. 11; Ezek. xxxiv.; Zech. xiii. 7 Heb. xiii. 20; Acts xx, 28; John x. 1 *seq.* [5] Ezek, xxxiv. 2–4.

jected to the yoke and employed in ploughing, and also for draught. Their flesh furnishes food, their skins leather, and their milk is an important article of diet. The bulls of Bashan may have been these very animals.

The Hebrews have a term (*halabh*) for milk, by which is more commonly, but not always, meant fresh sweet milk. Another term (*hem-ah*) is rendered in our version butter;[1] but it includes, apparently, curdled milk in its yet fluid or semi-fluid state,[2] curd, and butter. The common butter of the Orientals, which is ordinarily made by suspending a goat-skin partly filled with milk, and swinging it regularly to and fro with a jerking motion, is a semi-fluid substance, of which Thomson says:[3] 'When the butter "has come," they take it out, boil or melt it, and then put it in bottles made of goats' skins. In winter it resembles candied honey, in summer it is mere oil.' 'Some of the farmers,' he adds, 'have learned to make our kind of butter, but it soon became rancid, and, indeed, is never good.' Yet Robinson, on one occasion, speaks of butter of excellent quality obtained at Beitîn (the ancient Beth-el), 'which might have done honour to the days when the flocks of Abraham and Jacob were pastured on these hills. It was indeed the finest we found anywhere in Palestine.'[4] Cheese is simply compressed curd, which may be in a softer or a harder state. The ten slices of milk which Jesse directed David to carry to the camp[5] are plainly slices of coagulated milk, that is, cheese, probably cut into due shape and size at the time of making. In Proverbs xxx. 33, the pressing or wringing of milk (as the Hebrew reads) is probably another mode of churning by the repeated pressing and ringing of the goat-skin containing the milk.[6]

Fountains of running water, and, where these are wanting, **wells** and **cisterns**, are indispensable to all who have the care

[1] Gen. xviii. 8; Deut. xxxii. 14; Judg. v. 25; 2 Sam. xvii. 29; Job xx. 17; Isa. vii. 15, 22; Prov. xxx. 33.
[2] Judg. v. 25.
[3] *The Land and the Book*, p. 255.
[4] *Bib. Res.* vol. i. p. 449.
[5] 1 Sam. xvii. 18.
[6] See *The Land and the Book*, p. 255.

of flocks and herds. We who live in this Western world, so abundantly watered all the year round by the hand of nature, and which is, more emphatically than Palestine, 'a land of brooks of water, of fountains, and depths that spring out of valleys and hills,' can form but a feeble idea of the preciousness of water in Eastern countries, particularly in the desert tracts of Palestine and the adjacent regions, where the few perennial streams and fountains are all named and their position carefully noted, since the life of the traveller often depends on his ability to reach them within a given period of time. When Job would express[1] the bitterness of his disappointment in not receiving from his friends that consolation which they ought to have administered, he compares them to brooks of water which dry up and vanish in the hot season, thus deceiving the thirsty traveller to his destruction. 'The troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped; they came thither and were ashamed.' The life of Hagar and Ishmael in the wilderness of Beer-sheba hung upon the discovery of a well of water, as has that of many an Eastern wanderer since their day.[2] In the history of ancient pastoral life we find the flocks and herds gathered, as they are at the present day, around the wells, which are provided with troughs of stone for watering them.[3] The patriarchs Abraham and Isaac digged wells for their flocks and herds, and the high value attached to them is manifest from the strifes of which they were the occasion.[4] At Beer-sheba are two very ancient wells. The explanation is that when the Philistines, through envy, had stopped the well digged there by Abraham, Isaac digged another, while afterwards the earlier well was reopened.[5] Another common mode of providing water for the use of man and beast was the digging of cisterns. The pit into which Joseph was cast in Dothan was manifestly an empty cistern. 'It could not have been difficult,' says Robinson,[6] 'for Joseph's

[1] Job vi. 15–20.
[2] Gen. xxi. 19.
[3] Gen. xxiv. 20; xxix. 2 *seq.*; Exod. ii. 15, 16.
[4] Gen. xxi. 30; xxvi. 15–22.
[5] Gen xxi. 30; xxvi. 14, 15, 32, 33.
[6] *Bib. Res.* vol. iii. p. 122.

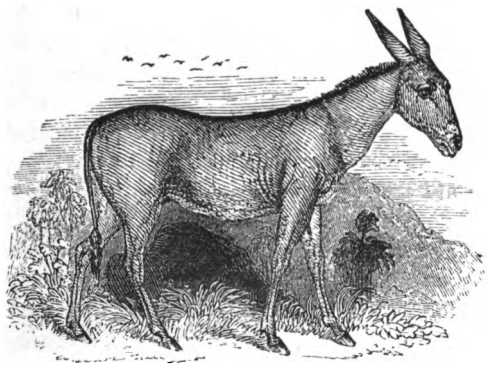
brethren to find an empty cistern, in which to secure him. Ancient cisterns are very common, even now, along the roads and elsewhere ; and many villages are supplied only with rain-water.' 'There are,' says Thomson,[1] 'thousands of these ancient cisterns in Upper Galilee, where Josephus says there were two hundred and forty cities in his day, and the site of every one was pierced like a honeycomb with them. One should always be on his guard while exploring these old sites, especially if they are overgrown with grass and weeds.' Such empty cisterns were also used for prisons ;[2] but the dungeon in which Joseph was confined in Egypt was an underground prison.[3]

In Palestine cisterns are commonly hewn in the soft lime-stone rock. 'Yet even those in solid rock are strangely liable to crack,' by earthquakes and other casualties, 'and are a most unreliable source of supply of that indispensable article, water.'[4] 'On the long forgotten way from Jericho to Beth el "broken cisterns" of high antiquity are found at regular intervals.'[5] Such 'broken cisterns' aptly represent the folly of those who forsake the living God for earthly confidences : 'My people,' says Jehovah, 'have committed two evils ; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.'[6]

Asses, male and female, are mentioned among the possessions of Abraham and Jacob,[7] and often afterwards in the history of the Hebrew people. In the East the ass is a most serviceable animal, being used both for the saddle and as a beast of burden. He is especially adapted to rough mountainous regions, being hard-hoofed, sure-footed, patient, and enduring, capable of living on much less food than the horse, and carrying heavier loads without breaking down under them. 'Issachar,' says the dying patriarch in prophetic vision,[8] 'is a strong ass bowing down between two burdens'—two panniers

[1] *The Land and the Book*, p. 287.
[2] Jer. xxxviii. 6 *seq.* ; Lam. iii. 53 ; Ps. lxix. 14, 15.
[3] Gen. xxxix. 20 ; xl. 15.
[4] *The Land and the Book*, p. 287.
[5] Robinson, *Bib. Res.* vol. i. p. 325.
[6] Jer. ii. 13.
[7] Gen. xii. 16 ; xxx. 43.
[8] Gen. xlix. 14.

suspended from his back one on each side. In no more striking language could the patient drudging of Issachar's descendants have been described; for the ass has been from time immemorial the drudge of man. An ass, 'lying under his burden' crushed to the earth,[1] is as common a sight now as anciently, and the poor brute is oftener met with blows than with a helping hand. Asses were also used for the saddle. Abraham the father of the faithful, Balaam the prophet of Mesopotamia, and Ahithophel David's counsellor, rode on this animal.[2] Jair and Abdon, judges of Israel, had sons and daughters who rode on ass-colts.[3] There was anciently in the



SYRIAN WILD ASS.

East, as there is now, a breed of white asses (not necessarily pure white, but rather light reddish white), which was highly esteemed for riding, and used by persons of distinction.[4]

In the days of David *mules* appeared for the first time (in Gen. xxxvi. 24 the 'mules' of our version are probably *hot springs*) as saddle beasts for himself and his sons,[5] and we find them from this time onward among the regular appointments of a king's household.[6] Our Saviour entered Jerusalem riding

[1] Exod. xxiii. 5. [2] Gen. xxii. 3; Numb. xxii. 21 *seq.*; 2 Sam. xvii. 23.
[3] Judg. x. 3, 4; xii. 13, 14. [4] Judg. v. 10.
[5] 2 Sam. xiii. 29; xviii. 9; 1 Kings i. 33. [6] 1 Kings x. 25; xviii. 5.

not on a horse, the symbol of outward pomp and war, but on the ancestral beast of the Hebrew people.[1] This was not a mark of degradation : but it did set Him forth as the promised King of Israel, Himself meek and lowly, and coming in a lowly outward condition, in sharp contrast with the Jewish idea of the Messiah. According to this view only was the transaction a fulfilment of the ancient prophecy concerning Him :[2] 'Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : He is just, and having salvation ; lowly [or 'afflicted'], and riding upon an ass, and upon a colt the foal of an ass.'

The wild ass mentioned by Job and other sacred writers as an inhabitant of the wilderness,[3] and described by Xenophon,[4] is common in the deserts of Assyria and the neighbouring regions. 'In fleetness they equal the gazelle, and to overtake them is a feat which only one or two of the most celebrated mares have been able to accomplish.'[5]

Horses are first mentioned in the history of Joseph. He gave the Egyptians bread in exchange for horses and other animals.[6] The horse was very early used in war, wherever the nature of the country permitted, especially in chariot warfare ; but never for agricultural purposes. As the horses of the ancients were not shod, firmness of hoof was a quality of prime importance. Of the Assyrian invaders Isaiah says : 'Their horses' hoofs shall be counted like flint.' From the mountainous nature of their country the Hebrews could not make much use of horses in war. Moses forbade the future kings of Israel to multiply horses, lest a desire of returning to that country should thus be awakened, for the horses of the Israelites came from Egypt ;[7] probably also as a precaution against regal luxury and

[1] Matt. xxi. 1–9 ; Mark xi. 1–10 ; Luke xix. 29–38 ; John xii. 14–16.
[2] Zech. ix. 9.
[3] Job xxiv. 5 ; xxxix. 5–8 ; Ps. civ. 11 ; Isa. xxxii. 14 ; Jer. ii. 24 ; xiv. 6 ; Dan. v. 21 ; Hosea viii. 9.
[4] *Anabasis*, i. 5.
[5] Layard quoted in Smith's *Bib. Dict.*
[6] Gen, xlvii. 17.
[7] Deut, xvii. 16 ; 1 Kings x. 28, &c.

ostentation, since a caution follows against the multiplication of wives and silver and gold.[1]

We add, as a sort of appendix to this chapter, a few words respecting **hunting** and **fishing**. The chase was a favourite pastime of the Oriental monarchs. To this the Assyrian tablets, as well as the ancient historians, bear abundant testimony. But hunting as a simple sport did not suit the grave and earnest spirit of the Hebrews. Of hunting and fowling for food we have frequent notices;[2] but the chief encounters of the Hebrews with wild beasts were in defence of their flocks, and to these we find many allusions in the Old Testament. David recounts before Saul his adventures with a lion and a bear,[3] and the prophets describe with Homeric vividness the assault of the lion upon the sheep-fold: 'Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof.'[4] The flocks were also exposed to the ravages of leopards and wolves, as they are now, in some parts of Syria and Palestine.

The mode of hunting, where the use of firearms is unknown, is essentially the same in all ages and countries. The larger animals were anciently hunted down in the chase, and despatched with arrows and spears, or they were taken in pits over which a thin covering had been spread, and sometimes in nets, or in the two combined.[5] The lion slain in a snowy day by Benaiah in a *well*, or cistern, as the Hebrew reads,[6] appears to have fallen into the cistern when its mouth was concealed by the snow. The less powerful animals, and especially birds, were taken in traps, nets, and snares; and to these there are numerous allusions in Scripture.[7]

[1] Deut. xvii. 17.

[2] Gen. xxvii. 3 *seq.*; 1 Sam. xxvi. 20; Prov. vi. 5; xii. 27; Jer. v. 26, 27; Hosea ix. 8. [3] 1 Sam xvii. 34–36. [4] Isa. xxxi. 4.

[5] Isa. li. 20; Ezek. xix. 4, 8; Ps. xxxv. 7. [6] 2 Sam. xxiii. 20; 1 Chron. xi. 22.

[7] Job. xviii. 8–10; xix. 6; Ps. ix. 15; x. 9; xci. 3; cxxiv. 7; cxl. 5; cxlii. 3; Prov. vii. 23.; Eccles. ix. 12, &c.

The modes of fishing are so much alike in all places and ages that this department of Hebrew industry needs no particular illustration. Fish were taken, as now, with hooks,[1] fish-spears,[2] and in nets.[3] The Nile was famous for its fisheries, to which there are frequent allusions in the Old Testament.[4] The Sea of Galilee, abounding as it did in fish of a fine quality, afforded employment to a race of hardy fishermen, several of whom were called by our Lord to be His Apostles, and thus made fishers of men.[5] The fish of this sea remain, but the fishing-boats that anciently covered its surface have disappeared; and now the fishermen cast their nets from the shore, or they wade out into the water.

[1] Job xli. 1; Isa. xix. 8; Hab. i. 15; Matt. xvii. 27. [2] Job xli. 7.
[3] Eccles. ix. 12; Isa. xix. 8; Hab. i. 15; Matt. iv. 18, &c.
[4] Exod. vii. 18, 21; Numb. xi. 5; Ps. cv. 29; Isa. xix. 8; Ezek. xxix. 4, 5.
[5] Mark i. 17.

CHAPTER III.

HOUSES AND THEIR APPOINTMENTS.

Caves abound in the limestone formation of Palestine. The region about En-gedi is full of caverns, which serve as refuges for robbers and outlaws. Underground rooms also furnish to the inhabitants of some regions, as those about Bagdad and Mosul, a retreat from the heat of summer. Robinson describes a system of subterranean apartments in the vicinity of Eleutheropolis which were evidently designed as residences. We must not suppose, however, that the Hebrews ever made caves their dwelling-places, except temporarily in times of necessity.[1] The Horites (that is, *cave-dwellers*, called by the Greeks *troglodytes*) were an earlier race dwelling in Mount Seir, and dispossessed by the Edomites.[2] Their excavated dwellings still remain in the sandstone cliffs and mountains of Edom. The cave-dwellings in the south of Palestine may have belonged to them, or more probably to the *Avim*, who were one of the early if not aboriginal tribes of this region before the arrival of the Philistines.[3]

A sharp distinction should be made between the humble *huts* in which so many thousands of the poor reside, and regular Oriental houses. The dwellings of the poor are mere huts of mud or unburnt bricks, of one story only, and often containing but a single apartment: the whole covered with a roof formed of a plaster of mud and straw laid upon boughs or rafters, or perhaps simply of dry cornstalks and straw. 'Some-

[1] Judg. vi. 2; 1 Sam. xiii. 6; Isa. ii. 19–21; Heb. xi. 38.
[2] Gen. xiv. 6; Deut. ii. 22. [3] Deut. ii. 23.

times a small court for the cattle is attached; and in some cases the cattle are housed in the same building, or the people live on a raised platform, and the cattle round them on the ground. . . . In Lower Egypt the oxen occupy the width of

ENTRANCE TO THE CAVE OF ADULLAM.

the chamber farthest from the entrance; it is built of brick or mud, about four feet high, and the top is often used as a sleeping-place in winter.'[1] These mud-huts need constant

[1] See Smith's *Bible Dict.* and the authorities there quoted.

repair; otherwise they soon crumble to a shapeless mass under the power of the weather.

The general plan of an ancient Oriental house may be gathered with much certainty from the Egyptian and Assyrian monuments, from the notices of ancient writers, sacred and profane, and especially from the modern houses of Palestine and the adjacent regions; for in this respect, as well as others, the Eastern nations are very tenacious of their ancestral usages. 'When a traveller in Palestine describes a house of the present day, he describes very much what existed in the days of our Lord, or in still more ancient times. The climate, which is one great cause of the architectural arrangements of different countries, is the same, and the unchanging habits of the East have always been proverbial.'[1] The primary idea of an Oriental home is comfortable seclusion. Hence its plan differs essentially from that of our Western houses. It is a building or series of buildings around an open court or range of courts communicating with each other; so that we may say, in an important sense, that it fronts inwardly. The exterior of a dwelling-house, even of the better kind, presents a blank and mean appearance, being relieved only by the door and a few latticed and projecting windows, set high up in the wall. It is a parallelogram of dull grey walls, with only a single entrance. Hence a street of such houses, itself narrow, crooked, and filthy, presents a gloomy and forbidding appearance. The doorway or gate is in the middle of the front side of the house. It is sometimes richly ornamented, but is generally mean in appearance, even when leading to a sumptuous dwelling. The Hebrews regarded ornamental display here as a mark of vanity displeasing to God. 'He that exalteth his gate,' says the wise man,[2] 'seeketh destruction.' What men do in these Western regions by the general style of the house, the ostentatious Orientalist accomplished by exalting his gate. 'The passage from the doorway into the court is usually so contrived that no view can be had from the street into it; this

[1] Fairbairn's *Bible Dict.* art. House. [2] Prov. xvii. 19.

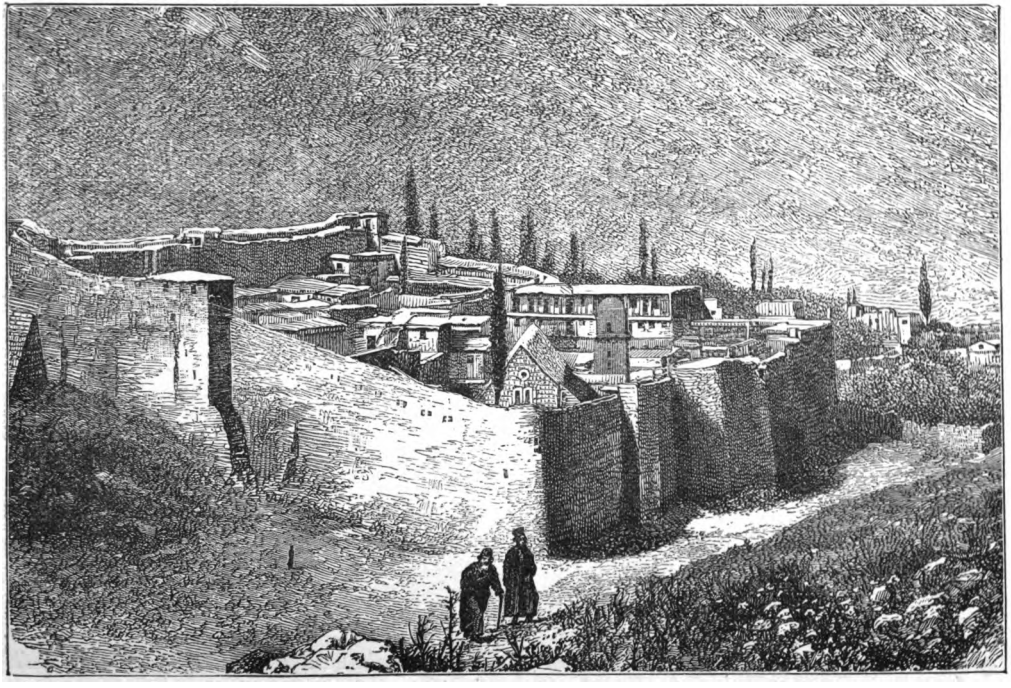
STREET IN JERUSALEM.

is sometimes done by the erection of a wall, or by giving a turn to the passage that leads into the court.' [1]

The passage from the gateway into the court is usually furnished with seats for the porter and other servants. This gateway (Greek *pulôn*) is called in our version the porch.[2] The porch through which Ehud passed after slaying Eglon[3] was an internal gallery or balcony fronting on the court, from the rear of which there was an access to the summer parlour.[4] Elsewhere the porch (Greek *stoa*) is an external portico.[5] But the true porch was an ante-room or vestibule to the building proper, as in the case of Solomon's temple. Such porches supported by pillars were not uncommon in Egyptian houses, but they did not belong to the ordinary houses of Palestine.

The gateway conducts to the **court** or **courts** around which the different apartments of the house are built and into which they open. The number of these courts varies from one to three, and in some of the best houses of Damascus there are said to be seven. Large buildings, such as convents, follow the same general plan. Robinson says of the convent of Mount Sinai : [6] 'The space enclosed within the walls is cut up into a number of small courts, by various ranges of buildings running in all directions, forming quite a labyrinth of narrow winding passages ascending and descending.' The court is open to the air above, with the exception that an awning is sometimes drawn over it. In houses of the better quality the courts are paved with marble, adorned with fountains, often with trees, shrubs, and flowers, particularly the interior courts where there is more than one, and compassed round with divans and splendid apartments. Robinson describes little courts of the Sinai convent as ornamented with a cypress or other small trees, and beds of flowers and vegetables ; and in the inner court of a house at Damascus were 'two immense tanks of flowing water, and also two smaller ones. In the court was a profusion

[1] Fairbairn's *Bible Dict.* art. House. [2] Matt. xxvi. 71 ; Mark xiv. 68.
[3] Judg. iii. 23. [4] See p. 77. [5] John x. 23 ; Acts iii. 11 ; v. 12.
[6] *Bib. Res.* vol. i. p. 92.



THE CONVENT OF MOUNT SINAI.

of trees and flowering shrubs, the orange, citron, and the like.'[1] In the court wells were also dug, when occasion required, and cisterns excavated.[2]

The courts of private dwellings, palaces, &c., which were, as we have seen, *within* the enclosure of the building, must be distinguished from the court of the tabernacle and those of the temple, which were *without* the temple proper. The Psalmist says: 'I am like a green olive-tree in the house of God;'[3] and: 'Those that be planted in the house of the Lord shall flourish in the courts of our God.'[4] There cannot be in these words any allusion to trees literally planted in the courts of the tabernacle or temple; for such a custom never prevailed. The house of God here is not His outward material sanctuary, but that which this sanctuary shadows forth, His spiritual presence and favour. Within this spiritual house, not made with hands, the righteous man flourishes, like an olive-tree or a palm-tree planted in the court of an Oriental monarch, and watered from its ever-flowing fountains.

Let us now examine one of the better class of houses furnished with a single court or with two courts. Taking our stand in the outer court, we see around part of it, if not the whole, a verandah, often nine or ten feet deep, with apartments opening into it. If there be more than one story, we see over this verandah a gallery of like depth protected in front by a balustrade, the apartments of the second floor opening into this gallery, as those of the first do into the verandah.[5] According to the various uses assigned to the rooms around the court, they are open in front, or are entered by doors. The rooms around the court differ in number and quality according to the character of the house. When there is more than one story, the best rooms are above, the ground floor being appropriated to store-rooms and the daily uses of the family. When the house has an inner court, it is generally of a larger size and more elaborately finished. Here the master of the house has

[1] *Bib. Res.* vol. iii. pp. 455, 456.
[2] 2 Sam. xvii. 18; Jer. xxxviii. 6.
[3] Ps. lii. 8.
[4] Ps. xcii. 13.
[5] Shaw's *Travels in Barbary*, chap. iii. § 5.

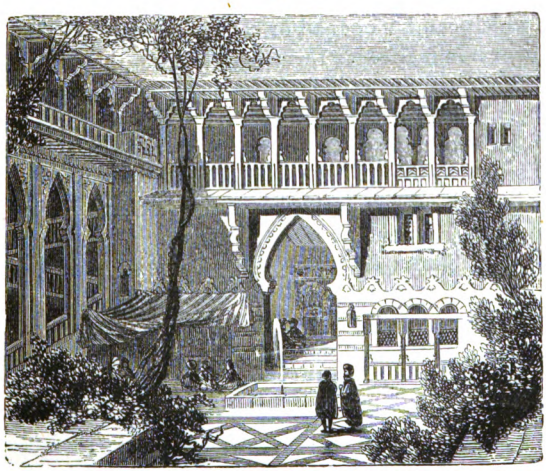
his private apartments, and here are the rooms for the women and children carefully guarded from all intrusion. In general the Orientals prefer a single ground floor, to which in the country sheds for cattle and stables for horses are not unfrequently attached; but in cities houses of three or more stories are common. When Tristram[1] entered Hebron, he was conducted through dark ruined passages and up broken staircases, till up the fourth flight of stone steps he found the sheikh of whom he was in search in bed in a vaulted chamber.[1] Cellars for storage are also found under the better class of houses.

In the rear of the court or on one side of it is the **reception room**, where visitors are received by the master of the house. 'It is often open in front, and supported in the centre by a pillar. It is generally on the ground floor, but raised above the level.'[2] All the circumstances of the evangelic narrative agree with the supposition that this was the room in the high priest's palace where Jesus was arraigned. It was open in front, and not much raised above the pavement of the court where Peter was 'without in the palace' warming himself by the fire; so that Peter could see the Saviour, and the Saviour could turn and look upon Peter.[3] The whole situation is well described by Robinson:[4] 'An Oriental house is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons kept by a porter. In the narrative[5] the interior court, often paved or flagged, and open to the sky, is the *hall* (*aule*),[6] where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *porch*' (*proaulion* or *pulōn*).[7] 'The place where Jesus stood before the high priest may have been an open room

[1] *Land of Israel*, p. 389.
[2] Fairbairn's *Bible Dict.*
[3] Luke xxii. 61.
[4] *Harmony of the Gospels*, § 144.
[5] Matt, xxvi. 57, 58, 69–75, and the parallel passages.
[6] Luke xxii. 55.
[7] Matt. xxvi. 71; Mark xiv. 68.

or place of audience on the ground floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire, and turned and looked upon Peter.'[1]

That it was in such a room that our Lord ate His last passover with His disciples is more doubtful. It is called simply a large chamber (Greek *anagaion*, a term used only in the present connection),[2] which is not necessarily identical with either the room just described or the upper chamber on the roof



COURT OF AN EASTERN HOUSE.

(*huperōōn*).[3] Oriental houses are also furnished with guest-chambers, fitted up in the best style which the means of their owners will allow; often paved with marble or coloured tiles, with a fountain in the centre, and a raised platform (*divan*) on each of three sides, with mattresses and cushions at the back. In addition to this the ceilings are often richly pannelled and ornamented. There are usually no special bedrooms in Eastern houses. A low divan raised round the sides of the room serves

[1] Luke xxii. 61. [2] Mark xiv. 15; Luke xxii. 12. [3] See below.

for seats by day and for sleeping by night. It should be noticed that the corner of the divan is the place of honour which the master never quits in receiving strangers.

Stairs.—From the court to the roof or upper stories there are sometimes two flights of stairs; but from the galleries upward a single flight generally suffices. Jehu was proclaimed king on the top of the stairs, where those assembled in the court below could witness the transaction.[1] It is only in the humblest class of dwellings that the roof is reached by a ladder from the outside. The windows are without glass, but have a lattice which can be opened or shut at pleasure. This admits fresh air, while it shelters those within from the sun. Most of the windows look into the court within the house; but one or more open outwardly, projecting considerably beyond the lower part of the building, so as to overhang the street. When the lattice is closed, those within can look out without being themselves visible.[2] When Jezebel 'painted her face, and tired her head, and looked out at a window,'[3] the window was manifestly open. Through this the eunuchs within looked out to Jehu, and at his command threw down their mistress. The chamber in Daniel's palace at Babylon had several windows, which he left open when he prayed, that his acts of worship might not be concealed.[4] 'The projecting nature of the window, and the fact that a divan or raised seat encircles the interior of each, so that usually persons sitting in the window are seated close to the aperture, explains how Ahaziah may have fallen through the lattice of his upper chamber,[5] and Eutychus from his window-seat,[6] especially if the lattices were open at the time.'[7]

The roofs of Oriental houses are flat and made of various materials. 'The flat roofs of the houses in this region [Lebanon] are constructed,' says Robinson,[8] 'by laying, first, large beams at intervals of several feet; then rude joists; on

[1] 2 Kings ix. 13. [2] Judg. v. 28; 2 Sam. vi. 16. [3] 2 Kings ix. 30.
[4] Dan. vi. 10. [5] 2 Kings i. 2. [6] Acts xx. 9.
[7] Fairbairn's *Bible Dict.* [8] *Bib. Res.* iii. p. 39.

which again are arranged small poles close together, or brushwood; and upon this is spread earth or gravel rolled hard. This rolling is often repeated, especially after rain; for these roofs are apt to leak. For this purpose a roller of stone is kept ready for use on the roof of every house. Grass is often seen growing on these roofs;' and again: 'The roof was of the usual kind, supported by rude props. It rained heavily during the night; and the water found its way through upon us. Quite early in the morning we heard our host at work rolling the roof; and saw the same process going on with other houses. Goats, also, were cropping the grass growing on several roofs.' Similar is Thomson's description:[1] 'The materials now employed are beams about three feet apart, across which short sticks are arranged close together, and covered with the thickly matted thorn-bush called *bellan*. Over this is spread a coat of stiff mortar, and then comes the marl or earth which makes the roof.' Roofs of an inferior kind are formed of palm-leaves, cornstalks, reeds, &c., covered with a layer of earth. These flat earthen roofs furnish, as the above accounts show, but a poor protection against a heavy rainstorm. They soon become thoroughly soaked through, and begin to drip upon those underneath. 'This continual dropping—*tuk*, *tuk*—all day and all night is the most annoying thing in the world, unless it be the ceaseless clatter of a contentious woman.'[2] It is to this 'continual dropping' of water through the roof to which Solomon has reference when he says:[3] 'A continual dropping in a very rainy day and a contentious woman are alike;' and again:[4] 'The contentions of a wife are a continual dropping.'

It is easy to understand how grass can spring up on an Oriental housetop during the rainy season, and how certainly it must wither and die as soon as the dry season sets in.[5]

The account given by the evangelists of the healing of the paralytic[6] naturally raises in the reader's mind two questions:

[1] *The Land and the Book*, p. 359. [2] *The Land and the Book*, p. 294.
[3] Prov. xxvii. 15. [4] Prov. xix. 13. [5] Ps. cxxix. 6, 7.
[6] Mark ii. 3 *seq.*; Luke v. 18 *seq.*

(1) How did those who bore the sick man get access to the roof? Not apparently by the stairs within the court, for that was filled by the throng. They could, however, easily reach it from a neighbouring roof; and this supposition is more probable than that the stairs were on the outside of the house, where they are rarely placed 'except in mountain villages, and where roofs are but little used.'[1] (2) How could they safely uncover the roof above such a crowd? That they did this is plain from the narrative. Mark says that 'they uncovered the roof where he was, and having dug through' (so the original reads), 'they let down the bed wherein the paralytic lay.' According to Luke, they 'let him down through the tiles with his couch.' The couch was merely a quilt well padded; and the roof a covering of tiles, over which we may suppose that a layer of earth was spread. It was no difficult work to scrape away the earth and remove the tiles and cross-pieces on which they rested over a space sufficient to admit the descent of the couch, without danger to those who stood below.[2]

The uses made of the roof by the Orientals are almost innumerable. 'During a large part of the year the roof is the most agreeable place about the establishment, especially in the morning and evening. There multitudes sleep during the summer in all places where malaria does not render it dangerous. This custom is very ancient.'[3] It is also a place for social intercourse and for meditation and prayer. When Samuel and Saul had come down from the high place into the city, they communed together on the roof of the house. 'And they arose early: and it came to pass as the morning dawned that Samuel called to Saul upon the roof' (that is, called from below to Saul, who was upon the roof, and had slept there, perhaps in the 'upper chamber' erected upon it), 'saying, Up, that I may send thee away.' David walked on the roof of his house for refreshment at eventide;[4] Peter went upon the housetop to pray;[5] and the people in Nehemiah's day made booths

[1] *The Land and the Book*, p. 43. [2] See *The Land and the Book*, p. 359.
[3] *The Land and the Book*, p. 39. [4] 2 Sam. xi. 2. [5] Acts x. 9.

upon the roofs of their houses at the feast of tabernacles.[1] Idolaters also celebrated their rites on the roofs of houses and upper chambers.[2] The roof also serves a variety of domestic purposes. Rahab hid the two spies on her roof 'with the stalks of flax which she had laid in order upon the roof.'[3] Here in modern times 'the farmer suns his wheat for the mill, and the flour when brought home, and dries his figs, raisins, &c., in safety both from animals and from thieves.'[4] It is a matter of course that in times of public excitement the people sheuld

AT PRAYER ON THE ROOF.

throng to the roofs of their houses to watch the progress of events.[5]

The roof of the temple of Dagon at Gaza was capable of holding three thousand persons, and it was so constructed that they who were upon it could see what was going on in the area of the temple below. It is manifest, therefore, that it did not cover the whole temple. It was probably a wide gallery or

[1] Neh. viii. 16. [2] Zeph. i. 5; Jer. xix. 13; 2 Kings xxiii. 12.
[3] Josh. ii. 6. [4] *The Land and the Book*, p. 39. [5] Isa. xxii. 1.

tier of galleries one above another, projecting far into the temple, and supported in front by a row of pillars, the two middle pillars, on which the greatest weight rested, being near together. When these were pulled down, the central part fell, and carried down with itself the whole gallery, loaded as it was with the weight of three thousand persons.

A place of such constant resort as the Oriental roof needs *battlements* for the protection of those upon it. The law of Moses made the building of these an imperative duty: 'When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence.'[1] 'Upper chambers' (Heb. *alîyôth*) are also erected upon the roof. Robinson says: 'We were admitted to the top of a sheikh's house (at Tullûzah) to take bearings. The house was built around a small court, in which cattle and horses were stabled. Thence a stone staircase led up to the roof of the house proper; on which, at the north-west and south-east corners, were high single rooms like towers, with a staircase inside leading to the top.'[2] Such an upper chamber on the roof is peculiarly cool and comfortable. Samuel would naturally assign it to Saul as his lodging-place during the night. Besides these upper chambers, Robinson mentions,[3] as a mode of building apparently peculiar to Judæa, small domes on the roofs, sometimes two or three to each house. He did not notice this north of Nâbulus.

In our Saviour's prediction of the overthrow of Jerusalem, when the time for escape has come, He admonishes him that is upon the housetop not to come down to take anything out of his house.[4] This may mean either that in descending within the court from the roof to the street he shall not stop to enter any apartment for the purpose of carrying away his effects, or that he shall pass from his own roof to the next, and so on by the most speedy route to the city gate.

The housetop is in the East the place for public proclama-

[1] Deut. xxii. 8.
[2] *Bib. Res.* vol. iii. p. 302.
[3] *Bib. Res.* vol. i. p. 213.
[4] Matt. xxiv. 17.

tions. 'At the present day, local governors in country districts cause their commands thus to be published.'[1] It is with allusion to this practice that our Lord says:[2] 'What I tell you in darkness, that speak ye in light; and what ye hear in the ear'—whispered into the ear—'that preach ye upon the housetops;' and:[3] 'That which ye have spoken in the ear in closets, shall be proclaimed upon the housetops;' where proclaiming from the housetops means simply proclaiming in the most public manner.

Oriental houses have no *chimneys*. When the fire is made in the court, as on the occasion of our Lord's trial,[4] the smoke escapes into the open air. Within the house the fireplace (which is a mere indentation in the floor, like a pan or basin, to hold the ashes) may be in any part of the room, with a small hole in the roof as a vent for the smoke; or it may escape by the doors and windows.[5] The nearest approach to a chimney which Robinson noticed was 'a hearth in one corner, with a funnel over it for the smoke.'[6] The monarchs and nobles of Judah and Israel had summer-houses and winter-houses,[7] which were not necessarily distinct structures, like the summer and winter residences of the Persian kings, but may have been different sections of the same palace. The summer loft of Eglon,[8] called also the summer chamber,[9] was an upper room, probably the upper chamber on the roof already described. The houses of Egypt have a hollow frame on the roof open to the north to receive the cool breeze from that quarter, whence it is conducted by pipes to the different apartments of the house.

The materials of Eastern houses vary with their quality. Where stone is abundant, as in the larger part of Palestine, houses of the better class are constructed of it. In the absence of stone, bricks, more commonly unburned, are employed; but

[1] *The Land and the Book*, p. 41.
[2] Matt. x. 27.
[3] Luke xii. 3.
[4] Luke xxii. 55.
[5] Robinson, *Bib. Res.* vol. iii. pp. 40, 44.
[6] *Bib. Res.* vol. iii. p. 60.
[7] Jer. xxxvi. 22; Amos iii. 15.
[8] Judg. iii. 20.
[9] Judg. iii. 24.

thousands of dwellings in Palestine have only mud walls, which, when neglected, speedily crumble into an undistinguishable mass of ruins. Such houses were as common in ancient times as they are now, especially on the Mediterranean plain, where stone is wanting. Owing to the scarcity of timber, wood is not now employed in Palestine for the framework and covering of houses, nor was it in ancient times, the use of it in ordinary buildings being dispensed with as far as possible. Ceilings of cedar were a part of the ostentation for which Jeremiah reproached the king of Judah.[1] We see, in the case of Solomon's temple, what an immense amount of labour was bestowed upon the foundation. At the present day, all who are able to do so dig deep and lay the foundation of their houses on the rock. Our Saviour's figure, drawn from the two houses built one upon the rock and the other on the sand,[2] was doubtless suggested by examples in actual life. It might easily happen that an improvident man, constructing in the dry season his frail tenement of unburnt bricks or mud, would build upon the sand, only to be swept away with it by the winds and torrents of winter.

In Egypt sun-dried bricks were the common material for private edifices. Those made of pure clay needed no straw; but those formed of the Nile mud had not sufficient tenacity without the addition of straw.[3] The Israelites, as a nation of slaves, were extensively employed in brick-making. The monuments contain representations of the whole process, superintended by task-masters with rods. Bricks were also employed to some extent among the ancient Israelites in Palestine,[4] but their use does not seem to have been common except on the Mediterranean plain, most of which was in possession of the Philistines. The Assyrians and Babylonians also used bricks for building purposes. In Babylonia burned and sun-dried bricks were both employed; the former especially for the paving of floors and courts, the casing of massive walls, and

[1] Jer. xxii. 14, 15.
[2] Matt. vii. 24–27; Luke vi. 47.
[3] Exod. v. 7 *seq.*
[4] Isa. ix. 10.

wherever strength and durability were required. The burned bricks were cemented with hot bitumen. Herodotus thus describes the manner in which the walls of Babylon were built: 'As fast as they dug the moat [the great moat around the walls] the soil which they got from the cutting was made into bricks, and when a sufficient number were completed they baked the bricks in kilns. Then they set to building, and began with bricking the borders of the moat, after which they proceeded to construct the wall itself, using throughout for their cement hot bitumen, and interposing a layer of wattled reeds at every thirtieth course of the bricks.'[1] All this illustrates the Scriptural account of the materials used in building the tower of Babel.[2] In Assyria they had no bitumen, and there baked bricks were less used. The ancient bricks were much larger than those employed in modern times, as the samples in all our museums show. The burned bricks, as well as the stone slabs employed in building, are covered with cuneiform inscriptions, and vast numbers of them bear the name of Nebuchadnezzar.

Among the appointments of an Oriental house, **the divan** or raised seat around the borders of the room occupies a conspicuous place. In the houses of the wealthy, the divans are floored and adorned with marbles inlaid in patterns. These serve for seats by day, and on them they place their beds by night. Among the ancients bedsteads of iron and other materials were not unknown. Og's bedstead was of iron,[3] Amos speaks of beds of ivory,[4] and bedsteads of various patterns are represented on the Egyptian monuments. But the bed in common use was simply a mattress with a pillow, that could be spread anywhere as convenience required. Carpets and mats, curtains and awnings, abound in the better class of Oriental houses. The monuments of ancient Egypt exhibit stools, chairs, and tables, as well as couches; but such articles are not common at the present day, and perhaps never were except among the

[1] Herodotus, book i. chap. 179.
[2] Gen. xi. 3.
[3] Deut. iii. 11.
[4] Amos vi. 4.

rich and luxurious. In describing a house at Tibnîn, Robinson says:[1] 'In our room was a single wooden chair, of the rudest and most ordinary kind; a wonder in this region, and probably procured with a view to the entertainment of Franks.' The Oriental fashion is to sit on the divan with the lower limbs crossed.

The forbidding aspect of the *streets* in Oriental cities, owing partly to their narrowness and filth and partly to the absence of windows opening into them from the houses, has already been

THE DIVAN.

noticed. When the ground is level and the houses are of the same height, one may easily pass over the roofs from one house to another. Before the invention of gunpowder, walls with gates and bars, and towers upon them at intervals, were indispensable. Although of little value in modern warfare, they remain in multitudes of cases as monuments of the past, and the references to these walls and gates are very numerous in Scripture.

[1] *Bib. Res.* vol. iii. p. 60.

CHAPTER IV.

DRESS AND PERSONAL ORNAMENTS.

We here confine ourselves to an account of the ordinary garments of the Hebrews. Of the dress of the ancient Israelites we have only incidental notices in Scripture. Omitting minute details, we give a brief description of those in daily use. The general form of these may be gathered, as in the case of Oriental houses, from the Egyptian and Assyrian monuments, from the notices of ancient writers, and especially from the articles of modern apparel now in use in these regions. 'With the exception of the foreign Turkish costume, and the modifications thereof, and with certain local exceptions, chiefly in mountainous regions, it may be said that there is one prevailing costume in all the countries of Asia between the Tigris and Mediterranean, and throughout Northern Africa, from the Nile to Morocco and the banks of the Senegal.'[1] The substantial identity of this costume with that of the ancient Israelites and their neighbours cannot be reasonably doubted. In its loose and flowing character it differs strikingly from our Western style of dress. Many articles of apparel or ornament are mentioned by the sacred writers, particularly in reference to female attire; but there are three garments that deserve especial notice, which, for want of more exact terms, we may call the tunic or frock, the robe, and the mantle or outer garment. Of these three, two only, the first and the last, with the girdle and sandals, appear to have been customarily worn by the masses of the people.

[1] Kitto's *Cyclopædia.*

The **tunic** or **frock** (*kethoneth*, generally but inappropriately rendered *coat* in our version) was a shirt or frock worn next to the skin. It might be of any material—leather, haircloth, wool, cotton, linen—and was of various lengths. In its simplest form, as represented on the monuments, it was without sleeves, reaching about to the knees, but sometimes to the ankles. A more costly kind, worn by the better classes, extended to the ankles, and also had sleeves. The tunic was common to men and women,[1] probably with some distinction of style and pattern for the different sexes.

EASTERN LADY AND WATER-CARRIERS.

In warm weather the tunic often forms the sole dress of the lower classes. Persons of higher rank may wear this garment alone within doors, but no respectable person appears out of doors or receives calls without an outer garment. The term *naked* seems to be occasionally applied to those who are clad with the tunic alone.[2]

The tunic which Jacob gave to Joseph[3] is rendered in our version, after the Septuagint and Vulgate, *a coat of many colours.*

[1] 2 Sam. xiii. 18; Song of Sol. v. 3.
[2] Isa. xx. 2-4; Micah i. 8; perhaps also John xxi. 7. [3] Gen. xxxvii. 3.

But in 2 Sam. xiii. 18, where the Hebrew expression is the same, the Greek and Latin give *a sleeved tunic;* and this is the rendering generally preferred by biblical scholars. It is not certain, however, that this was the proper tunic worn next to the skin. That of Tamar seems to have been the robe to be presently described. It is remarkable that Herodotus[1] describes the Persians who took part in Xerxes' expedition against Greece as having about their bodies sleeved tunics of divers colours.

An essential accompaniment of the tunic was the **girdle**, worn alike by men and women, and made of very different materials. Girdles of the plainest kind were made of leather.[2] Those of a finer quality were made of linen,[3] and frequently adorned with gold and gems.[4] In a word, the girdle was anciently, as it is now, an article of apparel on which much ornament could be lavished. The high priest's girdle was 'of gold, of blue, and purple, and scarlet, and fine linen.'[5] Costly girdles, especially military girdles, were sometimes given as presents.[6] Girding up the loins everywhere in Scripture represents preparation for activity. 'The Orientals dress,' says Robinson,[7] 'in long loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are accustomed to bind their garments close around them.' Hence the direction to the Israelites that they should eat their first passover in Egypt with their loins girded, their shoes on their feet, and their staff in their hand, ready to commence their journey at any moment.[8] So also Elijah girded up his loins to run before Ahab's chariot;[9] Gehazi to go in haste from Mount Carmel to Shunem;[10] and the young prophet to go at Elisha's bidding to anoint Jehu.[11] But it was not simply convenience for labour and travel that was secured by the girdle. It afforded support to the body,

[1] Herodotus, book vii. chap. lxi.
[2] 2 Kings i. 8; Matt. iii. 4; Mark i. 6.
[3] Jer. xiii. 1; Ezek. xvi. 10.
[4] Dan. x. 5; Rev. i. 13; xv. 6.
[5] Exod. xxviii. 8.
[6] 1 Sam. xviii. 4; 2 Sam. xviii. 11.
[7] *Lex. New Test.*
[8] Exod. xii. 11.
[9] 1 Kings xviii. 46.
[10] 2 Kings iv. 29.
[11] 2 Kings ix. 1.

especially the military girdle. Hence we can readily understand how the act of girding up the loins was employed metaphorically to represent vigour, physical and mental, as well as preparation for active service, especially spiritual preparation and watchfulness.[1] In Isa. xi. 5, righteousness is, by a beautiful figure, represented as the girdle of the Messiah's loins; and in Eph. vi. 14 the apostle makes truth the Christian soldier's girdle.

ARAB DRESS.

In 2 Sam. xx. 8, Joab's sword-girdle is apparently distinct from the girdle of his garment—that is, it is a sword-belt. The girdle seems to have served for carrying various articles, as a writer's inkhorn, and probably pouches and other necessary things.[2]

The **robe** (*me'il*, sometimes rendered *mantle* in our version) was a sort of second tunic, fuller and more flowing, worn over the first and reaching to the feet. It was made of linen, and was ordinarily destitute of sleeves. Josephus describes the

[1] Job xii. 18; xxxviii. 3; Isa. xxii. 21; Luke xii. 35; 1 Pet. i. 13.

[2] Ezek. ix. 2, where the Hebrew reads *a writer's inkhorn upon his loins*, apparently attached to his girdle; see Jahn's *Archæology*, § 121.

high priest's robe as consisting not of two pieces sewed together, but of a single piece woven quite around its whole length, with a slit for the head in the direction from the breast to the back between the shoulders, and with slits also for the armholes.[1] The seamless coat of our Saviour (called *tunic* by John,[2] a term applied also by Josephus to the high priest's robe) was evidently woven in the same way. The robe does not appear to have been worn by the masses, but only by persons in the higher walks of life. Besides the notices of the high priest's robe,[3] it is mentioned as worn by Job and his three friends ;[4] by Samuel,[5] by Saul and Jonathan,[6] by David when he danced before the ark,[7] by Ezra,[8] by the princes of the sea,[9] and by kings' daughters, when it was furnished with sleeves.[10] With these notices agree also the figurative uses of the word.[11]

The **outer garment** or **mantle** (*simlah* or *salmah*, frequently rendered *cloak* in our version) was, like the tunic, an indispensable article for all classes. It was simply a square piece of cloth, varying in size and quality, worn on the body by day, and used as a covering by night. Hence the law forbidding the creditor to keep the debtor's outer garment over-night when taken as a pledge : 'If thou at all take thy neighbour's mantle to pledge, thou shalt deliver it unto him by that the sun goeth down : for that is his only covering ; it is his mantle for his skin : wherein shall he sleep?'[12] The wide mantle (*addereth*) is mentioned as a rich outer robe of Babylonian origin,[13] and as worn by the king of Nineveh.[14] It might be also a rough garment of hair,[15] and worn by prophets.[16] The precise difference between this and the common outer garment (*simlah*) cannot be determined.

[1] *Antiq.* iii. 7, 4. [2] John xix. 23. [3] Exod. xxviii. 31, &c.
[4] Job i. 20 ; ii. 12. [5] 1 Sam. ii. 19 ; xxviii. 14.
[6] 1 Sam. xv. 27 ; xviii. 4 ; xxiv. 4. [7] 1 Chron. xv. 27.
[8] Ezra ix. 3, 5. [9] Ezek. xxvi. 16. [10] 2 Sam. xiii. 18.
[11] Job xxix. 14 ; Ps. cix. 29 ; Isa. lix. 17 ; lxi. 10.
[12] Exod. xxii. 26, 27 ; Deut. xxiv. 13. [15] Josh. vii. 21, 24.
[14] Jonah iii. 6. [15] Gen. xxv. 25.
[16] 1 Kings xix. 19 ; 2 Kings ii. 8, 13, 14 ; Zech. xiii. 4.

The corresponding female garment (or at least a variety of it) seems to be that named *mitpahath, wide mantle.* In Ruth iii. 15, it is rendered *veil*, but in the margin *sheet*, or *apron.* In Isa. iii. 22, it is rendered *wimple*, an old English term for a sort of veil or hood, formerly worn as an outdoor covering, and still retained in the dress of nuns in conventual costume. But the use to which Boaz put it indicates more naturally a wide outer garment, which was so far a veil as that the whole body, the face included, might be wrapped in it.

A writer in Kitto's *Cyclopædia* (art. Dress) describes three kinds of outer garments worn by the Arab tribes : (1) The *abba*, a cloak made of wool and hair, of various degrees of fineness, 'altogether shapeless, being like a square sack, with an opening in front, and with slits at the sides to let out the arms. The Arab who wears it by day sleeps in it by night, as does also the peasant by whom it has been adopted.' (2) The *burnus* (more generally worn by the Arabs of North Africa), a woollen cloak not unlike the *abba*, but furnished with a hood. (3) The *haik*, a large woollen blanket, either white or brown, and in summer a cotton sheet (usually blue or white, or both colours together). 'Putting one corner before over the left shoulder, the wearer brings it behind, and then under the right arm, and so over the body, throwing it back over the left shoulder, and leaving the right arm free for action.' Linen breeches or drawers were worn by the priests in their ministrations ;[1] but they are not mentioned elsewhere, and seem to have been unknown in daily usage.

The **Oriental shoe** (of our version) is a sandal made of leather, skin, felt, wood, &c., protecting simply the sole of the foot, and bound to it by thongs. On the Egyptian monuments the sandals are usually represented as turned up at the toe ; but some forms are rounded and pointed. Assyrian sandals sometimes encased simply the heel and sides of the foot. Modern Oriental ladies bestow much attention upon their slippers, embroidering them with flowers and other figures

[1] Exod. xxviii. 42 ; Lev. vi. 10 ; xvi. 4 ; Ezek. xliv. 18.

wrought in silk, silver, and gold. The same care seems to have been given by Hebrew women of rank and wealth to their sandals.[1] The stranger, upon entering an Oriental house, was met by a servant who unloosed the latchet of his sandals, removed them, and brought water to wash his feet.[2] As these offices belonged to the lowest among the servants, the performance of them naturally became the symbol of humility. So John the Baptist said of the Saviour: 'He that cometh after me is mightier than I, whose shoes I am not worthy to bear;' 'There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose;'[3] and so afterwards the Saviour washed the feet of His disciples, as an example that they should do likewise.[4] Among the qualifications which entitled a widow to be 'taken into the number' (enrolled for special service in the Church, and probably also for maintenance in part), it is required that she shall have washed the feet of strangers.[5] Upon entering a room, the Orientals always remove their sandals. No one can pass the threshold of a sanctuary till he has first laid aside his shoes.[6] In general, the Eastern people remove their shoes where we uncover the head, as a mark of reverence. So Moses before the burning bush, and Joshua before the captain of the Lord's host, receive the command: 'Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.'[7] In accordance with the spirit of this command, the priests in the temple are said to have officiated barefoot.

We learn from Ruth iv. 7 that it was anciently a custom among the Israelites that the seller should give his sandal to the buyer as a ratification of the bargain. So Elimelech's kinsman, when he transferred to Boaz his hereditary field and the rights connected with it, drew off his shoe and gave it to Boaz, as a sign of the transfer. The same custom is said to have prevailed

[1] Song of Sol. vii. 1; Ezek. xvi. 10; compare Judith x. 4; xvi. 9.
[2] Gen. xviii. 4; xix. 2; xliii. 24; 1 Sam. xxv. 41.
[3] Matt. iii. 11; Mark i. 7; Luke iii. 16.
[4] John xiii. 4 *seq.*
[5] 1 Tim. v. 10.
[6] Robinson, *Bib. Res.* vol. ii. p. 36.
[7] Exod. iii. 5; Josh. v. 15.

among the Indians and ancient Germans.[1] The same symbolic act, in a somewhat modified form, appears elsewhere. When a man refused to marry the widow of his deceased brother, she was to draw off his shoe in the presence of the magistrates, and spit in his face.[2] By this act of unloosing the shoe 'she divested him of the place which he held towards her and the deceased brother, or towards the ancestral house.'[3]

The Psalmist says:[4] 'Over Edom [or, Upon Edom] will I cast my shoe.' This cannot have been as a symbol of possession, in accordance with the custom just referred to; for that custom would make it rather a symbol of demitting his right over Edom. The modern commentators render: 'Upon Edom [Into Edom's hands, considered as a menial servant] will I cast my shoe'; namely, that it may be borne by him; and this agrees well with the context, which may be thus rendered: 'Gilead is mine, and Manasseh is mine; Ephraim is also the defence of my head [that is, my helmet]; Judah is my sceptre; Moab is my washbasin; upon Edom will I cast my shoe,' &c. While Ephraim and Judah have honourable stations under him, menial offices are assigned to Moab and Edom.

The Egyptian men shaved the hair of the head and the beard, as we learn from the monuments and the testimony of ancient writers. To let the hair and beard grow was with them a sign of mourning.[5] In accordance with this usage Joseph, when called to stand before Pharaoh, 'shaved himself and changed his raiment.'[6] The Egyptian women wore their natural hair long and plaited, reaching down over their shoulders. Many female mummies have been found with the hair thus plaited, and in a good state of preservation.[7] The Hebrews, in common with the Assyrians and Orientals generally, wore their beard long, and trimmed it with care, neglecting it or plucking it out only in times of deep affliction.[8]

[1] Keil, *Archæologie*, vol. ii. p. 66, and the authorities there quoted.
[2] Deut. xxv. 5 *seq.* [3] Keil, *ubi supra*. [4] Ps. lx. 8; cviii. 9.
[5] *Herodotus*, ii. 36. [6] Gen. xli. 14.
[7] Wilkinson, *Ancient Egyptians*, chap. x. [8] 2 Sam. xix. 24; Ezra ix. 3.

To shave or mar the beard was a great indignity ;[1] and no one was permitted to touch the beard except intimate friends in the act of kissing.[2]

The head-dress of the Assyrian men and of the Egyptians of both sexes is familiar to us from the monuments. Respecting the form of the various coverings and ornaments of the head worn by the ancient Hebrews, we have scarcely any definite information. We only know that the noble and rich bestowed much care and lavished much wealth upon them ; and that hence the *crown* and the *diadem* are in the Old Testament standing symbols of dignity and honour.[3] In the New Testament the crown represents the royal dignity of the redeemed in heaven.[4]

As appendages to the apparel of men, we may notice : (1) The *staff*, so frequently mentioned in Scripture as the traveller's companion.[5] (2) The *signet* or *seal*. This was suspended by a cord from the neck over the breast ;[6] or it was attached to the ring, as in the case of the signet rings of monarchs.[7] The monarch's seal attached to any ordinance was his signature giving it validity. Hence the delivery of the king's seal to one of his subjects, as that of Pharaoh to Joseph,[8] that of Ahasuerus to Haman and afterwards to Mordecai,[9] invested him with the right of acting authoritatively in his monarch's name. It was the custom also at the same time to clothe the royal favourite with official robes, in token of his exaltation ;[10] and when he was removed from office these were given to his successor.[11] (3) The *necklace* of gold or precious gems, worn

[1] 2 Sam. x. 4–10 ; 1 Chron. xix. 3–5. [2] 2 Sam. xx. 9.

[3] Job xxix. 14 ; xxxi. 36 ; Prov. iv. 9 ; xii. 4 ; xvi. 31 ; Isa. xxviii. 5 ; lxii. 3 ; Jer. xiii. 18 ; Ezek. xxi. 26.

[4] 1 Cor. ix. 25 ; 2 Tim. iv. 8 ; Jas. i. 12 ; 1 Pet. v. 4 ; Rev. ii. 10 ; iii. 11.

[5] Gen. xxxii. 10 ; xxxviii. 18, 25 ; Exod. xii. 11 ; 1 Sam. xvii. 40 ; 2 Kings iv. 29 ; Zech. viii. 4 ; Mark vi. 8, &c.

[6] Gen. xxxviii. 18, 25—where we should translate : 'Thy signet, and thy cord, and thy staff ;' Song of Sol. viii. 6.

[7] Gen. xli. 42 ; Esth. iii. 10, 12 ; viii. 2 ; Jer. xxii. 24.

[8] Gen. xli. 42. [9] Esth. iii. 10, 12 ; viii. 2.

[10] Gen. xli. 42 ; Esth. viii. 15 ; Dan. v. 29. [11] Isa. xxii. 21.

only by men of high rank.[1] In allusion to this usage, the Psalmist says of rich and powerful sinners:[2] 'Pride compasseth them about as a chain; violence covereth them as a garment;' that is, they glory in their pride and violence, as in a golden necklace or a sumptuous garment; and Solomon commends to the young man his instructions as an ornament of grace to his head, and chains about his neck.[3]

The **veil** is peculiarly an article of female apparel, in use from very ancient times. The concealment of the female face

EASTERN VEILS.

was not enforced among the ancient Hebrews as rigidly as it is now in Mohammedan regions; yet the etiquette in this respect was stricter than among us. In their ordinary life, the women seem to have had their faces uncovered.[4] Rebecca travelled with her face unveiled, but when she saw Isaac approaching, 'she took a veil and covered herself.'[5] The bride of Solomon's Song goes forth into the streets of the city veiled;[6] and though the whole description be allegorical, it still represents the standing usage for women of her rank and in her circumstances.

[1] Gen. xli. 42; Dan. v. 29.
[2] Ps. lxxiii. 6.
[3] Prov. i. 9; iii. 22.
[4] Gen. xii. 14; xxiv. 16; xxvi. 7.
[5] Gen. xxiv. 65.
[6] Song of Sol. v. 7.

The muslin veil, which conceals the whole face except the eyes, and reaches nearly to the feet, is now a regular part of an Egyptian lady's attire, whenever she appears in the street; but the ancient Egyptian monuments represent the women without veils. It may be that Tamar veiled herself for the purpose of concealment, while she indicated her assumed character by sitting in an open place by the way.[1]

The following passage from Ezekiel[2] contains a gorgeous portraiture of the apparel of a noble Hebrew woman: 'I clothed thee also with broidered work' (garments embroidered with needlework), 'and shod thee with badgers' skin,' 'and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy nose' (marginal rendering), 'and ear-rings in thine ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen and silk, and broidered work.'

Isaiah gives also[3] a catalogue of the articles of female ornament employed in his day by the luxurious daughters of Zion. We notice in order each term, giving first the word employed in our version, and adding a brief account of the article so far as anything can be determined concerning it:—

Tinkling ornaments about their feet—ankle bands, for the use of which see below under *ornaments of the legs.*

Cauls—caps of network. But many prefer the rendering *sunlets*, ornaments resembling *little suns* worn upon the neck, and this agrees well with the next term.

Round tires like the moon—crescents, little moons worn as an ornament on the neck; worn also on the necks of men and of camels.[4]

Chains—rather *ear-drops.*

Bracelets—worn round the arms and wrists.

Mufflers—veils. The corresponding Arabic word denotes,

[1] Gen. xxxviii. 14.
[2] Ezek. xvi. 10–13.
[3] Isa. iii. 18–24.
[4] Judg. viii. 21, 26.

according to Freytag, 'a species of veil consisting of two parts, which is fastened over the eyes by means of clasps; one part being thrown back over the head, and the other part hanging down over the breast, so as to cover the lower part of the face.' This is probably a near representation of the Hebrew veil denoted by the corresponding word.

Bonnets—head-dresses, probably of various forms.

Ornaments for the legs—generally understood of the *ankle chains* attached to the *ankle bands* mentioned above, which the Oriental women employed to give themselves a short mincing step.[1]

Head-bands—rather *girdles.*

Tablets—literally, *houses of the soul* or *of breath;* and rightly interpreted to mean *boxes of perfume.*

Ear-rings—a rendering supported by high Jewish authority; but many prefer the signification *amulets*, that is, gems or metallic plates inscribed with magical forms of words, and superstitiously used as charms.

Rings—signet-rings, as the Hebrew word denotes.

Nose-jewels—a common Oriental ornament.

Changeable suits of apparel—holiday suits worn on special occasions.

Mantles—wrappers, as the Hebrew word signifies; apparently a wide outer garment that could be wrapped over the whole body.[2]

Wimples—see p. 86.

Crispin pins—rather *purses.*

Glasses—small metallic mirrors carried in the hand. Some understand the word of fine transparent vestments.

Fine linen—probably *female tunics* or *chemises* of fine materials.

Hoods—turbans wound round the head; worn also by men of rank.[3]

Veils—probably a thin gauze-like covering thown over the

[1] See Isa. iii. 16.

[2] See Hartmann's *Hebrew Bible*, vol. iii. p. 310.

[3] Isa. lxii. 3; Zech. iii. 5.

other apparel. It may have contained, in part at least, the 'broidered work' referred to by Ezekiel.

Sweet smell—that coming from perfumes and fragrant ointments.

Girdle—the ornamental girdle worn around the dress. Instead of this shall come the *cord* or *rope* (so the Hebrew should be rendered) with which they are led away as captives.

Well-set hair—probably *braided locks and curls*, in the place of which is to come *baldness*.

Stomacher—perhaps a wide-flowing holiday mantle, in the place of which was to come a *girding of sackcloth*.

The practice of *painting the eyebrows* has prevailed among Oriental women from very ancient times. Among the Hebrews, if we may judge from the notices of it which we find in the Old Testament, it seems to have been regarded as a meretricious art. When Jezebel prepared herself to defy Jehu, 'she put her eyes in painting' (marginal rendering), 'and tired her head, and looked out at a window;'[1] Jeremiah, comparing Judah to an adulterous woman, says: 'Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thine eyes with painting, in vain shalt thou make thyself fair: thy lovers will despise thee, they will seek thy life;'[2] and Ezekiel, employing the same figure, says:[3] 'For whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.'

The paint of the ancients (*pûk*) is said to have been a black powder consisting of a preparation of antimony. The modern Egyptian women prepare a like black powder from various materials. They apply it with a small probe of wood, ivory, or silver, first moistened and then dipped in the powder, and drawn along the edges of the eyelids. The effect is said to be an apparent enlargement of the eye and a heightening of its expression.

Horns made of gold or silver are used at the present day among the Druses of Lebanon;[4] but there is no reason to

[1] 2 Kings ix. 30.
[2] Jer. iv. 30.
[3] Ezek. xxiii. 40.
[4] *The Land and the Book*, 73, 74.

suppose that such artificial horns constituted a part of the Hebrew woman's apparel. With the sacred writers the horn is simply a symbol of dignity and power.[1]

The earliest material employed for clothing was the skins of animals.[2] In process of time men added cloth made of the hair of animals, of wool, of linen, and of cotton. All these articles were well known to the Egyptians, and of course to the Hebrews; but not *silk* (*meshi*) until the later days of their history. Silk is mentioned only in Ezek. xvi. 10, 13; for in Gen. xli. 42, margin, and Prov. xxxi. 22, the term employed denotes *linen*.

The term *cotton* does not occur in our version; yet the article was in use in Egypt from an early date. The mummy-wrappings, however, are of linen;[3] and this, not cotton, seems to have been the dress of both the Egyptian and the Hebrew priests.

The Hebrews were forbidden to wear garments of mixed materials, woollen and linen.[4] This precept connects itself immediately with others of the same kind—that they should not sow their vineyard with divers seeds, nor plough with an ox and an ass together. The object of these precepts, as is suggested by certain commentators, was apparently to inculcate reverence for the order and distinctions of nature. In the same spirit, and not merely to guard against impurity, the two sexes were forbidden to exchange apparel,[5] and all unnatural practices were prohibited.[6] The *fringes* on the borders of their garments, which became in later ages a matter of hypocritical ostentation,[7] were originally prescribed to the Israelites as a memorial that they were a holy nation consecrated to God's service.[8] The *phylacteries* worn by the later Jews are little leathern cases containing texts from the law, written on strips of parchment, and worn on the forehead and left arm. They

[1] See 1 Sam. ii. 1; Job xvi. 15; Ps. lxxv. 4, 10; and especially 1 Kings xxii. 11.

[2] Gen. iii. 21. [3] Wilkinson, *The Ancient Egyptians*, chap. ix.

[4] Lev. xix. 19; Deut. xxii. 11. [5] Deut. xxii. 5. [6] Lev. xviii. 22, 23

[7] Matt. xxiii. 5. [8] Numb. xv. 38, 39.

had their origin in the superstitious interpretation of Exod. xiii. 9, 16 ; Deut. vi. 8, 9, and do not appear to have been in use till after the captivity. Here, as elsewhere, the Pharisees magnified the letter of the law, but lost its spirit.

Among the Hebrews, as among other nations, white was the symbol of purity, and also of prosperity and victory.[1] Sackcloth, on the contrary, made of black hair, was the sign of mourning and affliction.[2] Purple, often associated with blue and scarlet, was the colour appropriate to persons of rank. The Midianitish kings slain by Gideon were clad in purple raiment ;[3] Nehemiah and Daniel, upon their exaltation, were clothed with garments of purple and scarlet ;[4] and Jeremiah ascribes to the statues of the heathen gods clothing of blue and purple.[5] The blue and purple and scarlet colours employed about the curtains of the sanctuary and the dress of the high priest [6] represented the dignity and excellence of God's service, as did also the preciousness of the materials.

Costly apparel contributed no inconsiderable part of the wealth of the Orientals, and the gift of 'changes of raiment' was with them a common token of honour.[7]

[1] 2 Chron. v. 12 ; Esth. viii. 15 ; Eccl. ix. 8 ; Rev. iii. 4, 18 ; vii. 9, 13 ; xv. 6 ; xix. 8, 14.

[2] Gen. xxxvii. 34 ; 2 Sam. iii. 31 ; 1 Kings xx. 31, &c.

[3] Judg. viii. 26.

[4] Esth. viii. 15 ; Dan. v. 29.

[5] Jer. x. 9.

[6] Exod. xxvi., xxvii., xxvi

[7] Gen. xlv. 22 ; Judg. xiv. 12, 13 ; 2 Kings v. 5.

CHAPTER V.

THE PREPARATION OF FOOD AND MEALS.

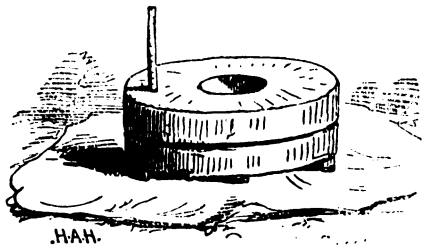
For crushing the kernels of grain, or other substances used for food, the simplest apparatus consists of the mortar and pestle. Mortars are mentioned along with mills as used in the preparation of manna[1] and in the bruising of wheat:[2] 'Though thou bray the fool in the mortar among the bruised corn[3] with the pestle, his folly will not depart from him.' The same mode of preparing grain for cooking prevails among the modern Arabs. Niebuhr[4] saw an Arab sailor on board a vessel take every afternoon the *durra* or millet necessary for a day's consumption and pound it upon a stone, of which the surface was a little curved, with another stone which was long and rounded. So also Thomson[5] describes a man 'braying wheat with a pestle in a mortar to make *kibby*, the national dish of the Arabs—and a very good one it is. Every family has one or more of these large stone mortars, and you may hear the sound of the "braying" at all hours, as you walk the streets of the city.' He adds the correct interpretation: 'I suppose Solomon means that, if we pound a fool in a mortar, among wheat, with a pestle, into a batch of kibby, yet will not his foolishness depart from him.' There is no occasion for assuming an allusion to a mode of putting criminals to death by pounding them in a mortar—a custom which is said to have existed in some Oriental nations, but it certainly did not among the Hebrews.

[1] Numb. xi. 8. [2] Prov. xxvii. 22.

[3] Compare 2 Sam. xvii. 19, where the same Hebrew word is rendered in our version *ground corn*. [4] Quoted in Smith's *Bible Dict.* art. Bread.

[5] *The Land and the Book*, p. 94.

For the more perfect trituration of grain, the **mill** is necessary. The ancient Hebrew mill, like that of the modern Arabs, was worked by hand. Oriental travellers describe it as consisting of two circular stones, from eighteen inches to two feet in diameter, and about half a foot thick. The lower stone is fixed, and rises by a slight convexity from the circumference to the centre. The upper, which turns upon it, is fitted to it by a corresponding concavity, has a hole in the centre through which the corn to be ground is admitted, and a handle by which it is turned upon the lower stone, and the grain thus crushed. The work of grinding is regarded as a menial employment, and is regularly assigned to women, but sometimes to male prisoners. God's threatening to the Egyptians was



HAND MILL.

that He would slay all the firstborn of Egypt 'from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill'—that is, that sits behind it in the act of grinding.[1] The haughty daughter of Babylon is thus addressed by the prophet: 'Come down, sit in the dust;' . . . 'take the millstones and grind meal.'[2] She is to be carried captive, stripped of her royal apparel, and employed as a captive in grinding at the mill. So Samson, when taken captive by the Philistines, was deprived of his eyes, and made to grind in the prisonhouse;[3] as were the young men of Judah in a later age by the Baby-

[1] Exod. xi. 5. [2] Isa. xlvii. 1 *seq.* [3] Judg. xvi. 2.

lonians.[1] These hand-mills are worked sometimes by one woman, sometimes by two. Where one is employed, she sits or squats before the mill, 'pouring in corn with one hand and holding on to a peg in the stone with the other;'[2] or, according to Robinson,[3] she 'turns the mill with both hands, feeding it occasionally with one.' When the mill is worked by two women, they sit facing each other;[4] 'both have hold of the handle by which the upper is turned round on the "nether" millstone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone, which is called the *rekkab* (rider) in Arabic, as it was long ago in Hebrew. It is not correct to say that one pushes it half round, and then the other seizes the handle. This would be slow work, and would give a spasmodic motion to the stone. Both retain their hold, and pull *to*, or push *from*, as men do with the whip or cross-cut saw.'[5] In the Saviour's day there were larger mills, worked by an ass. Hence the expression *ass-millstone* (*mulos onikos*, Matt. xviii. 6). The Orientals grind every day. Hence the sound of the millstone is a sign of the activity of life, as its absence is of the silence of desolation. 'I will take from them,' says Jehovah,[6] 'the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.'[7] In the beautiful allegorical description of old age,[8] one of the marks of decay is that 'the grinding women cease because they are few,' and 'the doors are shut in the street when the sound of the grinding is low'—that is, dies away. The millstones being thus in daily use, the Israelites were forbidden to take them in pledge: 'No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.'[9] Of Leviathan it is said:[10] 'His heart is solid like a stone; yea, solid like the nether

[1] Lam. v. 13. [2] Osborn, *Palestine, Past and Present*, chap. xxii.
[3] *Bib. Res.* vol. i. p. 485. [4] Matt. xxiv. 41.
[5] *The Land and the Book*, p. 526. [6] Jer. xxv. 10.
[7] Compare Rev. xviii. 22. [8] Eccl. xii. 1–7.
[9] Deut. xxiv. 6. [10] Job xli. 24, ver. 16 of the Hebrew.

millstone' (not, *a piece* of the nether millstone); where the nether millstone seems to be chosen because of its fixed position.

The *kneading-troughs* of the Hebrews[1] appear to have been small wooden bowls, such as are represented on the Egyptian monuments; but some think that they consisted of pieces of leather, that could be drawn up into a bag by means of a running cord along the border, such as those in which the Bedouin Arabs prepare and often carry their dough.

The **bread** of the Hebrews was of two kinds, leavened and unleavened. On all occasions of haste unleavened cakes were prepared, and baked in the ashes, as was done by Sarah.[2] These are called from their shape *uggôth, round cakes*, and *unleavened round cakes*.[3] Having considerable thickness they would require turning; otherwise they would be dough on the one side, and burned on the other, as the prophet describes the Israelitish nation: 'Ephraim is a cake not turned.'[4]

Robinson describes the modern process as follows: 'They'—the Arabs—'had brought along some flour, or rather meal of wheat and barley filled with chaff; of which they now kneaded a round flat cake of some thickness. This they threw into the ashes and coals of a fire they had kindled; and after due time brought out a loaf of bread, as black on the outside as the coals themselves, and not much whiter within. After breaking it up small in a dish while still warm, they mixed it with some of the butter they had stolen, and thus made their meal.'[5] Again he says: 'The men were baking a large round flat cake of bread in the embers of a fire of camel and cow dung. Taking it out when done, they brushed off the ashes and divided it among the party, offering us also a portion. I tasted it, and found it quite as good as the common bread of the country. They had no other provisions. These were men of Bethlehem; and this is the common fare of persons travelling in this manner.' This last extract serves to illustrate a passage in Ezekiel,[6] where the prophet is commanded to bake his

[1] Exod. viii. 3; xii. 34. [2] Gen. xviii. 6. [3] Exod. xii. 39.
[4] Hosea vii. 8. [5] *Bib. Res.* vol. ii. pp. 117, 118. [6] Ezek. iv. 9–17.

bread 'with dung that cometh out of man'—that is, with this dung as a fuel. Upon his remonstrance he is allowed cow's dung instead. Owing to the scarcity of wood, dried ordure is a common article of fuel in Palestine and the adjoining regions.

The unleavened bread used by the modern Jews at the Passover consists of 'very thin sheets, almost like paper, very white, and also very delicate and palatable;'[1] and it probably represents with tolerable accuracy the paschal unleavened bread of ancient times. The question of the religious significance of unleavened bread need not be discussed here.

The leavened bread of the Orientals is also made in thin loaves, which are broken, not cut. Hence the common expression 'to break bread.'

Royal establishments had their *bakeries*,[2] and *public ovens* existed in cities. The 'street of the bakers'[3] was evidently named from the public ovens found there; and such are also the ovens mentioned by Hosea:[4] 'They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough until it be leavened;' 'their baker sleepeth all the night'—while the dough is in process of being leavened; 'in the morning it burneth as of a flaming fire.' Such large ovens are now made of brick, and are not very dissimilar to our own. But, as a rule, each family baked in its own private oven, which might be either portable or fixed. The portable oven was a large jar of stone, earthenware, or metal, about three feet high, heated by kindling within a fire of brushwood, dried grass, or the stalks of thistles, weeds, flowers, &c.[5] When the fire had burned down, the thin cakes were applied to it inwardly or outwardly. Such ovens were in use anciently among the Egyptians, and are still common among the Bedouin Arabs.[6] The fixed oven was a pit sunk in the ground, the sides being coated with clay or cement, and the

[1] Robinson, *Bib. Res.* vol. i. p. 223. [2] Gen. xl. 1 *seq.*; 1 Sam. viii. 13.
[3] Jer. xxxvii. 21. [4] Hosea vii. 4, 6. [5] Matt. vi. 30.
[6] See in Smith's *Bible Dict.* art. Bread.

bottom paved with stones. When it was heated, the dough might be plastered on its sides for a few moments in thin flaps, and then removed and eaten hot; or placed upon the stones at the bottom, and the mouth of the oven closed. Such ovens are common in Persia, and after the process of cooking is over they furnish a genial warmth to the members of the household.

Other simple modes of cooking are in use now among the Orientals, and doubtless were in ancient times. One of these is 'a sort of pan of earthenware or iron (usually the latter), flat or slightly convex, which is put over a slow fire, and on which the thin flaps of dough are laid and baked with considerable expedition.' Then, again, 'there is a cavity in the fire-hearth, in which, when required for baking, a fire is kindled and burned down to hot embers. A plate of iron, or sometimes copper, is placed over the hole, and on this the bread is baked.'[1] As to the processes of boiling, stewing, and roasting, they are in all ages and countries substantially the same, and need no elucidation.

In the second chapter of Leviticus mention is made of an oblation baken in the oven,[2] of another cooked in a pan,[3] and of a third cooked in the so-called frying-pan.[4] The pan (Heb. *mahabhath*) is probably the flat plate described above; but the so-called frying-pan (Heb. *marhesheth*) is probably a pot or kettle for boiling.

The Orientals are, in general, sparing in the use of flesh. Their diet consists mainly of bread, vegetables of various kinds, especially lentils made into pottage, and fruits, with milk, curd, and honey. Owing to the difficulty of preserving flesh in a warm climate, it is customary when an animal is slain to cook and eat it without much delay. Locusts were allowed to the Hebrews,[5] and they are a common article of food in the East, as also in Africa. They are boiled or roasted, stewed or fried. Sometimes they are ground or powdered, mixed with flour, and made into cakes; or they are salted, dried, and preserved for

[1] Kitto's *Cyclopædia*, art. Bread. [2] Lev. ii. 4. [3] Lev. ii. 5.
[4] Lev. ii. 7. [5] Lev. xi. 21, 22.

future use. Salt is an essential article of diet, and the symbol of inviolable friendship. To eat bread and salt together is the sign of a firm league of amity; and 'a covenant of salt'[1] means one that is indissoluble.

For the distinctions of *clean* and *unclean* in respect to food, see the eleventh chapter of Leviticus. The religious significance of these distinctions is dealt with elsewhere.[2] The Hebrews were forbidden to seethe a kid in the milk of its mother.[3] Of the various conjectured reasons assigned for this prohibition, that which places it on the broad ground of the inculcation of humanity is, perhaps, the most probable.

In respect to **the posture in which food was taken** by the ancient Hebrews, we have no very definite information. It seems to have been that of sitting, but not necessarily sitting on raised seats. On ordinary occasions they probably sat or squatted on the floor around a low table, while at meals of more ceremony they sat on chairs or stools. Both customs prevailed in Egypt.[4] Joseph's brethren 'sat before him, the firstborn according to his birthright, and the youngest according to his youth,'[5] evidently on proper seats. So also at Saul's table, when David's seat was empty; each of his attendants had his place and seat assigned to him.[6] Homer represents his heroes as sitting around the wall, each with his own seat and table.[7]

But in our Saviour's day the Jews had adopted from the Romans the custom of reclining on couches at supper, which was their principal meal. The Romans, again, had borrowed the usage from the East. The couches of a *triclinium* (as the Romans called it) were three in number, arranged on the three sides of a square, the fourth being left open for the convenience of the servants. On each couch were commonly three persons, though more might be admitted. 'They lay with the upper part of the body reclined on the left arm, the head a little raised,

[1] Numb. xviii. 19; 2 Chron. xiii. 5. [2] *The Laws and Polity of the Jews*, pp. 162–70. [3] Exod. xxiii. 19; xxxiv. 26; Deut. xiv. 21.
[4] Wilkinson's *Ancient Egypt*, chap. vi. [5] Gen. xliii. 33.
[6] 1 Sam. xx. 5, 18. [7] *Odyss.* i. 145; xvii. 179.

the back supported by cushions, and the limbs stretched out at full length or a little bent ; the feet of the first behind the back of the second, and his feet behind the back of the third, with a pillow between each. The head of the second was opposite to the breast of the first, so that, if he wanted to speak to him, especially if the thing was to be secret, he was obliged to lean upon his bosom.'[1] The couches, as well as the places in each, were regularly numbered, and different grades of dignity belonged to them. By the *first place* (Eng. vers. *uppermost rooms*) at a feast, so much coveted by the Pharisees,[2] is to be understood the most honourable place.

From this usage of reclining at meals several passages of Holy Writ receive a clear illustration. We see at once how the beloved disciple, in whispering into the Saviour's ear the question suggested by Peter, must have lain on Jesus' breast ;[3] also what is the high meaning of the fact that Lazarus 'was carried by the angels into Abraham's bosom,' and was seen by the rich man in that position.[4] He was reclining at the heavenly feast, in Abraham's bosom, that is, admitted to share with him the bliss of Paradise. Compare our Saviour's words :[5] 'Many shall come from the east and west, and shall *recline* (not, *sit down*) with Abraham, and Isaac, and Jacob, in the kingdom of heaven.' We see also how, as Jesus reclined, with His feet in the back part of the couch, and His shoes left without,[6] a woman could stand behind at His feet and wash them ;[7] and, in general, how, when the guests were seated and the door was shut, all applications for admission must have been out of place.[8]

At an Oriental supper, the old adage that 'fingers were made before forks' has its full illustration. Knives and forks are not in use there. The guests, reclining upon their left side (or, as in modern times, sitting around a common dish), take the food and convey it to the mouth with their right hand. Hence the

[1] Adams's *Roman Antiquities*, under the title Customs, § 2.
[2] Matt. xxiii. 6 ; Mark xii. 39 ; Luke xiv. 7 ; xx. 46. [3] John xiii. 25.
[4] Luke xvi. 22, 23. [5] Matt. viii. 11. [6] See p. 87.
[7] Luke vii. 38. [8] Matt. xxv. 10 ; Luke xiii. 25.

significance of the expression, 'He that dippeth his hand with Me in the dish,'[1] to indicate one reclining at the same table. There is an allusion to the same way of taking food when the wise man says of the sluggard that he 'hideth his hand in the dish,' that is, buries it in the food of the dish before him (not

AN EASTERN MEAL.

in his bosom, as in our version), 'and will not so much as bring it to his mouth again.'[2] The custom prevailed anciently, as now, of passing a morsel of bread dipped in the gravy to a friend at the same table.[3] 'The *very* polite Oriental will tear up the

[1] Matt. xxvi. 23. [2] Prov. xix. 24; xxvi. 15. [3] John xiii. 26.

best bits, and either lay them next you, or insist on putting them into your mouth. I have had this done for me by digits not particularly fair, or even clean.'[1]

Where this mode of taking food prevails, the hands will, in ordinary circumstances, be washed before meals as a matter of cleanliness. But the Pharisees had exalted this usage, so proper in itself, into a binding religious rite, against which our Saviour thought proper to protest in a practical way.[2] At the close of the meal a servant poured water on the hands over a basin, and furnished a towel to wipe them.[3]

Tristram[4] gives the following lively picture of a feast among the Bedouin Arabs on the shores of the Dead Sea :—

'Dinner was brought. This consisted of a single course, served in a huge bowl about a yard in diameter. The bottom was filled with thin flat cakes, thinner than oat-cakes, and which overhung the sides as graceful drapery. On them was heaped boiled rice, saturated with butter and soup ; while the *disjecta membra* (dissected parts) of the sheep which had been slain for the occasion were piled in a cone over all.

'The bowl having been placed in the corner, in front of us, the sheikh and his brother sat down opposite to us, but without partaking ; and turning up our sleeves, we prepared for action. Knives and forks are, of course, unknown, and we were expected, using only one hand, to make balls of the greasy mess, and devour, chucking the morsels into the mouth by a dexterous movement of the thumb. This, after a little practice, we contrived to do. An important piece of etiquette was for each one to have his own digging in the dish, and to keep his fingers to it alone. To have used the left hand would have been as great a solecism as putting the knife into the mouth at home. The meat had to be rent in strips from the bones, and eaten, too, with the fingers.'

When Tristram and his party were satisfied, water and soap

[1] *The Land and the Book*, p. 127.
[2] Matt. xv. 1 *seq.* ; Mark vii. 1 *seq.* ; Luke xi. 38. [3] 2 Kings iii. 11.
[4] *Land of Israel*, pp. 262, 263.

were brought. The water was poured from a silver ewer on their hands over a basin of silver covered with a perforated plate. Coffee, black and strong, served in tiny cups, concluded the feast.

Meanwhile the huge dish above described had been removed a little to the left, where the Arab retainers of the better class were sitting. After these were sufficiently gorged, the bowl was passed outside the tent, where all the rest of the rabble, about twenty-five in number, anxiously awaited it. Here it 'was cleared in the twinkling of an eye; the monkey paws of sundry urchins being inserted from behind their seniors, and extracting large flaps of greasy cakes with marvellous dexterity. Finally, the pack of poor hungry dogs had a scramble and a fight over the well-picked bones.'[1]

On more formal occasions, as, for example, weddings and birthday celebrations, sumptuous preparations were made among the Hebrews. The guests were invited beforehand, and sent for at the appointed hour;[2] flesh and wine were provided in abundance, with music and dancers; and a master of the feast presided at the table, who had the general direction of the entertainment and arranged the guests.[3] Such feasts were always held in the evening in halls brilliantly lighted, and were often the occasion of riotous excesses, which the sacred writers condemn in severe terms.[4] Nevertheless, festive occasions, being in themselves innocent, furnish a favourite symbol of the heavenly feast under the reign of the Messiah;[5] and exclusion from this feast is represented under the similitude of being cast out of the brilliantly lighted banqueting hall, where joy and mirth abound, into 'the outer darkness,' where there is 'wailing and gnashing of teeth.'[6]

It has been commonly assumed that the 'wedding garment' mentioned in the parable[7] was provided by the king, and that

[1] For a description of a modern Syrian meal, see *The Land and the Book*, p. 127.
[2] Matt. xxii. 3, 4; Luke xiv. 16, 17.
[3] John ii. 9.
[4] Isa. v. 11; Amos vi. 4–6.
[5] Isa. xxv. 6; Matt. viii. 11; xxii. 1 *seq.*; Luke xiv. 16 *seq.*; Rev. xix. 7–9.
[6] Matt. viii. 12; xxii. 13; xxv. 30.
[7] Matt. xxii. 11–13.

on this ground the guest who appeared without it was inexcusable. The assumption is not improbable, when we consider how common was the custom of making presents of changes of raiment,[1] and especially that at the festivities connected with the worship of Baal the worshippers were regularly provided with vestments.[2] But it is not susceptible of direct proof. This only is certain, that the guest knew what was required of him, and that he might in some way have met the requirement.

Hospitality is everywhere enjoined in the Holy Scriptures as a cardinal virtue: and the circumstances of men in the primitive ages made it especially obligatory. In the history of Abraham, who 'entertained angels unawares,' we have a beautiful illustration of hospitality in both its spirit and its form;[3] and many other like examples occur in Holy Writ.[4] The circumstances of the Bedouin Arabs make the same virtue equally imperative, and the sacredness of its obligation is everywhere acknowledged by them, at least in the outward form. The stranger who is received by them as a guest may count himself safe, though as a simple traveller he might be liable to be robbed and maltreated.

Robinson[5] gives an amusing example of the sternness of the Arab law of hospitality, and of the adroitness with which it may be abused. He and his companion had bought a kid of some Arabs whom they met on their journey, and presented it to their Arab guides, intending thus to furnish them with a good supper. They received it joyfully at the hand of the travellers, and at evening the 'kid was killed and dressed with great dexterity and despatch; and its still quivering members were laid upon the fire and began to emit savoury odours particularly gratifying to Arab nostrils. But now a change came over the fair scene. The Arabs of whom we had bought the kid had in some way learned that we were to encamp near;

[1] Gen. xlv. 22; Judg. xiv. 12; 2 Kings v. 22.
[2] 2 Kings x. 22.
[3] Gen. xviii. 1–8.
[4] Gen. xix. 1–11; xxiv. 31–33; Exod. ii. 20; Judg. xix. 16 *seq.*; Acts xvi 15, &c.
[5] *Bib. Res.* vol. i. p. 81.

and naturally enough concluding that the kid was bought in order to be eaten, they thought good to honour our Arabs with a visit, to the number of five or six persons. Now the stern law of Bedouin hospitality demands that whenever a guest is present at a meal, whether there be much or little, the first and best portion must be laid before the stranger. In this instance the five or six guests attained their object, and had not only the selling of the kid, but also the eating of it; while our poor Arabs, whose mouths had been long watering with expectation, were forced to take up with the fragments. Beshârah, who played the host, fared worst of all; and came afterwards to beg for a biscuit, saying he had lost the whole of his dinner.'

In those parts of Syria which have not yet been corrupted by the frequency of Frank travellers, the stranger is hospitably entertained by the inhabitants without the expectation of a reward. In every village there is a public room, or more than one, called a *menzil* or *medâfeh*, devoted to the entertainment of strangers. The guest lodges in the menzil, and his food is supplied by the families to whose circle it belongs. He gives nothing when he leaves. To offer money would be taken as an insult; and to receive it would be a great disgrace. In such places, lying off the ordinary track of travellers, one sees genuine samples of the ancient hospitality. But as soon as he comes upon the more travelled roads, it no longer exists; for the Franks have taught the people to take pay for everything.[1]

[1] *Bib. Res.* vol. i. p. 445; vol. ii. pp. 18, 71, 268.

CHAPTER VI.

DOMESTIC RELATIONS AND USAGES.

§ 1. The Family.

The abuse of polygamy had its origin partly in the desire of offspring, but oftener in man's selfishness and sensuality. It existed before the Flood,[1] and we find it again prevalent in the early patriarchal age. To say that God sanctioned it among the covenant people would not be so correct as to say that He *tolerated* it for the time being, and prescribed various regulations for mitigating the evils connected with it.[2] The Israelitish kings were forbidden to multiply wives,[3] after the example of the ancient Oriental monarchs, among whom the splendour of their kingdom was measured, to a great extent, by that of their harem. This precept was, indeed, sadly disregarded by Solomon to his cost, and by other Jewish kings.[4] But it is admitted that the tendency of the Mosaic institutions was to restore the primitive idea of the marriage relation, that of the union of one man with one woman. After the Babylonish captivity polygamy appears to have been less prevalent than before, though it was still practised; particularly in the case of princes like Herod the Great, who had nine wives at the same time, the names of whom are given by Josephus.[5] Under the gospel the practice was abolished, not so much by explicit command, as by the general scope and spirit of our Lord's precepts and those of His Apostles.

Ancient Oriental usage made a marked distinction between

[1] Gen. iv. 19. [2] Exod. xxi. 10, 11; Deut. xxi. 15–17. [3] Deut. xvii. 17.
[4] 1 Kings xi. 1 *seq.*; 2 Chron. xi. 18–23; xiii. 21. [5] *Antiq.* xvii. 1, 3.

wives and concubines. When a man had two or more wives, they were of equal rank, like Leah and Rachel,[1] the wives of Esau,[2] Elkanah's two wives,[3] and apparently Solomon's 'seven hundred wives, princesses;'[4] or, if there was a difference, it was that of simple precedence, not of legal relation. But a concubine was a wife of lower rank and having lower privileges. We must be careful not to regard her in the light of a kept mistress. She was a true wife, but in a lower condition. Her children, also, were legitimate, but apparently not entitled to inherit with the children of the proper wife without the special action of the father. The concubine was generally a maid-servant bought of her father[5] or coming into the family as the servant of the proper wife,[6] and remaining in the servile condition; or she was a female captive taken in war.[7] The rights of both these classes of inferior wives were protected, as we see in the passages referred to. In the case of Hagar, Sarai's maid, and of the maid-servants of Leah and Rachel, it was by the suggestion of the wives themselves that they entered into the relation of concubines, and the motive was the desire of offspring that should be reckoned as their own.[8]

It may appear strange to some that the Mosaic law should have allowed the practice of polygamy and concubinage, with all the evils attendant upon this perversion of the marriage relation. But in the case of organic evils that are inwrought into the texture of society it has ever been God's way to proceed slowly and cautiously, providing only they do not, like polytheism and idolatry, strike at the very substance of religion. So He dealt with the abuses of slavery and divorce, as well as of polygamy; establishing principles and institutions which would prepare the way for their final abolition. He had no delight in these abuses; but since His infinite wisdom saw fit to tolerate them for the time being, it was a matter of course that He should prescribe rules for the mitigation of the evils

[1] Gen. xxix. [2] Gen. xxvi. 34; xxviii. 6–9. [3] 1 Sam. . 2 *seq.*
[4] 1 Kings xi. 3. [5] Exod. xxi. 7–11. [6] Gen. xxix. 24, 29.
[7] Deut. xxi. 10 *seq.* [8] Gen. xvi. 1–3; xxx. 3, 4, 9.

connected with them. The existence of such rules ought not to be adduced as a proof that God sanctions the practices themselves as normal institutions in His moral government, and valid for all time.

In regard to the choice of a wife, the young man enjoyed a degree of freedom in the primitive ages, yet by no means such as exists among us. Esau selected his wives ;[1] so also Samson, through the intervention of his father.[2] Men of rank and influence enjoyed, of course, much liberty in this respect. But the purely patriarchal method is that exhibited in Abraham's mission of his servant to Mesopotamia to select there a wife for his son Isaac.[3] Whether Isaac was consulted in the matter we are not informed; but it is certain that neither the father nor the son had seen the bride. It was done as a matter of rightful paternal authority. In the same spirit Isaac directs Jacob as to the choice of a wife,[4] and Judah chooses a wife for Er.[5] In the case of Ishmael, who had been sent away with his mother from his father's abode, she performed for him the same office, and took him a wife out of the land of Egypt.[6] When there were brothers, they naturally had a voice in the question of the espousal of their sister.[7] In respect to the young women, it cannot be said that they had, as a rule, any choice in the matter of their marriage. In particular cases, as that of Rebekah,[8] their wishes might be gratified on minor points ; but even she does not appear to have been consulted on the main question. It was not to her, but to Bethuel her father and Laban her brother, that Abraham's servant addressed himself, and they answered : 'Behold Rebekah is before thee : take her, and go, and let her be thy master's son's wife, as the Lord hath spoken.'[9] This was fully in accordance with the spirit and usage of antiquity. Daughters were disposed of in marriage at the will of their fathers and brothers, and the cases where they acted according to their own free inclination were

[1] Gen. xxvi. 34, 35 ; xxviii. 6, 9.
[2] Judg. xiv. ; compare Gen. xxxiv. 4 *seq.*
[3] Gen. xxiv. [4] Gen. xxviii. 1, 2. [5] Gen. xxxviii. 6. [6] Gen. xxi. 21.
[7] Gen. xxiv. 50 ; xxxiv. 8 *seq.* [8] Gen. xxiv. 57, 58. [9] Gen. xxiv. 51.

exceptional. It is the gospel of Christ that has raised woman to her present dignity in this respect, and established the law that her wishes shall be regarded.

In respect to the choice of concubines the young men appear to have enjoyed a large degree of liberty, selecting very much according to their inclination; for here were no questions of family alliance to embarrass them. But the women themselves had no voice in the matter.

The espousal or betrothal was a contract between the father of the bridegroom, or his representative, and the father and brothers of the bride, accompanied, in all ordinary cases, by presents to the bride and her parents. A written contract was not in use until after the Babylonish captivity. From the time of this betrothal the parties were considered as husband and wife, and infidelity was regarded and punished as adultery. In a legal and religious point of view no further ceremony was necessary. The bride might be at once taken to the home of the bridegroom, as in the case of Rebekah.[1] But in ordinary circumstances she remained for a considerable period of time at her father's house, and all communication between her and the bridegroom took place through the medium of a friend supposed to be the same as 'the friend of the bridegroom' referred to by our Saviour in John iii. 29.

In respect to **the marriage dowry** the custom varied widely from that which prevails among us. It was the bridegroom, or his father on his behalf, that gave the dowry to the bride accompanied with presents to her relatives. Thus, when Abraham's servant had obtained the consent of Rebekah's parents, he at once 'brought forth jewels of gold, and raiment, and gave them to Rebekah: he gave also to her mother and her brother precious things.'[2] So Shechem, when he asks of Jacob and his sons Dinah as his wife, says: 'Ask me never so much dowry and gift'[3]—the dowry for the bride, the gift for her friends. The marriage dowry and gift might take the form of service rendered to the bride's father. So it was in the case

[1] Gen. xxiv. 61–67. [2] Gen. xxiv. 53. [3] Gen. xxxiv. 2.

of Jacob,[1] of Joseph,[2] of Moses,[3] of Othniel,[4] and of David. When Saul proposed to David that he should be his son-in-law, the answer was: 'Seemeth it to you a light thing to be the king's son-in-law, seeing that I am a poor man, and of low rank?' and Saul's answer was: 'The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged on the king's enemies.'[5] In some cases the dowry (if it may be so called) which fathers gave with their daughters consisted of maid-servants.[6] Sometimes, however, a father gave a portion with his daughter. When Caleb gave to Othniel Achsah his daughter with 'a south land,' he added, at her suggestion, 'the upper springs and the nether springs.'[7] But this was a case where very eminent service had been already rendered by the bridegroom.

When female captives were taken as concubines, they were regarded simply as prizes of war. When maid-servants bought with money became concubines, the price paid for them took the place of the customary marriage gift. In neither case did they receive a dowry.

The marriage was ordinarily consummated by the removal of the bride from her father's house to that of the bridegroom or his father. The ceremony took place in the evening, and was followed by **the marriage feast.** The bridegroom and bride were both arrayed in festive robes redolent with sweet odours.[8] He wore on his head a nuptial turban,[9] and she a bridal chaplet, adorning herself also with jewels.[10] The bridegroom went forth in the evening from his own house to that of the bride's father, attended by a company of young men—'the children of the bride-chamber,'[11] and, as we may well suppose, by musicians and singers also. After a delay, which was often

[1] Gen. xxix. [2] Gen. xli. 45. [3] Exod ii. 21; iii. 1.
[4] Judg. i. 12 *seq.* [5] 1 Sam. xviii. 22–25.
[6] Gen. xxiv. 61; xxix. 24, 29. [7] Judg. i. 14, 15.
[8] Ps. xlv. 8; Song of Sol. iv. 10, 11.
[9] Heb. *pe-er*, Isa. lxi. 10; Song of Sol. iii. 11.
[10] Ps. xlv. 13, 14; Isa. xlix. 18; lxi. 10; Rev. xix. 8; xxi. 2.
[11] Matt. ix. 15.

protracted till midnight, he with his companions conducted the bride and her maidens to his own house with many demonstrations of joy. On their way they were joined by a party of maidens, friends of the bridegroom and bride, who fell into the procession bearing in their hands lighted lamps; and at the house a sumptuous feast was prepared.[1] In patriarchal times the festivities of the occasion seem to have lasted seven days. It is hardly necessary to add that on the occasion of this procession the bride was closely veiled from view, as she also was when conducted to the bridal chamber.[2] The above-named festivities were not essential to the consummation of the marriage relation, and might, in certain exigencies, be omitted, as they always were in the case of concubines.

The so-called **law of the levirate** (from the Latin *levir, husband's brother*) was founded on a custom not established by Moses, but existing prior to his time,[3] the object of which was to perpetuate the name of a brother who had died without leaving issue. The provisions of this law are thus stated:[4] 'If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the firstborn which she beareth shall succeed in the name of his brother who is dead, that his name be not put out of Israel.' But this was not made absolutely imperative. If he refused, his brother's wife was to 'loose his shoe from off his foot, and spit in his face,' in the presence of the elders of his city, and his name was to be called, *The house of the man of unloosed shoe.*[5] 'The disgrace,' says Jahn,[6] 'which would be the consequence of such treatment from the widow was not so great but that a person who was determined not to marry would dare to encounter it.' We may add that this ignominious treatment was not made imperative on the part of the widow, but was simply permitted.

[1] Matt. xxii. 1–10; xxv. 1-10; Luke xiv. 8; John ii. 1–10; Rev. xix. 9.
[2] Gen. xxix. 25. [3] Gen. xxxviii. 8. [4] Deut. xxv. 5, 6.
[5] Deut. xxv. 7–10. [6] *Antiq.* § 157.

By plucking the shoe from the foot of the brother-in-law the widow symbolically took from him the place which he held to her and to the house of the deceased brother. 'The above-named signification of this symbolic act is explained from the custom mentioned in the Book of Ruth,[1] according to which the plucking off and delivering to another of one's shoe was an ancient usage in Israel in matters of redemption and exchange to confirm every bargain. Since we take possession of landed estate, and assert our right to it by setting our feet upon the soil and standing thereon in our shoes, the plucking off and delivering to another of the shoe was a symbol of the renunciation of one's place on the estate and his possession of it. . . . In the case before us, the symbol was somewhat modified. The brother-in-law who declined the marriage did not take off his own shoe and give it to the brother's widow, but she plucked it off from him, and thus divested him of the position which he held to her and the deceased brother, or to the ancestral house.'[2]

For the degrees of consanguinity within which marriage was forbidden by the Levitical law, the biblical student is referred to the eighteenth and twentieth chapters of Leviticus.

The meaning of the prohibition:[3] 'Neither shalt thou take a wife to her sister' (marginal rendering, 'one wife to another'), 'to vex her, to uncover her nakedness, beside the other in her life-time,' has been a matter of much controversy. We give, in a somewhat abridged form, the note on this passage in Smith's *Bible Dict.* art. Marriage: 'It has been urged that the marginal translation, "one wife to another," is the correct one, and that the prohibition is really directed against polygamy. The following considerations, however, support the rendering of the text: (1) The writer would hardly use the terms rendered "wife" and "sister" in a different sense in ver. 18 from that which he assigned to them in the previous verses. (2) The usage of the Hebrew language, and indeed of every language, requires that the expression "one to another" should

[1] Ruth iv. 7. [2] Keil, *Bib. Archæol.* § 108. [3] Lev. xviii. 18.

be preceded by a plural noun. The cases in which the expression *woman to her sister* [as the Hebrew reads] is equivalent to "one to another,"[1] instead of favouring, as has generally been supposed, the marginal translation, exhibit the peculiarity above noted. (3) The consent of the ancient versions is unanimous. (4) The Jews themselves, as shown in the Mishna, and in the works of Philo, permitted the marriage. (5) Polygamy was recognised by the Mosaic law, and cannot consequently be forbidden in this passage.'

The Israelites were further prohibited from intermarrying with the Canaanites on the special ground that such connections would lead them into idolatry,[2] a result which actually followed the violation of the rule.[3]

Besides these prohibitions which had respect to the whole body of the Hebrew nation, special restrictions were laid upon the high priest: 'He shall take a wife in her virginity. A widow, or a divorced woman, or a profane woman [who is] a harlot—these shall he not take: but he shall take a virgin of his own people to wife.'[4] The common priests were forbidden to marry a harlot or a divorced woman, but not a widow.[5]

With us divorce is an act of the civil judicature, made (at least in the intention of the law) upon application and due proof on the part of the injured party. But among the Jews the husband put away his wife by his own act. The precept of the Mosaic law, literally translated, reads as follows: 'When a man shall take a woman and marry her, then it shall be, if she do not find favour in his eyes because he hath found in her the nakedness of a thing, that he shall write for her a bill of divorce, and give it into her hand, and send her away from his house.' The wife thus divorced might be married to another man, but she must in no case return to her former husband.[6] In regard to the true interpretation of the words, 'the naked-

[1] Exod. xxvi. 3, 5, 6, 17; Ezek. i. 9, 23; iii. 13.
[2] Exod. xxxiv. 16; Deut. vii. 3, 4; Josh. xxiii 12, 13.
[3] Judg. iii. 6, 7; 1 Kings xi. 2 *seq.*; xvi. 31.
[4] Lev. xxi. 13, 14.
[5] Lev. xxi. 7.
[6] Deut. xxiv. 1–4.

ness of a thing,' there were among the Jews two schools of interpreters: that of Shammai, who limited it to immoral conduct in the woman, and that of Hillel, who understood it to mean anything offensive to the husband. This latter interpretation is given by Josephus: 'If a man wished to be separated from the wife who lives with him for whatever reasons (but many such might occur to men), let him affirm in writing his purpose no longer to cohabit with her,' &c.[1] Our Saviour undoubtedly sanctioned the *principle* for which the school of Shammai contended: 'Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery;'[2] and this, with the added clause, 'Whosoever marrieth her that is put away committeth adultery,' contains the general rule for the Christian Church. But it does not follow that He sanctioned Shammai's *interpretation of the Mosaic rule.* On the contrary, His words, 'Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so,' imply that the Mosaic rule departed, for a special reason, from the original idea of the marriage relation in allowing the husband *at his discretion* to put away his wife. Adultery, moreover, was punished with death by the Mosaic law; and we cannot suppose that it would embody two contradictory rules, the one commanding that the adulteress should be put to death,[3] the other allowing the husband to give her a bill of divorce. No reciprocal right of divorce was allowed to the Hebrew wife. This would have been foreign to the whole spirit of the Mosaic institutions. In noticing Salome's act of divorcing her husband Costobarus, Josephus expressly states that it was not according to the Jewish laws, but in conformity with prevailing usage—the later Roman usage.[4]

The desire of offspring was strong in the bosom of the Hebrew wife, and barrenness was considered as a reproach.[5]

[1] *Antiq.* iv. 8, 23.
[2] Matt. xix. 9.
[3] Lev. xx. 10; Deut. xxii. 22.
[4] *Antiq.* xv. 7, 10.
[5] Gen. xvi. 1 *seq.*; xxv. 21; xxix. 31 *seq.*; xxx. 1 *seq.*; Ruth iv. 13–15; 1 Sam. i.; Luke i. 13; John xvi. 21.

The birth of a son was a joyous occasion, and its anniversary was celebrated with festivities.[1] The rite of circumcision took place on the eighth day after his birth, on which occasion the child was named.[2] The offering for the purification of the mother took place, in the case of a son, at the end of forty days from the time of the birth; in the case of a daughter, at the expiration of eighty days.[3]

Hebrew names were always significant. In some cases they referred to present or past character or circumstances. Adam called his wife's name *Eve* (Heb. *Havva, life*) 'because she was the mother of all living;'[4] Eve called her firstborn son *Cain, acquisition*, saying: 'I have acquired a man from the Lord.'[5] So also the names *Isaac, laughter*,[6] *Jacob, supplanter*, and *Esau hairy*,[7] of Jacob's sons;[8] of *Moses, water-saved;*[9] and of many others that might be mentioned. In other cases they were clearly *prophetic*. Examples are *David, beloved; Solomon, pacific;* and especially *Jesus, salvation*.[10] So also *Abel, vanity*, unless, as some think, this appellation was applied to him afterwards, in allusion to his untimely end. Among some of the Orientals it was a custom, when a man was elevated to a post of dignity, to confer upon him a new name. So Pharaoh called Joseph's name *Zaphnath-paaneah* (Septuagint, *Psonthom-phanech*), which is generally understood to mean *saviour of the age*.[11] In like manner God Himself changed the name of *Abram, father of height*, to that of *Abraham, father of a multitude;* and the name of *Sarai* (of uncertain meaning) to that of *Sarah, princess*; and gave to *Jacob* the more honourable title *Israel, prince with God*, or *contender with God*.[12] Isaiah, by divine direction, confers upon his children names prophetic of the future destiny of the covenant people or their enemies—*Shear-jashub, the remnant shall return; Mahar-shalal-hash-baz, hasten*

[1] Jer. xx. 15; Job. i. 4, where *his day* means *his birthday*.
[2] Gen. xvii. 12; Lev. xii. 3; Luke i. 59; ii. 21; Phil. iii. 5. [3] Lev. xii.
[4] Gen. iii. 20. [5] Gen. iv. 1. [6] Gen. xviii. 12; xxi. 6.
[7] Gen. xxv. 25, 26; xxvii. 36. [8] Gen. xxx., xxxi. [9] Exod. ii. 10.
[10] Matt. i. 21. [11] For other examples see 2 Kings xxiv. 17; Dan. i. 6, 7.
[12] Gen. xxxii. 28.

booty, hurry-prey;[1] so also Hosea.[2] Isaiah, moreover, bestows upon Zion and her sons a multitude of new names, all expressive of her preciousness in God's sight, and the high honour that awaits her. She is called *The city of the Lord, The repairer of the breach, The restorer of paths to dwell in, Hephzi-bah, My delight is in her, Sought out, A city not forsaken;* her land is named *Beulah, married;* her walls *Salvation;* her gates *Praise;* and her children are called *Trees of righteousness, Priests of the Lord, Ministers of God, The Holy people, The Redeemed of the Lord.*[3] See also the epithets bestowed upon the Messiah.[4]

The power of the father over his children in ancient times was well-nigh absolute. It included the right of disinheriting his children, and even of putting them to death.[5] By the Mosaic law, however, it was limited in several respects.

(1) The father could not put his son to death by his own arbitrary act. It must be done by due process of law before the elders of his city, it being understood that they judged respecting the validity of the charges on the ground of which the condemnation of the son was demanded. If it could be shown that he was stubborn and rebellious, a glutton and a drunkard, or that he had beaten or cursed his father or mother, the elders were bound to give sentence against him, and see it executed by the customary process of stoning.[6]

The honour of father and mother required by the law did not lie in words alone. It was to be manifested by deeds of love.[7] The father's blessing, on the other hand, was highly valued, and in the case of the ancient patriarchs both this and his curse had a prophetic efficacy.[8]

(2) The father was bound to recognise the right of the first-born by giving him a double portion of the estate, without allowing himself to be governed by his private inclinations.[9] Before the time of Moses we have examples of the transfer of

[1] Isa. vii. 3; viii. 1, 3. [2] Hosea i. [3] Isa. lx.–lxii.
[4] Isa. vii. 14; viii. 10; ix. 6. [5] Gen. xxxviii. 24.
[6] Exod. xxi. 15, 17; Lev. xx. 9; Deut. xxi. 18–21.
[7] Matt. xv. 4–6; Mark. vii. 10–13. [8] Gen. ix. 20–27; xxvii., xlix.
[9] Deut. xxi. 15–17.

the right of primogeniture to a younger son, partly in connection with the misconduct of the firstborn, and partly by the sovereign appointment of God.[1]

Besides the right already mentioned of receiving a double portion of the father's estate, the firstborn son enjoyed other prerogatives. He was naturally, next after his father, the head of the family, and had authority over the household. It was announced to Rebekah by the spirit of prophecy, as an inversion of the ordinary rule, that the elder should serve the younger.[2] When Isaac unwittingly transferred to Jacob the birthright, it was with the declaration: 'Be lord over thy brethren, and let thy mother's sons bow down to thee;'[3] and when afterwards Jacob gave the same privilege to Judah, he added: 'Thy father's children shall bow down before thee.'[4] In the same way the firstborn son of a monarch was, as a rule, the heir to his father's kingdom, though in special cases, like that of Solomon, it was given to a younger brother.[5]

There is good ground for believing that, before the Mosaic law, the functions of the priesthood belonged to the firstborn son, as the head of the household. This much, at least, is certain, that when the Levites were taken 'instead of all the firstborn among the children of Israel,'[6] the priestly office, with all the service of the sanctuary pertaining to it, was transferred to them.

We see, from the above facts, how naturally the term 'firstborn' came into use to denote dignity and privilege. God calls Israel His son, even His firstborn;[7] and promises to make the Messiah His firstborn, higher than the kings of the earth.[8] Believers are called 'the church of the firstborn' (that is, consisting of the firstborn), 'enrolled in heaven,'[9] because they are all raised to the dignity of kings and priests.[10] Christ is 'the firstborn among many brethren,'[11] as having pre-

[1] Gen. xxv. 31–34; xxvii.; xlviii. 14, 18–20; xlix. 3, 4, compared with ver. 8. [2] Gen. xxv. 23. [3] Gen. xxvii. 29. [4] Gen. xlix. 8. [5] 1 Kings i. [6] Numb. iii. 41. [7] Exod. iv. 22. [8] Ps. lxxxix. 27. [9] Heb. xii. 23. [10] Rev. i. 6. [11] Rom. viii. 29.

eminence among His redeemed; and 'the firstborn of the whole creation,'[1] because He is its Author and Head.

§ 2. Masters and Servants.

In the Hebrew commonwealth, as in the ancient nations generally, the distinction between employers and hired servants on the one hand, and masters and bond-servants on the other, was definite and well understood. The hired servant entered, of his own choice, into a contract with his employer for a stipulated amount of wages; and when the service was performed and the wages were received, the special relation between the two ceased. But the master had a permanent claim to the services of the bond-servant without wages, except so far as the maintenance and protection received by the latter might be regarded in the light of wages. In the view of the Mosaic law, however, the servant was not a 'personal chattel' divested of the rights of humanity. In a certain sense his condition was that of slavery, since he might be transferred by sale from one master to another, and owed service without compensation. But it was slavery only in a very mitigated sense of the word. The absolute surrender of servants to the arbitrary will of the master, his right to chastise them without limit, and even to kill them with impunity—all these were set aside by the Mosaic code in the case of foreign as well as Hebrew servants. This code recognised their rights as men. If, for example, the master smote out the eye or the tooth of his servant, he was to let him go free for his eye's or his tooth's sake.[2] If the master smote his servant or maid with a rod, so that he died under his hand, he was to be punished; 'but,' adds the statute, 'if he continue a day or two, he shall not be punished; for he is his money.'[3] The master had such a moneyed interest in the continued life of his servant, that it was to be presumed, in this case, that he did not mean to kill him. The reader will notice that the instrument of correction is 'the rod.' If a

[1] Col. i. 15. [2] Exod. xxi. 26, 27. [3] Exod. xxi. 20, 21.

man inflicted a mortal wound upon his servant with a deadly instrument, he was undoubtedly dealt with as a murderer.

Then as to religious privileges, all that the free Israelite enjoyed were guaranteed to his servants—the rest of the Sabbath ;[1] attendance on the national festivals ;[2] and the public reading of the law.[3]

In respect to the *rite of circumcision*, Saalschütz maintains[4] that the circumcision of servants of adult age bought with money was optional on their part ; that is, that they were permitted, if they desired it, to become fully incorporated with the household by circumcision, and thus to obtain naturalisation, at least so far as was compatible with their relations. But Mielziner[5] maintains with much reason the common view, that the circumcision of such servants was obligatory on the part of their Hebrew masters. The precept[6] may be thus fairly rendered : 'And as to every servant—a man bought with money, thou shalt circumcise him ; then shall he eat thereof.' So the translators and interpreters generally. But in respect to the *later Rabbinic usage*, it is agreed that coercion of conscience was not used with a Gentile servant of adult age.[7]

The body of bond-servants consisted of the following classes :—

(1) Captives taken in war.[8] Where the female captive was taken as a wife she might be put away at the will of her master, but he might 'not make merchandise of her.' This was in accordance with the general usage of antiquity. (2) Debtors or their children.[9] This also was the common law among the ancients. (3) Persons sold for theft.[10] (4) The children of servants.[11]

[1] Exod. xx. 10 ; Deut. v. 14.

[2] Deut. xvi. 1–17, compared with xii. 17, 18.

[3] Deut. xxxi. 10–13. [4] *Mosaic Law*, ci. § 7, note.

[5] 'Slavery among the Ancient Hebrews,' in the *Am. Theol. Review*, April and July 1861. [6] Exod. xii. 44.

[7] See further in *Bib. Sacra* for 1862, pp. 62–64.

[8] Deut. xx. 13, 14 ; xxi. 10–14.

[9] Exod. xxi. 7 ; Lev. xxv. 39 ; 2 Kings iv. 1 ; Neh. v. 4, 5 ; Isa. l. 1 ; Matt. xviii. 25. [10] Exod. xxii. 3. [11] Gen. xiv. 14 ; xvii. 23 ; xxi. 10.

Man-stealing was punished by the law of Moses with death.[1] But the Israelites might purchase Hebrew servants, and also servants of foreigners.[2]

In respect to the limitation of the time of servitude, the Mosaic law contains two classes of passages, the reconciliation of which is a matter of some difficulty. In Exod. xxi. 2–6 the direction is: 'If thou buy a Hebrew servant, six years shall he serve thee; and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she hath borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.' If he do not choose to part from the family, then, by submitting to the ceremony of having his ear bored through with an awl, he becomes his master's servant for ever. In Deut. xv. 12–18 we have substantially the same precept, with the addition: 'and also unto thy maid-servant thou shalt do likewise.' These passages belong to the first class.

The law respecting a maid-servant sold by her father[3] does not come into account here; for it is a case where the purchaser is expected to take her as his wife, or at least betroth her to his son. He must either (1) take her to be his wife; (2) give her as a wife to his son, her rights being in either case protected if a second wife is taken; or (3) let her go out free without money.

The second class of passages is found in Lev. xxv. 39–43, and ver. 47–55, where the Hebrew servant goes out, not at the expiration of six years, but in the year of jubilee.

If we assume, as is commonly done, that both classes of passages refer to the same persons, we may adopt the explanation given long ago by Michaelis, which is the following: 'Ordinarily the man became free after six years of service, that is, at the beginning of the seventh year; but if he had

[1] Exod. xxi. 16; Deut. xxiv. 7. [2] Exod. xxi. 2 *seq.*; Lev. xxv. 39 *seq.*
[3] Exod. xxi. 7–11.

been sold into servitude a few years before the year of jubilee, he was not to wait for the seventh year; but he regained his freedom in the year of jubilee.'[1] But Saalschütz maintains that the two classes of passages refer to different classes of servants. He would refer the *second* class of passages[2] to impoverished Israelites, whose hereditary possessions were to revert to them at the year of jubilee; but the *first* class[3] to a peculiar class of servants, constituting a sort of middle class between impoverished Israelites and Gentile slaves purchased of the heathen—a class made up, in his view, of persons born in the house of an Israelite from the marriage of servants, and also of servants bought with money who had become incorporated with the family by circumcision, and thus attained to a kind of naturalisation. According to this view the servant had, upon every change of masters, the privilege of freedom after six years of service.[4]

There has been a difference of opinion as to the meaning of the words, 'He shall serve him for ever,'[5] spoken of the servant whose ear had been bored with an awl. The common Jewish opinion is that the period designated extended only to the year of jubilee. But some maintain that the servant, by submitting himself to this rite, renounced absolutely all claim to liberty at any future time.

It is maintained, again, by many that the words of Moses in reference to the year of jubilee, 'And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants thereof,'[6] apply, by fair interpretation, to servants of foreign origin also, as being a part of 'the inhabitants of the land.' But others argue with much force from the context that the provisions of this verse refer, like all the rest contained in the chapter, to impoverished Israelites returning to their hereditary possessions. Such has ever been the view

[1] *Commentary on the Laws of Moses*, 127.

[2] Lev. xxv. 39–43, and ver. 47–55. [3] Exod xxi. 2–6; Deut. xv. 12–18.

[4] See the two views fully presented by Mielziner, *Am. Theol. Review* for April 1861, and Saalschütz, *Bib. Sacra* for January 1862.

[5] Exod. xxi. 6; Deut. xv. 17. [6] Lev. xxv. 10.

of Jewish commentators. While they have held that Hebrew servants whose ears have been bored were released at the year of jubilee, they have not extended this rule to Gentile servants.

Servitude among the Gentile nations, the Greeks and Romans included, differed widely from Hebrew servitude. It was slavery in the full sense of the term ; and it was a merciful provision of the law of Moses that fugitive slaves fleeing to the Hebrews should not be forcibly returned to their former masters.[1]

§ 3. Forms of Social Intercourse.

The temperament of the Orientals manifests itself in their **forms of salutation,** which among us would carry an air of

Oriental Forms of Salutation.

extravagance, 'when in truth,' as Jahn remarks, 'those gestures and expressions mean no more than very moderate ones among us.' Examples of the etiquette of primitive times occur in the history of the patriarchs. Before the three strangers who pre-

[1] Deut. xxiii. 15, 16.

sented themselves at his tent-door Abraham 'bowed himself towards the ground.'[1] So also, in negotiating with the children of Heth for a burying-place, he twice 'bowed down himself before the people of the land.'[2] When Laban heard of Jacob's arrival, 'he ran to meet him, and embraced him, and kissed him';[3] and afterwards Jacob 'bowed himself to the ground seven times, until he came near to his brother,' whom he met not as an equal, but as a chieftain at the head of an armed band, upon whose favour his life and all his possessions depended. Then Esau 'ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.' 'Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and they bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.'[4] In this narrative we have a true picture of an Oriental meeting of the more formal kind. Another example is that of Jacob's sons, who, upon their presentation to Joseph, 'bowed down themselves before him with their faces to the earth.'[5] Prostration of the body before a man of rank continued to be the usual token of respect, as it is at the present day in Eastern lands.[6] They who came to our Saviour with petitions for themselves or their friends often fell down at His feet and did Him reverence. Though it was not necessarily as a Divine Being that they thus honoured Him, it was certainly as a messenger of God invested with superhuman dignity.

Various **forms of greeting** are given in the Old Testament, such as: 'The Lord be with you;' 'The Lord bless you;' 'The blessing of Jehovah be upon thee;'[7] but the current form, still retained in the East, was, 'Peace be unto thee;' or more formally and fully, 'Unto thee be peace, and unto thy house be peace, and unto all that thou hast be peace;'[8] 'Peace, peace be unto thee, and peace be to thine helpers.'[9]

[1] Gen. xviii. 2. [2] Gen. xxiii. 7–12. [3] Gen. xxix. 13.
[4] Gen. xxxiii. 1–7. [5] Gen. xlii. 6; xliii. 28.
[6] 1 Sam. xx. 41; xxiv. 8 xxv. 41; 2 Sam. i. 2; ix. 6; xiv. 4, 22, &c.
[7] Ruth ii. 4; Ps. cxxix. 8. [8] 1 Sam. xxv. 6. [9] 1 Chron. xii. 18.

So also it was customary to take leave with wishes of peace.[1] It is in allusion to both the salutation and the parting that our Saviour says: 'Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you.'[2] The peace which the world gives is too often an empty form, and, when sincere, not efficacious. But when the blessed Saviour says, 'Peace be unto you;' 'Go in peace,' there is both a Divine fulness of meaning in His words, and a Divine efficacy accompanying them.

To the above-named inflections and salutations the modern Orientals add various other gestures and actions. In pronouncing the form of salutation just given, the Orientals place the right hand upon the left breast, and with much gravity incline the head. If two Arab friends of equal rank in life meet together, they mutually extend to each other the right hand, and, having clasped, they elevate them, as if to kiss them. Having advanced thus far in the ceremony, each one draws back his hand, and kisses it instead of his friend's, and then places it upon his forehead. If one of the Arabs be more exalted in point of rank than the other, he is to give the other an opportunity of kissing, instead of his *own*, the hand of his superior. The parties then continue the salutation by reciprocally kissing each other's beards, having first placed the hand under it, in which case alone it is lawful to touch the beard.[3] It is sometimes the case that persons, instead of this ceremony, merely place their cheeks together. It is the common practice among the Persians for persons in saluting to kiss each other's lips: if one of the individuals be a person of high rank, the salutation is given upon the cheeks instead of the lips.'[4] These modern Oriental modes of salutation undoubtedly represent, in substance, the usage of ancient scriptural times.

To the salutations succeed an elaborate series of mutual inquiries and expressions of joy, which are not only, for the most part, heartless, but consume much time, often followed

[1] Exod. iv. 18; 1 Sam. i. 17; xx. 42; Mark v. 34, &c. [2] John xiv. 27.
[3] 2 Sam. xx. 9. [4] Jahn, *Archæol.* § 175.

by protracted trivial conversation. Hence we may illustrate Elisha's direction to Gehazi, when he sent him in haste to Mount Carmel : 'If thou meet any man, salute him not; and if any salute thee, answer him not again;'[1] and the similar command of our Lord when He sent out the seventy disciples : 'Salute no man by the way.'[2]

'In the presence of the great and the noble, the Orientals incline themselves almost to the earth, kiss their knees or the hem of their garment, and place it upon their forehead. When in the presence of kings and princes more particularly, they go so far as to prostrate themselves at full length upon the ground ; sometimes with their knees bent, they touch their forehead to the earth, and before resuming an erect position either kiss the earth, or, if they prefer it, the feet of the king or prince in whose presence they are permitted to appear.'[3] The Romans were not accustomed to render such servile honour to their rulers. When Cornelius fell down at Peter's feet and did him reverence, he regarded him as a messenger of God invested with superhuman dignity. But the Apostle promptly lifted him up, with the words : 'Stand up ; I myself also am a man.'[4]

On occasions of great national joy, dancing, always with the accompaniment of music, took the character among the Hebrews of a religious act. This was in accordance with the general usage of antiquity.[5] So, upon the occasion of the deliverance of the Israelites at the Red Sea, 'Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances ;' and under her guidance they sung, with music and dancing, the Divine song composed by Moses on that occasion.[6] In like manner, when Saul was returning with David from the slaughter of the Philistines, 'the women came out of all cities,

[1] 2 Kings iv. 29.

[2] Luke x. 4 ; see Thomson, *The Land and the Book*, p. 346; Lane, *Modern Egyptians*, vol. i. pp. 253, 254.

[3] Jahn, *Archæol.* § 175; *Herod.* i. 134. [4] Acts x. 25, 26.

[5] See in Smith's *Dict. of Greek and Roman Antiquities*, art. Chorus.

[6] Exod. xv. 20, 21.

singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. And the women answered one another, as they played, and said, Saul hath slain his thousands, and David his ten thousands.'[1] When the ark was removed to Jerusalem, 'David danced before the Lord with all his might, girded with a linen ephod;' and when Michal reproached him for the act, which was certainly unusual in the case of a monarch, he vindicated himself with the answer: 'It was before the Lord.'[2]

But the Hebrews delighted in *social* dancing also.[3] In accordance with the general spirit and usage of the East, in all modest dances the sexes performed separately. In idolatrous festivals, as at the worship of the golden calf,[4] men and women may perhaps have danced together promiscuously in imitation of like heathen orgies, but certainly not in any dances of the true Hebrew character.

The Mosaic law recognised the essential equality of the sexes, describing them both as man, made in God's image, male and female.[5] The subordination of the woman to the man is one of office, rather than of nature.[6] The ancient Hebrew women enjoyed a large degree of liberty, though they had neither that unrestrained freedom nor that high position assigned to them in modern Christian nations. In Oriental countries the social intercourse between the sexes has always been marked by a degree of reserve unknown among the Christians of the West; Paganism and Muhammadanism are alike in consigning women to their present condition of degradation and seclusion.

'Oriental women,' says Thomson,[7] 'are never regarded or treated as equals by the men.' Of this fact he gives various illustrations: they never eat with the men, but the husband and brothers are first served, and the wife, mother, and sisters wait and take what is left; in a walk the women never go arm in

[1] 1 Sam. xviii. 6, 7; see also Judg. xi. 34; xxi. 21. [2] 2 Sam. vi. 14 *seq.*
[3] Jer. xxxi. 4, 13. [4] Exod. xxxii. [5] Gen. i. 26, 27.
[6] Gen. ii. 18, 23. [7] *The Land and the Book*, p. 130.

arm with the men, but follow at a respectful distance; the woman is, as a rule, kept closely confined, and watched with jealousy; when she goes out she is closely veiled from head to foot. Moslem women never join in the prayers at the mosques; and in churches the Christian women are accommodated with a part railed off, and latticed to shield them from public gaze; the guest, as he enters a home, finds no ladies to entertain him, and he never sees them in evening gatherings. All this, and much more of the same kind that might be named, is, as Thomson remarks, 'a necessary compensation for true modesty in both sexes,' and nothing but a pure and enlightened Christianity can remove the evil.

Such being the degradation of woman, it is not surprising that the birth of a son should be hailed as a joyful event, while that of a daughter is often looked upon as a calamity; and cases occur where the brutal husband divorces his wife for no other reason. 'This accounts,' says Thomson, 'for the intense desire which many of these poor creatures manifest to become mothers of sons.'[1]

Oriental visits are accompanied by no little ceremony. 'When one enters the room, all rise to their feet, and stand steadfast and straight as a palm-tree to receive him. The formal salaam is given and taken all round the room, with the dignity of a prince and the gravity of a court; and when the new-comer reaches his seat, the ceremony is repeated in precisely the same words. In one of your full divans, therefore, a man gives and receives about fifty salaams before he is fairly settled and at his ease. Then comes the solemnity of coffee and smoking, with a great variety of apparatus.'[2] The coffee and smoking are of modern introduction; but the ceremonial of Oriental visits has come down in great part from ancient times. Jahn[3] mentions a custom of regaling a visitor with incense or burnt perfume, as a polite intimation that it is time to bring the interview to a close.

[1] Compare Gen. xxx. 1; 1 Sam. i. 11.

[2] *The Land and the Book*, p. 112.

[3] *Archæol.* § 176.

There was an open space near the gate of the ancient city where justice was administered, public deliberations were held, and all kinds of business were transacted.[1] This was of course a common resort for those who wished to learn the news of the day, and hold conversations with those assembled there.[2]

Among equals the bestowal of *gifts* seems to have been a matter left to every one's discretion. Special gifts were brought to rulers and religious teachers by those who approached them. Alms-giving was inculcated, in both the Old and the New Testament, as one of the imperative duties of religion. Besides the provisions made for the poor in connection with the harvest and vintage,[3] the duty of relieving their wants by gifts of charity was inculcated in both the law and the prophets.[4] The New Testament reaffirms these precepts, and insists on the necessity of obeying them, not in the letter alone, but in the spirit also.[5]

It has been from ancient times a question with interpreters, whether our Lord's words, 'When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men,'[6] refer to an actual practice, or are simply a figurative expression for ostentatious display. But, taken either way, the caution which they give in respect to deeds of charity is the same, and one that deserves careful consideration on the part of all who hope for a heavenly approval upon their alms.

§ 4. The Burial of the Dead.

That the body should be left after death unburied, a prey to wild beasts and birds, was considered by all the ancient nations as a great calamity. No greater insult could be offered to the corpse of an enemy than to deprive it of burial cere-

[1] Deut. xxi. 19; Ruth iv. 1, 11; 1 Kings xxii. 10; Job v. 4; Prov. xxii. 22.
[2] Gen. xix. 1; Ps. lxix. 12; Prov. xxxi. 23, 31.
[3] See p. 19.
[4] Deut. xv. 7, 8; Isa. lviii. 7; Ezek. xviii. 7, 16.
[5] Matt. vi. 1–4; 1 Cor. xiii. 1–3.
[6] Matt. vi. 2.

monies.[1] Goliath says to David, in the true spirit of an ancient warrior: 'Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field;' and David, in turn, threatens that he will do the same to 'the carcases of the host of the Philistines.'[2] Such threats are common with Homer's heroes; and God by the prophets often denounces upon the wicked a like doom for their persistent disobedience to His commands.[3] 'The supper of the great God,' to which all the feathered fowls and wild beasts are invited,[4] is made up of the flesh of men and horses that have perished in their vain attempt to make war upon God and His Messiah.

The **funeral rites** of the ancient Hebrews appear to have been in primitive times of a very simple character. The sacred record notices the closing of the eyes, the kissing, and the washing of the corpse[5]—all simple customs common to every nation. Coffins were used in Egypt and Babylon, but not among the Hebrews. The body was swathed in grave-clothes, with a bandage also around the head,[6] laid on a frame or bier, and thus conveyed to its final resting-place. Wherever the means of the friends would allow it, the materials employed were of the most costly character—fine linen with an abundance of spices and ointments.[7] That the spices and ointment were commonly employed is manifest from our Lord's words: 'She is come beforehand'—that is, in the counsels of God—'to anoint My body for the burial;'[8] and also from the remark of the Evangelist: 'As the manner of Jews is to bury.'[9] Compare the burial of Asa, whom they laid 'in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecary's art: and they made a very great burning for him.'[10] The burning which they made for Asa, and refused,

[1] 1 Sam. xxxi. 8–10; 2 Sam. iv. 12; Jer. xxii. 19. [2] 1 Sam. xvii. 44, 46.
[3] Deut. xxviii. 26; 1 Kings xiv. 11; xvi. 4; xxi. 24; Jer. vii. 33; xv. 3; xvi. 4; xxxiv. 20; Ezek. xxix. 5; xxxii. 4.
[4] Ezek. xxxix. 17–20; Rev. xix. 17, 18.
[5] Gen. xlvi. 4; l. 1; Acts ix. 37. [6] John xi. 44.
[7] Mark xv. 46; xvi. 1; Luke xxiii. 56; xxiv. 1; John xix. 39, 40.
[8] Mark xiv. 8. [9] John xix. 40. [10] 2 Chron. xvi. 14.

afterwards to make for Jehoram,[1] was one of fragrant incense.[2] The burning of the corpse was a Grecian and Roman custom. It was practised among the Hebrews only in exceptional cases.[3]

The Oriental expressions of mourning agree with their excitable and demonstrative character. We have abundant notices of them in the Old Testament. Among these may be mentioned—(1) Rending the garments,[4] for which the Jewish doctors prescribe several degrees corresponding to those of relationship. (2) Putting on sackcloth; that is, a coarse and dark-coloured cloth made of hair, or other dark-coloured apparel. The custom was so common that no references are needed. (3) Sprinkling ashes or earth on the person, particularly the head.[5] Sitting, lying, or wallowing in ashes was a kindred usage.[6] (4) Shaving the head and plucking off the hair are mentioned as tokens of deep affliction.[7] The captive woman whom a Hebrew took to be his wife was to shave her head in connection with the month's mourning allowed her.[8] On the other hand, covering the head is mentioned as a sign of grief;[9] also covering the upper lip.[10] This last rite was specially prescribed in the case of the leper.[11] (5) Removal of ornaments and general neglect of person.[12] The Pharisees disfigured their faces and went with a sad countenance when they fasted; whereas the Saviour directs that when we fast we wash the face and anoint the head.[13] Such voluntary neglect of the person is to be distinguished from the forced nakedness and humiliation of captives.[14] (6) Abstinence from food and drink, a sign of mourning so natural and common

[1] 2 Chron. xxi. 19. [2] Compare Jer. xxxiv. 5.
[3] 1 Sam. xxxi. 12; Amos vi. 10.
[4] Gen. xxxvii. 29, 34; xliv. 13; Josh. vii. 6, &c.
[5] Josh. vii. 6; 1 Sam. iv. 12; 2 Sam. xiii. 19; xv. 32.
[6] Esther iv. 3; Job ii. 8; Isa. lviii. 5; Jer. vi. 26; xxv. 34; Ezek. xxvii 30. [7] Job i. 20; Ezra ix. 3; Jer. vii. 29; xvi. 6; Amos viii. 10.
[8] Deut. xxi. 12. [9] 2 Sam. xv. 30; Jer. xiv. 4.
[10] Ezek. xxiv. 17–22; Micah iii. 7. [11] Lev. xiii. 45.
[12] Exod. xxxiii. 4; 2 Sam. xiv. 2; xix. 24; Dan. x. 3; Micah i. 11.
[13] Matt. vi. 16–18.
[14] 2 Sam. x. 4; Isa. xx. 4; xlvii. 2; Jer. xiii. 22, 26; Nah. iii. 5.

that references are unnecessary. The abstinence was sometimes simply from pleasant food, wine, and other luxuries.[1] When long continued it was necessarily so, except in cases of miraculous support. (7) Equally natural signs of mourning are weeping, wailing, and beating the breast and thigh.[2] (8) The practice of employing professional mourners is mentioned by the Hebrew prophets. Such were the persons 'skilful of lamentation,'[3] and the 'mourning and cunning women' of whom the prophet says, 'Let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with water.'[4] In the Saviour's day this was an established usage. When He came to the house of Jairus, He found there 'minstrels' playing mournful strains, and 'them that wept and wailed greatly;' and it was to these hired mourners chiefly, if not exclusively, that He directed His rebuke, 'Why make ye this ado and weep?'[5] The children sitting in the markets imitated in their sports weddings and funerals. At a mimic wedding, some 'piped'—played a lively air, either actually or by way of imitation, while their companions were expected to dance. At a mimic funeral, some 'mourned'—played a funeral dirge, at which their companions were to set up the customary wail.[6]

The Oriental expressions of mourning have been handed down from high antiquity, and they still prevail as in olden times. 'There are,' says Thomson, 'in every city and community women exceeding cunning in this business. These are always sent for and kept in readiness. When a fresh company of sympathisers comes in, these women "make haste" to take up a wailing, that the newly come may the more easily unite their tears with the mourners. They know the domestic history of every person, and immediately strike

[1] Dan. x. 3.

[2] Gen. xxiii. 2; 1 Sam. i. 7; xxx. 4; 2 Sam. xv. 30; Esther iv. 1; Ezek. xxi. 12; Nahum ii. 7; Luke xviii. 13; xxiii. 48, &c. [3] Amos v. 16.

[4] Jer. ix. 17, 18. [5] Matt. ix. 23, 24; Mark v. 38, 39.

[6] Matt. xi. 16, 17. See further the article on Mourning in Smith's *Bible Dict.*, from which the above particulars have been mainly condensed.

up an impromptu lamentation, in which they introduce the names of their relatives who have recently died, touching some tender chord in every heart, and thus each one weeps for his own dead, and the performance, which would otherwise be difficult or impossible, becomes easy and natural, and even this extemporaneous artificial sorrow is thereby redeemed from half its hollow-heartedness and hypocrisy.'

MOURNING WOMEN.

The heathen practice of self-laceration for the dead, by cutting the flesh, and imprinting marks upon it, was forbidden by the Mosaic law, along with other superstitious rites—making baldness upon the head, shaving off the corner of the beard, making baldness between the eyes.[1] The spirit of true religion demands both genuineness and moderation in the expression of grief for the dead. All hypocritical displays of mourning, as well as the abandonment of the soul to excessive sorrow,

[1] Lev. xix. 28; xxi. 5; Deut. xiv. 1.

are most unbecoming in the child of God who is an heir of heaven, and whose daily language should be, 'THY WILL BE DONE.'

§ 5. GRECIAN AND ROMAN GAMES.

Public games were not a Hebrew institution. The three great national festivals prescribed by the Mosaic law furnished a recreation of a nobler and more spiritual character. It is true that in the reign of Antiochus Epiphanes the high priest Jason, who had bought his office of the king, established a gymnasium at Jerusalem for the practice of Grecian games, and that afterwards Herod erected a theatre and amphitheatre at Jerusalem, as well as at Cæsaræa and Berytus.[1] But such departures from ancient Jewish usage were regarded with abhorrence by the body of the people, among whom only the simplest sports were common.

Jerome, for example, in commenting on the words of Zechariah,[2] 'In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it,' illustrates them by reference to a custom still prevalent in his day in Judæa. Round stones of great weight were placed in the villages, towns, and fortresses, with which the young men might try their strength. Some were able to raise them only to their knees, some to their navel, some to their shoulders and heads; a few only could hold them with arms erect above their heads, thus making manifest the greatness of their strength.

The public games of the Greeks and Romans, though foreign to Hebrew usage, are yet so often referred to in the New Testament that a brief notice of them is desirable. The Grecian games were celebrated at four different places in Greece: the Olympian, at Olympia, not far from the town of Pisa in Elis; the Pythian, near Delphi in Phocis; the Nemean,

[1] 1 Macc. i. 14; 2 Macc. iv. 12–14; Josephus, *Antiq.* xv. 8. 1; ix. 6; xix. 7. 5.

[2] Zech. xii. 3.

at Nemea in Argolis; the Isthmian, on the Isthmus of Corinth. They consisted of chariot and foot-races, leaping, throwing the quoit and javelin, wrestling, and boxing with leathern gloves armed with lead or iron. The competitors were required to enter their names beforehand, and were subjected to a long and severe course of training, in which their daily diet and exercises were carefully regulated. For each of the games rules were prescribed and sternly enforced, and the prizes were awarded by judges appointed for the purpose. These prizes were in themselves trivial—at the Olympian games a chaplet formed of the leaves of the wild olive, at the Isthmian games one of pine leaves, &c.; but the honour of the victory, of which they were the sign, was very great, and it was eagerly sought by the young men of Greece.

The victor upon his return home, especially from the Olympian games, was universally honoured. He rode in a triumphal chariot into his city, and the walls were broken down to give him entrance. He had an honourable seat at all shows and games, and at some places was maintained at the public expense.[1]

In the New Testament are various allusions to these games as emblems of Christian conflict. The Apostle refers to them generally when he says, 'Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called;'[2] for here the Greek word (*agon*) denotes not a fight on the battle-field, but a conflict in the stadium.[3] Again, the Christian life is described as a race set before the believer[4] (where the race is run in the presence of a great cloud of heavenly witnesses, in allusion to the crowds that assembled to witness the Grecian games); and the Apostle compares himself[5] to a racer who, forgetting all that is behind, ever reaches forward towards what is before him, his body being bent forward in the race,

[1] See Potter's *Antiquities of Greece* (book ii. chaps. xxi.–xxv.), and the authorities there referred to.

[2] 1 Tim. vi. 12.

[3] So also 2 Tim. iv. 7; Phil. i. 30, and elsewhere.

[4] Acts xx. 24; 2 Tim. iv. 7; Heb. xii. 1.

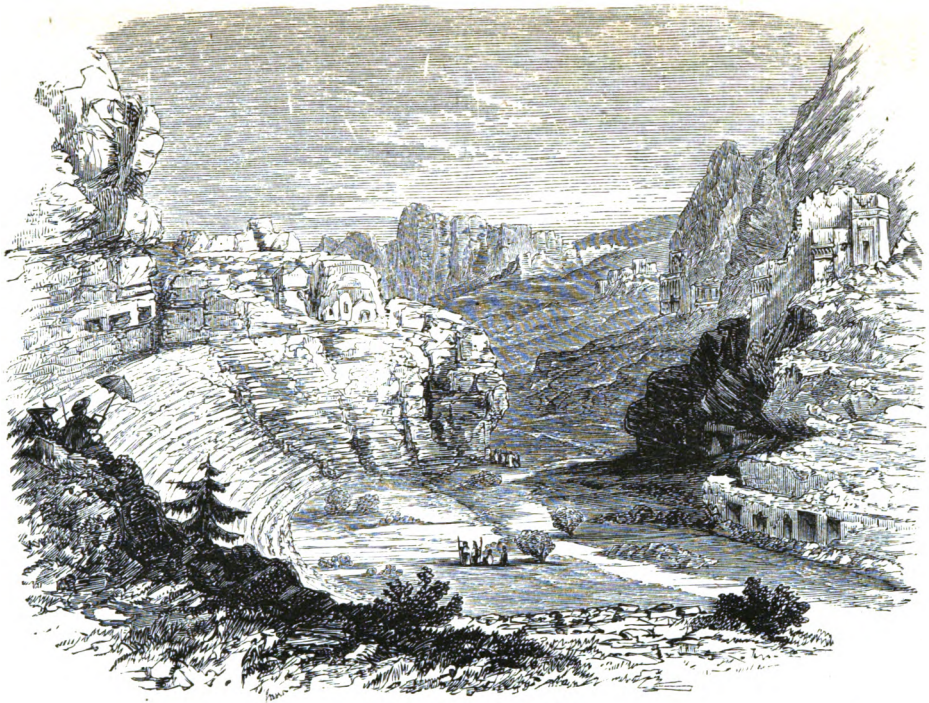
[5] Phil. iii. 13, 14.

and his eye steadily fixed on the mark. He further refers to the strict rules of the games:[1] 'If a man also strive for masteries, he is not crowned except he strive lawfully;' and to the crown dispensed by the judge of the games:[2] 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day.' In the Epistle to the Ephesians[3] the conflict of believers with the powers of darkness is represented under the figure of the wrestlings of the Grecian games, which were emphatically hand-to-hand struggles, although the figure is immediately changed to that of an armed warrior.

We have in 1 Cor. ix. 24-27 an accumulation of beautiful allusions to these games. The competitors 'run all, but one receiveth the prize.' They are 'temperate in all things,' and their reward is a 'corruptible crown,' the chaplet of leaves above noticed, and the perishable honour which it represents. 'I therefore so run,' says the Apostle, 'not as uncertainly'—not running at random, but with my eye steadily fixed on the goal. Then, passing to the figure of a boxer, he adds: 'So fight I' (literally, *so box I*), 'not as one that beateth the air,' as the boxer does when he fails to hit his antagonist. Reverting again to the severe training of the combatants, with the figure of the boxer still in his mind, he says: 'I keep under my body' (literally, *beat it in the face black and blue*, as the boxer does the face of his antagonist by striking it under the eyes), 'and bring it into subjection; lest, perchance, having preached the gospel to others, I myself should become a rejected one'—that is, rejected as unworthy of the prize.

The Greeks and Romans were also passionately fond of theatrical exhibitions, which were as foreign to the true Hebrew spirit as the games above noticed. The Romans had amphitheatres—vast elliptical buildings, with an elliptical space in the centre called the arena, and tiers of seats around the wall rising one above another. These were used for public games, especially gladiatorial shows and contests with wild beasts.

[1] 2 Tim. ii. 5. [2] 2 Tim. iv. 8. [3] Eph. vi. 12.



AMPHITHEATRE AT PETRA.

Gladiators fought with each other sword in hand for the amusement of the spectators, and vast numbers perished in this way. There was a class of men who fought with wild beasts for hire. Others were exposed to wild beasts by way of punishment, as the primitive Christians often were. In such cruel exhibitions the Roman populace took great delight.

When the Apostle says,[1] 'God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men,' he probably alludes to the exposure of condemned malefactors in the amphitheatre, that they might be despatched by gladiators or wild beasts.

Whether the fighting with beasts at Ephesus to which the Apostle Paul alludes[2] is to be understood figuratively, or is a reference to an actual exposure, has long been a matter of controversy among commentators. Considering the fact that his Roman citizenship made such an exposure utterly unlawful, and also the silence of the record in the Book of Acts as to any such transaction, we may, perhaps, best understand the expression in a figurative way.

[1] 1 Cor. iv. 9. [2] 1 Cor. xv. 32.

CHAPTER VII.

THE SCIENCES AND ARTS.

THE Hebrews were not distinguished for their attainments in the arts and sciences, their energies being turned in another and a higher direction. The whole field of astrology was to them forbidden ground, and their study of astronomy had reference solely to the divisions of time. In the peaceful arts they did not excel the neighbouring nations, and in some respects fell short of them.

§ 1. HEBREW DIVISIONS OF TIME.

The Hebrew year was necessarily solar, its great festivals being connected, as we shall see, with the products of agriculture; but the months of the Mosaic law were certainly lunar. According to Josephus,[1] the Passover was celebrated 'on the fourteenth day of the month Nisan according to the moon, the sun being in the sign Aries;' and Philo[2] testifies in like manner that this was the day of the full moon. The custom of beginning the year from the new moon of Nisan or Abib had come down to the later Jews from antiquity, and we cannot assume any fundamental change in this respect from the time of Moses. We may add that the Septuagint renders by the term *new moon* the Hebrew expressions for *the first day of the month*[3] and *the beginning of the month.*[4]

All admit that the Hebrew word for *month*, which signifies

[1] *Antiq.* iii. 10. 5.
[2] *Life of Moses.*
[3] Exod. xl. 2, 17.
[4] Numb. x. 10; xxviii. 11.

newness, renovation, was taken from the new moon of the primitive lunar month. But upon the adoption of a solar division of the months, the term would naturally remain; so that from this alone no sure conclusion can be drawn. The expression *new moon* does not occur in the Hebrew Scriptures. Where our translators employ it the original has the simple word *month* or *months*.[1] Here, however, we must naturally understand, with our translators, the beginning of the lunar month, as a phenomenon that could be noticed by all. It has been commonly assumed that in the account of the Deluge the months contained each thirty days; since from the seventeenth day of the second month, when the deluge began,[2] to the seventeenth day of the seventh month, when the ark rested upon the mountains of Ararat,[3] we have apparently the hundred and fifty days (five months of thirty days each) during which the waters prevailed.[4] At least, we cannot see what other sign than this of the ark's resting on the land Noah could have had that the waters had ceased to prevail, shut up as he was from all view without.[5] We know, moreover, that a year of three hundred and sixty days divided into twelve months of thirty days each, with an intercalation of five days, prevailed from very ancient times in Egypt.

Since the lunar month consists of a little more than twenty-nine and a half days, and the Hebrews never reckoned less than a whole day to a month, it follows that their months must have varied between twenty-nine and thirty days, making a year of 354 days, so that an *intercalary month* would be necessary every third year, and sometimes on alternate years. This intercalation was doubtless made from the beginning by the priests who had charge of the sanctuary services, as we know that it was in later times.

In later Jewish history the beginning of the month was

[1] See 1 Sam. xx. 5; 2 Kings iv. 23; Ps. lxxxi. 3; Isa. lxvi. 23; Ezek. xlvi. 1; Amos viii. 5; 1 Chron. xxiii. 31; 2 Chron. ii. 4; Isa. i. 13, &c.

[2] Gen. vii. 11. [3] Gen. viii. 4. [4] Gen. vii. 24; viii. 3. Compare chap. viii. 6–13.

determined by the first appearance of the new moon, which was reported by witnesses appointed for the purpose. As the Jewish day began at sunset, if the announcement was made before dark, that day was the first of the month; if not till after dark, the following day began the month.

By the appointment of the Mosaic law the Hebrew year began with the month of Abib, that is, of *green ears*,[1] called in later times Nisan.[2] According to the modern rabbinical Jewish calendar, Nisan answers to our March. But there are strong grounds for believing that originally it coincided more nearly with our April.

J. D. Michaelis (*Hebrew Months*) argues for the coincidence of Nisan with April on the following grounds: (1) That the climate of Palestine would not permit the oblation of the sheaf of the first fruits of the harvest ordered for the second day of the Passover festival[3] at an earlier date; since the barley harvest does not take place even in the warm climate about Jericho until the middle of April, while it is still later on the highlands. (2) That the Syrian calendar, which has essentially the same names for the months, makes its Nisan absolutely parallel with our April. (3) That Josephus in one place makes Nisan equivalent to the Macedonian month Xanthicus; and also mentions that on the 14th of Nisan the sun was in the sign Aries, which could not be on that day except in April. The later Jews may have departed from the ancient order, as Michaelis suggests, in imitation of the Romans, who began their year with March.

It is commonly assumed that the Hebrews had two modes of reckoning: a sacred year reckoned from Nisan, and a civil, reckoned from the new moon of Tishri, the seventh month. This is true only in a modified sense. The sabbatical year and the year of jubilee were indeed reckoned from the seventh month,[4] as the convenience of the husbandman required; this

[1] Exod. xii. 2; xiii. 4; Deut. xvi. 1. [2] Neh. ii. 1; Esth. iii. 7.
[3] Lev. xxiii. 10. compared with ver. 15, 16.
[4] Lev. xxv. 9, compared with ver. 20–22.

being at the close of one agricultural year and the beginning of another. But the months were in all cases numbered from Nisan.

We give from Jahn [1] the later names of the Jewish months in order. They are Babylonian, adopted during the captivity. Where no scriptural authority is given, they are taken from the Talmud. The few earlier Hebrew names that occur in the Old Testament are added in parentheses.

1. Nisan,	from the new moon of	April,	Neh. ii. 1; Esth. iii. 7 (*Abib*, Exod. xiii. 4, &c.)
2. Ijar,	,,	,,	May (*Ziv*, 1 Kings vi. 1, 37).
3. Sivan,	,,	,,	June, Esth. viii. 9.
4. Tammuz,	,,	,,	July.
5. Ab,	,,	,,	August.
6. Elul,	,,	,,	September, Neh. vi. 15.
7. Tishri,	,,	,,	October (*Ethanim*, 1 Kings viii. 2).
8. Marcheshvan,		,,	November (*Bul*, 1 Kings vi. 38).
9. Kislev,	,,	,,	December, Neh. i. 1; Zech. vii. 1.
10. Tebeth,	,,	,,	January, Esth. ii. 16.
11. Shebat,	,,	,,	February, Zech. i. 7.
12. Adar,	,,	,,	March, Esth. iii. 7, &c.

The intercalary month was called *Veadar*, which may be rendered *Second Adar*.

It has been conjectured that, before the time of Moses, the year began about the autumnal equinox, and that he, by Divine direction, transferred its beginning to the vernal equinox; that is, to the new moon nearest to that point of time. The words of the ordinance,[2] 'This month shall be unto you the beginning of months: it shall be the first month of the year unto you,' certainly have the appearance of containing a new ordinance. Had the year always begun with the month of Abib, we can hardly suppose that such a command would have been given, with the annexed reason:[3] 'for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.'

The division of time into *weeks* was originally made by

[1] *Archæology*, § 103. [2] Exod. xii. 2. [3] Deut. xvi. 1.

God Himself in commemoration of the order of creation.[1] From certain notices in the Book of Genesis[2] we infer that a weekly division of time existed from the beginning. With this agree the words of the fourth commandment: 'Remember the Sabbath-day to keep it holy,' in which the Sabbath-day is not ordained for the first time, but referred to as already well known. The religious significance of the Sabbath is considered elsewhere.[3] We simply remark here that the Hebrew Sabbath, as commemorative of the rest after creation, occurred at the end of the week, and thus answered to our Saturday.

The *week of weeks* was the period of seven weeks or forty-nine days from the morrow after the paschal Sabbath, and it was followed on the fiftieth day by the feast of Pentecost (Greek, *pentecoste, fifty*). It is hence called the *feast of weeks*.[4]

The *week of years* was the period of seven years, ending with the *sabbatical year*.[5]

The *week of sabbatical years* was the period of *seven times seven years*, succeeded by the *year of jubilee*.

In Lev. xxiii. 15 the word *sabbath* is thought by some to denote not the weekly Sabbath, but the first day of the Passover, as a day of holy rest.[6]

The Hebrew *day*, as indicated in the primitive record, was[7] reckoned from evening to evening. Hence the command: 'From even unto even shall ye celebrate your Sabbath.'[8]

The paschal lamb and the lamb of the daily sacrifice were to be slain between the two evenings.[9] At the same time Aaron was to light the lamps of the sanctuary and burn incense upon the golden altar.[10] The quails also came between the two evenings.[11] According to the Karaites and Samaritans, this was the time between sunset and deep twilight; but the Pharisees

[1] Gen. ii. 2, 3. [2] Gen. vii. 4, 10; viii. 10, 12; xxix. 27, 28.
[3] *The Laws and Polity of the Jews*, pp. 155, 156.
[4] Lev. xxiii. 15, 16; Deut. xvi. 9, 10. [5] See p. 2.
[6] Compare Lev. xxiii. 15, 16 with Deut. xvi. 9, 10.
[7] Gen. i. 5, &c. [8] Lev. xxiii. 32.
[9] Hebrew of Exod. xii. 6; xxix. 39, 41; Lev. xxiii. 5; Numb. ix. 3, 5, 11; xxviii. 4, 8. [10] Exod. xxx. 8. [11] Exod. xvi. 12.

began the first evening with the *ninth* hour (about three o'clock in the afternoon), and the second at sunset. So Josephus, who says that the paschal lamb was slain from the ninth to the eleventh hour.[1]

Hours are first mentioned in the Book of Daniel, but there only in an indefinite way.[2] In New Testament times the day was divided into twelve hours, numbered from sunrise to sunset.[3] The hours varied in length according to the varying seasons of the year.

Mention is made of a *sun-dial*.[4] Another instrument for measuring time was the *clepsydra*, in which water was used much as we now use sand in hour-glasses.

The ancient Hebrews divided the night for military purposes into three watches. Of these the second was the middle watch,[5] and the last, the morning watch.[6] In the Saviour's day the Roman usage prevailed, according to which the night was divided into four watches, of which the second, third, and fourth are mentioned;[7] and all four are apparently referred to[8] as evening, midnight, cock-crowing, and morning.

§ 2. The Domestic and Mechanical Arts.

It is a well-known fact that the domestic and mechanical arts were practised in Egypt with great skill from very early times. When the Hebrews left Egypt they carried with them the knowledge of these arts. They were skilful in spinning, weaving, and embroidery; producing not only plain fabrics of a fine texture, but those inwrought with various colours and figures, to which, in the case of the most precious garments, golden threads were added. They understood the art of dyeing; for there were found among

[1] *Jewish War*, vi. 9. 3. [2] Dan. iii. 6, 15, &c.
[3] John xi. 9; Matt. xx. 3, 5, 6, &c. [4] 2 Kings xx. 9–11; Isa. xxxviii. 8.
[5] Judg. vii. 19. [6] Exod. xiv. 24; 1 Sam. xi. 11.
[7] Matt. xiv. 25; Mark vi. 48; Luke xii. 38. [8] Mark xiii. 35.

them stores of blue, and purple, and scarlet, and red skins of rams. They had workmen in gold, silver, and brass, and in wood also; who manufactured with skill the furniture and implements of the tabernacle. They could set precious stones, and compound precious ointments and incense of sweet spices 'after the art of the apothecary.' All this is manifest on the face of the narrative in the Book of Exodus, in which are given in detail the materials and construction of the tabernacle with its court and its furniture; and it is confirmed by the later books of the New Testament.

The Hebrew has two terms rendered in our version *cunning workman* (*Hôshēbh*) and *embroiderer* (*rôkēm*); of which, according to the Jewish rabbins, the former denotes one who *inweaves patterns* of different colours, the latter one who *embroiders with the needle*, and to this view Gesenius assents. But while it is certain that the Egyptians were skilful in inweaving patterns, it is not certain that they embroidered with the needle. Some would therefore refer the terms *rôkēm* and *rikmah* (rendered in our version *embroiderer* and *needlework*) to the inweaving of patterns by the loom.[1]

We cannot, however, claim for the Hebrews any pre-eminence in the above-named arts. They had sufficient skill in them for the ordinary occasions of life; as also in the manufacture of iron implements for agricultural purposes and for war, the manufacture of leather, the cutting of stones, the building of houses, and the construction of household furniture. But in none of these respects did they excel their neighbours, and in some they fell short of them. In sword-blades, for example, Damascus was superior to them; in rich dyes, the Tyrians and several other nations. It was the testimony of Solomon himself, in his message to Hiram, King of Tyre, that none of his people could 'skill to hew timber like unto the Sidonians'; or had equal skill with them to work in the precious metals and iron, and in purple, crimson, and blue.[2] It was not in

[1] See for one view Gesenius in his *Thesaurus;* for the other, Smith's *Bib. Dict.* art. Embroiderer.

[2] 1 Kings v. 6; 2 Chron. ii. 7.

these secular arts that God had appointed the covenant people to be a light in the world ; but in the knowledge of Himself and of that great salvation which He was through them preparing for all nations.

§ 3. The Art of Writing.

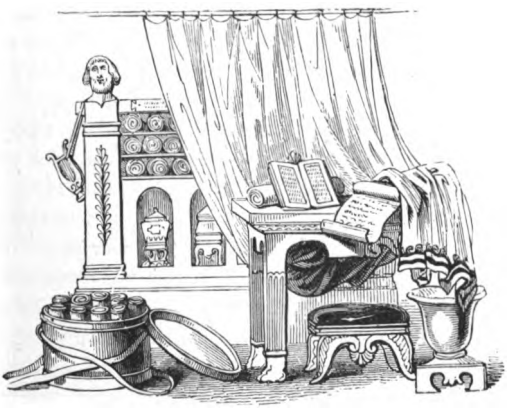
Moses, being 'learned in all the wisdom of the Egyptians,' was of course familiar with the various modes of writing that prevailed in that country long before his day. The Hebrew alphabet, however, which he employed, is Shemitic in its origin, the same substantially as that used by the Phœnicians, and which probably came to them from Chaldæa. The great Hebrew legislator appears as a writer very early after the exodus, before the giving of the law,[1] and all along the course of his history ;[2] and the knowledge and practice of the art are assumed in the law of divorce.[3]

For the change in the Hebrew alphabet from the earlier form represented on coins to the Assyrian or square writing, and for various particulars as to the ancient mode of writing, see Barrows' *Introduction to the Bible,* chap. iii. § 2 ; chap. xiv. §§ 2, 3 ; chap. xxvi. § 5.

The materials of writing were various. Mention is made in the Pentateuch of stone plates on which the words were graven directly ;[4] of great stones plastered with plaster upon which the words of the law were written ;[5] of a plate of gold ;[6] and of precious gems.[7] Job refers to the custom of writing 'with an iron pen and lead in the rock,'[8] the letters being first deeply cut in the rock, and then filled with lead. The ancients also used palm leaves, the inner bark of trees, bones, shells, ivory, bricks, clay tablets, cylinders, and prisms of fine terra-cotta, wood, wax tablets—in a word, whatever furnished a smooth surface. The ruins of Assyrian and Chaldæan cities

[1] Exod. xvii. 14.
[2] Exod. xxiv. 4 ; xxxiv. 27 ; Numb. xxxiii. 2 ; Deut. xxxi. 22, &c.
[3] Deut. xxiv. 1.
[4] Exod. xxxi. 18 ; xxxii. 15, 16 ; Deut. iv. 13.
[5] Deut. xxvii. 2–8.
[6] Exod. xxviii. 36.
[7] Exod. xxviii. 11, 21.
[8] Job xix. 24.

ANCIENT WRITING MATERIALS.



A ROMAN LIBRARY.

furnish bricks, clay tablets, and cylinders in countless thousands, as well as slabs of stone, covered with arrow-headed inscriptions. According to Rawlinson [1] some of the Assyrian hollow cylinders and prisms have characters so minute that a magnifying-glass is needed to decipher them. The two principal materials, however, which the Hebrews employed were paper manufactured from the papyrus plant, and parchments prepared from the skins of sheep, goats, and other animals.

According to Pliny [2] the method of preparing the paper was as follows: The stem (probably the inner cuticle) was divided by a needle into thin plates, each as large as the plant would allow, and these were placed side by side on a table kept moist with Nile water. When the table was covered, another layer was spread over the first transversely, and the two layers were united by being subjected to pressure. As many sheets were afterwards joined together as were needed for a given roll. This paper was very much used by the ancients, and was of various qualities, as was also the parchment prepared from the skins of animals.

The instruments for writing varied, of course, as they do now, with the materials employed. For refractory substances they had 'a pen of iron' and the 'point of a diamond'—that is, a graver with a point of steel, or one tipped with diamond; the latter being especially necessary in engraving upon precious stones. For writing on tablets covered with wax they had a style, sharp at one end and at the other flat and circular. With the sharp end they formed the letters, and erased them with the flat end, as occasion required, smoothing over again the surface of the tablet. On paper and parchment they wrote with a pen and ink. The reed pen split at the end has been in use among the Orientals from high antiquity, and is still employed by the Arabs.

The ink of the ancients appears to have resembled the Chinese or Indian ink—a combination of lampblack with glue

[1] *Ancient Monarchies*, vol. i. pp. 330, 478.
[2] *Hist. Nat.* xiii. 11.

or gum—reduced to a fluid form. According to Josephus [1] the parchments containing the Jewish law, which the high priest Eleazar sent to Ptolemy King of Egypt to be translated into Greek, were of marvellous thinness, joined together so exactly that the seams could not be discerned, and written in letters of gold. When, about the eleventh century, paper of a finer texture, made of linen and cotton, came into common use, this rendered necessary pens of a finer character. These were supplied by the quills of geese, swans, crows, &c.; till in our day metallic pens took their place.

The form of ancient books depended on the material employed. When tablets of wood, or plates of ivory or metal, were used, they were connected with rings at the back, through which a rod was passed. When the soft and flexible papyrus was used, the books took the form of *rolls*. The sheets, being fastened together at their edges, were wound round a cylindrical stick, or sometimes two cylinders, whence the term *volume*, that is, *roll* (Latin, *volumen*), is derived. The cylinders projected at each end beyond the roll, and were ornamented with bosses. The volume was read by *unrolling* the scroll so as to expose successively its several sheets. Books written on parchment may take the square form with leaves, or the roll form. The public Hebrew manuscripts consist of synagogue rolls; the private manuscripts are written with leaves in book form.[2]

The roll form prevailed among the ancient Hebrews,[3] also in other nations.[4] In the synagogue at Nazareth our Lord read from a roll. 'Having unrolled the book' (so the original reads), 'He found the place where it was written,' &c. When He had finished reading 'He rolled up the book, and gave it back to the attendant.'[5] The manner in which the ancients speak of rolls written *within and without*[6] indicates that this was something unusual, the rule being to write only on the

[1] *Antiq.* xii. 2. 10.

[2] See Barrows' *Introduction to the Bible*, chap. xiv. § 8; and for the ancient manuscripts of the New Testament, chap. xxvi. § 5.

[3] Isa. viii. 1; Jer. xxxvi. 2 *seq.*; Ezek. ii. 9 *seq*; Zech. v. 1.

[4] Ezra vi. 1, 2. [5] Luke iv. 17, 20. [6] See Alford and Meyer on Rev. v. 1.

inner side. The roll which Ezekiel sees in vision,[1] the flying roll of Zechariah,[2] and the apocalyptic book sealed with seven seals,[3] are each written *within and without*, to denote the fulness of their contents. In respect to the seven successive revelations of the apocalyptic book, answering to the breaking, one after another, of the seven seals, there are two views: (1) it is assumed that the breaking of each seal allowed a certain portion of the scroll to be unrolled, and thus its contents to be read; (2) it is assumed that the roll remains closed, the breaking of the seals in succession being simply symbolic of revelations to be made of parts of its contents, not by inspection, but by the visions that follow.

Extended epistles, like most of those in the New Testament, took the form of small volumes. Letters, in the strict sense of the word—short communications on special subjects—ordinarily received the seal of the sender. In all matters of importance this was necessary for authentication, and sometimes for secrecy also; as in the case of David's letter to Joab,[4] which he sent by the hand of the man whose destruction he sought. In their addresses and salutations the writers of the New Testament conform in general to the usage of the day. Compare the letter of the apostles and elders[5] with that of Claudius Lysias to Felix.[6] Both state at the outset by whom and to whom the letter is sent, and both close with the simple salutation, 'Farewell.' The only modification is that in most of the apostolic epistles a benediction more or less extended took the place of the brief Farewell.

[1] Ezek. ii. 10.

[2] Zech. v. 1–3, where 'on this side' and 'on that side,' ver. 3, refer to the inner and outer sides of the roll.

[3] Rev. v. 1.

[4] 2 Sam. xi. 14, 15; 1 Kings xxi. 8; Esther iii. 10; viii. 8, 10; Isa. xxix. 11.

[5] Acts xv. 23–29.

[6] Acts xxiii. 26–30.

THE PENTATEUCH ROLL AT NABLÛS.

§ 4. Music and Musical Instruments.

The Hebrews, like other Oriental nations, were fond ot music on all occasions of social and national rejoicing. Their songs were, as a rule, accompanied with musical instruments, and sometimes with dancing also. Thus they took, from the outset, a lyrical character.[1] In the schools of the prophets instituted by Samuel, music seems to have been regularly cultivated.[2] Its elevating and tranquillising influence was well understood by the courtiers of Saul;[3] and was afterwards sought by Elisha himself, that he might thus be prepared to receive the spirit of prophecy.[4] David, 'the sweet Psalmist of Israel,' himself a master in both the composition and lyrical performance of sacred song, made music, vocal and instrumental, a regular part of the tabernacle service;[5] and at the dedication of the temple by Solomon the musical part of the service was of the most magnificent character.[6]

The Egyptian and Assyrian monuments have made us familiar with the form of the musical instruments anciently employed in Egypt, Assyria, and Babylon. From their long residence in Egypt, the Hebrews must have been perfectly acquainted with the musical instruments of that country. It is not certain, however, that they borrowed from the Egyptians exclusively their own musical instruments. These may have come with their ancestors, in part at least, from Chaldæa and Mesopotamia, as did their language and the alphabet. In investigating the difficult question of the form of the Hebrew instruments of music, it is necessary that we compare the Egyptian with the Assyrian models, as they are revealed to us by the monuments. Between the two are contained, substantially at least, the forms of the instruments mentioned in sacred writ.

[1] Gen. xxxi. 27; Exod. xv. 1, 20; Judg. v. 1; xi. 34, &c.
[2] 1 Sam. x. 5. [3] 1 Sam. xvi. 16, 23. [4] 2 Kings iii. 15.
[5] 1 Chron. xvi. 4-6, 41, 42; xxv. [6] 2 Chron. v. 12, 13.

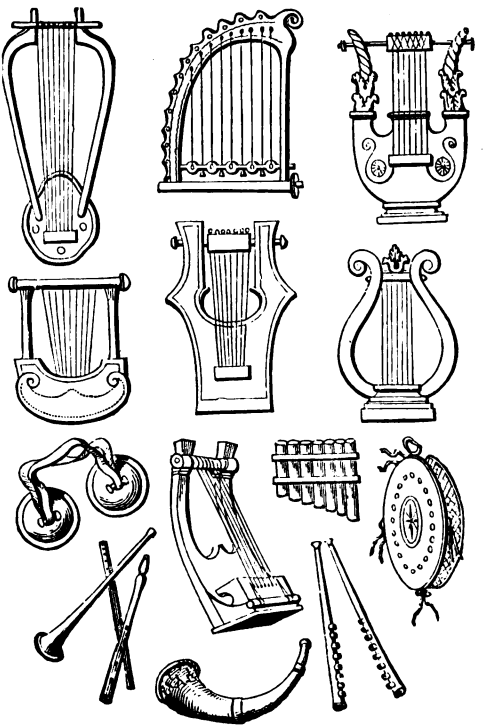
Musical instruments are of three classes—stringed instruments, wind instruments, and instruments of percussion.

Stringed Instruments.—Foremost among the stringed instruments of the Egyptian and Assyrian monuments is the harp. The harp is usually defined to be a stringed instrument of music of a triangular figure, the form allowing the strings to be successively of different lengths. This definition holds good of modern harps and some forms of ancient harps. But the idea of the Egyptian harp seems rather to have been that of the bow. A bow standing upright, and furnished with a sound-chest and a suitable number of strings (which varied according to the size and model of the instrument), gives substantially the idea of the common Egyptian harps. Some of them have almost exactly the form of the bow, but usually the curvature of one end is more abrupt than that of the other. Instead of the curved the triangular form also appears with various modifications. The number of strings varies from three to twenty or more. The heavier kinds stand upright upon the floor, while the lighter kinds are portable. In one case an Egyptian woman carries on her shoulder a harp with three strings, playing it at the same time with her fingers. On the Assyrian monuments we have portable harps of a triangular form. One class of these is carried by the performer in front with the sound-chest next to him in an upright position, and is played with the fingers. Another class is carried at his side with the sound-chest horizontal, and is played with a plectrum.

The lyre is essentially a modified form of the harp. In this the sound-chest constitutes the base. From the end of this arise two rods, curved or straight, connected above by a cross-piece, and the strings are stretched upwards from the base to the cross-piece. It is always portable, is carried in an upright or a horizontal position, and is commonly played with the fingers, but sometimes with a plectrum.

The ancient Egyptian guitar or lute was of an oval form with a long neck. The strings, which were few in number, were carried over a bridge.

The identification of the Hebrew stringed instruments is a matter of great difficulty. The two of most common occurrence are the *kinnôr* and *nebel*, of which the first is commonly rendered *harp* in our version, and the second *psaltery*. Re-



ANCIENT MUSICAL INSTRUMENTS.

specting the form of these the opinions of biblical scholars are very discordant, and cannot be discussed to any profit within the limits prescribed to the present work.

Josephus remarks :[1] 'The *kinura* (Heb. *kinnôr*) being

[1] *Antiq.* vii. 12. 3.

furnished with ten strings, is struck with a plectrum ; but the *nabla* (Heb. *nebel*), having twelve strings, is played with the fingers.' This definition is loose and unsatisfactory enough ; and seems to be, moreover, at variance with the words of Scripture, according to which David played on the harp with his hand.[1] The Hebrew *kinnôr* was certainly portable, at least in some of its forms ; for David and others played on it in procession before the ark.[2] We think it probable that the *kinnôr* was an instrument of the harp kind, including possibly the lyre. As to the *nebel*, we can only adopt the language of a writer in the *Imperial Bible Dictionary* : 'We prefer to leave it a doubtful question whether the *nebel* was a lyre, or a lute, or some other form of stringed instrument.' The *nebel āsôr*[3] was a *ten-stringed nebel* ; not 'a psaltery and an instrument of ten strings.' Yet it seems to have been a peculiar variety of the instrument ; for elsewhere the *āsôr* is distinguished from the simple *nebel* : 'upon an *āsôr* and upon a *nebel*.'[4]

In Daniel iii. mention is made of the *sabbeka*, rendered in our version *sackbut* ; but which was probably identical with the Greek *sambuke*, a stringed instrument of the harp kind. In the same chapter we have the word *pesanterîn*, that is, *psaltery* (Greek, *psalterion*), also a species of harp.

Wind Instruments.—The primitive *horn* was what the name denotes—made from the horn of an ox or ram. From this came, by a natural transition, the curved metallic trumpet (*shôphar*), and the straight trumpet (*hatsôtserah*), the form of which is preserved on the triumphal arch of Titus. In our version the word *shôphar* is often rendered *cornet*, especially where it occurs in connection with *hatsôtserah*, which last is then rendered *trumpet*.[5]

The Egyptian monuments exhibit the flute and the pipe single and double. The Hebrew term *halîl*,[6] rendered in our

[1] 1 Sam. xvi. 23 ; xviii. 10 ; xix. 9.
[2] 2 Sam. vi. 5. See also 1 Sam. x. 5 ; Isa. xxiii. 16.
[3] Ps. xxxiii. 2 ; cxliv. 9. [4] Ps. xcii. 3.
[5] 1 Chron. xv. 28 ; 2 Chron xv. 14 ; Ps. xcviii. 6 ; Hosea v. 8, &c. 1 Sam. x. 5 ; 1 Kings i. 40 ; Isa. v. 12 ; xxx. 29 ; Jer. xlviii. 36.

version *pipe*, denotes either the pipe or the flute. So also probably the plural form *nehîlôth* in the title to Psalm v.

The Hebrew *organ* (*ûgab*) was an instrument of high antiquity.[1] The most probable opinion concerning it is that it was the so-called *pipe of Pan*; a compound instrument consisting of several reeds of unequal length, so arranged that the performer could pass his mouth from one to another.

The Chaldæan name *sumponya*, that is, *symphony*,[2] is borrowed from the Greek. It is rendered in our version *dulcimer*, but is probably equivalent to the Hebrew *ûgab*, *organ*; as *mashrôkîtha* in the same chapter (Eng. vers. *flute*) is to *halîl*.

Instruments of Percussion.—The most common of these are the *timbrel* (Heb. *tōph*) and the *cymbal* (Heb. *tseltselim*). The timbrel or tabret was a hoop or square frame over which a membrane was strained. It was beaten with the fingers. Cymbals are plates of brass which, being struck together, produce a loud clanging sound. Both timbrels and cymbals are represented on the Egyptian monuments, as also drums of various shapes.

Mention is also made of the *shalîsh*,[3] which was, perhaps, a *triangle*; and of the *menaänîm*.[4] But the word denotes rather an instrument answering to the ancient *sistrum*, which gave forth a tinkling sound upon being shaken.[5]

§ 5. The Medical Art.

The medical art was early cultivated in Egypt. According to Herodotus[6] it was practised in that country on the principle of division, each physician treating a single disorder; one diseases of the eye, another those of the head, another those of the teeth, and so on. Of course a special class of physicians

[1] Gen. iv. 21. [2] Dan. iii.

[3] 1 Sam. xviii. 6, where our version renders *instruments of music*.

[4] 2 Sam. vi. 5, where our version has *cornets*.

[5] For the character, form, and office of Hebrew poetry, see Barrows, *Introduction to the Bible*, chap. xxi. §§ 1–4. [6] *Herodotus*, ii. 84.

made the art of embalming their proper business ;[1] and these were the men who embalmed Jacob, and afterwards Joseph.[2] When the Hebrews left Egypt they must have carried thence no inconsiderable knowledge of the healing art as it then existed. Physicians are mentioned in the Book of Job,[3] and in the later history of the Israelitish nation ;[4] and in New Testament times they constituted a regular profession in Palestine as elsewhere.[5] In ancient times the medical art embraced that of surgery as its most prominent branch. The physicians described by Homer were skilful in extracting from the wound the arrow's point, in cleansing it from gore, and in applying to it soothing medicaments.[6] So also Jeremiah speaks of the balsam of Gilead in connection with the physician.[7] Of the practice of the Hebrew physicians in the treatment of diseases we know nothing with certainty.

It does not come within the plan of the present work to give a list of the diseases to which the Israelites were subject, in common with other nations of antiquity. There are, however, two maladies which appear so prominently in Scriptural history that a few words respecting them will be in place. These are leprosy and demoniacal possessions.

Leprosy is a disease of hot climates, very prevalent in Egypt and the adjoining regions. The formidable character of the disease in Moses' day may be inferred from the minuteness with which he describes the disease in its various forms, the carefulness with which he distinguishes it from other maladies, and the sternness of the seclusion imposed upon those afflicted with it.[8] The interpretation of this chapter in its details belongs to the commentator. We remark generally that the leprosy here described appears to have been the *white leprosy*, and not the malignant disorder, known as *elephantiasis*, of the Greeks. This latter is an awful malady, beginning with dusky

[1] *Herodotus*, ii. 86. [2] Gen. l. 2, 26. [3] Job xiii. 4.
[4] 2 Chron. xvi. 12 ; Jer. viii. 22.
[5] Matt. ix. 12 ; Mark v. 26 ; Luke iv. 23 ; Col. iv. 14, &c.
[6] *Iliad*, iv. 213–19. [7] Jer. viii. 22 ; and compare 2 Kings viii. 29.
[8] See Lev. xiii.

shining spots upon the skin ; succeeded, after a series of months or years, by soft, reddish livid tumours ; and then by ulcers that exude a sanious fluid, till at last the joints of the extremities are separated, and they fall off. Moses does not hint at such extreme symptoms ; and whiteness of the skin is everywhere mentioned as one of the marks of leprosy.[1] Leprosy was regarded as an infliction from God, incurable by human means, and rendering the sufferer ceremonially as well as physically unclean. The seclusion imposed upon lepers has been thought to indicate the infectious character of the disease. But this assumption is not fully sustained by modern observation. The uncleanness contracted by the malady, and the painful fact that it is, to a certain extent at least, hereditary, were sufficient grounds for the separation imposed on lepers by the Mosaic law.

Leprosy exists in modern Syria in all its malignity.[2] But this fact does not prove that *such* a form as this—the true elephantiasis—was found in Moses' day in the Israelitish camp, since diseases change their type in the same country from age to age. We would not, however, absolutely deny that it did ; since the symptoms described by Moses have respect to the beginning of the malady rather than to its termination.

As to the leprosy in houses and garments,[3] this was not a proper disease, but a decay of the materials due to some chemical change, perhaps with the presence of living animalcules, which rendered them unwholesome and unfit for use.

In regard to the reality of demoniacal possessions there has been much controversy, one class of theologians maintaining that those recorded in the New Testament are simply cases of insanity, in which the sufferers believed themselves to be under the power of demons, in whose name they spoke. But the candid reader of the New Testament must be pro-

[1] Exod. iv. 6 ; Numb. xii. 10 ; 2 Kings v. 27.
[2] See *The Land and the Book*, p. 651 *seq.*
[3] Lev. xiii. 47–59 ; xiv. 34 *seq.*

foundly impressed with the conviction that the Saviour regarded demoniacal possessions as a reality. The narrative of the entrance of the demons into the swine [1] is utterly inconsistent with the hypothesis that they were simply a figure of speech, as some maintain.

The New Testament makes a distinction between *lunatics* and *demoniacs*,[2] but also ascribes lunacy to the influence of a demon;[3] nor is there any inconsistency here; for though all demoniacs were lunatics, it does not follow that all lunatics were demoniacs. Unless we take the Sadducean ground of denying the existence of all created spiritual beings beyond the sphere of our senses, we cannot, with any show of reason, deny that some of these beings may be malignant in character, just as is the case among men. Nor, until we know not only the inmost essence of our own material-spiritual nature, but also the inmost essence of the nature belonging to these invisible spiritual beings, can we deny that, under certain conditions of the human subject, bodily and mental, they may gain an overmastering control of him; or, in Scriptural phraseology, take possession of him, and bring him into a state analogous to that of lunacy, if not identical with it.

[1] Matt. viii. 28-34; Mark v. 1-16. [2] Matt. iv. 24.
[3] Matt. xvii. 15 *seq.*

CHAPTER VIII.

TRADE AND COMMERCE.

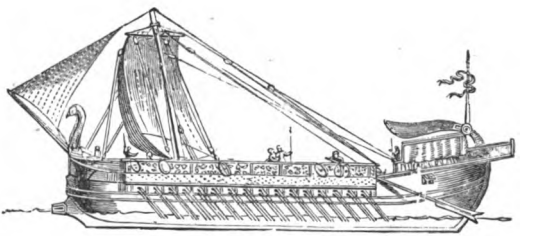
BEFORE the Babylonish captivity the Hebrews were eminently an agricultural and pastoral people, living contentedly upon their own soil. At the close of the Captivity a part of the Jews remained settled in foreign lands when their brethren returned from exile. Their descendants, increased by fresh colonies from Palestine after it had again become full of inhabitants, spread themselves over all the regions around the Holy Land—Parthia, Media, Persia, Babylonia, Mesopotamia, Armenia, Syria, Asia Minor, Cyprus, and the Ægæan Isles, the chief cities of Greece and Rome, and especially Alexandria in Egypt. Josephus testifies[1] that in the time of Sylla (who died B.C. 78) the Jews had filled the habitable world; and he quotes Strabo as saying that 'this people had now entered every city, so that one could not easily find a place in the world which had not received this race and was not occupied by them.'[2] These Jews, who also included the remnant of the ten tribes, constituted 'the Dispersion,'[3] or, more fully, 'the Dispersion of the Gentiles.'[4] They remained steadfast in the faith of their fathers, acknowledged Jerusalem as their religious head, and considered themselves as strangers and sojourners. As they were settled chiefly in the cities, they naturally turned their attention to trade and commerce rather than to agriculture, and thus became emphatically a people of traffic.

The Hebrews before the Captivity were never a commercial

[1] *Antiq.* xiv. 7. 2.
[2] Compare Acts ii. 9–11.
[3] James i. 1; 1 Pet. i. 1.
[4] John vii. 35.

people. The chief ports of the Mediterranean were held on the south by the Egyptians and Philistines, and on the north by the Tyrians. Solomon indeed established navies to go to Ophir and Tarshish, but it was in conjunction with Hiram, King of Tyre, the Tyrians being the great commercial nation of antiquity.

In an age when the mariner's compass was unknown (at least in the Western world), *navigation* was confined to the coasts. In the longest voyages, as those to Ophir in the east, to Tarshish in the west, and along the African coast, the vessels kept of necessity near to the land, creeping cautiously along from one headland to another. Ships of war were called long ships, because they were of a longer shape than ships of burden,



ANCIENT WAR SHIP.

the latter being more round and deep. Ships of war, though furnished with sails, were propelled chiefly by oars,[1] of which there were two, three, or more banks. Merchant vessels relied chiefly on sails, especially those of the larger class. The vessel in which Paul was wrecked 'cast four anchors out of the stern.' This was done in an exigency, and was the right course, the plan being to run the ship aground at daybreak.[2] Under-girders[3] were cables or chains, which, in case of necessity,

[1] Cæsar, *Gallic War*, iii. 13 ; iv. 25.

[2] See Smith's *Bible Dict.* art. Ship. The more usual custom was to anchor from the prow. *Æneid*, vi. end.

[3] Acts xxvii. 17.

could be passed round the ship and made tight for the purpose of strengthening it.

It had long been conjectured that Tarshish was the name of a port, to which the Phœnicians traded, on the coast of Spain, and that the name of the port had been extended to the whole country. This conjecture has lately received a curious confirmation. Many of the old Phœnician mines in Spain have recently been reopened. One of the largest of these, near Huelva, has borne, from time immemorial, the name of *Tharsis*, and a mountain close to it is called *Solomon*. The traces of Phœnician working and occupation are obvious throughout the whole district.

The ship in which Paul was wrecked contained two hundred and seventy-six souls, besides a cargo of wheat.[1] It cannot then have been much less than five hundred tons burden. The ship in which Josephus was wrecked in the same part of the Mediterranean[2] contained six hundred persons. There were much larger ships, but their size was exceptional. See the article in Smith's *Bible Dictionary* above referred to, where the writer comes to the conclusion that 'if we say an ancient merchant-ship might range from 500 to 1,000 tons, we are clearly within the mark.'[3]

Commerce by overland routes was carried on by means of *caravans*, the beast of burden being the camel; which is, therefore, appropriately called the ship of the desert. Caravans for mercantile purposes are regularly organised bodies of merchants provided with officers, guides, and servants; and attended, when necessary, by a military escort. They sometimes consist of a thousand or more persons, and several thousand camels. Such a caravan was the company of Ishmaelites and Midianites to whom Joseph was sold.[4] They were

[1] Acts xxvii. 37, 38. [2] *Life*, iii.

[3] The standard work on ancient ships is that of James Smith, Esq., of Jordanhill, entitled *The Voyage and Shipwreck of St. Paul*, which throws much light on the thrilling narrative of that event contained in the twenty-seventh chapter of the Acts. [4] Gen. xxxvii. 25–28.

on their way from the region east of the Jordan to Egypt by one of the roads travelled at the present day. Such also were 'the troops of Tema' and 'the companies of Sheba' mentioned in the Book of Job,[1] who are represented as perishing from the failure of the waters on which they had placed their reliance; just as it frequently happens at the present day to caravans traversing the desert, where wells are few and widely separated from each other.

Among the ancient caravan routes were the following :—

(1) The route from Upper Syria across the desert by Palmyra to the Euphrates. According to Josephus,[2] Palmyra, the *Tadmor* of Scripture,[3] was two days' journey from Upper Syria, one day's journey from the Euphrates, and six days' journey from Babylon; and the reason why Solomon built the city in that remote part of the desert was that lower down no water is to be had, but here only are found fountains and wells.

(2) The route from Palestine into Egypt along the shores of the Mediterranean from Gaza to Pelusium. There is another more circuitous route by the way of Mount Sinai.

(3) The route from the Persian Gulf to the Mediterranean, by which the Phœnicians received the goods of India. 'Sometimes they received them from the Arabians, who either brought them by land through Arabia, or up the Red Sea to Ezion-geber.'[4]

The deserts of Africa and Arabia and the great salt desert of Asia can be traversed only in this way.

The inns mentioned in the Pentateuch[5] were perhaps only lodging-places in the open air selected chiefly for the convenience of water. But the inns of the New Testament[6] correspond to the modern *khâns* or *caravanserais*, spacious buildings constructed simply for the convenience of caravans carrying

[1] Job vi. 19.
[2] *Antiq.* viii. 6. 1.
[3] 1 Kings ix. 18; 2 Chron. viii. 4.
[4] Jahn, *Archæology*, § 109.
[5] Heb. *mālôn*, *lodging-place*, Gen. xlii. 27; xliii. 21; Exod. iv. 24.
[6] Luke ii. 7; x. 34.

with them their own provisions for man and beast. They are, therefore, as a rule, utterly unfurnished, offering to the traveller nothing but shelter; though some of the modern khâns 'are inhabited by a keeper who sells coffee, provisions, and the like, to the guests, so far as they may need; and furnishes them with fire and the means of cooking for themselves.'[1]

Weights and measures are absolutely necessary for trade and commerce. We find them in existence in Abraham's day;[2] and in the Pentateuch they everywhere appear as a well-developed system. The exact determination of Hebrew weights and measures, especially of those in use before the Captivity, is a matter of great difficulty. We give below the common tables of Hebrew weights, measures, and coins, remarking, however, that they are to be considered only as approximations to the truth.

TABLES OF WEIGHTS AND MEASURES MENTIONED IN THE BIBLE.

1. Jewish Weights, reduced to English Troy Weights.

	lbs.	oz.	dwts.	gr.
The gerah, one-twentieth of a shekel	0	0	0	12
Bekah, half a shekel	0	0	5	0
The shekel	0	0	10	0
The maneh, 60 shekels	2	6	0	0
The talent, 50 manehs, or 3,000 shekels	125	0	0	0

2. Scripture Measures of Length, reduced to English Measure.

	ft.	inches
A digit	0	0·912
4 = A palm	0	3·648
12 = 3 = A span	0	10·944
24 = 6 = 2 = A cubit	1	9·888
96 = 24 = 8 = 4 = A fathom	7	3·552
144 = 36 = 12 = 6 = 1·5 = Ezekiel's reed	10	11·328
192 = 48 = 16 = 8 = 2 = 1·3 = An Arabian pole	14	7·104
1920 = 480 = 160 = 80 = 20 = 13·3 = 10 = A measuring line	145	11·04

[1] Robinson, *Bib. Res.* vol. ii. p. 487.

[2] Gen. xviii. 6; xxiii. 16; xxiv. 22.

3. The Long Scripture Measures.

	miles	paces	feet
A cubit	0	0	1·824
400 = A stadium, or furlong	0	145	4·6
2000 = 5 = A Sabbath-day's journey	0	729	3
4000 = 10 = 2 = An Eastern mile	1	403	1
12000 = 30 = 6 = 3 = A parasang	4	153	3
96000 = 240 = 48 = 24 = 8 = A day's journey . . .	33	172	4

Note.—5 feet = 1 pace; 1,053 paces = 1 mile.

4. Scripture Measures of Capacity for Liquids, reduced to English Wine Measure.

	gal.	pts.
A caph	0	0·62
1·3 = A log	0	0·833
5·3 = 4 = A cab	0	3·333
16 = 12 = 3 = A hin	1	2
32 = 24 = 6 = 2 = A seah	2	4
96 = 72 = 18 = 6 = 3 = A bath, ephah, or firkin .	7	4·50
960 = 720 = 180 = 60 = 30 = 10 = A kor, choros, or homer	75	5·25

5. Scripture Measures of Capacity for Things Dry, reduced to English Corn Measure.

	bu.	pks.	gal.	pt.
A gachal	0	0	0	0·141
20 = A cab	0	0	0	2·833
36 = 1·8 = An omer, or gomer	0	0	0	5·1
120 = 6 = 3·3 = A seah	0	1	0	1
360 = 18 = 10 = 3 = An ephah	0	3	0	3
1800 = 90 = 50 = 15 = 5 = A letech . . .	4	0	0	1
3600 = 180 = 100 = 30 = 10 = 2 = A homer, or kor	8	0	0	1

The ancient Egyptian cubit is known to us from specimens preserved in the tombs. 'No great difference,' says a writer in Smith's *Bible Dictionary*, 'is exhibited in these measures, the longest being estimated at about twenty-one inches, and the shortest at about twenty and a half, or exactly 20·4729 inches.'[1] There is a strong presumption that the old Hebrew cubit[2] must have agreed with this, and cannot, therefore, have exceeded twenty-one inches. Keil[3] estimates it at about

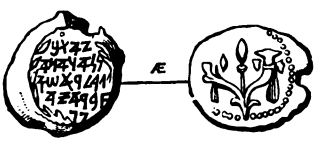
[1] Wilkinson, *Anc. Eg.* ii. 258. [2] 2 Chron. iii. 3.
[3] *Archäologie*, § 126.

A GOLD DARIC (PERSIAN).

SHEKEL OF SIMON MACCABÆUS.

HALF-SHEKEL (COPPER), OF SIMON MACCABÆUS.

A SIXTH OF A SHEKEL (COPPER), SIMON MACCABÆUS.



COIN OF JOHN HYRCANUS.

214·512 Persian lines, or a trifle over nineteen inches English measure. But Jahn [1] and Saalschütz [2] reckon the old Hebrew cubit from the elbow to the wrist, which would make it not over a foot. After the Captivity another cubit was in use, as is plain from the words of 2 Chron. iii. 3, where we are told that the cubits giving the dimensions of Solomon's temple are 'after the ancient measure.' The angel whom Ezekiel sees in vision during the Captivity has a measuring reed in his hand 'six cubits long by the cubit and a hand-breadth.' [3] Is this the *Hebrew* cubit with the addition of a hand-breadth to make the Babylonian cubit, or the *Babylonian* cubit with a hand-breadth added to make the Hebrew cubit? If, as is natural to suppose, the angel uses the cubit of the covenant people, we must suppose the latter. [4]

It was not till late in their history that the Jews *coined* money. Exchange in the days of the patriarchs, judges, and early kings was carried on by barter, and silver and gold were *weighed.* We read in Genesis xxiii. 16, 'Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.' At first both talent and shekel were the names of pieces of gold and silver of definite weight, the word 'shekel' meaning 'weight.' [5]

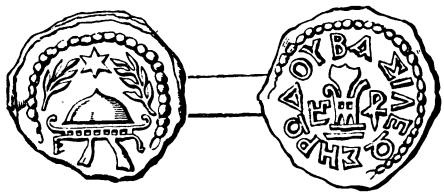
It is after the Babylonish captivity that the first traces of a Jewish coinage are found. While under the Persian rule Persian coins seem to have been used in Palestine. But from the times of the Maccabees many specimens of coins have come down to us. Some of these are figured in the accompanying illustrations.

The Romans only allowed subject provinces to issue copper coinage, and hence it was only during seasons of revolt that

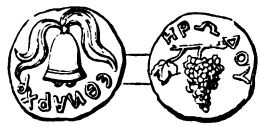
[1] *Archæology*, § 113. [2] *Archäologie*, lix. 2. [3] Ezek. xl. 5.

[4] The reader will find this subject discussed more at large in Smith's *Bib. Dict.* under the article Weights and Measures.

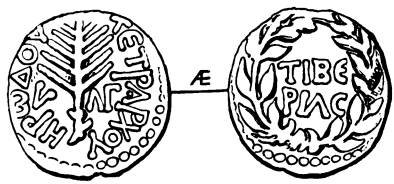
[5] On the subject of Jewish coins see a valuable series of papers by Mr. Madden in the *Sunday at Home* for 1874.



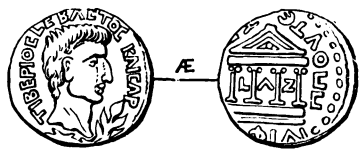
Coin of Herod I. B.C. 38.



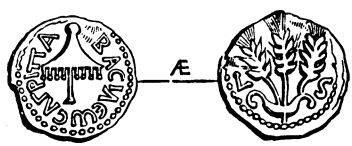
Coin of Archelaus.



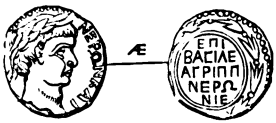
Coin of Herod Antipas, A.D. 29.



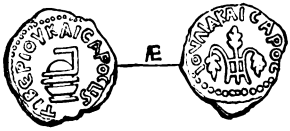
Coin of Herod Philip II. A.D. 33.



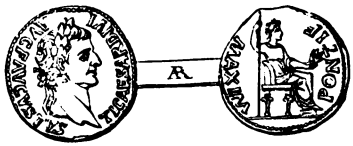
Coin of Herod Agrippa I. A.D. 37.



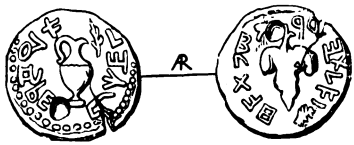
Coin of Agrippa II.



Coin of Pontius Pilate, A.D. 29.



Denarius or Roman Penny.



Silver Coin of Eleazar the Priest (struck at the time of thf Siege of Jerusalem).

Copper Coins of Eleazar the Priest.

silver coins were struck during the first and second centuries. Representations are given of a series of coins dating from Herod I. to the destruction of Jerusalem. The tables reducing the Jewish and Roman money to an English standard are appended.

JEWISH MONEY, REDUCED TO ENGLISH STANDARD.

	£	s.	d.
A gerah	0	0	1·3687
10 = A bekah	0	1	1·6875
20 = 2 = A shekel	0	2	3·375
1200 = 120 = 50 = A maneh, or mina, Hebr.	5	14	0·75
60000 = 6000 = 3000 = 60 = A talent of silver	342	3	9
A solidus aureus, or sextula, was worth	0	12	0·5
siclus aureus, or gold shekel, was worth	1	16	6
talent of gold was worth	5475	0	0

In the preceding table, silver is valued at 5*s.* and gold at 4*l.* per ounce.

ROMAN MONEY, MENTIONED IN THE NEW TESTAMENT, REDUCED TO ENGLISH STANDARD.

	£	s.	d.	far.
A mite	0	0	0	0·75
A farthing, about	0	0	0	1·50
A penny, or denarius	0	0	7	2
A pound, or mina	3	2	6	0

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