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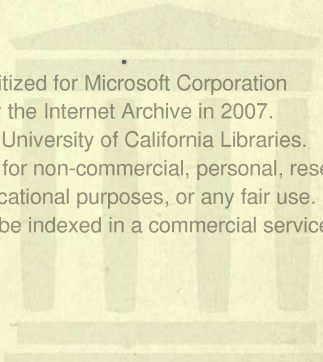
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A  
DICTIONARY  
OF THE  
NATURAL HISTORY  
OF THE  
BIBLE.

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“ He spake of Trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of Beasts and of Fowls, and of Creeping Things, and of Fishes.”

I KINGS, iv. 33.

DICTIONARY

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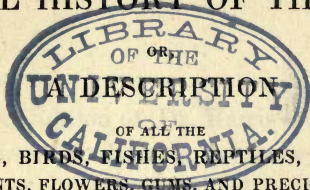
NATURAL HISTORY

BIBLIA

It is to be observed that the order here is in (Latin) even now the books  
are not out of the world. The order of the books of the Bible  
is the same as in the Latin Bible.

1074

A  
DICTIONARY  
OF THE  
NATURAL HISTORY OF THE BIBLE;



OR A DESCRIPTION  
OF ALL THE  
QUADRUPEDS, BIRDS, FISHES, REPTILES, AND INSECTS,  
TREES, PLANTS, FLOWERS, GUMS, AND PRECIOUS STONES,

MENTIONED IN  
THE SACRED SCRIPTURES.

COLLECTED FROM THE BEST AUTHORITIES, AND ALPHABETICALLY ARRANGED,

By THADDEUS MASON HARRIS, D. D.

A NEW EDITION:

WITH CORRECTIONS AND CONSIDERABLE ADDITIONS.

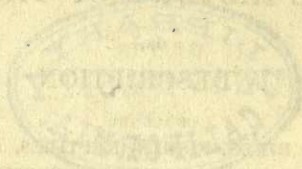


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1833.

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## ADVERTISEMENT.

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IN the present Edition of Dr. Harris's valuable work, it has been deemed advisable to throw the Appendix into the general alphabet. No other alterations have been made; but some important corrections and copious additions have been introduced, both in the body of the work and in the notes. These are distinguished by being printed between brackets. The reader is referred particularly to the articles, Adder, Asp, Cane, Cassia, Cinnamon, Dragon, Dromedary, Leviathan, Lign-aloe, Locust, Quail, Roe, Serpent, Spices, Sugar, and Unicorn, as having received additional illustration. On a few points, the present Editor has been led, by careful and matured investigation, to conclusions different from those of the learned American Author; how far they are sustained by evidence, the reader will judge. In this cheap form, and with these additions and (it is hoped) improvements, the volume is submitted to the Public, with the confidence that it will meet with general acceptance, and maintain its place as a standard work in the common literature of both countries.

LONDON,  
March 15, 1833.



A  
DICTIONARY  
OF THE  
NATURAL HISTORY OF THE BIBLE.

TO WHICH ARE PREFIXED,  
THREE DISSERTATIONS.

1. SCRIPTURE ARRANGEMENT OF NATURAL HISTORY.
2. ADAM NAMING THE ANIMALS.
3. ON THE MOSAICAL DISTINCTION OF ANIMALS INTO CLEAN AND  
UNCLEAN.

DICTIONARY

NATURAL HISTORY OF THE BIBLE

THREE DISSEMINATIONS





## PREFACE.

THERE are few things more difficult to be determined with any degree of certainty and precision, than those which refer to the natural history of the world in the earlier ages; for we have no ancient history of nature which describes animals, plants, &c. under their original names. This difficulty is always felt, and has always been regretted, in perusing the Sacred Scriptures; for our ignorance of the various beasts, birds, and plants which are expressly mentioned or incidentally referred to there, prevents us from discovering the propriety of many allusions to their nature and habits, and conceals from us the beauty of many similes which are founded on their characteristic qualities. The utility of a clear and correct explanation of these will be apparent from the following considerations:

I. The distinction between *clean* and *unclean* ANIMALS, forms an important part of the Mosaic ritual. Neither the indulgence of the former in the food of the Jews, nor the prohibition of the latter, was merely arbitrary, but founded, among other reasons, upon judicious rules of dietetic regimen, adapted primarily to the climate, or to the nature and qualities of the animals, as salutary or unwholesome, as proper or improper, to be eaten. To perceive the propriety of the regulations in this respect, it is highly necessary to determine what those animals were, and to point out those instincts, habits, and qualities on account of which they were either allowed or prohibited.

The natural history of foreign countries was very little known

at the time when our translation of the Bible was made. Hence we find in it the names of animals unknown in the East; as the WHALE and the BADGER, creatures with which the Jews must have been wholly unacquainted. And though in the book of Job there are very particular descriptions of the LEVIATHAN and BEHEMOTH, our Translators discover their ignorance of the creatures described, by retaining the Hebrew names; whereas to the *reem* they assign the name of the UNICORN, which is known to be a fabulous animal. Indeed, they frankly acknowledge, in their preface, the obscurity experienced by them in the Hebrew words which occur but once, and "in the names of certain birds, beasts, precious stones," &c. How considerably such difficulties have been diminished since their time, by a knowledge of the oriental dialects, and by the labours of such men as BOCHART and MICHAELIS, not to name many others, is well known to such as are conversant in these studies<sup>1</sup>.

II. The language of the East was highly figurative. Apologues, fables, and parables were the common vehicles of moral truth. In every part of the sacred writings, images are introduced from the works of nature, and metaphors drawn from the manners and economy of animals, the growth of trees, and the properties of plants; and unless we know precisely the animal, tree, or plant referred to, we cannot discern the propriety of the allusion, nor be suitably impressed with the full force of

<sup>1</sup> NEWCOME'S *Historical View of Translations of the Bible.*

the doctrine, precept, or narrative, which it was intended to illustrate. But these things, judiciously explained, serve to clear up many obscure passages, solve many difficulties, correct many wrong interpretations, and open new beauties in the sacred volume. To use the words of an author<sup>2</sup>, whose opinion adds importance to my subject, "These illustrations, though they do not immediately rectify the faith or refine the morals of the reader, yet are by no means to be considered as superfluous niceties or useless speculations; for they often shew some propriety of allusion utterly undiscoverable by readers not skilled in the natural history of the East; and are often of more important use, as they remove some difficulty from narratives, or some obscurity from precepts."

III. The incidental references which are made in the Bible to animals, vegetables, &c. confirm, also, the truth of the scripture history; for they shew that the writers were in the country, and conversant with the scenes which they describe, by indications of the climate, creatures, and productions peculiar to those places, and which could be familiar only to persons so situated.

The want of that accurate information on many subjects, which can be obtained only on the spot and by personal inspection, is especially felt in our investigation of the natural history of the sacred scriptures. This is strongly expressed by the celebrated LINNÆUS in the account which he published of Dr. HASSELQUIST. His words are: "In one of my botanical lectures, in the year 1747, I enumerated the countries of which we knew the natural history, and those of which we were ignorant. Amongst the lat-

ter was Palestine. With this we were less acquainted than with the remotest parts of India; and though the natural history of this remarkable country was the most necessary for divines and writers on the scriptures, who have used their greatest endeavours to know the animals therein mentioned, yet they could not, with any degree of certainty, determine which they were, before some one had been there, and informed himself of the natural history of the place." HASSELQUIST, who attended this course of lectures, was very desirous of being the first who should supply this important desideratum, and was determined to accomplish it. Having qualified himself for the undertaking by the study of the Arabic and other eastern languages, in 1749 he was conveyed by the Levant Company to Smyrna, and for two years was engaged in making collections of plants, &c. in Egypt and the Holy Land. He died in the midst of these useful labours; but his papers were published by LINNÆUS, in 1757; and contain many articles which throw much light upon the Natural History of the Bible.

There was an English translation in 1766, which has now become scarce; "a circumstance," says Dr. PULTENY, in his view of the writings of LINNÆUS, "sufficiently indicative of the intrinsic value of the work, which, for its originality, as well as accuracy and variety of information, must always rank high among books of travels."

The learned J. D. MICHAELIS, in an oration delivered at Göttingen in 1753, recommended "a mission of learned men into the East, that, by travelling through Syria, Palestine, and Egypt, and observing the animals, plants, &c. of those regions, and investigating their nature and qualities, they might ascertain those which are named in Holy Writ." Having

<sup>2</sup> Dr. SAMUEL JOHNSON, in his *Life of THOMAS BROWNE*.



projected the plan of such a mission, which should embrace every thing connected with the history, geography, antiquities, natural productions, language, and manners of those countries, that could serve to throw any light upon the sacred records, he proposed the subject to Count BERNSTORFF in the year 1756; who recommended it to his royal master FREDERICK the Fifth of Denmark. The king heartily seconded these views, engaged to defray the whole expence of the undertaking, and honoured its projector by committing to his charge the selection of the travellers, and the arrangement of the plan in all its details<sup>3</sup>. MICHAELIS drew up a set of questions upon interesting articles, about which inquiries were to be made, and which discover how much even the most learned man in Europe felt in doubt respecting these subjects in the Natural History of the Bible, and of how great importance he considered a satisfactory explanation of them. Unhappily, M. FORSKAL, the learned naturalist on this expedition, died in Arabia, before he had composed any regular work in reply to the questions. NIEBUHR, his fellow traveller, however, published from his papers a scientific catalogue of articles, which is valuable for a few incidental remarks, and as giving the names by which animals and plants are now called in those regions.

Dr. SHAW, whose travels I have often quoted, observes that "the names by which animals, &c. are now called in the eastern countries, will be of great assistance in determining sacred natural history; for some of them, it may be presumed, continue to be the very same; whilst many others may prove to be traditional, or derivatives from the original."

In 1793, I published a small

<sup>3</sup> Dr. SMITH's Preface to his Translation of MICHAELIS on the Laws of Moses, p. 10.

volume with a similar title to the one now printed. The approbation with which that work has been honoured in this country and in Europe is highly flattering. I kept on my table an interleaved copy, and, in the course of my reading, transferred to it the additional information which I collected. Desirous of pursuing the investigation still further, I procured, with considerable expense, many valuable books which I had not before the opportunity of consulting. In fine, I have re-examined every article with better knowledge and greater care; have transcribed and new modelled the whole, and made such amendments and additions throughout, as render this rather a *new work* than a new edition; and, to its completion and perfection, the studies and acquisitions of more than twenty-five years have contributed<sup>4</sup>.

The following were my rules of investigation.

I. To examine all the passages of scripture where the name of the animal, plant, &c. which I was examining, occurs; in order to ascertain its nature and qualities, by such a reference to particular places as they separately furnish, either by direct description or metaphorical allusion; and, by comparing them together, endeavour to identify the subject.

II. Look out the name in the Lexicons of CASTEL, BUXTORF, MENINSKI, PARKHURST, and others, with regard to the meaning they affix to it, or the *root* from which it is derived; believing that the names of animals, plants, &c. were not arbitrary, but founded on some apparent and predominant quality or property, sufficient to give them a designation at first.

III. Trace the word again, in

<sup>4</sup> "Tot in ea sunt emendata, tot dispuncta, recocta, limata, immutata, tanta insuper accessio ubique facta est, ut pristina, quantum erat, lineamento plerumque disparente, exeat omnino nova." SELDEN, *Praf. in mare Claus.*

every place where it occurs, through all the versions of the scriptures, to discover how it was understood and rendered by the most ancient interpreters.

IV. Search for it in all the modern commentaries, critics, and new translations.

V. Consult the authors who have written upon the subject of the Natural History of the Bible, for their opinions and explanations.

VI. Avail myself of all the information contained in the ancient and modern writers of natural history, and the incidental mention of animals, plants, &c. in books of travels.

This investigation, diligently pursued, often employed a whole day to ascertain only one article, the result of which is, perhaps, comprised in a single sentence.

Of my authorities, and the use which I have made of them, it becomes me to speak with grateful acknowledgment. The first and principal of these is BOCHART, who, in his *Hieroicoicon*, has, in the most learned researches, traced the names of the ANIMALS mentioned in scripture through the different languages and dialects of the East; and in most cases has been able by some evident similarity of sound, or some other striking circumstance, with sufficient clearness to identify each individual. He had the opportunity of consulting the natural history of DAMIR<sup>5</sup> and other Arabian authors; and could bring from all the treasuries of ancient learning the authorities for his decisions: so that there has seldom been found reason to depart from his opinion. A few instances only have occurred, where it appeared to be outweighed by equal-

<sup>5</sup> *Historia Animalium, Arabica, ordine alphabetico disposita, ubi multa de eorum nominibus, natura, proprietatibus, qualitate, virtute, natali loco et educatione, referuntur, &c. Anno Hegira, 773, Script. A. D. 1371.*

ly ingenious and learned, and more pertinent illustration and proof.

The *Physique Sacrée* of SCHEUCHZER, in eight volumes folio, is a magnificent work, with which a noble friend in Paris supplied me: It has contributed greatly to enrich my articles.

With regard to PLANTS, I have availed myself of the elaborate researches of HILLER in the *Hierophyticon*, and of CELSIUS in his *Hierobotanicon*; carefully consulting, at the same time, DIOSCORIDES and the elder PLINY among the ancients, and ALPINUS, RAUWOLF, HASSELQUIST, SHAW, RUSSEL, FORSKAL, and others, among the moderns<sup>6</sup>.

Mr. BRUCE, in his *Travels to discover the Source of the Nile*, collected specimens of natural history in Egypt, Arabia, Abyssinia, and Nubia. His celebrated work has been read with pleasure and advantage, and some extracts have been made from it. In describing the plants, birds, and beasts which he saw in his travels, he informs us, that he "made it a constant rule to give the preference to such of each kind as are mentioned in Scripture, and concerning which doubts have arisen. Many learned men (says he) have employed themselves with success upon these topics, yet much remains still to do; for it has generally happened that those perfectly acquainted with the language in which the Scriptures were written, have never travelled, nor seen the animals of Judea, Palestine, or Arabia; and again, such as have travelled in these countries and seen the animals in question,

<sup>6</sup> "The frequent recurrence of metaphorical expressions to natural objects, and particularly to plants and to trees, is so characteristic of the Hebrew poetry that it might be almost called the *botanical* poetry. In the Sacred Scriptures, there are upwards of two hundred and fifty botanical terms; which none use so frequently as the poets." MICHAELIS'S Note upon LOWTH'S Lect. vi.



have been either not at all, or but superficially, acquainted with the original languages of Scripture. It has been my earnest desire to employ the advantage I possess in both these requisites to throw as much light as possible upon the doubts that have arisen. I hope I have done this freely, fairly, and candidly. If I have at all succeeded, I have obtained my reward."

The *Ichthyologiæ Biblicæ* of RUDBECK is a principal authority for the FISHES mentioned in Scripture; SCHEUCHZER for the SERPENTS and INSECTS; and LEMNIUS and BRAUNIIUS for the MINERALS and PRECIOUS STONES.

Of the Continuator of CALMET, particularly the volume which bears the title of "SCRIPTURE ILLUSTRATED," considerable use has been made; but it will be found that in several places I have differed from that ingenious writer, who indulges sometimes in great freedom of remark, and whose criticisms are very frequently merely conjectural. My extracts were made from this work before there was any expectation that it would be reprinted in this country, and therefore I quoted with greater freedom, and copied with greater copiousness; but, as it is now in circulation among us, I have cancelled some of my original extracts, lest I should be thought to have made my own work too much a compilation from that.

I have endeavoured to substantiate every article which I have introduced, by proofs stated with all possible clearness, and illustrate it by criticisms and explanations; yet I lay claim to no praise but that of having brought into a regular form such information as I could collect from the best and most unexceptionable sources<sup>7</sup>.

<sup>7</sup> "Est benignum, et plenum ingenii pudoris, fateri per quos profiteris." PLIN. Nat. Hist. præf.

In the most unrestrained terms I acknowledge that I have borrowed from all authors of established reputation, with freedom, such materials as I could find, after having deliberately considered and impartially collated their accounts; that, in appropriating such information as was to be collected from those writers, I have not scrupled to use their own words where they wrote in English, and to translate where in any other language: yet, though I have not been particular in giving credit for every extract, or in always using inverted commas, I have aimed to point out carefully my authorities under every article. If an apology be necessary, I plead that of LIPSIUS (*ad cap. 1. l. 1. monitor polit*): "*Lapides et ligna ab aliis accipio, ædificii tamen extractio et forma tota nostra est. Architectus ego sum, sed materiam varie undique conduxì. Nec arenas sane textus ideo melior, quia ex se fila gignunt, nec noster vilior, quia ex alienis libamus ut apes.*"

I have subjoined a list of the principal books which I have consulted, with a reference to the edition which I used; and would still mention, that in the notes will be found references to more than twice the number in the following catalogue. In short, I have spared neither labour nor expense in the collection of materials; and have aimed to make my work a useful and valuable treasure of information, and worthy of the approbation of the public. As it was originally undertaken with a view to general information, and designed in particular for the instruction of the less informed and the young, all technical terms have, as much as possible, been avoided, and short and natural descriptions attempted. I have aimed to make even mere verbal criticism so plain and intelligible as to be within the comprehension of common readers; and

though I have been obliged to introduce those words from the original *Hebrew* on which my criticisms were founded, I have taken care to give the reading in *European letters*, and very seldom have introduced any thing from the Greek or Latin without a translation, or so blending it in the text as to render a literal version unnecessary; and I have studied to make this least entertaining part of my work in some degree interesting even to those who have been little accustomed to such kind of disquisitions. To some of the general illustrations are added such historical facts, reflections, or reasonings, as appeared calculated to render the subject more instructive and useful; and I have occasionally enlivened the dulness of mere discussion by the introduction of poetical versions or quotations; with the design of obtaining, as far as was in my power, the double object of writing, *a union of entertainment with utility*.

In the course of the work, a new translation has been given of a great many separate passages, and some whole chapters of scripture, with remarks and illustrations correcting the errors which were the consequence of their being misunderstood, and pointing out the precision and force,

the emphasis and beauty which they derive from an accurate knowledge of the object in natural history to which they originally referred.

After all, I am aware that some articles may be found defective, and leave the inquisitive reader uninformed or unconvinced. Such defect was unavoidable, when, after the utmost research, no satisfactory information could be procured. All that I can add is, that I have availed myself of every advantage within my reach to render the whole as complete and satisfactory as possible; and now commit the work to the public, with a hope that it may be found a useful, and prove an acceptable addition to those writings in which the Sacred Scriptures have been most successfully explained.

DORCHESTER (U. S.), *November, 1820.*

\* \* \* The alphabetic arrangement consists only of those names which are found in our translation of the Bible. Next is the Hebrew word; and the passages referred to are those in which the Hebrew word is found in the original. In several instances, our Translators have given the same English to different words in the original; this I have noted, and made references to them at the end of the articles.



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## QUOTATIONS FROM AUTHORS

WHO HAVE EXPRESSED AN OPINION OF THE NECESSITY AND UTILITY OF  
A WORK OF THIS KIND.

### I. GLASSIUS.

*Philologia Sacra: edit. DATHII et  
BAUERI. Lips. 1795.*

“ HISTORIÆ Naturalis scientia interpres Veteris Testamenti carere non potest. Frequens enim mentio animalium ferorum et cicurum, arborum et plantarum, necnon gemmarum injicitur. Moses inter animalia munda et immunda discrimen facit, aliis ut cibo uti permittit, ab aliorum esu abstinendum jubet. Prophetæ sæpenumero animalia commemorant, quæ in solitudine degunt et rudera oppidorum dirutorum incolunt. In Jobi carmine multi lapidès pretiosi nominantur, uti etiam in variis prophetarum oraculis; et nullus in universum liber est, in quo non herbæ, plantæ, frumenti species, feræ agrestes et animalia domestica, homini familiaria, aliæque res ad Historiam Naturalem pertinentes producantur. Sic in carmine Jobæo equus bello aptus, asinus sylvestris, struthiocamelus, aquila, crocodilus, et hippopotamus uberius describuntur.

Ad hæc loca, in quibus illæ res naturales commemorantur, recte explicanda, multum usum Historiæ Naturalis scientia præstat, sine qua multa in sacris monumentis non bene intelliguntur, idque eo magis, quia nominum, quibus animalia, plantæ, lapides significantur, explicatio maximam partem incerta et dubia est. Etenim dialecti cognatæ multa ani-

malium, herbarum, et gemmarum nomina non habent, quæ in lingua hebraica occurrunt. Veteres autem interpretes hac in re non esse fidos magistros et duces certos, quos absque periculi errore sequamur, inde elucet, quia ipsi inter se maxime dissentiunt, et alter hanc, alter illam vim nominibus ad Historiam Naturalem pertinentibus tribuit. Naturæ peritus autem non tantum multa distinctius et clarius intelliget, quæ imperito obscura sunt, sed e criteriis passim de illis rebus proditis divinare facilius poterit, quæ bestię, plantæ, gemmæ innuantur. Bene AUGUSTINUS, *lib. ii. de Doctrina Christiana*, c. xv. monet: “ Rerum physicarum ignorantia facit obscuras figuratas locutiones, quum ignoramus vel animantium vel lapidum vel herbarum naturas, aliarumque rerum, quæ plerumque in Scripturis similitudinis alicujus gratia ponuntur.” Tom. ii. p. 290.

### II. STENDEL.

*Obs. in Biblioth. Bremensis. Class. vii.  
Fascic. 5. p. 857.*

“ SI quæ in Sacrarum Literarum interpretatione difficilia occurrunt vocabula, sunt sane ea quæ technica alias dici, quibus plantæ, quibus et arbores, et similia designari solent. Cum enim destituti sæpius sumus si non omni, saltem uberiori suppellectili, ex qua varias easque certas vocum Orientalium significationes



eruere possumus, accidit ut ad conjecturas, probabilitates, &c. vel ex substrata materia, vel etiam, quod ultimum, idque dubium admodum remedium esse omnes Philologi faterentur, ex etymologia petitas confugiendum est."

### III. J. D. MICHAELIS.

*Oratio de Defectibus Historiæ Naturalis ac Philologiæ, Itinere in Palæstinam Arabiamque, suscepto sciendi.*

"HERBARUM quidem et arborum ignotarum, quæ in Sacro Codice commemorantur, nomina ab Arabum botanicis scriptoribus sæpe servata esse, ex CELSI Hierobotanico intelligitur: eadem in vocabulariis GOLII aliorumque supersunt, licet plerumque nihil aliud addatur nisi herbæ aut arboris nomen esse; in Palæstina eadem Arabiaque vigent adhuc atque in quotidiano usu versantur. Poteruntne hæ suarum terrarum perpetuæ indigenæ diligentiam fugere botanici Arabice docti, cui in Palæstina Arabiave annum aut biennium versari liceat? His autem rite investigatis, ad quarum nomina interpretes non omnes adscribere solent, *herbam esse, arborem esse*, alii genus herbæ arborisque addunt nostris terris familiare, Palæstinæ ignotum, ipse persæpe CELSIUS opinioniones aliorum subjungit, ex quibus, non sua culpa, eam optat, quæ non vera est, sed quam falsam esse minus apparet. *His, inquam, in Oriente inventis, atque imagine expressis, quæ oculis lectorum subjici possit, quam lucebunt veneranda illa non divinitate solum sed antiquitate biblia! Quorum non ultima laus est quod innumeras a rerum natura imagines petant, herbarumque et arborum, quarum in exiguo libello plusquam ducenta, atque ex his multa sæpe redeuntia leguntur nomina frequentem faciant mentionem.*"

———"De animalibus, quæ Oriens alit, id affirmabo unum, immortales BOCHARTO gratias deberi

pro iis quæ præstitit, eundem tamen multa aliis reliquisse, in non paucis animalium nominibus etiam errasse, de quibusdam historias tradidisse ex aliis auctoribus excerptas, quarum fides laboratura sit, donec explorator in Arabiam missus diuque ibi versatus certiora referat, multorum animalium ignotorum, quæ verbis ab ipso descripta sunt, desiderari imaginem, sine qua vix quidquam bibliorum lector intelligat."

[*In Comment. Soc. Reg. Gotting. tom. iii. ad an. 1753, p. 21.*

MICHAELIS. "*Recueil de Questions, &c.*" præf. xv.

"POUR bien entendre le Vieux Testament il est absolument nécessaire d'approfondir l'Histoire Naturelle, aussi bien que les mœurs des Orientaux. On y trouve à peu près trois cents noms de végétaux: je ne sais combien de noms tirés du règne animal, et un grand nombre qui désignent des pierres précieuses: il est rempli d'un bout à l'autre de traits relatifs à la Géographie et aux mœurs de l'Orient. Les erreurs commises dans les anciennes versions orientales nous conduisent encore à la recherche de plusieurs animaux et de plusieurs plantes, dont la Bible ne fait point mention. En un mot, tandis que l'on croit ne s'occuper que de l'intelligence du plus ancien des livres, on se trouve insensiblement engagé à étudier la plus grande partie de l'Histoire Naturelle, et la plupart des mœurs de l'Orient, matières à quoi l'on n'auroit pas songé, si l'occasion n'en avoit été fournie par ce monument si mémorable de l'antiquité orientale. Je ne sais, en effet, nommer aucun autre livre, aucun du moins dont le sujet soit moral, qui puisse rendre à cet égard les mêmes services aux sciences. M. le Docteur HEILMANN, dans un discours qui a été imprimé, a fait voir combien la Philosophie doit à l'Écriture Sainte, et assurément l'Histoire Naturelle n'a pas moins d'obligations à ce saint livre."

IV. AURIVILIUS.

*Dissertationes ad Sacras Literas et Philologiam orientalem pertinentes. Cum præfatione. J. D. MICHAELIS. Gotting. 1790.*

“LONGE fateamur plurima adhuc desiderari ad veram cognitionem Animalium quæ in Biblicis memorata legimus scriptoribus. Neque parantur illa, nisi ab his qui in Palæstina, Assyria, Arabia coram viderint, examinarint et descripserint animalia, quadrupedia, aves, pisces, amphibia, insecta, vermes, tum loca ubi commorantur, mores, œconomiam, usum, nomina ab incolis unicuique imposita, quin et incolarum de illis ipsa figmenta atque fabulas annotaverint. Quod circa valde laudabili et perinsigni concilio, nuperrime hoc actum, missis e Dania, Regia auctoritate et impensa, viris peritissimis.”

[p. 308.

V. B. J. STRAND.

*Flora Palestina, in Amanit. Acad. LINNÆI.*

“QUICUNQUE enim in hoc studio laudabile quidquam præstabit, versatus sit, oportet, in recondita veteris ævi eruditione, perlectis probe auctoribus antiquis et classicis; ea teneat, imprimis, quæ THEOPHRASTUS, DIOSCORIDES, PLINIUS, ATHENÆUS, et reliqui, de veterum plantis, diæta, medicina, et moribus disseruere et commentati sunt. Calleat deinde linguas plerasque Orientales, Hebræum, Chaldaicam, Arabicam, Syriacam, cæterasque. Hauriat demum ex peregrinatorum diariis per Palæstinam et proximas regiones confectis, quæ huic conducunt operi. Sedulo perlegat Arabum scripta, imprimis botanica. Ultimo non mediocriter sit versatus oportet in re herbaria, quandoquidem labor alias irritus sæpissime evadat.”



# THREE DISSERTATIONS.

## DISSERTATION I.

### SCRIPTURE ARRANGEMENT OF NATURAL HISTORY.

IN the Mosaic account of the Creation, there is an orderly arrangement of the objects of Natural History, perfectly simple, yet sufficiently systematic; rising from inert matter to vegetation, animal life, up to intellectual being. It is thus disposed in triads.

#### 1. EARTH. 2. AIR. 3. WATER.

I. THE PRODUCTIONS OF THE EARTH, or vegetables, are arranged in three classes.

1. GRASS, נָשֵׂא, DESHA, βότανη χορὸν; which clothes the surface of the ground with verdure. This includes the smaller herbs, which were generally thought by the ancients to be produced spontaneously, without seed. "A natura tribus modis oriuntur; sponte sua, semine fortuito, et radicè."

—"alia, nullis hominum cogentibus ipsæ Sponte sua veniunt, camposque et flumina late Curva tenent.  
Pars autemposito surgunt de semine."

2. HERBAGE. עֵשֶׂב OSHEB, "herbs yielding seed." The larger plants, the seeds of which are conspicuous; plants rising higher than the grass: including esculent vegetables; all whose stalk is not ligneous, and probably of annual growth.

3. TREES. אֲרָזים ARZIM. Large trees of every description and species, including shrubs. Perennials. "Fruit-bearing, whose seed is in them," that is, in the fruit: whether the fruit, or nut, be proper for the use of man or animals, or not. And these "according to their kinds;" so that every seed or nut should invariably produce a tree resembling the parent stock.

II. THE AQUATIC ANIMALS, that is to say, creatures originating from the water, residing in it, or occasionally frequenting it, are also arranged in three classes.

1. ANIMALCULÆ. שָׂרָץ SHE-RETZ. "The moving creature that hath life." By these are meant all sorts of creatures which creep in the water, in opposition to such as creep on the earth, called *ground reptiles*, v. 25<sup>1</sup>. It designates every animal capable of motion, which either has no feet, or those so short that it rather creeps than walks. I find it difficult to give a generic name to this class; it may include all the "creeping things," in the sea, which are very numerous, such as worms, polypi, lobsters, crabs, shrimps, &c.

2. AMPHIBIA and FISHES. "Great whales (or rather crocodiles), and every living thing that moveth in the waters." The word תַּנִּינִים TANINIM, in this place, cannot denote the whale kind only, following our translation; nor merely the crocodile, as it is most generally supposed to mean; but must be understood as a *general*, rather than a *particular* term, comprising all the great aquatic animals:

—"maris immensi proles, et genus omne natantum."

3. BIRDS. עוֹפִיּוֹת OUPH. "Flying creatures." The historian of the creation represents birds as having the same origin as fishes. Gen. i. 20.

<sup>1</sup> "Reptilia animantia." Vulg. "Reptilia dicuntur quacunque pedibus carent, aut quæ breves ad modum pedes habent, ita ut pedes illi non sunt apti ad gradiendum in terra. Sunt autem reptilia terrestria et aquatilia." Dr. GEDDES says, he translates the Hebrew word "reptiles," because he could not find a better term.



He says nothing of fowls on the sixth day, where he relates the production of terrestrial creatures, verses 24, 25; but in the recapitulation of the works of the fifth day, verse 21, he says: "God created fishes, which the waters brought forth abundantly after their kind, and all winged fowls, according to their species;" and he says, that God blessed what he had created the fifth day, and said, "to the fishes, multiply, and fill the waters of the seas; and to the fowl, multiply on the earth."

IV. TERRESTRIAL ANIMALS, are also divided into three classes.

1. CATTLE. בְּהֵמָה BEHEMAH. *Belluæ*. By which all animals capable of being domesticated, of the larger kind, seem to be designated.

2. WILD BEASTS. חַיָּה CHIAH. *Feræ*. Beasts of prey; such as roam in the forests; *carnivorous* animals, such as live on flesh, in contradistinction to domestic animals, which are *graminivorous*, feed on grass and other vegetables.

3. REPTILES. רֶמֶס REMES. *Reptilia*. All sorts of less animals which creep on the ground; vermin; all the different genera of worms, serpents, and such creatures as have no feet, or numerous small feet; comprehending not only all the serpentine class, but all the smaller sort

of animals that seem to creep, rather than to walk.

V. INTELLECTUAL BEING. אָדָם ADAM. "Man." The head and lord of the creation.

The classification of Moses, in Deut. iv. 16. is somewhat similar; only, being there engaged in prohibiting idolatry, he says nothing about *plants* and *trees*, which he was not much afraid would be worshiped, if other idolatry was unknown. It stands thus:

1. MAN. 2. BEASTS. 3. BIRDS.  
4. REPTILES. 5. FISHES.

This order is followed in Levit. xi. where, I. BEASTS are distinguished into those with a solid hoof, and those with a cloven hoof or foot; ruminating animals, &c. II. BIRDS, into (1,) those of the land; (2,) those of the air, or "flying fowl;" and (3,) those of the water which are not web-footed: the birds of prey being classed into (1,) those that feed on living game of all kinds; (2,) those that feed on dead prey; and (3,) those that feed on fish. III. REPTILES; and IV. FISHES, such as have scales, and such as have not.

The system of Solomon, 1 Kings, iv. 33, was of TREES down to the lesser vegetables; BEASTS, BIRDS, REPTILES, and FISHES.



## DISSERTATION II.



### ADAM NAMING THE ANIMALS.

IN the 19th and 20th verses of the second chapter of Genesis, it is recorded, that "out of the ground, the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

Our common translation here seems to intimate, that the animals were now first made; that the birds as well as beasts were formed out of the ground; that they were all brought before Adam on the day in which he was created, to be named; and that he actually gave names to every living creature; while the 18th verse suggests that the reason of this presentation of the animals, was that he might select a partner; and the 20th verse, that he did not find one meet for him.

Now, from the previous history, we learn that the animals had been created before; the BEASTS from the earth, and the FOWLS from the water: and may hence infer that the design of the historian was merely now to

state, that God having created the living creatures, Adam gave names to such as were brought before him; and that he perceived that the creatures were paired, whereas he had no mate.

Understanding the passage literally, however, some commentators have insisted, that all the animals came to present themselves before Adam, both in acknowledgment of his supremacy, and to receive from him a name; and that this was all done at one time, or in the course of a natural day. But it is not necessary to multiply miracles; nor to suppose as PEYRERUS cavils [*Sytemat. theol. præadamit. hypoth.* P. i. l. iii. c. 2. p. 154], that the elephants were to come from the remote parts of India and Africa, the bears from the polar regions, the sloth from South America, together with the various animals, the several kinds of birds, and the innumerable species of reptiles and insects, to say nothing of the tenants of the waters, to receive names from Adam, which could be of no use to them, and very little to him, who might never see one of a thousand of them again, or, if he did, be able to recollect the name

new cont



which he had given. It is enough to suppose, that the animals inhabiting the district in which he dwelt, received from him names; and not that the numerous tribes of living creatures were paraded before him, and that he made a nomenclature of the appellation he saw fit to give to each. Far less is it necessary to suppose that all the beasts and birds appeared before Adam at once, or even on one and the same day. Though the transaction is related in a few words, we ought not therefore to conclude that it took up only the space of a few hours. If we attend to the circumstances, we should rather infer that this was a work of considerable time. Indeed, the words of the historian do not require us to believe that Adam now gave names to all the living creatures, but are rather a remark, that the names which they had were given by him; not all at once, in the space of one day, for that would have been too much for him, but that he named them, some at one time, and some at another in the course of his life, as they came within the sphere of his observation, or incidents happened to give occasion for his so doing.

There are not wanting instances in Scripture, where as general expressions as this of "every living creature," admit of great limitation<sup>2</sup>. So, Ezek. xxxi. 6: "All the fowls of heaven made their nests in its boughs, and under its branches did all the beasts of the field bring forth their young, and under its shadow dwelt all great nations." Thus, when it is said, that Noah took all the animals into the ark, it is to be understood, that he took pairs or more, as directed, of those which had become domesticated, or particularly belonged to the region in which he dwelt; and the destruction of all the other animals must mean of that country or places adjacent; for I adopt the hypothesis, that the flood was as extensive only as hu-

<sup>2</sup> Mark, i. 45; Luke, ii. 1; v. 37.

man population<sup>3</sup>. Nor is the expression in Gen. vi. 47, "all flesh under heaven," contrary to this interpretation. Comp. Deut. ii. 25.

The difficulty on this subject will be greatly relieved by an attention to the original of the passage. Our English version says: "The Lord God brought *them* unto Adam, to see what he would call *them*:" but the word "them" has no authority from the Hebrew text; the pronoun is in the singular number, not plural; and the next sentence expresses this more fully, the words being, not as rendered in our version, "whatsoever Adam called every living creature," [there is no word in the text for "every,"] but, *whatsoever Adam called the living creature, that was the name of it*.

"In this way," as Dr. SHUCKFORD suggests [*Account of the Creation*, &c. p. 38], "God was pleased to instruct and exercise Adam in the use of speech, to shew him how he might use sounds of his own to be the names of things; calling him to give a name to one creature, and then another; and hereby putting him upon seeing how words might be made for this purpose. Adam understood the instruction, and practised according to it:" and accordingly, in the progress of his life, as the creatures came under his observation, he used this ability, and gave names to them all.

After he had been called to this trial and exercise of his voice, we find him able to give name to the woman, and likewise to all other things as his occasions required<sup>4</sup>.

<sup>3</sup> Those who feel any hesitation in admitting this, may have their objections removed by consulting STILLINGFLEET'S *Origines Sacrae*, book iii. ch. iv. vol. ii. and SULLIVAN'S *View of Nature*, vol. ii. p. 258.

<sup>4</sup> [This notion is surely more fanciful than satisfactory; and to extend the transaction to an indefinite period, is doing violence to the narrative. The real design of the transaction is intimated in the 18th verse, which introduces it; and the whole passage is thus properly rendered by Dr. Boothroyd: "And God Jehovah said, It is not good that Adam should be alone: I

Moreover, the giving names seems to imply examination, or at least time and opportunity to mark their respective characters, so as to give them distinctive appellations. Thus, the original Hebrew names of many of the beasts and birds of that region, are apparently formed by *onomatopæia*, or in imitation of their natural cries or notes: so, the general names given to the tamer animals, sheep and kine, was בֶּמֶה BEME, in which sound, the lowing of the one, and the bleating of the other, seem to be imitated; so, the name of the common ass עֹרֹד ORUD, and of the wild ass פֶּרָא PRA, resembles their braying. The name of the raven, עֹרֵב OREB, was doubtless taken from its hoarse croaking; of the sparrow, צִפֹּרִי TSIPPOR, from its chirping; of the partridge, קָרָא QUERA, from the

will make for him a suitable helpmate. For although God Jehovah had formed out of the ground every beast of the field, and every fowl of the air, and had brought them to Adam, to see how he would call them; (that whatever Adam should call any animal might be its name;) and although Adam had given names to the cattle, and to all the fowl of the air, and to all the beasts of the field; yet, for Adam there had not been found a suitable helpmate." Ed.]

note she uses in calling her young; and the murmur of the *turtle-dove*, is exactly expressed by its Hebrew name, תוּר TUR, and evidently gave rise to it. Many other instances of the kind might be produced; but these are sufficient to shew, at least the great probability, that some of the first names given to the several tribes of animals were derived from their respective notes.

Other names appear to be derived from the characteristic qualities of the creatures; as, for instance, the camel might be called גָּמֵל GAMEL, from its revengeful temper, and the sheep, רַחֵל RACHEL, from its meekness; the ram, אֵיִל AJIL, because agile and active, and the goat, שַׁעִיר SAIR, from its being hairy.

The ingenious Editor of CALMET, criticising upon the name of the stork, says: "I take this opportunity of remarking, that the external actions of any creature are most likely to give it an appellation, before its disposition; and that, did we know intimately the actions, appearances, and manners of creatures, we should, no doubt, find in their names, when primitive and original, very descriptive and apt epithets."

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## DISSERTATION III.

### ON THE MOSAICAL DISTINCTION OF ANIMALS INTO CLEAN AND UNCLEAN.

In the eleventh chapter of the book of Leviticus, is a catalogue of *beasts, fishes, birds, &c.* which God had either permitted the Israelites to eat, or which were prohibited.

The marks of discrimination are the following: (1.) Of QUADRUPEDS. "The animals prohibited as *unclean*, were the SOLIPEDES, or those with one hoof, as the *horse*, and the *ass*: the animals allowed to be eaten, as *clean*, were the FISSIPEDES, or those of hoofs divided into two parts, or

cloven, as *oxen, deer, sheep, and goats*. But then this distinction must be entire, not partial; effective, not merely apparent: and besides its external construction, its internal; its anatomical construction must also be correctly correspondent to this formation. Moreover, animals whose feet are divided into *more* than two parts, are unclean; so that the number of their toes, as three, four, or five, is an entire rejection of them, whatever other quality they may possess.



“Such appears to be the principle of the Levitical distinction of animals, clean and unclean, so far as relates to their *feet*. Their *RUMINATION* is a distinct character; but a character absolutely unavailing, without the more obvious and evident marks derivable from the construction of their members.

“We may consider the animals mentioned in this chapter as *instances* of a rule designed for general application, which excludes, (1.) all whose feet are not by *one cleft thoroughly* divided into *two parts*, as the *camel*. (2.) All whose feet, though thoroughly divided by *one cleft* into *two parts*, externally, yet internally by the construction of their bones differ from the character of the permitted kinds, as the *swine*. Though the outward appearance of the hog’s feet is like that of a cloven-footed animal, yet, *internally*, they have the same number of bones and joints as animals which have fingers and toes; so that the arrangement of its feet bones is into first and second and third *phalanges*, or knuckles, no less than those of the human hand. Besides, therefore, the absence of rumination in the hog kind, its feet are not accordant with those of such beasts as are clean, according to the Levitical regulations. (3.) All whose feet are thoroughly divided by *two clefts* into three toes, as the *saphan*. (4.) All whose feet are thoroughly divided by *three clefts* into four toes, as the *hare*; and therefore, *à fortiori*, if there be any animals whose feet are divided into *five* toes, they are so much further removed from the character requisite to permission.

“It is proper to recollect, that the quality of *rumination* is one character necessary to lawfulness; yet the *saphan*, though it ruminates, is proscribed; and the *hare*, though in some of its varieties it may ruminate, yet is the whole species declared unclean by reason of the construction of the feet. This, then, seems to be the legislative naturalist’s most obvious distinction; a distinction

which the eye of the unlearned can appropriate at sight, and therefore it is adapted to public information.”

The preceding remarks are taken from the Author of “*Scripture Illustrated*;” and MICHAELIS, in his *Commentary on the Laws of Moses* (article civ.), observes: “That, in so early an age of the world, we should find a systematic division of quadrupeds, so excellent as never yet, after all the improvements in Natural History, to have become obsolete, but, on the contrary, to be still considered as useful by the greatest masters of the science, cannot but be looked upon as truly wonderful.”

II. Of FISHES.—Those that were permitted for food, and declared *clean*, were “such as had fins and scales.”

“Fins are analogous to the feet of land animals: as, therefore, the sacred legislator had given directions for separating *quadrupeds* according to their hoofs and claws, so he directs that *fishes*, which had no clear and distinct members adapted to locomotion, should be unclean; but those which had fins should be clean, provided they had also scales: for, as we observed before, that *two* requisites, a cloven hoof and a power of rumination were necessary to render a quadruped lawful, so *two* characters are necessary to answer the same purpose in fishes.”

III. Of BIRDS.—“There are no particular characters given for distinguishing these by classes, as clean or unclean; but a list of exceptions is rendered, and these are forbidden without enumerating those which are allowed. It will be found, however, on consideration, that those which live on grain are not prohibited; and, as these are the domesticated kinds, we might almost express it in other words—that birds of prey, generally, are rejected; that is, those with crooked beaks and strong talons; whether they prey on lesser fowls, on animals, or on fish: while those which eat vegetables are admitted as lawful. So that

the same principle is maintained, to a certain degree, among birds as among beasts."

IV. All creatures that creep, going upon all four, and whatsoever goeth upon the belly, or whatsoever hath more feet than four among creeping things, are declared to be an abomination. With regard, however, to those winged insects, which, besides four walking legs, have also two longer, springing legs (*pedes saltatorii*), an exception is made, and, under the denomination of *locusts*, they are declared to be clean.

I proceed now to assign some of the reasons for this distinction; but would first premise, that from Genesis, vii. 2, it seems to have been recognised before the giving of the law from Sinai: on which, however, SPENCER (*de Legibus Hebræorum*, l. i. c. v.) remarks, that Moses, writing to the Israelites, who already knew the law, makes mention of *clean* and *unclean* animals (in the same manner as he does of the Sabbath in the history of the creation), by way of anticipation. The passage, therefore, may merely intimate, that of the more useful animals Noah took a greater number, and of those that were less so only pairs.

CUNÆUS (*de Republica Hebræorum*, c. xxiv. l. ii.) declares, that, though no doubt the laws for the distinction of animals, in the 11th chapter of Leviticus, were enacted with wise counsel, yet the special reason of the lawgiver cannot be known. Others, however, have undertaken to assign various reasons for it; and these, as added by SPENCER, LOWMAN, MICHAELIS, and several learned writers, I propose to collect and state, intermixing such remarks and illustrations as have been suggested to me in the course of that laborious investigation which I have given to this subject.

The Scripture, which is our safest guide in inquiries of this nature, informs us, that the design was both *moral* and *political*, being intended to preserve the Jews a distinct people from the nations of idolatry. This

is declared Levit. xx. 24, 25, and 26. "I am the Lord your God, who have separated you from other people; ye shall therefore put difference between clean beasts and unclean: and ye shall not make yourselves abominable by beast or by fowl, or by any living thing that creepeth on the ground, which I have separated from you as unclean: and ye shall be holy unto me, for I the Lord am holy, and have severed you from other people, that ye should be mine." As if Jehovah had said, "I have selected you from and exalted you far above the ignorant and idolatrous world. Let it be your care to conduct yourselves worthy of this distinction. Let the quality of your food, as well as the rites of your worship, display your peculiar and holy character. Let even your manner of eating be so appropriate, so pure, so nicely adjusted by my law, as to convince yourselves, and all the world, that you are indeed separated from idolaters, and devoted to me alone<sup>5</sup>." Agreeably with this, Moses tells them, Deut. xxiv. 2, 3. 31. "The Lord hath chosen you to be a peculiar people unto himself. Ye shall not eat any abominable thing. Ye shall not eat any thing that dieth of itself; ye shall give it to the stranger, or sell it to an alien; for ye are a holy people." That is, since God has invested you with singular honour and favour, you ought to reverence yourselves; you ought to disdain the vile food of Heathen idolaters; such food you may lawfully give or sell to foreigners; but a due self-respect forbids you to eat it."

I. *The immediate and primary intention of the law was, as I apprehend, to break the Israelites from the ill habits they had been accustomed to or indulged in Egypt, and to keep them for ever distinct from that corrupt people, both in principles and practices<sup>6</sup>; and, by parity of reason, from*

<sup>5</sup> Dr. Tappan's Lectures, p. 260.

<sup>6</sup> This was the opinion of Minutius Felix, which his commentator Aurelius has sup-



all other idolatrous nations. No more simple nor effectual method could be devised for preventing or ensnaring intercourse, or dangerous assimilation, than by a law regulating their food; for nothing separates one people from another more than that one should eat what the other considers as unlawful, or rejects as improper. Those who cannot eat and drink together are never likely to become intimate. We see an instance of this in the case of the Egyptians, who, from time immemorial, had been accustomed to consider certain animals as improper for food, and therefore to avoid all intercourse with those who hate or even touched what they deemed defiling. [See Gen. xliii. 32.] Hence they and the Hebrews could not eat together; and of course could not associate or live together. Accordingly, they assigned that people, when they had come down to dwell in their country, a separate district for their residence: for some of the animals which the Hebrews ate were, among them, not indeed unclean, but sacred, being so expressly consecrated to a deity that they durst not slaughter them<sup>7</sup>. The Hebrews, by

ported by many testimonies of the ancients; see also Basil, Orat. vi. p. 34; Origen. l. iii. iv. contra Cels. p. 225, ed. Spencer and Theodoret, Quest. in Levit.

<sup>7</sup> So the poet Anaximandrides, in *Athenæo Deipnosoph*, l. vii. p. 299, thus ridicules the Egyptians:

Οὐκ ἀν δυνάμην συμμαχεῖν ὑμῶν ἐγὼ  
 Οὐδ' οἱ πρόποι γὰρ ἔμιονεσ' ἔθ' οἱ νόμοι.  
 Ἡμῶν, ἀπ' ἀλλήλων δὲ διεχθῆσιν πολὺ &c.

*Ego esse vester non quem commilito,  
 Quando nec leges nec mores consentinent,  
 Sed multis inter se intervallis dissident.  
 Bovem tu adoras, ego quem sacrificio Diis:  
 Anguillam nomen esse reris optimum,  
 Quæ mihi putatur esse optimum obsonium.  
 Non vesceris suilla: mihi nulla caro est  
 Quæ sapiat melius.*

So Juvenal, Sat. xv. says of the Egyptians:

*"Lanatis animalibus abstinet omnis  
 Mensa: nefas illic fatum jugulare capella."*

Damas (*Opera ad calcem*) declares, "*Egyptiæ coluerunt cattum, et canem, et lupum, et simiam, et draconem. Alii cepas, et allia et spinas.*" The ox was sacred to Apis, the dog to Anubis, &c.

killing and eating these animals must appear not only odious but sacrilegious, transgressing the rules of good behaviour, and offending the gods. Other animals, as *several of the birds of prey*, were also held sacred by the Egyptians, or were venerated in the rites of augury<sup>8</sup>. The Hebrews, being instructed to consider these as *unclean*, would be prevented from the indulgence of the like superstition. Hence Origen, *contra Celsum*, l. iv. justly admired the Jewish ritual, and observes, that those animals which are prohibited by Moses, were *such as were reputed sacred by the Egyptians, and used in divination by other nations.* Τα νομιζώμενα παρ' Αἰγυπτίους, καὶ τοὺς λοιποῖς τῶν ἀνθρώπων μαντικά. And Montfaucon, in his *Hexapl.* Orig. has published a fragment of Eusebius Emisenus, from a manuscript Catena in the library of the king of France, which may be thus translated: "God wills that they should eat some kinds of flesh, and that they should abstain from others, not that any of them in themselves were common or unclean, but this he did on two accounts; the one was, that he would have those animals to be eaten which were worshiped in Egypt, because eating them would render *their* pretensions most contemptible. And, pursuant to the same opinion, he forbids the eating of those kinds which the Egyptians used to eat very greedily and luxuriously, as the swine, &c. The other reason was, that their properties and natures seemed to lay a prejudice in the way of some of these, and to render them, as it

<sup>8</sup> The hawk was dedicated to Osiris, the eagle to the god Ammon of Thebais, the raven to Orus. The custom of consecrating all the birds of prey to the gods came originally from the Egyptians. According to *Ælian*, l. xii. they were distributed in the following manner: "*Accipitres* distributi sunt, autem et consecrati variis diis. *Pardicarius* et *oxypteros* Apollinis ministri sunt, ut ferunt *ossifraga* et *harpe* sacræ sunt *Minnervæ*. *Plumbario* Mercurium delectari aiunt. *Junoni* dedicatur *tanysipteros*; *Dianæ buteo*; *Matri deum merzimus*; alii denique aliis diis."



were, a sort of profanation. Some were monstrously big, others very ugly, others fed upon dead bodies, and to others human nature had an inbred antipathy; so that, in the main, what the law forbid was nature's aversion before." Thus were the Jews taught to distinguish themselves from that people, not only in their religious worship, not being allowed "to sacrifice the abomination of the Egyptians," Exod. viii. 26, but to deviate from them in the most common actions in life. By having a diet peculiar to themselves, by eating in one instance that to which the others attributed a certain sanctity, as the *ox*, the *sheep*, and the *goat*, and by holding in detestation those creatures which the others venerated as sacred, as the *hawk*, &c. they would be precluded from all intimacy or agreement; and of course from becoming corrupted by their idolatries or addicted to their superstitions<sup>9</sup>.

Not only were the Egyptians, but other heathen nations, and particularly the Canaanites, grossly corrupt in their manners, morals, and worship: and this restriction with respect to diet was alike calculated to prevent intimacies with them; so that in no instance should "their table become a snare, or their entertainments a trap." Psal. lxi. 22.

"This statute, above all others, established not only a political and sacred, but a physical separation of the Jews from all other people. It made it next to impossible for the one to mix with the other either in meals, in marriage, or in any familiar connexion. Their opposite customs in the article of diet not only precluded a friendly and comfortable intimacy, but generated mutual contempt and abhorrence. The Jews religiously abhorred the society, manners, and institutions of the Gentiles,

<sup>9</sup> Chæremon, in Porphyry de Abſtinentia, l. iv. c. 7, tells us, that the Egyptian priests would not eat any sort of fish which their country afforded, nor any animals that had *solid hoofs, or divided paws, or horns.*

because they viewed their own abstinence from forbidden meats as a token of peculiar sanctity, and of course regarded other nations, who wanted this sanctity, as vile and detestable. They considered themselves as secluded by God himself from the profane world by a peculiar worship, government, law, dress, mode of living, and country<sup>10</sup>. Though this separation from other people, on which the law respecting food was founded, created in the Jews a criminal pride and hatred of the Gentiles; yet, it forcibly operated as a preservative from heathen idolatry, by precluding all familiarity with idolatrous nations<sup>11</sup>."

So bigoted were the Jews in the observance of this law, that by no reproaches, no threats, no sufferings, nay, hardly by a new command from God himself, could they be brought to lay it aside. See 1 Maccab. i. 63; Ezek. iv. 14; Acts x. 14.

Though some thousand years have passed since this discriminating ritual was given to the Jews, and though they have been scattered abroad among every nation upon earth; though their government and temple have been entirely destroyed, yet this prohibition of particular foods has been regarded, and has served, with other reasons, to keep them distinct and separate from every other people.

We find Peter, after the vision recorded in the 10th chapter of the Acts, when he had entered the house of Cornelius, observed to the people

<sup>10</sup> "Aristeas (*Hist. Septuag. bibl. Gr. Patr. tom. 2. p. 870.*) cuidam obſcienti, νομίμων τοῖς πολλοῖς περιεργασθαι εἶχον, &c. *Multis visum esse, multa in lege temere comprehensa, ut illa quæ de cibo et potu, et animalibus illis quæ habentur impura, tradita sunt; sic apud auctorem illum respondetur, cernis quid possint et efficiant conversatio et consuetudo, quod homines ex conversatione improborum depraverunt et fiant miseri per totam vitam. Hoc diligenter contemplatus, utpote sapiens legislator noster, ne per impietatis ullius communicationem inficeremur, neve conversatione improborum depravaremur, circumsepsit nos legali sanctitate et puritate, cibi, potus, tactus, auditus et visus."*

<sup>11</sup> Tappan's Lectures, p. 263.

who were present, "Ye know that it is not lawful for a man that is a Jew to keep company with, or come unto one of another nation; but God hath shewed me that I should call no man unclean."—"Here," says Mr. JONES, in his *Zoologia Ethica*, "we have an apostolical comment upon the sense of the vision. God had shewed him that henceforward he should call no living creatures unclean which were in any sense proper for food; and by these brutes of all kinds he understands *men* of all nations. And, without question, he applied the vision to what the wisdom of God intended to express by it. The case was this: St. Peter, as a Jew, was bound to abstain from all those animals, the eating of which was prohibited by the law of Moses: but God shewed him that he should no longer account these animals unclean. And what does he understand by it? That he should no longer account the heathen so. 'God hath shewed me that I should call *no man* common or unclean;' or, to speak in other words borrowed from the apostle, 'God hath shewed me that a Jew is now *at liberty to keep company with* or come unto one of another nation;' which, so long as the Mosaic distinction betwixt *clean* and *unclean* beasts was in force, it was not lawful for him to do."

II. Another reason for the distinction was, that, *as the Jews were a people peculiarly devoted to God, they should be reminded of that relation by a particularity of diet, which should serve emblematically as a sign of their obligation to study MORAL PURITY.* This is expressly given as the reason, Levit. xi. 43, 44, and 45 (referring to the forbidden animals), "Ye shall not make yourselves unclean with them that you may be defiled thereby; for I am the Lord that bringeth you up out of the land of Egypt to be your God, YE SHALL THEREFORE BE HOLY, FOR I AM HOLY." The meaning of which is, "I Jehovah, who am distinguished from all other gods, am your peculiar sove-

reign, and have selected and separated you from all other people; therefore, you must be holy; and, as indicative of this, you are distinguished from all other people by sacred manners and institutions, and especially by a distinction in the articles of your food, that you may know yourselves to be set apart from all other nations of the world, and, in your very diet, evidence to them the *purity* which you should in every thing cherish and preserve."—As thus Jehovah meant to impress on his people a constant sense of his own infinite purity, as *the Holy One of Israel*, so he meant to habituate them to regard and honour him as such by the conspicuous purity both of their manners and worship. Not one of the Pagan gods so much as pretended to purity of character, or claimed to be worshiped under the title of the *Holy One*. Far from this, even the worship of these gods was frequently performed by impure rites, and the use of vile and filthy animals<sup>12</sup>, by which the worshippers proclaimed the foul character of their deities. On the contrary, the pure ceremonies of the Hebrews constantly reminded them of the immaculate purity of Jehovah, and this nice distinction of meats was fitted to teach them the rudiments of moral purity or true holiness. Isaiah lxx. 3, 4; lxvi. 17.

As several of the remarks adapted to this head were anticipated in the preceding, I go on to state other reasons for the distinction between animals as *clean* and *unclean* in the Levitical institute.

III. It has been suggested, that *the quality of the food itself is an important consideration, and that to the eating of certain animals may be ascribed a specific influence on the moral*

<sup>12</sup> This is the prevailing reason assigned by the fathers of the Christian church: See Theodoret, quæst. xi. in Levit. Cyrill. Alexandr. l. ix. contra Julian, p. 302. Origen, Homil. vii. in Levit. Clem. Alex. Strom. l. v. Opera, tom. ii. p. 677. Novatian, de Cibis Jud. c. iii. Euseb. Emisen. in Hexapl. Montf. p. 120.



*temperament*. I introduce this topic, because it is insisted upon so much among the ancient Jewish interpreters, rather than because I consider it of any real force or importance. It savours strongly of the allegorical style of reasoning and interpretation in which the Rabbins delighted. There are several mischnical tracts devoted to this explication. One of them says: "As the body is the seat of the soul, God would have it a fit instrument for its companion, and therefore removes from his people all those obstructions which may hinder the soul in its operations; for which reason all such meats are forbidden as breed ill blood; among which if there may be some whose hurtfulness is neither manifest to us nor to physicians, wonder not at it, for the faithful physician who forbids them is wiser than any of us<sup>13</sup>."

The moral or tropological reasons, alleged by Aristæus, in Eusebius Præp. Evang. l. viii. c. 9, are in substance, (for the whole passage is long, though curious,) that the Jews should, by these inhibitions and limitations, be secure and fenced from whatever contagion or immorality might otherwise invade them and spread among them from any heathen or idolatrous quarter; and also to teach them *morality* even in their food; for the birds and beasts allowed were of the tame and gentler kinds, and not of fierce and voracious natures, to teach them the great truths of justice, moderation, and kindness.

The learned Wagenseil, also, in his Annotations on that title in the Mischna called "*Sota*," fol. 1171, discusses the moral reasons of these precepts.

In a volume by the Rev. William Jones, entitled "*Zoologia Ethica*," this particular construction is largely insisted upon.

The learned Ainsworth, in his Commentary, has extended these reasons to the borders of mysticism. His remarks are: "The *parting of*

*the hoof* signified the right discerning of the word and will of God, the difference between the law and the gospel, and the walking in obedience to the word of God with a right foot. The *chewing of the cud* signified the meditating in the law of God night and day," &c.

IV. Another reason for the distinction here made was, without doubt, *dietetical*, and to make a distinction between wholesome and unwholesome food. Those animals are denominated *clean*, which afford a copious and wholesome nutriment; and those *unclean*, whose flesh is unwholesome, and yields a gross nutriment, often the occasion of scrofulous and scorbutic disorders. Maimonides (*More Nevochim*, p. iii. c. 48) discourses at large upon this subject; Wagenseil (*Conf. Curm. R. Lipmanni*, p. 556) defends it; and Michaelis, in his *Commentary on the Laws of Moses* (article cciii.), assigns it as the principal reason<sup>14</sup>.

The special propriety of it may be found also in the situation of those regions in which the Jews resided, in which the flesh of some animals was more unwholesome than it would be in a more northern climate. Their sultry climate made it necessary to be considerate in the use of food, as they were exposed to inflammatory and putrid disorders. So that the wisdom of the interdiction of those kinds of flesh which tend soon to corruption, is very evident. *Blood*, in particular, is not only difficult of digestion in the stomach, but easily putrefies; and so the flesh of strangled animals, or of wild animals heated by the chase, and full of blood, soon becomes corrupt. The free use of very fat meat is always prejudicial to health; and is the

<sup>14</sup> [Not as the principal reason. His words are: "Besides this main object," (that of separating the Jews from other nations,) "there might, no doubt, in the case of certain animals, interfere dietetical considerations to influence Moses: only we are not to seek for them in *all* the prohibitions relative to unclean beasts." Smith's Michaelis. vol. iii. p. 230.]

<sup>13</sup> Levi Barcelona, Precept. lxxix.

cause of bilious and putrid disorders. The flesh of the swine, in particular, which is generally supposed to breed the leprosy, as an aliment must have been highly improper for a people so subject to leprosy as the Jews appear to have been<sup>15</sup>.

Of those animals whose flesh the Israelites were prohibited from eating, most sought their food in filthy places, lived on prey, or fed on carrion; so that their juices were in a state strongly tending to putrescence; of course, their flesh was very unfit for the purposes of nutrition.

Agreeably to this opinion, Dr. James, the learned author of the *Medicinal Dictionary*, under the article "Alcali," after having made some critical remarks on the nature of alcalescent aliments, and their effects on the human body,—and commented on the various animals clean and unclean, enumerated in the Levitical institute, draws the following conclusion: "From what has been said in relation to the alcalescence of animal aliment, one reason at least will appear, why it pleased the Supreme Being to forbid the Jews, a people that inhabited a very warm climate, the use of many sorts of animals as food, and why they were enjoined to take away a great deal of blood from those which they were allowed to eat."

On the whole, as Mr. Lowman justly observes, "the food allowed to the chosen nation was of the

<sup>15</sup> Mr. Beloe, in his note upon Herodotus, "Euterpe," § lxxii. has the following remark: "Antiphanes in Athenæus, addressing himself to the Egyptians, says, 'You adore the ox; I sacrifice to the gods. You reverence the eel as a very powerful deity; we consider it as the daintiest of food.' Antiphanes and the Greek writers, who amused themselves with ridiculing the religious ceremonies of Egypt, were doubtless ignorant of the motive which caused this particular fish to be proscribed. The flesh of the eel, and some other fish, thickened the blood, and by checking the perspiration, excited all those maladies connected with the leprosy. The Priests forbade the people to eat it, and, to render their prohibition more effectual, they pretended to regard these fish as sacred."

milder sort, of the most common and domestic animals; creatures of the cleanest feeding, which afforded the most palatable and nourishing meat, and which by a proper care might be had in the greatest plenty and perfection. If the Jews, as a select and holy people, ought to have any distinction of foods, surely none could have been devised more proper than this. Was not this far better than to license and encourage the promiscuous hunting of wild beasts and birds of prey, less fit for food, more difficult to be procured, and hardly consistent with a domestic, agricultural, and pastoral life? Did not the restrictions in question, tend to promote that health and ease, that useful cultivation of the soil, that diligence, mildness, and simplicity, that consequent happiness and prosperity, which were among the chief blessings of the promised land."

The following passage, translated from Tertullian (*adv. Marc. l. ii. c. 18, in fine*), may be a fit conclusion of this dissertation: "If the law takes away the use of some sorts of meat, and pronounces creatures unclean, that were formerly held quite otherwise, let us consider that the design was to inure them to temperance, and look upon it as a restraint laid upon gluttons, who hankered after the cucumbers and melons of Egypt, whilst they were eating the food of angels. Let us consider it too, as a remedy at the same time against excess and impurity, the usual attendants on gluttony. It was partly, likewise, to extinguish the love of money, by taking away the pretence of its being necessary for providing of sustenance. It was, finally, to enable men to fast with less inconvenience upon religious occasions, by using them to a moderate and plain diet."

The following catalogue of the BIRDS forbidden, written "in English metre," is extracted from the *Bibliotheca Biblica*, V. iii. p. 142, ed. 4to. 1725, where it is printed in the old black letter.



“ Of feathred Fowles that fanne the buck-  
som aire,  
Not all alike weare made for foode to Men,  
For, these thou shalt not eat doth GOD  
declare,  
Twice tenne their nombre, and their flesh  
unclene:  
Fyrst the great *Eagle*, byrde of feigned  
Jove<sup>16</sup>,  
Which Thebanes worshippe<sup>17</sup>, and di-  
viners love.

“ Next *Ossifrage* and *Ospray* (both one  
kinde<sup>18</sup>),  
Of luxurie and rapine, emblems mete,  
That haunte the shores, the choicest preye  
to finde,  
And brast the bones, and scoope the mar-  
rowe swete:  
The *Vulture*, void of delicace and feare,  
Who spareth not the pale dede man to  
teare:

“ The tall-built *Swann*, faire type of pride  
confest;  
The *Pelicane*, whose sons are nurst with  
bloode,  
Forbidd to man! she stabbeth deep her  
breast,  
Self-murtheresse through fondnesse to hir  
broode,  
They too that range the thirstie wilds  
among,  
The *Ostryches*, unthoughtful of thir  
yonge<sup>19</sup>.

<sup>16</sup> Vid. Natal. Com. de Mythol. l. ii. cap.  
de Jove.

<sup>17</sup> Diodor. Sicul. lib. i.

<sup>18</sup> Gesner, de avib.

<sup>19</sup> Job, xxix. 16.

“ The *Raven* ominous (as Gentiles holde),  
What time she croaketh hoarsely a la morte;  
The *Hawke*, aerial hunter, swifte and  
bolde,  
In feates of mischief trayned for disporte;  
The vocale *Cuckowe*, of the faulcon race,  
Obscene intruder in her neighbor's  
place:

“ The *Owle*, demure, who loveth not the  
lighte  
(Ill semblance she of wisdom to the  
Greeke), [Kite,  
The smallest fowls dradd foe, the coward  
And the stille *Herne*, arresting fishes  
meeke;  
The glutton *Cormorante*, of sullen  
moode,  
Regarding no distinction in his foode.

“ The *Storke*, which dwelleth on the fir-  
tree topp<sup>20</sup>, [maye,  
And trusteth that no power shall hir dis-  
As Kinges, on their high stations place  
thir hope,  
Nor wish that there be higher farr than  
theye<sup>21</sup>;  
The gay *Gier-Eagle*, beautifull to viewe,  
Bearyng within a savage herte untrew:

“ The *Ibis* whome in Egypte Israel found,  
Fell byrd! that living serpents can digest;  
The crested *Lapwynge*, wailing shrill  
arounde,  
Solicitous, with no contentment blest;  
Last the foul *Batt*<sup>22</sup>, of byrd and beast  
first bredde,  
Flitting with littel leathren sailes dis-  
predde.”

<sup>20</sup> Psalm civ. 17.

<sup>21</sup> Eccles. v. 8.

<sup>22</sup> *Arist.* de animal. l. iv. c. 13.



# A DICTIONARY

OF THE

## NATURAL HISTORY OF THE BIBLE.



ACACIA. See SHITTIM.

ADAMANT. שְׁמִיר SCHMIR. ΑΔΑΜΑΣ, Ecclus. xvi. 16.

A stone of impenetrable hardness. Sometimes this name is given to the DIAMOND; and so it is rendered, Jeremiah, xvii. 1. But the Hebrew word rather means a *very hard kind of stone*, probably the SMIRIS, which was also used for cutting, engraving, and polishing other hard stones and crystals<sup>1</sup>. The word occurs also in Ezek. iii. 9, and Zech. vii. 12. In the former place, the Deity says to the prophet, "I have made thy forehead as an adamant, firmer than a rock;" that is, endued thee with undaunted courage. In the latter place, the hearts of wicked men are declared to be as *adamant*; neither broken by the threatenings and judgments of God, nor penetrated by his promises, invitations, and mercies. See DIAMOND.

ADDER. A venomous serpent, more usually called the Viper.



In our translation of the Bible, we find the word *adder* five times; but

<sup>1</sup> On "the art of polishing and engraving on precious stones," the most curious and ingenious of all antiquity, see a learned chapter in Goguet, *Origin of Laws, Arts, and Sciences*, vol. ii. p. 3. Edit. Edinb.

without sufficient authority from the original<sup>2</sup>.

שִׁפְפִּיחַ SHEPHIPHON, Genesis, xlix. 17, is probably the CERASTES<sup>3</sup>; a serpent of the viper kind, of a light brown colour, which lurks in the sand and the tracks of wheels in the road, and unexpectedly bites not only the unwary traveller, but the legs of horses and other beasts<sup>4</sup>. By comparing the Danites to this artful reptile, the patriarch intimated that by stratagem more than by open bravery, they should avenge themselves of their enemies and extend their conquests.

פֶּתֶן PETHEN, in Psalm lviii. 4; xci. 13, signifies an ASP. We may perhaps trace to this the PYTHON of the Greeks and its derivatives. See ASP. אַחְסֻבִּי ACHSUB, found only in Psalm cxl. 3, is derived from a verb which

<sup>2</sup> Gen. xlix. 17; Psal. lviii. 4; xci. 13; xli. 3; Prov. xxiii. 32.

<sup>3</sup> So say St. Jerom and Bochart; and it is so rendered in the *Vulgate*. There is a serpent, whose name in Arabic is *siphon*, which is probably the same that is spoken of above. See Michaelis, *Recueil de Quest.* lxii.

<sup>4</sup> ————— εν δ' αμαβισιον  
"Η και αματροχινησι παρει σπιβον. ενδικες αυβι.  
Διπλοικ δ' εν βρωσει, και γηυσιν ασκελες αυτος  
Μοχλος επιτρεφετοι.

NICANDER, *Theriac*, v. 262.

Lean, dun of hue, the snake in sands is laid,  
Or haunts within the trench that wheels  
have made;

Against thee straight on onward spires he  
glides,—

And bites the horse's leg, or cattle's sides.

See also Ælian. l. xvi. c. 28. Diod. l. iii. c. 28. Bochart, *Hieroicoicon*, p. ii. l. iii. c. xii. p. 205. vol. 3. edit. Rosenmuller.

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signifies *to bend back on itself*. The Chaldee Paraphrasts render it כרביש ACCHABIS, which we translate elsewhere, *spider*; they may therefore have understood it to be the tarantula. It is rendered *asp* by the Septuagint and Vulgate, and is so taken Rom iii. 13. The name is from the Arabic *achasa*. But there are several serpents which coil themselves previously to darting on their enemy: if this be a character of the asp, it is not peculiar to that reptile. It may be the snake mentioned by FORSKAL, called by the Arabians, *hannasch asuæd*.

צפצפה TZEPHA, or צפצפה TZIPHONI, Prov. xxiii. 32; Isai. xi. 8; xiv. 29; lix. 5; and Jerem. viii. 17, is that deadly serpent called the *basilisk*, said to kill with its very breath. See COCKATRICE.

In Psal. lviii. 5. reference is made to the effect of musical sounds over serpents. That they might be rendered tame and harmless by certain charms, or soft and sweet sounds, and trained to delight in music, was an opinion which prevailed very early and universally. Many ancient authors mention this effect<sup>5</sup>. Virgil speaks of it particularly, *Æn.* vii. v. 750.

*“Quin et Marrubia venit de gente sacerdos,  
Fronde super galeam et felici comptus oliva,  
Archippi regis missu fortissimus Umbro;  
Vipereo generi, et graviter spirantibus hydrys  
Spargere qui somnos cantuque manuque solebat,  
Mulcebatque iras, et morsus arte levabat.”*

“Umbro, the brave Marrubian priest was there,  
Sent by the Marsian monarch to the war.  
The smiling olive with her verdant boughs  
Shades his bright helmet and adorns his brows;  
His charms in peace the furious serpent keep,  
And lull the envenom'd viper's race to sleep;  
His healing hand allay'd the raging pain,  
And at his touch the poisons fled again.”  
PITT.

Mr. Boyle, in his essay on the great effects of languid motion<sup>6</sup>,

<sup>5</sup> Apol. Rhod. Argonaut. l. iv. c. 177. and others quoted at large by Bochart, Hieroz. l. iii. c. 6. vol. 3. p. 182.

<sup>6</sup> P. 71. edit. 1685.

quotes the following passage from Sir H. Blunt's voyage into the Levant<sup>7</sup>.

“Many rarities of living creatures I saw in Grand Cairo; but the most ingenious was a nest of serpents of two feet long, black and ugly, kept by a Frenchman, who, when he came to handle them, would not endure him, but ran and hid in their hole. Then he would take his cittern and play upon it. They, hearing his music, came all crawling to his feet, and began to climb up him, till he gave over playing, then away they ran.”

Shaw, Bruce, and indeed all travellers who have been in the Levant<sup>8</sup>, speak of the charming of serpents as a thing not only possible, but frequently seen.

[The much dreaded *cobra di capello*, or “good serpent” of the Hindoos, is capable of being tamed; and the Malabar jugglers have the art of teaching them to dance to the inharmonious and slow notes of their flageolet. The serpent first seems astonished, then begins to rear himself, and sometimes, by a gentle, undulating motion of the head, and with distended hood, seems to listen with pleasure to the notes. These “dancing snakes” are carried about in baskets by the jugglers all over India; and Mr. Forbes states it as a well attested fact, that when a house is infested with these snakes and some others of the *coluber* genus, which destroy poultry, or with some even of the larger serpents of the *boa* tribe, the musicians are sent for, who charm the reptiles from their hiding places to their own destruction<sup>9</sup>.]

The *deaf adder*, or asp, may either be a serpent of a species naturally deaf, (for such kinds are mentioned by Avicenna, as quoted by Bochart,) or one deaf by accident; or on account of its appearing to be so. In

<sup>7</sup> P. 81. edit. 5.

<sup>8</sup> See many curious authorities in Parkhurst, Heb. lex. under שרף.

<sup>9</sup> Forbes; Orient. Mem. vol. i. p. 43. Conder's Mod. Trav. vol. vii. p. 98.



either case, in the language of poetry, it may be said *to stop its ear*, from its being proof against all the efforts of the charmer.

“*Ad quorum cantus mites jacuere cerasta.*”

In the same manner, a person of no humanity, in comparison, is said *to stop his ears* at the cry of the poor, Prov. xxi. 13, and from the hearing of blood, Isaiah xxxiii. 15. The Psalmist, therefore, who was speaking of the malice and slandering lips of the wicked, compares their promptitude to do mischief, to the subtle venom of serpents. And he carries the allusion further, by intimating that they were not only as hurtful and pernicious, but that they stopped their ears likewise against the most persuasive entreaties, as the asp made itself *deaf to the voice of enchanters, charming never so wisely.*

The comparison betwixt a malevolent tongue and the bite of a serpent, is illustrated from other texts of scripture. Thus, Eccles. x. 11. *Surely the serpent will bite notwithstanding enchantment; and the babler is no better, that is, is equally perverse.* So Jerem. viii. 17. *I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you.* On this place Dr. Blaney remarks: “That some persons possessed the faculty of rendering serpents harmless, is a fact too well attested by historians and travellers to admit of contradiction. But by what means this effect was produced, is not quite so clear.” The scripture word *לחש* seems to be used in conformity to the vulgar opinion, ascribing to it the power of certain cabalistical words and incantations *muttered* through the teeth. This, indeed, we have reason to believe, was in general no other than a deception of the common people, by those who were in possession of physical discoveries, in order to procure more veneration and respect.—But, whatever were the methods commonly practised, the enemies of the Jews are here compared to such ser-

pents as were not to be mollified nor disarmed by any of those means:—“*they shall bite you, saith JEHOVAH.*”

The passage which led to this digression, Psal. lviii. 5, 6, requires a further illustration; and it is furnished by the author of “*Scripture Illustrated.*” “After mentioning the obstinacy of his enemies, which David compares to the untamed malignant spirit of a serpent, our Translators make him add, *Break out their teeth, O God, in their mouth; break out the teeth of the young lions.* This, indeed, is the most certain and effectual mode of depriving *serpents* of their power to hurt; for through the fangs they convey the deadly poison into the wound they make. But it is a very violent transition from the reptile tribe, *the serpent*, to *young lions*. And why *young lions*?—The passage requires strong lions to equal, much more to augment, the ideas already attached to the poisonous bite of serpents. To which we ought to add, that immediately afterwards, the writer returns to the reptile tribe, the *slug*, or *snail* (rendered, by error, *waters*). With what propriety then does the lion, the *young lion*, come in between them? Would it not be better to render instead of כפרים CAPHARIM, כמפרים CI-APHARIM, from *aphar*, dust; and to consider the word as denoting serpents which dwell in dust, or spotted over as with dust, speckled serpents.

In our version of the Bible, the lion is again found in the company of serpents, and even like them to be trodden upon. Psal. xci. 13. It should be remarked, that the most ancient interpreters suppose a snake of some kind to be meant; and Bochart thinks it to be the black serpent or hæmorhous. The word rendered *young lion*, may be the *cenchris*, which Nicander (*Theriac*, v. 463.) calls *λεον αιολος*, a *spotted lion*. *Spotted*, because he is covered with specks; a *lion*, because, like that animal, he raises his tail when about to fight; and because, like the lion,

he bites and fills himself with blood. See ASP and SERPENT.

AGATE. אבן שחבו. Exodus, xxviii. 19; xxxix. 12. In the Septuagint, *Αχατης*, and Vulgate, *Achates*.

A precious stone, semi-pellucid. Its variegations are sometimes most beautifully disposed; representing plants, trees, rivers, clouds, &c.

Its Hebrew name is perhaps derived from the country whence the Jews imported it; for the merchants of Sheba brought to the market of Tyre all kinds of precious stones and gold. Ezek. xxvii. 22.

The Translators of the Bible have, in Isai. liv. 12, and Ezek. xxvii. 16, given the same word to quite a different stone. The original is כדק, which, as in the former place it is proposed for windows, I am inclined to render *talc*; though Bp. Lowth and Mr. Dodson make it the *ruby*<sup>10</sup>.

The agate was the second stone in the third row of the pectoral of the High Priest. Exod. xxviii. 19, and xxxix. 12.

ALABASTER. Αλαβαστρον. Perhaps the name is from the species of *whitish stone*, called in Arabic, BATS RATON, and, adding the article AL, AL-BATS RATON: a species of onyx<sup>11</sup>. [Probably the *onychites* of Pliny. See ONYX.]

The Septuagint once use *αλαβαστρος*, 2 Kings xxi. 13, for the Hebrew *תלח*, a *dish* or *platter*; and the word occurs in the Greek of Matth. xxvi. 7; Mark xiv. 3, and Luke vii. 37.

The name of a genus of fossils nearly allied to marble. It is a bright, elegant stone, sometimes of

<sup>10</sup> *Veram nominis significationem ipse adhuc ignorans, non eam docturus lectores commentor, sed hoc unum docturus nihil nos scire.* Michaelis, *Supl. Lex. Heb.*

<sup>11</sup> *Chodchod quid significet usque in presentiam invenire non potui.* Jerom. in *Ezek.*

<sup>12</sup> Comp. Plin. Nat. Hist. l. xxxvi. c. 7. *“Onychem etiamnum in Arabia montibus, nec usquam alicubi, nasci putavere nostri veteres.”* et lib. xxxvi. c. 8. *“Hunc aliqui lapidem alabastriten vocant, quem cavant ad vasa unguentaria, quoniam optime servare incorrupta dicitur.”* Between the Nile and the Red Sea, in Egyptian Arabia, was a city hence called Alabastra. Plin. lib. v. c. 9.

a snowy whiteness. It may be cut freely, and is capable of a fine polish. Being of a soft nature, it is wrought into any form or figure with ease. Vases or cruises were anciently made of it, wherein to preserve odoriferous liquors and ointments. Pliny and others represent it as peculiarly proper for this purpose<sup>12</sup>. And the druggists in Egypt have, at this day, vessels made of it, in which they keep their medicines and perfumes. Herodotus<sup>13</sup>, among the presents sent by Cambyses to the king of Ethiopia, mentions *Μυρον Αλαβαστρον*: Theocritus, *Συριω δε μυρω χρυσει αλαβαστρα*, *gilded alabasters of Syrian ointment*; and Cicero, *alabaster plenus unguenti*. Whence we learn that the term was used for the vase itself<sup>14</sup>.

In Matth. xxvi. 6, 7, we read that Jesus being at table in Bethany, in the house of Simon the leper, Mary, the sister of Lazarus and of Martha, came thither and poured an alabaster box of ointment on his head. As to the expression, *breaking the box*, it merely implies, that the seal upon the vase which closed it, and kept the perfume from evaporating, had never been removed, but that it was on this occasion broken, that is, first opened<sup>15</sup>.

Dr. Adam Clarke assigns the following reasons for this construction, (1.) That it is not likely that a box (vase, or bottle), exceedingly precious in itself, should be *broken* to get out its contents. (2.) That the

<sup>12</sup> *“Vas unguentarium, quod ex alabastrite lapide ad unguenta a corruptione conservanda excavare solebant.”* Plin. N. H. lib. xiii. c. 2. Athen. l. vi. 19; xv. 13. Plutarch in Alexandr. p. 676. Theocritus, *Idyl. xv*; v. 114.

<sup>13</sup> Lib. iii. c. 20.

<sup>14</sup> [The word onyx is used in the same way, and there is reason to conclude that the onyx-stone of the ancients was alabaster. Thus, Horace (*Od. iv. 12*).

*“Nardi parvus onyx eliciet cadum.”*

Here we have the “alabaster box of spike-nard.”]

<sup>15</sup> Harmer's *Obs. v. 4. p. 472*. So we have a familiar phrase, which may perhaps apply: when we say, for instance, “break a guinea,” we mean *spend a part of it*.



broken pieces would be very inconvenient, if not injurious to the head of our Lord, and to the hands of the woman. (3.) That it would not be easy effectually to separate the oil from the broken pieces. And, (4.) That it was a custom in the eastern countries to seal the bottles with wax that held the perfumes<sup>16</sup>. So that to come at their contents, no more was necessary than to break the seal, which this woman appears to have done; and when the seal was thus broken, she had no more to do than to pour out the liquid ointment, which she could not have done had she broken the bottle.

ALGUM. אֶלְגוּם or אֶלְגוּמִים, ALGUMMIM, 1 Kings, x. 11, 12.

This is the name of a kind of wood, or tree, large quantities of which were brought by the fleet of Solomon from Ophir, of which he made pillars for the house of the Lord, and for his own palace, also musical instruments. See ALMUG.

ALMOND-TREE. לוּז LUZ. Arabic, *luuz*. Translated *hazel*, Gen. xxx. 37<sup>17</sup>, שֶׁקֶד SHAKAD, rendered



<sup>16</sup> The bottles which contain the Attyr of roses, which come from the East, are sealed in this manner. See a number of proofs relative to this point in Harmer's Obs. V. iv. p. 469.

<sup>17</sup> R. Saadia, in Ab. Ezrae, Comment. in Genes. "Luz. est amygdalus, quia ita eam appellant Arabes; nam hec dua lingua et Syriacæ ejusdem sunt familia." See also Ben Melech in Mical Jophi Gen. 43.

almond, Gen. xliiii. 11; Exod. xxv. 33, 34; xxxvii. 19, 20; Numb. xvii. 8; Eccles. xii. 5, and Jer. i. 11. The first name may be that of the tree; the other, that of the fruit, or nut.

A tree resembling the peach-tree in its leaves and blossoms, but the fruit is longer and more compressed, the outer green coat is thinner and drier when ripe, and the shell of the stone is not so rugged. This stone, or nut, contains a kernel, which is the only esculent part. The whole arrives at maturity in September, when the outer tough cover splits open and discharges the nut.

From the circumstance of its blossoming the earliest of any of the trees, beginning as soon as the rigour of winter is past, and before it is in leaf, it has its Hebrew name *shakad*, which comes from a verb signifying to make haste, to be in a hurry, or to awake early. Thus in Jerem. i. 11, where the Prophet is shown the rod of an almond-tree<sup>18</sup>, GOD means to indicate to him by it, that as this tree makes haste to bud, as though it took the first opportunity, so he would hasten his judgment upon the people. There is here, says Dr. BLANEY, at once an allusion to the property of the almond-tree, and in the original a *paranomasia*, which makes it more striking there than it can be in a translation.

In like manner, when SOLOMON, speaking of an old man, Eccles. xii. 5, says, the almond-tree shall flourish, he intends to express by it the quickness by which old age advances and surprises us; while the snow-white blossoms upon the bare boughs of the tree, aptly illustrate the hoary head and defenceless state of age<sup>19</sup>.

AARON'S rod which budded, and by this means secured to him the priesthood, was a branch of this tree. Numb. xvii. 8.

Mr. PARKHURST suggests that pro-Hiller, Hierophyt. p. 1. p. 215. Celsius, Hierobot. p. ii. page 253. Cocquius, 227.

<sup>18</sup> In the Vulgate, "virgam vigilantem," a waking rod.

<sup>19</sup> Mr. Harmer, has, however, given this a different turn. Obs. v. 4. p. 49.



bably the chiefs of the tribes bore each an *almond rod*, or wand, as emblematical of their *vigilance*.

ALMUG-TREE. אלמגן ALMUG, and plural אלמגים ALMUGIM, and אלגומים ALGUMMIM.

A certain kind of wood mentioned 1 Kings, x. 11; 2 Chron. ii. 8, and ix. 10, 11. Jerom and the Vulgate render it *ligna thyina*, and the Septuagint, ξυλα πελεκητα, *wrought wood*. Several critics understand it to mean *gummy wood*<sup>20</sup>; but a wood abounding in resin must be very unfit for the uses to which this is said to be applied. Celsius queries if it be not the sandal<sup>21</sup>; but Michaelis thinks the particular species of wood to be wholly unknown to us<sup>22</sup>.

Josephus, however, describes it particularly. "The ships from Ophir, says he, brought precious stones and pine-trees, which Solomon made use of for supporting the temple and his palace, as also for making musical instruments, the harps and psalteries of the Levites<sup>23</sup>. The wood which was brought him at this time, was larger and finer than any that had ever been brought before; but let none imagine that these pine-trees were like those which are now so named, and which take their denomination from the merchants who so call them, that they may procure them to be admired by those that purchase them<sup>24</sup>; for those we speak of, were, to the sight, like the wood of the fig-tree, but were whiter and more shining. Now we have said thus much, that nobody may be ignorant of the difference between these sorts of wood, nor unacquainted with the nature of the genuine pine-tree, and the uses which the king made of it."

Dr. Shaw supposes that the Almug-tree was the *Cypress*; and he observes that the wood of this tree is still used in Italy and other places

<sup>20</sup> Hiller, Hierophyt. c. xiii. § 7.

<sup>21</sup> Celsius, Hierobot. v. 1. p. 171.

<sup>22</sup> Quest. xci.

<sup>23</sup> Antiq. lib. viii. c. 7.

<sup>24</sup> He must intend the *Indian pine*, which is somewhat like the fir-tree.

for violins, harpsichords, and other stringed instruments<sup>25</sup>.

ALOE. אלוה OLAR. Syriac.



A plant with broad leaves, nearly two inches thick, prickly and chambered. It grows about two feet high. A very bitter gum is extracted from it, used for medicinal purposes, and anciently for embalming dead bodies<sup>26</sup>. Nicodemus is said, John, xix. 39, to have brought one hundred pounds weight of myrrh and aloes to embalm the body of Jesus. The quantity has been exclaimed against by certain Jews, as being enough for fifty bodies. But, instead of εκατον, it might originally have been written δεκατον, *ten* pounds weight. However, at the funeral of Herod, there were *five hundred αρωματοφορες*, *spice bearers*<sup>27</sup>; and at that of R. Gamaliel, *eighty pounds* of opobalsamum were used<sup>28</sup>.

The wood which God shewed Moses, that with it he might sweeten the waters of Marah, is called *alvah*, Exod. xv. 25. The word has some relation to aloe; and some interpreters are of opinion, that Moses used a bitter sort of wood, that so the power of God might be the more remarkable.

Mr. Bruce mentions a town, or large village, by the name of *Elvah*<sup>29</sup>.

<sup>25</sup> Trav. p. 422.

<sup>26</sup> See the authorities quoted in Greenhill's Art of Embalming.

<sup>27</sup> Josephus, Antiq. l. xvii. c. 10.

<sup>28</sup> Talmud, Messachoth Semach, 9.

<sup>29</sup> Trav. v. 2. p. 470.

It is thickly planted with trees; is the *Oasis parva* of the ancients; and the last inhabited place to the west, that is under the jurisdiction of Egypt. He also observes, that the Arabs call a shrub or tree, not unlike our hawthorn, either in wood or flower, by the name of *Elvah*. "It was this, say they, with which Moses sweetened the waters of Marah; and with this, too, did Kalib Ibn el Walid sweeten those of Elvah, once bitter, and give the place the name of this circumstance."

It may be that God directed Moses to the very wood proper for the purpose. But then it must be owned that the water of these parts continues bad to this day, and is so greatly in want of something to improve it, that, had such a discovery been communicated by Moses, it would hardly have been lost; for the instance referred to of Waalid, seems either never to have been repeated, or to have proved ineffectual in other cases. M. Niebuhr, when in these parts, inquired after wood capable of this effect, but could gain no information of any such.

It will not, however, from hence follow that Moses really used a bitter wood; but, as Providence usually works by the proper and fit means to accomplish its ends, it seems likely that the wood he made use of was, in some degree at least, corrective of that quality which abounded in the water, and so render it potable. This seems to have been the opinion of the author of Ecclesiasticus, ch. xxxviii. 5.

That other water, also, requires some correction, and that such a correction is applied to it, appears from the custom in Egypt in respect to that of the Nile, which, though somewhat muddy, is rendered pure and salutary by being put into jars, the inside of which is rubbed with a paste made of bitter almonds<sup>30</sup>. This custom might have been familiar to Moses, as it is of great antiquity.

<sup>30</sup> Niebuhr's Trav. v. 1. p. 71. See also, Mod. Trav. v. xxvii. p. 307.

The first discoverers of the Floridas are said to have corrected the stagnant and fetid water they found there, by infusing in it branches of sassafras; and it is understood that the first inducement of the Chinese to the general use of tea, was to correct the water of their ponds and rivers.

The LIGN-ALOE, or AGALLOCHUM, (Numb. xxiv. 6; Psal. xlv. 9, and Cantic. iv. 14. אהלוֹת AHALOTH, masculine אהל AHEL, whose plural is אהלים AHALIM,) is a small tree, about eight or ten feet high. Michaelis inquires if it be not possible that there is a transposition of the letters and word, so as to render it correspondent to the Greek *αλογη*; and if it is not even probable that the Jews might have been led to make this alteration in reference to their respect to Elohim, the name of the Deity, to which it bore too near a resemblance. This, however, is only conjectural criticism.

In Rumphius, *Herbarium Amboinensis*, tom. ii. p. 29—40, may be found a particular description of the tree, and Tab. x. an engraving.

At the top of the Aloe-tree is a large bunch of leaves, which are thick and indented, broad at the bottom, but growing narrower toward the point, and about four feet in length. Its blossoms are red, intermixed with yellow; and double, like a pink. From the blossom comes the fruit, or pod, which is oblong and triangular, with three apartments filled with seed.

That the flower of this plant yielded a fragrance, is assured to us in the following extract from Swinburne's Travels, letter xii. "This morning, like many of the foregoing ones, was delicious. The sun rose gloriously out of the sea, and all the air around was perfumed with the effluvia of the ALOE, as its rays sucked up the dew from the leaves."

This extremely bitter plant contains under the bark three sorts of wood. The first is black, solid, and weighty; the second is of a tawny



colour, of a light spongy texture, very porous, and filled with a resin extremely fragrant and agreeable; the third kind of wood, which is the heart, has a strong aromatic odour, and is esteemed in the East more precious than gold itself. It is used for perfuming habits and apartments, and is administered as a cordial in fainting and epileptic fits<sup>31</sup>. These pieces called *calunbac*, are carefully preserved in pewter boxes, to prevent their drying. When they are used, they are ground upon a marble with such liquids as are best suited to the purpose for which they are intended. This wood, mentioned Cantic. iv. 14, in conjunction with several other odoriferous plants there referred to, was in high esteem among the Hebrews for its exquisite exhalations.

"The scented aloe, and each shrub that showers  
Gum from its veins, and odours from its flowers."

Thus the son of Sirach, Ecclus. xxiv. 15. *I gave a sweet smell like the cinnamon and asphaltus. I yielded a pleasant odour like the best myrrh; like galbanum and onyx, and fragrant storax, and like the fume of frankincense in the tabernacle.*

It may not be amiss to observe, that the Persian Translator renders *ahalim*, sandal-wood; and the same was the opinion of a certain Jew in Arabia, who was consulted by Niebuhr. See LIGN-ALOE.

AMARANTHINE. AMAPAN-TINOS. From *a*, negative, and *μαραινομαι*, to fade, wither. *That cannot fade away, not capable of fading.*

This word occurs in 1 Peter, v. 4, where the apostle seems to allude to those *fading garlands of leaves*, which crowned the victors in the heathen games, and were consequently in high esteem among them. Comp. 1 Cor. ix. 25; 1 Peter, i. 4.

<sup>31</sup> Lady M. W. Montague's Letters, v. 2. p. 91. Arabian Nights' Entertainments, v. 5. No. 171. Hasselquist, p. 249. Raynal's Indies, v. 2. p. 279.

But the learned Henry Stephens, in his Greek Thesaurus, thinks it improbable that Peter should use *αμαραντινος* for *αμαραντος*, since *αμαραντινος* is not formed from the adjective *αμαραντος*, as signifying *unfading*, but from the substantive *αμαραντος*, the name of a flower, AMARANTH, so called from its *not speedily fading*. *Αμαραντινος*, therefore, will properly signify *amaranthine*, but will be equivalent to *unfading*.

"Immortal Amaranth! a flower which once  
In Paradise, fast by the tree of life,  
Began to bloom: but soon, for man's offence,  
To heaven removed, where first it grew,  
there grows,  
And flowers aloft, shading the fount of life;  
And where the river of bliss, through midst  
of heaven,  
Rolls o'er Elysian flowers her amber  
stream:  
With these, that never fade, the spirits elect  
Bind their resplendent locks, in wreath'd  
with beams."

MILTON.

AMBER. חַשְׁמַל CHASMAL. Ezek. i. 4, 27, and viii. 2.

The amber is a hard, inflammable bitumen. When rubbed, it is highly endowed with that remarkable property called *electricity*; a word which the moderns have formed from the Greek name *ηλεκτρον*. But the ancients had also a mixed metal of fine copper and silver, resembling the amber in colour, and so called by the same name.

St. Jerom, Theodoret, St. Gregory, and Origen think that, in the above cited passages from Ezekiel, a precious and highly polished metal is meant. Bochart and Le Clerc consider it the same as the *electrum*. It is evident that our Translators could not suppose it to mean the natural amber, for that, being a bituminous substance, becomes dim as soon as it feels the fire, and soon dissolves and consumes; nor could they intend *crystal*, as some have supposed, because it bore the same name among the ancients<sup>32</sup>; for that

<sup>32</sup> Ηδουφρανς ηλεκτρος αεθεται. DION. PERIEG. v. 317.



substance would not long stand the fire, and, while it did, would soon lose its transparency, and, instead of glowing, would become opaque. The metal so celebrated for its *beautiful lustre*, is most probably intended. As Ezekiel prophesied among the Chaldeans, after the captivity of king Jehoiachim, so here, as in other instances, he seems to have used a Chaldee word; and, considered as such, מלל may be derived from נחש (copper) dropping the initial נ, and Chald. מלל (gold as it comes from the mine); and so denote either a metal mixed of copper and gold, as the *æs pyropum* mentioned in the ancient Greek and Roman writers, and thus called from its fiery colour; and the noted *æs corinthum*; or else it may signify χαλκος χρυσειδης, which Aristotle describes as very brilliant, and of which it is probable the cups of Darius mentioned by him were made, and the two vessels of *fine brass, precious as gold*, of which we read Ezra, viii. 27<sup>33</sup>. See BRASS.

AMETHYST. אמיתם AHALMAH. Exod. xxviii. 19, and xxix. 12; and once in the N. T. Rev. xxi, 20. *Αμethystος*.

A transparent gem of a colour which seems composed of a strong blue and deep red; and, according as either prevails, affording different tinges of purple, sometimes approaching to violet, and sometimes even fading to a rose colour<sup>34</sup>.

The stone called amethyst by the ancients, was evidently the same with that now generally known by this name; which is far from being the case with regard to some other gems. The oriental is the hardest, scarcest, and most valuable.

It was the ninth stone in the pectoral of the high priest<sup>35</sup>, and is mentioned as the twelfth in the foundations of the New Jerusalem.

<sup>33</sup> See some learned illustrations of this subject in Bochart, Hieroz. v. 3. p. 781. and Scheuchzer, Phys. Sacr. v. 7. p. 343.

<sup>34</sup> Salmasius, in Exercit. Plinianæ, p. 563.

<sup>35</sup> Hillier, Tr. de xii. geminis in Pectorali Pontif. Hebr. p. 59. Brannius de Vestitu Sacerd. Hebr. ii. c. 16. p. 709.

## AMIANTHUS. AMIANTOS.

The fibrous mineral substance commonly called *Asbestos*. “*Lapis ex quo fila duci possunt, et tela fieri, quæ comburi non possunt.*” Hederic. Lex. in verb<sup>36</sup>.

That this extraordinary mineral, and its use, were well known to the ancients, is evident from the following passage, cited and translated from Dioscorides, lib. iv. c. 156. “The mineral called *Amiantus* is produced in Cyprus, and resembles the scissile, or plumose alum; and as it is flexible, they manufacture and make it into cloth, as an object of curiosity; for if one throws this cloth into the fire, it burns, indeed, but without being consumed, and comes out more beautiful.” Pliny, (N. H. l. xix. c. 1), speaking of the same, says: “We meet also with a kind of cloth which is not consumable by fire. They call it *living* (or *immortal*); and I have at feasts seen towels made of it, burning in the fire, and in this manner more thoroughly cleansed, than they could have been with water. Of this are made the funeral vests of kings, to preserve the ashes of their bodies separate from the rest. It is rarely to be found, and hard to weave by reason of its shortness; and is exceeding costly<sup>37</sup>.”

From its peculiar property of not being destroyed by fire, the term

<sup>36</sup> It is called ασβεστος, from α negative, and σβεστος *quenched*, from σβεννω, to *quench*, and means *indestructible in the fire*; or, as in Matth. iii. 12; Mark, ix. 43, 45, and Luke, iii. 17, as an adjective, *unquenchable, inextinguishable*. By Strabo, l. ix. p. 606, it is used as an epithet for the *constantly burning lamps* in the temples; and in Plutarch, Numa, p. 66, for the *vestal fire*.

<sup>37</sup> It is thus described by Hierocles: Χλωρίαι δε εσθητι λυητη εκ πετρων λυθων τα μηρυματα μαλακα και δερματα, ο δε συν υφανθιν, εφ' ον υφανματα γυνεται, μητε πυρι καιομενα, μητε υδατι καθαιζομενα αλλ' επαδαν ρυτιβ και κηλειδος εμπληθη, εμδληθεντα εις φλογα, λυκα διαφανη γινεται, i. e. *Utuntur veste linea, ex lapidibus. Quod quidem texunt. Mollia sunt, lapidum stamina, et membrana ex quibus panni fiunt, qui neque igne exuruntur, neque aqua expurgantur, sed cum sordes et maculas contraxerunt, in flammam injecti albescent.*

*αμιανθος* is figuratively used for *imperishable, indestructible*. In 1 Peter, i. 3, 4, we read: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away." This blessed inheritance is called *αφθαρτον, incorruptible*, because it will not, like the earthly Canaan, be corrupted with the sins of its inhabitants. [Levit. xviii. 28.] For into the heavenly country entereth nothing that defileth. [Rev. xxi. 27.] It is declared to be *αμιαντον, indestructible*, because it shall neither be destroyed by the waters of a flood, as this earth had been, nor by fire, as, in the end, the earth will be: and it is to be *αμαραντον, unfading*, because its joys will not wither, but remain fresh through all eternity.

Scheuchzer, in his *Physica Sacra*, conjectures, that the *סרפס* CARPAS, in Esther, i. 6, may mean *the cloth made of Asbestos, or Amiantus*. The Septuagint render it by a word derived from the Hebrew, *καρπασινος*, and the Vulgate "*carbasini*<sup>38</sup>." But, though we may suppose this kind of cloth to be known to the Persians in the reign of Artaxerxes Longimanus, yet, it is hardly to be imagined that it could have been procured in quantities sufficient to form any considerable part of that vast veil which was expanded over the court of the royal gardens. Taylor, Hebr. Lex. says, "I am inclined

<sup>38</sup> Valerius Maximus describes *carbasus* as a robe that the rich wore, made of fine linen. The word also is used for cloth of which sails are made.

"*Carbasa ventis  
Credit dubius navita vite.*"

SENECA, H. F. 150.

[*Karpasus* occurs in the Periplus ascribed to Arrian, and is rendered by Dr. Vincent, *fine muslin*. It is derived from the Sanscrit *Karpasi*; from which, probably, the Hebrew word is also derived. See Vincent's Periplus. vol. i. Appendix. Asiat. Res. vol. iv. p. 231.]

to think it *calico*:" but besides the uncertainty whether this kind of fabric was then known, it seems insufficient to answer the purpose of an *awning* from the thinness of its texture. It was more probably a strong and thick kind of cloth; but of what material it was made it is now impossible to determine.

ANISE. An annual umbelliferous plant, the seeds of which have an aromatic smell, a pleasant warm taste, and a carminative quality. But by *Ανηθον*, Matthew, xxiii. 23, the DILL is meant. Our Translators seem to have been first misled by a resemblance of the sound. No other versions exhibit the mistake. The Greek of *anise* is *ανισον*; but of *dill*, *ανηθον*.

ANT. נמלה NEMALA. In the Turkish and Arabic, *neml*. Occ. Prov. vi. 6; xxx. 25.



A little insect, famous from all antiquity for its social habits, its economy, unwearied industry, and prudent foresight. It has offered a pattern of commendable frugality to the profuse, and of unceasing diligence to the slothful.

Solomon calls the ants "exceeding wise, for, though a race not strong, yet they prepare their meat in the summer." He therefore sends the sluggard to these little creatures, to learn wisdom, foresight, care, and diligence.

"Go to the Ant, learn of its ways, be wise: It early heaps its stores, lest want surprise. Skill'd in the various year, the prescient sage

Beholds the summer chill'd in winter's rage. Survey its arts; in each partition'd cell Economy and plenty deign to dwell<sup>39</sup>."

The Septuagint and Arabic versions add a direction to learn of the labours of the *Bee*, the lessons, the effects, the rewards, and the sweets of industry. This is not in the Hebrew text; but, perhaps, being written in the margin of some copy of the Septuagint as a parallel instance,

<sup>39</sup> Devens's Paraphrase.



was, by some unskilful copier, put into the text of the Greek version, whence the Arabic has taken it. This must have been very early, for Clemens of Alexandria makes mention of it<sup>40</sup>.

That the Ant hoarded up grains of corn against winter for its sustenance, was very generally believed by the ancients<sup>41</sup>, though modern naturalists seem to question the fact<sup>42</sup>. Thus Horace says:

“—————Sicut  
*Parvula (nam exemplo est) magni Formica laboris  
 Ore trahit quodcumque potest, atque addit acervo  
 Quem struit, haud ignara ac non incauta futuri;  
 Quae simul inversum contristat aquarius annum,  
 Non usquam prorepat, et illis utitur ante  
 Quaesitis sapiens.”*

SAT. I. l. i. v. 33.

“For thus the little Ant (to human lore No mean example) forms her frugal store, Gather'd, with mighty toil on every side, Nor ignorant, nor careless to provide For future want: yet, when the stars appear That darkly sadden the declining year, No more she comes abroad, but wisely lives On the fair stores industrious summer gives.”

The most learned Bochart, in his *Hierozoicon*<sup>43</sup>, has displayed his vast reading on this subject, and has cited passages from Pliny, Lucian, Ælian, Zoroaster, Origen, Basil, and Epiphanius, the Jewish Rabbins and Arabian naturalists, all concurring in opinion, that ants cut off the heads of grain, to prevent their germinating: and it is observable, that the Hebrew name of the insect is derived from the verb נָמַל NAMAL, which signifies *to cut off*, and is used for cutting off ears of corn, Job, xxiv. 24. To the authorities above quoted we may add the following testimony from a letter on this curious subject published by the French Academy, and afterwards inserted by Mr. Ad-

dison in the *Guardian*, No. 156, as a narrative, says he, of undoubted credit and authority. “The corn which is laid up by ants, would shoot under ground, if these insects did not take care to prevent it. They, therefore, bite off all the germs before they lay it up; and therefore, the corn that has lain in their cells will produce nothing. Any one may make the experiment, and even see that there is no germ in their corn.”

Without insisting, however, upon this disputed point, I would remark, that if we consider the two texts in the book of Proverbs, there is not the least intimation in them of their laying up corn in store against winter. In chapter vi. 8. it is said: *She provideth her meat in the summer, and gathereth her food in the harvest.* For, though the former verb, הֵכִין HEKIN, signifies to prepare, or dispose in order, and the latter, אָגַר AGAR, to collect, or gather together; and in the only two places where I find it occur besides, is used for gathering in summer, as Prov. x. 5, and for gathering in the vintage, Deut. xxviii. 39; yet, the expression in the text necessarily means no more than that they collect their food in its proper season. Nor is there any thing else declared, chap. xxx. v. 25. So that all which may be fairly concluded from Scripture, is, that they carry food for themselves into their repositories, to serve them as long as it will keep good, or they shall need it. That they do this against winter, can only be determined by examining into the fact. This has been done with very great diligence; and it appears that they eat not at all in the winter, and have no stores laid in of any sort of food. The opinion, therefore, of their laying in magazines against winter, seems to have been grafted on these scriptures, rather than found in them; and this from a conclusion naturally enough made, from observing their wonderful labour and industry in gathering their food in the summer, supposing that this must be to provide against winter. After all, great part of their

<sup>40</sup> *Stromat.* l. i. p. 286.

<sup>41</sup> Plin. l. x. c. 72, and l. xi. c. 30. Ælian, l. ii. c. 25; l. vi. c. 43. Ovid, *Metam.* l. viii. v. 624. Virgil, *Georg.* i. v. 184. *Æn.* iv. v. 402.

<sup>42</sup> Boerner, *Sammlungen aus der Naturgeschichte*, p. l. p. 181.

<sup>43</sup> Tom. iii. p. 478. *Univ Calif - Digitized by Google*



labour, which may have been bestowed in other services, might easily be mistaken, by less accurate observers, for carrying food. It may be thought sufficient for the purpose, if it were in Solomon's time but a popular notion. "The Scriptures are not to be considered as unerring guides in NATURAL, although they are in MORAL and DIVINE matters"<sup>44</sup>.

The following remarks are from the "Introduction to Entomology," by Kirby and Spence, vol. ii. p. 46.

"Till the manners of exotic ants are more accurately explored, it would, however, be rash to affirm that no ants have magazines of provisions; for, although, during the cold of our winters in this country, they remain in a state of torpidity, and have no need of food, yet in warmer regions, during the rainy seasons, when they are probably confined to their nests, a store of provisions may be necessary for them. Even in northern climates, against wet seasons, they may provide in this way for their sustenance and that of the young brood, which, as Mr. Smeatham observes, are very voracious, and cannot bear to be long deprived of their food; else why do ants carry worms, living insects, and many other such things into their nests? Solomon's lesson to the sluggard has been generally adduced as a strong confirmation of the ancient opinion: it can, however, only relate to the species of a warm climate, the habits of which are probably different from those of a cold one; so that his words, as commonly interpreted, may be perfectly correct and consistent with nature, and yet be not at all applicable to the species that are indigenous to Europe. But I think, if Solomon's words are properly considered, it will be found that this interpretation has been fathered upon them, rather than fairly deduced from them. He does not affirm that the ant, which he proposes to his sluggard as an example, laid up in her

magazine stores of grain; but that, with considerable prudence and foresight, she makes use of the proper seasons to collect a supply of provision sufficient for her purposes. There is not a word in them implying that she stores up grain or other provision. She prepares her bread, and gathers her food, namely, such food as is suited to her, in summer and harvest; that is, when it is most plentiful; and thus shews her wisdom and prudence by using the advantages offered to her. The words, thus interpreted, which they may be without any violence, will apply to the species among us as well as to those that are not indigenous."

As this insect is such a favourite both with naturalists and moralists, I refer to the following authors for much curious and instructive information respecting its habits and economy. Addison's *Guardian*, Nos. 156, 157. Smeatham's *Account of the Termites of Africa*, inserted in the *Philosophical Transactions*, v. lxxi. p. 139. Delany's *Sermon on Prov. vi. 6, 7, 8*. Stennett on the *Social Duties*, p. 356. Toogood on the *Seasons*, p. 19. Scheuchzer, v. vii. p. 105.

ANTELOPE. See ROE.

ANTIMONY<sup>45</sup>. אַנְטִימוֹן; Gr. *φουκος*; Lat. *fucus*.

In 2 Kings, ix. 30, the Septuagint render it *επιμυσσο*. In Jer. iv. 30, the Chaldee renders it by כֹּהַל, COHAL, and the Septuagint, *εὐβη*. Grandius explains the *cohal*, or *alcohol*, of the mineral called in the East, "*surma*"<sup>46</sup>.

<sup>45</sup> The reason of its modern denomination is referred to Bazil Valentine, a German monk; who, as the tradition relates, having thrown some of it to the hogs, observed, that after it had purged them, they immediately fattened; and therefore he imagined that his fellow monks would be better for a like dose. The experiment, however, succeeded so ill, that they all died of it; and the medicine was thenceforward called *antimoine*, monk's bane.

<sup>46</sup> Grandius, "*Disert de כֹּהַל, sive stibio, ejusque usus apud antiquos in re cosmetica, per epistolam, in cujus exordio de aqua Nilotica, deinde de stibii mentione in Sacris litteris, et de fucorum materia disquiritur.*"

<sup>44</sup> Durell on Psalm cxxi, and Prov. vi. 6.

Antimony is a ponderous brittle semi-metal, composed of long shining streaks intermingled with a dark lead coloured substance.

The Scripture speaks of its use as a kind of paint, with which the women blackened their eyes. Thus we read of Jezebel, 2 Kings, ix. 30, that, understanding that Jehu was to enter Samaria, she decked herself for his reception, and (as in the original Hebrew) *put her eyes in paint*. This was in conformity to a custom which prevailed in the earliest ages; originally, perhaps, as a prescription for curing disorders of the eyes<sup>47</sup>, but afterwards as an ornament. As large *black eyes* were thought the finest, the women, to increase their lustre, and to make them appear larger, tinged the corner of their eyelids with the impalpable powder of antimony or of black lead. This was supposed also to give the eyes a brilliancy and humidity, which rendered them either sparkling or languishing, as suited the various passions. The method of performing this among the women in the eastern countries at the present day, as described by Russell, in his Natural History of Aleppo, p. 102, is "by a cylindrical piece of silver or ivory, about two inches long, made very smooth, and about the size of a common probe: this is wetted with water, and then dipped into a powder finely levigated, made with what appears to be a rich lead ore<sup>48</sup>, and

[In Ephemerid. Naturæ Curios. decad. ii. an. vi. p. 83.]

"*Hispanis eodem vox etiam nunc in vulgari usu est, uti et alcoholar fucare, et alcoholado, fucatus. Scilicet et has voces cum innumeris aliis a Saracenis Arabibusque retinuerunt.*" HASEUS.

See also a Dissertation, "*De lapide PUCH*, ad Isai. liv. 11, in Biblioth. Brem. Class viii. Fasc. v. p. 791.

<sup>47</sup> The use is thus commended by Galen: *Ὀφθαλμοῖς δὲ τῶν αἰσίων τῶν διὰ τὰ Φρύγιον λίθου χρωμένῳ; ζῆρον κολλῶντιν. Oculis vere ipsos corroborabis si sicco collyrio quod ex Phrygio lapide componatur.*

<sup>48</sup> It is called "Ismed;" the ore is prepared by roasting it in a quince, apple, or truffle; then it is levigated with oil of sweet almonds on a marble stone. If intended

applied to the eye; the lids are closed upon it while it is drawn through between them. This blacks the inside, and leaves a narrow black rim all round the edge. That this was the method practised by the Hebrew women, we infer from Isaiah, iii. 22, where the prophet, in his enumeration of the articles which composed the toilets of the delicate and luxurious daughters of Zion, mentions "the wimples and the crimping pins," or bodkins for painting the eyes. The satirist Juvenal describes the same practice:

"*Ille supercilium madida fuligine tinctum  
Obliqua producit acu, pingitque trementes  
Attollens oculos.*" SAT. II.

"These with a tiring-pin their eyebrows  
dye,  
Till the full arch give lustre to the eye."  
GIFFORD.

This custom is referred to by Jeremiah, iv. 30.

Though thou clothest thyself in scarlet,  
Though thou adornest thyself with ornaments of gold,  
Though thou distendest thine eyes with paint,  
In vain shalt thou set forth thy beauty;  
Thy paramours have rejected thee.

And Ezekiel, describing the irregularities of the Jewish nation, under the idea of a debauched woman, says, ch. xxii. 40, כחלת עיניך, *thou didst dress thine eyes with cohol*; which the Septuagint render *επιβίβη τους οφθαλμοῦ σου, thou didst dress thine eyes with stibium*, just as they do when the word פיר is employed. [Compare 2 Kings, ix. 30; Jer. iv. 30.] They supposed, therefore, that פיר and כחל, or in the Arabic form *Alcohol*, meant the same thing; and probably the mineral used of old for this purpose is the same that is used now<sup>49</sup>.

to strengthen the eyes, they often add the flowers of olibanum or amber.

<sup>49</sup> The Ethiopic word is *cuchel*. See Me-ninski, Lexic. 3886. 3908. Niebuhr, Description de l'Arabie, p. 58, speaking of the women in Arabia Felix, says: "They paint the edges of their eyelids with lead ore prepared, which is called *kochel*." Savary, let. xi. sur l'Egypte, p. 131, tells us: "Cohel is a preparation of burnt tin with



“ Wherefore this boldness, wherefore thus desire  
By shameless acts low passion to inspire!  
For whom dost thou so wantonly display  
Thy pride in ornaments and rich array;  
Round the bold eye the deepening dye bestow,  
And prompt them with insidious fire to glow?”

The author of the book of Enoch says, that, before the deluge, the angel Azleel taught the women the art of painting themselves. Without, however, going so far for the origin of the practice, we may infer that it was very ancient from the name which Job gave to one of his daughters, *KARENHAPPUC*, that is, *a vessel of antimony*<sup>50</sup>; and from the circumstance, that in some of the mummy pits in Egypt are found coffers containing “small statues of females, in very free attitudes, with pots of *surmé*, or antimony for blackening the eyes<sup>51</sup>.”

Xenophon (Cyræd. l. i. p. 15. ed. Hutchinson) speaks of Astyages, the king of Media, as adorned *οφθαλμων υπογραφη*, with painted eyes; and Clemens Alexandrinus (Pæd. l. iii. c. 2) mentions *υπογραφας οφθαλμων*, the painting of the eyes, as a practice of the Alexandrian women in his time; and Tertullian (*De Cultu fæmin.*) exclaims thus against the custom, “*Inunge oculos non stibio Diaboli, sed collyrio Christi.*”

Josephus (*de Bell. Jud.* l. iv. c. ix. § 10) mentions some infamous men, a short time before the siege of Jerusalem by the Romans, as abounding in that devoted city, who affected the manners and dress of women, *και προς ευπρεπειαν υπογραφοντες τες οφθαλμους*, and, to set themselves off, *tinging their eyes*. In later times, Herodian (l. v. c. 16) says, the emperor Heliogabalus, *Προηει, υπογραφομενος τες οφθαλ-*

*nutgalls*, which the Turkish women use for blackening and lengthening their eyebrows.” And this *al-kohel*, both Sandys and Dr. Shaw mention as a *powder of black lead ore*.

<sup>50</sup> See Heath on Job, xxxii. 14; and Monthly Review, vol. xiv. p. 244.

<sup>51</sup> De Pan, *Recherches sur les Egyptiennes*.

*μους*, came into public with his eyes tinged. Commodianus, a christian writer of the third century, in his Instructions (l. ix. v. 6), reproaches a christian matron in these terms, “*Nec non et inducis malis medicamina falsa; In oculis puris stibium perverso decore.*”

Ludolph (Hist. Æthiop. l. vii. c. 7) describes this custom among the Ethiopians; Pollux (Onomastic. l. v. c. 16) among the Greeks; Pliny (N. H. l. xxxii. c. 6, and xxxiii. c. 9) among the Romans; and most modern travellers mention it among the Arabs, Turks, Persians, and indeed all the oriental nations, as not only of present, but immemorial usage. Referring to some of the principal in the note<sup>52</sup>, I shall only make one or two quotations.

Pietro della Valle (*Viaggi*, v. i. let. 17), giving a description of his wife, an Assyrian lady, born in Mesopotamia, and educated at Bagdad, whom he married in that country, says: “Her eyelashes, which are long, and tinged according to the custom of the East, (as we often read in the Scriptures of the Hebrew women of old, and in Xenophon of Astyages the grandfather of Cyrus, and of the Medes of that time,) give a dark, and at the same time majestic shade to the eyes.”

SONNINI, in his Travels in upper and lower Egypt, v. i. p. 263, observes: “The most remarkable trait of beauty in the East, is large black eyes; and it is well known that nature has made this a characteristic of the women of those countries. But, not content with these gifts of nature, those of Egypt employ every effort of art to make their eyes appear larger and blacker. For this purpose, females of every descrip-

<sup>52</sup> Sandys’ Trav. fol. p. 35. Hanway, v. i. p. 272. Shaw, p. 229, and 376. Russell, N. H. of Aleppo, p. 101. Conformity of Customs between the East Indians and the Jews, Art. xv. Lady Montague’s Letters, v. ii. p. 16. Niebuhr, Voyage, v. i. p. 234. La Roque, Voyage dans la Palestine, p. 261. Symes’s Embassy to Ava, v. ii. p. 235. See also Scheuchzer, *Physique Sacrée*, fol. vol. v. p. 144. Conder’s Mod. Trav. vol. v. p. 174.



tion, Mahometan, Jew, Christian, rich and poor, all tinge the eyebrows and eyelashes with black lead [*galena tessalata*], known in the commerce of the Levant by the name of *alquifoux* or *arquifoux*. They reduce it to a subtile powder, to which they give consistency by mixing it with the fuliginous vapour of a lamp. The more opulent employ the fumes of amber, or some other fat and odoriferous substance, and have the drug always prepared at hand in small phials. With this composition they themselves paint the eyebrows and eyelids, and, with a small piece of wood or reed, or a feather, they likewise blacken the lashes with it by passing it with a light hand between the two eyelids; an operation which the Roman ladies practised of old, and which Juvenal has described with so much exactitude. They besides mark with it the angles of the eye, which makes the fissure appear greater."

Jackson, in his History of Morocco, p. 28, also observes: "The eye and figure of the gazel, so well known to all Arabian poets, are emblematical of beauty; and the greatest compliment that can be paid to a beautiful woman is, to compare her eyes to those of the gazel. Much art is employed by the Arabian females to make their eyes appear like those of this delicate animal. Eyes originally black and lively are made to appear larger and more languishing by tinging the outer corner with *Elkahol filelly*, a preparation of the lead ore procured from Tafilet, which gives an apparent elongation to the eye. The eyelashes and eyebrows being also blackened with this composition, appear peculiarly soft and languishing. It is said also to improve and strengthen the sight. Every one who has accurately observed the eye of the African gazel, will acquiesce in the aptness of the simile before alluded to<sup>53</sup>."

ANUBIS. A symbolical Egyp-

<sup>53</sup> Perhaps our English word COAL is derived from כהל, this *black* substance.

tian deity, represented by a human figure, with the head of a dog.



The word נבה NOBEH, to bark, as a dog, occurs Isai. lvi. 10. Hence, perhaps, the הנובה HANUBEH, the barker, had his name. Virgil (*Æn.* viii. v. 689) and Ovid (*Metam.* l. ix. fab. xii. v. 689) call him, "*latriator Anubis*." A Babylonish idol, mentioned Isai. xlvi. 1, is called נבי NEBO; and the god of the Hivites, mentioned 2 Kings xvii. 31, named נבהן NIBHAZ, is supposed to be the same with Anubis.

Mr. Bruce (*Trav.* vol. ii. p. 337. 2d. ed.) maintains that Anubis is the same as Osiris; and that Osiris is sirius, the dog-star, derived from *seir*, which, in the language of the first inhabitants of the Thebaid, as well as in that of the low country of Meroe, signifies a dog. It farther appears that *seir* or *siris* was the original name of the Egyptian god; for Diodorus Siculus informs us, that the Greeks, by putting O before the word, had rendered it unintelligible to the Egyptians. Sirius then was the dog-star, designed under the figure of a dog; because the warning he gave to Atbara, when the first observations were made there, at his heliacal rising, or his disengaging himself from the rays of the sun, so as to be visible to the naked eye. He was the *latriator Anubis*, and his first appearance was figuratively compared to

the barking of a dog, by the warning which it gave to prepare for the approaching inundation.

The theory of Jablonski is a little different from this, but is not inconsistent with it; and they both tend to prove that the mythology of the Egyptians had its origin chiefly in astronomy.

Clement of Alexandria, who was well informed in the mystic theology of the Egyptians, explains the emblematical deity by a reference to astronomy. It would seem, that, at first, it was only a symbolical image invented by astronomers to give a sensible expression of their discoveries; that afterwards, the people, accustomed to see it in their temples, which were the depositories of science, adored it as a deity; and that the priests favoured their ignorance by connecting it with their religion. The worship of Anubis introduced that of the *dog* as his emblem.

APE. פֶּקֶה קוֹרֵה. Persic, *keibi* and *kubbi*; Greek, *κηφος* and *κηπος*, and Roman *cephus*. Occ. 1 Kings, x. 22; 2 Chron. ix. 21.



This animal seems to be the same with the *ceph* of the Ethiopians, of which Pliny speaks, l. viii. c. 19. At the games given by Pompey the Great (says he), were shown *cephs* brought from Ethiopia, which had their fore feet like a human hand; their hind legs and feet also resembled those of a man. “*Idem ex Æthiopia quos vocant CEPHOS, quorum pedes posteriores pedibus humanis et cruribus, priores manibus fuere si-*

*miles.*” Solinus, speaking of Ethiopia, says that Cæsar the Dictator, at the games of the circus, had shown the monsters of that country, *cephs*, whose hands and feet resembled those of mankind. “*Iisdem ferme temporibus (quibus Circenses exhibuit Cæsar Dictator) illinc exhibitæ monstra sunt. CEPHOS appellant, quorum posteriores pedes crure et vestigio humanos artus mentiuntur, priores hominum manus referunt.*” The same oriental name appears in the monkeys called KHIHEN, in the Mosaic pavement found at Præneste, and inscribed near the figure there delineated<sup>54</sup>.

The Scripture says, that the fleet of Solomon brought *apes*, or rather monkeys, &c. from Ophir. The learned are not agreed respecting the situation of that country; but Major Wilford says, that the ancient name of the river *Landi sindh* in India was *Cophes*<sup>55</sup>. May it not have been so called from the פֶּקֶה COPHEM inhabiting its banks?

We now distinguish this tribe of creatures into (1.) *Monkeys*, those with long tails; (2.) *Apes*, those without tails; (3.) *Baboons*, those with short tails.

Lichtenstein attributes the פֶּקֶה of the Hebrews to the class of monkeys called *Diana* in the system of Linnæus<sup>56</sup>.

In Deut. xxxii. 17, Moses reproaches the Israelites with sacrificing to devils, to gods whom they knew not, gods newly come up, whom their fathers feared not. The Hebrew word שַׁדִּים SADIM, in this place, has some resemblance to the Arabic *saudan*, the name of the Baboon<sup>57</sup>.

The ancient Egyptians are said to

<sup>54</sup> A drawing of this most curious relic of antiquity may be seen in Shaw's Travels, p. 423, with a learned explanation; and a history of it is given in Montfaucon's Antiq. vol. xiv. fol.

<sup>55</sup> Asiatic Researches, v. vi. p. 455.

<sup>56</sup> Lichtenstein. *De Simiarum quotquot veteribus innouerunt, formis earumque nominibus.* Hamb. 1791. p. 78.

<sup>57</sup> The Arabic version of Deut. xxxii. 17, has SHAATAN, or SHATAN, from the root SHATANA, obstinate, refractory. Whence our appellative SATAN.



have worshiped Apes. They are still adored in many places in India. Maffius describes a magnificent temple of the Ape, with a portico for receiving victims sacrificed to it, supported by seven hundred columns<sup>58</sup>.

“With glittering gold and sparkling gems they shine,  
But Apes and Monkeys are the gods within<sup>59</sup>.”

APPLE-TREE. תפוח תפוחים TAPHUAH.

Occ. Prov. xxv. 11; Cantic. ii. 3. 5; vii. 8; viii. 5; Joel, i. 12.

M. Maillet (Let. ix. p. 15.) every where expresses a strong prejudice in favour of Egypt: its air, its water, and all its productions are incomparable. He acknowledges, however, that its apples and pears are very bad, and that, in respect to these fruits, Egypt is as little favoured as almost any place in the world; that some, and those very indifferent, that are carried thither from Rhodes and Damascus, are sold very dear. As the best apples of Egypt, though ordinary, are brought thither by sea from Rhodes, and by land from Damascus, we may believe that Judea, an intermediate country between Egypt and Damascus, has none that are of any value. This is abundantly confirmed by D'Arvieux, who observed that the fruits that are most commonly eaten by the Arabs of Mount Carmel, were figs, grapes, dates, apples, and pears, which they have from Damascus; apricots, both fresh and dried, melons, pasteques, or water-melons, which they make use of in summer instead of water to quench their thirst<sup>60</sup>. The Arabs then, of Judea, can find no apples there worth eating, but have them brought from Damascus, as the people of Egypt have<sup>61</sup>.

Can it be imagined, then, that the apple-trees of which the prophet Joel speaks, ch. i. 12, and which he mentions among the things that gave joy

<sup>58</sup> Hist. Ind. lib. 1. <sup>59</sup> Granville.

<sup>60</sup> Voyage dans la Palestine, p. 201.

<sup>61</sup> Dr. Russell mentions “two or three sorts of apples, but all very bad.” Nat. Hist. of Aleppo, p. 21.

to the inhabitants of Judea, were those that we call by that name? Our Translators must surely have been mistaken here, since the apples which the inhabitants of Judea eat at this day, are of foreign growth, and at the same time but very indifferent.

Bp. Patrick, in his commentary on the Canticles, chap. vii. v. 8, supposes that the word תפוחים TAPPUCHIM, translated *apples*, is to be understood of the fruit to which we give that name, and also of oranges, citrons, peaches, and all fruits that breathe a fragrant odour; but the justness of this may be questioned. The Roman authors, it is true, call pomegranates, quinces, citrons, peaches, apricots, all by the common name of apples, only adding an epithet to distinguish them from the species of fruit which we call by that name, and from one another; but it does not appear that the Hebrew writers do so too. The pomegranate certainly has its appropriate name; and the book of Canticles seems to mean a particular species of trees by *this* term, since it prefers them to all the trees of the wood. This author then does not seem to be in the right, when he gives such a vague sense to the word.

What sort of tree and fruit then are we to understand by the word, since probably one particular species is designed by it, and it cannot be supposed to be the proper apple-tree? There are five places, besides this in Joel, in which the word occurs; and from them we learn that it was thought the noblest of the trees of the wood, and that its fruit was very sweet or pleasant, Cantic. ii. 3; of the colour of gold, Prov. xxv. 11; extremely fragrant, Cantic. vii. 8; and proper for those to smell that were ready to faint, Cantic. ii. 5. The fifth passage, Cantic. viii. 5, contains nothing particular; but the description which the other four give, answers to the *Citron-tree* and its fruit.

It may be thought possible, that



the orange-tree and the lemon-tree, which now grow in Judeain considerable numbers<sup>62</sup>, as well as the citron, equally answer to the description. But it is to be remembered that it is very much doubted by eminent naturalists, Ray in particular<sup>63</sup>, whether *they* were known to the ancients; whereas it is admitted they were acquainted with the citron. The story that Josephus tells us<sup>64</sup> of the pelting of king Alexander Jannæus by the Jews with their citrons at one of their feasts, plainly proves that they were acquainted with that fruit some generations before the birth of our Lord; and it is supposed to have been of much longer standing in that country<sup>65</sup>. We may be sure that the *taphuah* was very early known in the Holy Land, as it is mentioned in the book of Joshua as having given name to a city of Manasseh and one of Judah<sup>66</sup>. Several interpreters and critics render פרי עץ דרר Levit. xxiii. 40, *branches* (or fruit) of the beautiful tree; and understand it of the citron<sup>67</sup>; and it is known that the Jews still make use of the fruit of this tree at their yearly feast of tabernacles.

Citron-trees are very noble, being large, their leaves beautiful, ever

<sup>62</sup> Thevenot observed the gardens at Naplous to be full of orange as well as citron-trees; Part i. p. 215; and Egmont and Heyman saw lemon-trees at Hattin and Saphet in Galilee, vol. ii. p. 40—48. See also Pococke's Travels, vol. ii. p. 67; Rauwolf, p. 2. c. 22. p. 427.

<sup>63</sup> Dr. Shaw appears to be of the same opinion.

<sup>64</sup> Antiq. Jud. i. xiii. c. 13. sec. 5.

<sup>65</sup> Dr. Russell says, that citrons are brought from Jerusalem to Aleppo for the Jews on their great feasts. [M. S. note quoted by Dr. Adam Clarke.]

<sup>66</sup> Josh. xv. 34, and 53, and xvii. 12. See also Eusebius in *Beth-taphuah*.

<sup>67</sup> Onkelos, Syr. Saadias, Dathe, Michaelis, and Parkhurst. The Israelites, says Dr. Geddes, might take the fruit, or shoots, here mentioned, from any goodly or luxuriant tree; but he is inclined to think that פרי *peri*, here means not fruit, properly so called, but young growing shoots or boughs, as in our public version; although Delgado finds fault with it on that account, and although the bulk of commentators are on his side. Houbigant, however, has *surculos*, and Junius, *termetes*.

continuing on the tree, of an exquisite smell, and affording a most delightful shade. It might well, therefore, be said, "As the citron-tree is among the trees of the wood, so is my beloved among the sons."

This is a delicate compliment, comparing the fine appearance of the Prince, amid his escort, to the superior beauty with which the citron-tree appears among the ordinary trees of the forest; and the compliment is heightened by an allusion to the refreshing shade and the exhilarating fruit.

Shade, according to Mr. Wood<sup>68</sup>, is an essential article of oriental luxury, the greatest people enjoying, and the meanest coveting its refreshment. Any shade must, in so hot a country, afford a great delight; but the shade of the citron-tree must have yielded double pleasure on account of its ample foliage and fragrant smell. Egmont and Heyman were served with coffee in a garden at Mount Sinai, under the shade of some fine orange-trees<sup>69</sup>. The mention of the fruit, in connection with reclining under a shade, may refer to the eastern custom of shaking down the fruit on the heads of those who sat under the tree. So Dr. Pococke tells us, that, when he was at Sidon, he was entertained in a garden under the shade of some apricot-trees, and the fruit of them was shaken down upon him for his repast<sup>70</sup>. So that the Spouse may be supposed to remark: "Pleasant is every tree in this hot country, but especially so are those that are remarkably shady; among which none have pleased me so well as the citron-tree, whose umbrage and fragrance have been extremely reviving, and whose fruit is so delicious; and such as the citron-tree is to me among ignoble trees, my beloved is among the common crowd."

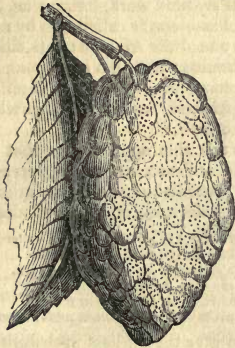
<sup>68</sup> Account of the Ruins of Balbec, p. 5.

<sup>69</sup> See Pococke's Obs. in Harmer's Outlines of a Commentary on Solomon's Song, p. 248.

<sup>70</sup> Travels, vol. ii. p. 85.

The exhilarating effects of the fruit are mentioned in verse 5. "Comfort me with citrons." Egmont and Heyman tell us of an Arabian who was in a great measure brought to himself, when overcome with wine, by the help of citrons and coffee<sup>71</sup>. How far this may be capable of illustrating the ancient practice of relieving those who were fainting by the use of citrons, I leave, says Mr. Harmer, to medical gentlemen to determine. Abu'l Fadli says, "*Odor ejus exhilarat animum, restituit vires, et spiritum restaurat.*" And Rabbi Solomon, "*Est arbor omnium amabilissima, fructum ferens gustu et odore optimum.*"

As the fragrance of the fruit is



admirable, the breath of the Spouse might, with great propriety, be compared to citrons; whereas, the pertinency of the comparison is lost, when understood of apples.

"More sweet the fragrance which thy breath exhales,  
Than citron groves refresh'd by morning gales<sup>72</sup>."

Mr. Harmer, from whom the principal part of this article is taken, observes, that the Chaldee paraphrast on Cantic. ii. 3, understood the word in the same way<sup>73</sup>.

I will only further add, that, to the manner of serving up these citrons in his court, Solomon seems to refer,

<sup>71</sup> Travels, vol. ii. p. 36.

<sup>72</sup> Mrs. Francis's translation.

<sup>73</sup> Obs. vol. ii. p. 159. 4th edit.

when he says, "a word fitly spoken is like golden citrons in silver baskets;" whether, as Maimonides supposes, in baskets wrought with open work, or in salvers curiously chased, it nothing concerns us to determine: the meaning is, that *an excellent saying, suitably expressed, is as the most acceptable gift in the fairest conveyance*. So the Rabbins say, that the tribute of the first ripe fruits was carried to the temple in silver baskets.

Celsius, however, has displayed much learning to prove that the רפוח should be understood of the *Mala Cydonia*, or Quinces: but this fruit, though beautiful and very fragrant, is not pleasant to the palate: while the Author of "Scripture Illustrated," from the testimony of M. Forskal, who says that the *apple-tree* is called *tuffah*, seems inclined to retain the common version.

ASH-TREE. ארן OREN; Arab. arán; Lat. *ornus*.



This word occurs Isaiah xlv. 14. The Septuagint and Vulgate render it the *pine*; but Celsius gives from Abu'l Fadli a description of the *arán*, which agrees very well with what we call "the prickly ash."

ASP. ארן PETEN. The *bæten* of M. Forskal<sup>74</sup>.

Occ. Deut. xxxii. 33; Job xx.,

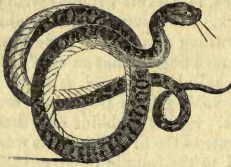
<sup>74</sup> "*Totus maculatus albo nigroque. Longitudo pedalis; crassities fere bipollicaris. Ovipara. Morsus in instanti necat, corpore vulnerato intumescente.*"

Rosenmuller says: "*Ego certius puto colubrum bæten Forskalii pro Hebræorum ארן habere.*"



14. 16; Psalm lviii. 4; xci. 13; Isai. xi. 8.

A very venomous serpent, whose



poison is so subtle as to kill within a few hours with a universal gangrene<sup>75</sup>.

This may well refer to the *baten* of the Arabians, which M. Forskal describes as spotted with black and white, about one foot in length, and nearly half an inch in thickness; oviparous; its bite is instant death. It is the *aspic* of the ancients, and is so called now by the literati of Cyprus, though the common people call it *kufi* (κῆφη) deaf<sup>76</sup>.

I take the opportunity here, of introducing a criticism of Mr. Merrick upon Psalm cxi. 13. *Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under feet.* "Bochart observes, that the most ancient interpreters, the Septuagint, the Vulgate, St. Jerom, Apollinaris, the Syriac, Arabic, and Ethiopic versions, render the Hebrew word, which our translators have rendered 'lion,' the *asp*; and this learned critic himself thinks it probable, that the Psalmist throughout this verse speaks of serpents only. He also observes, that Nicander has mentioned a sort of serpent by the name of *Λεων αιολος*, the spotted lion; and that the word translated 'young lion' is, in other

<sup>75</sup> [This is the effect produced by the bite of the *crotuber naja* or *cobra di capello* of India, which is at once dreaded and worshiped by the natives, yet is capable of being tamed. Mr. Pennant describes another species under the name of "the poison-snake, two feet long, very slender, and freckled with pale brown or red," the bite of which occasions almost instantaneous death; but the *niny polonga*, or asp of Ceylon, kills by inducing endless sleep.]

<sup>76</sup> Comp. Psalm lviii. 4, with Job, xx. 14, where deafness is ascribed to the *peten*.

places of scripture, rendered by the Septuagint a *dragon*. (See Job, iv. 10, and xxxviii. 39.) He likewise takes notice of the word *Χαμαιλεων*, or *ground lion*, given to an animal well known. The late learned Dr. Shaw, in a printed specimen of a natural history of animals which he once shewed me, conjectured that the chameleon was so called from its leaping upon its prey like a lion: and it is not impossible, that the name of lion might, for the like reason, be given to the serpent mentioned by Nicander; as also to the lion-lizard, which is, if I mistake not, mentioned by Mr. Catesby, in his Natural History of South Carolina. Bochart himself, in the former part of his learned work, informs us, that the chameleon is called also by more than one of the Arabian poets, *bakira*, the lioness; and that an animal, like the chameleon, is called in their language *leo-iphirin*, from the place where it is bred<sup>77</sup>.

Were this supposition, that the Psalmist here mentions *serpents* only, well established, the translation of the whole verse might stand thus:

Behold the Asp, whose boiling veins  
Had half the poison of the plains  
Imbib'd, before thee vanquish'd lie,  
And close in death his languid eye:  
Go, fearless on the dragon tread,  
And press the wrath-sworn adder's head.

To give the highest probability to the accuracy of this translation, it needs only to be remembered, that, "*ambulabis super leonem*," seems quite improper, as men do not, in walking, tread upon lions as they do upon serpents. See ADDER.

With the PETHEN, we may compare the *python* of the Greeks, which was, according to fable, a huge serpent that had an oracle at Mount Parnassus, famous for predicting future events. Apollo is said to have slain this serpent, and hence he was called "*Pythius*"<sup>78</sup>. Those possessed with

<sup>77</sup> "*Leo-Iphirin* (says an Arabic Lexicographer) *est animal ut chameleon, quod equitem invadat, et cauda sua percutit.*"

<sup>78</sup> Gale, *Court of the Gentiles*, vol. i. book 2, c. 4, says, that Apollo is so named from *Απολλειν, to destroy*. Hence APOLLYON, the destroyer. Com. Rev. ix. 11.

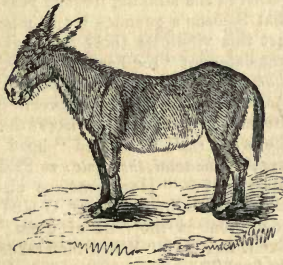


a spirit of divination were also styled *Πυθωνες*, *Pythones*<sup>79</sup>. The word occurs Acts xvi. 16, as the characteristic of a young woman who had a *pythonic spirit*; and it is well known that the *serpent* was particularly respected by the heathen in their enchantments and divinations. See SERPENT.

ASS. חמור CHAMOR. Arabic, *chamara*, and *hamar*; Ethiopic, *Æhmire*; and Turkish, *hymar*.

There are three words referred by translators to the Ass. (1.) חמור CHAMOR, which is the usual appellation, and denotes the ordinary kind; such as is employed in labour, carriage, and domestic services. (2.) פרא PARA, rendered onager, or *wild ass*. (3.) אטון ATON, rendered *she-ass*. To these we must add ערדיא OREDIA, rendered *wild asses*, Dan. v. 21, and עירים OIRIM, *young asses*, Isai. xxx. 6, 24.

I. The Ass is an animal somewhat



resembling the horse in form; different however in having long ears, a short mane, and long hairs covering only the end of the tail. His body is covered with short and coarse hair, generally of a pale dun colour, with a streak of black running down the back, and across the shoulders. The prevailing colour of the animal in the East is reddish; and the Arabic word *chamara* signifies *to be red*.

In his natural state, he is fleet, fierce, formidable, and intractable; but, when domesticated, the most gentle of all animals, and assumes a

patience and submission even more humble than his situation. He is very temperate in eating, and contents himself with the most ordinary vegetable food; but, as to drink, is extremely delicate, for he will slake his thirst at none but the clearest fountains and brooks.

Le Clerc observes, that the Israelites not being allowed to keep horses, the ass was not only made a beast of burden, but used on journeys, and that even the most honourable of the nation were wont to be mounted on asses, which in the Eastern countries are much bigger and more beautiful than they are with us. Jair of Gilead had thirty sons who rode on as many asses, and commanded in thirty cities. Jud. x. 4. Abdon's sons and grandsons rode also upon asses. Jud. xii. 4. And Christ makes his solemn entry into Jerusalem riding upon an ass. Matth. xxi. 4; John, xii. 14. This was an accomplishment of a prophecy of Zechariah, ix. 9. (Comp. Isai. lxii. 11.) It is called, indeed, his *triumphant entry*; but, as horses are used in war, he may be supposed by this action to have shewn the humble and peaceable nature of his kingdom<sup>80</sup>.

To draw with an ox and ass together, was prohibited in the Mosaic law. Deut. xxii. 10. This law is thought to have respect to some idolatrous custom of the Gentiles, who were taught to believe that their fields would be more fruitful if thus ploughed; for it is not likely that men would have yoked together two creatures so different in their tempers and motions, had they not been led to it by some superstition. It is more probable, however, that there was a physical reason for this. Two beasts of a different species cannot associate comfortably together; and on this account never pull pleasantly either in the cart or the plough; and every farmer knows it is of considerable consequence to the comfort of the cattle, to put those together that

<sup>79</sup> Plutarch de Defect. Orac. as cited by Wetstein, tom. ii. p. 414.

<sup>80</sup> See an eloquent Sermon by Bp. Horne, on Zech. ix. 9, in the first volume of his Sermons, p. 133.

have an affection for each other. This may be frequently remarked in certain cattle, which on this account are termed true yoke-fellows. Le Clerc considers this law as merely symbolical, importing that they must not form improper alliances in civil and religious life; and he thinks his opinion confirmed by these words of St. Paul, 2 Cor. vi. 14. "Be ye not unequally yoked with unbelievers;" which are simply to be understood as prohibiting all intercourse between Christians and idolaters in social, matrimonial, and religious life. To teach the Jews the propriety of this, a variety of precepts relative to improper and heterogeneous mixtures were interspersed through their law; so that, in civil and domestic life, they might have them ever before their eyes.

The ass was declared an unclean creature by the law, and no one was permitted to taste the flesh of it. This leads me to introduce the explanation of the passage 2 Kings, vi. 25, from "Scripture illustrated, in addition to Calmet;" where it is said, that "there was a great famine in Samaria, until an ass's head was sold for eighty pieces of silver." It is true, there is no perplexity in this as read in our version. But it must be remembered, that no kind of extremity could compel the Jews to eat any part of this animal for food. We read, 1 Sam. xvi. 20, that Jesse sent to Saul "an ass of bread;" for in that place, the words *laden with* are an addition of our translators: and the meaning must be, not an *animal*, but a *vessel* containing bread, a stated measure, or a pile. The Septuagint render *γομορ αρων*, a *chomer of bread*. So we find in the Greek poet Sosibius, "He ate three times, in the space of a single day, three great asses of bread," *αρων τρεις ονεις*; which Casaubon (in Lction. Theoc.) understands of the *lading of three asses*; whereas it means the contents of three vases of the kind called an ass<sup>81</sup>. We may also hint

<sup>81</sup> See Fragment, in addition to Calmet, No. ccxxx.

a doubt whether Abigail, 1 Sam. xxv. 18, really loaded *asses* with her presents to David; for the original literally is, "she took two hundred of bread, &c. and placed them on *THE asses*;" which seems to refer to something distinct from *asses*, animals; for then it would be as it is in our version, "she placed them on *asses*." There is also a passage, Exod. viii. 14, where our translators themselves have rendered *heaps*, what in the original is *asses' asses*:—"they gathered the frogs together *asses' asses*." And so Samson says of his defeated enemies, a heap, heaps; *ass, asses*. Now, if we take our English word *pile*, to signify this quantity, (not meaning to attempt to determine accurately, even if it were possible,) it will lead us to the idea that Jesse sent to Saul a *pile* of bread; that a person ate three *piles* of bread in a day; that Abigail placed her bread, corn, raisins, &c. in *piles*; that the Egyptians gathered the stinking frogs in *piles*; that Samson's enemies lay in *piles*. Let this vindicate those Jews who translate, not "the head of an ass," *chamor*; but "head of a measure," *chomer*; for the letters are precisely the same in the original. Observe that the word *rash*, translated "head," signifies *the total, the whole*: as Psal. cxxxix. 17. "How precious also are thy thoughts unto me, O God; how great is the *head* of them!" Exod. xxx. 12. "When thou takest *the head*," that is, the sum total, the enumeration of Israel. Numb. i. 2. "Take the *head*," sum total, "of Israel." See also chap. iv. 2, 22; xxvi. 2; xxxi. 26.

These ideas combined will render the passage to this effect: "the famine was so severe that the whole of a pile, i. e. of bread, or a complete pile of bread, sold for eighty pieces of silver." How excessive was this price, when one glutton, as we have seen, could eat three *asses* (piles) of bread in a day<sup>82</sup>!

<sup>82</sup> For the satisfaction of those who prefer the rendering of our common version, I would note, that Plutarch informs us that when the army of Artaxerxes, with which



The Jews were accused by the Pagans of worshiping the *head of an ass*. Appion, the grammarian, seems to be the author of this slander<sup>83</sup>. He affirmed, that the Jews kept the head of an ass in the sanctuary; that it was discovered there, when Antiochus Epiphanes took the temple and entered into the most holy place. He added, that one Zabidus, having secretly got into the temple, carried off the ass's head, and conveyed it to Dora. Suidas (in Damocrito, et in Juda) says, that Damocritus, or Democritus, the historian, averred that the Jews adored the head of an ass, made of gold, &c. Plutarch<sup>84</sup> and Tacitus<sup>85</sup> were imposed on by this calumny. They believed that the Hebrews adored an ass, out of gratitude for the discovery of a fountain by one of these creatures in the wilderness, at a time when the army of this nation was parched with thirst and extremely fatigued. Learned men, who have endeavoured to search into the origin of this slander, are divided in their opinions. The reason which Plutarch and Tacitus give for it, has nothing in the history of the Jews on which to ground it. Tanaquil Faber has attempted to prove that this accusation proceeded from the temple in Egypt called *Onion*; as if this name came from *onos*, an ass; which is, indeed, very credible. The report of the Jews worshiping an ass might originate in Egypt. We know that the Alexandrians hated the Jews, and were much addicted to raillery and defamation. But it was extremely easy for them to have known that the temple *Onion*, at Heliopolis, was named from Onias, the High Priest of the

he had invaded the Cadusii, was in extreme want of provisions—*οὐκ κεφαλὴν μολίς δραχμῶν ἐπικοντα ὠνιον εἶναι*—“as ass's head could hardly be bought for sixty drachms;” [Plut. Artax. tom. i. p. 1023. ed. Xylandr.] Whereas Lucian reckons the usual price of an ass itself to be no more than twenty-five or thirty drachms.

<sup>83</sup> Vide apud Josephus, lib. ii. contra Appion.

<sup>84</sup> Plut. *Symposia*, lib. iv. cap. 5.

<sup>85</sup> Tacit. Hist. lib. 5.

Jews, who built it in the reign of Ptolemy Philometer and Cleopatra<sup>86</sup>. Others have asserted, that the mistake of the heathen proceeded from an ambiguous mode of reading; as if the Greeks, meaning to say that the Hebrews adored heaven, *ouranon*, might in abbreviation write *ounon*; from whence the enemies of the Jews concluded that they worshiped *onos*, an ass. Or perhaps, reading in Latin authors that they worshiped heaven, *cælum*,

“*Nil præter nubes et cæli numen adorant,*”

instead of *cælum*, they read *cillum*, an ass, and so reported that the Jews adored this animal. Something of this we perceive in Petronius: “*Judæus olescet, et porcinum numen adoret, et cilli summas advocet auriculas.*” Where the common reading is *cæli*, but corrected, *cilli*, *κίλλος*, whence *ονος*, an ass. Bochart<sup>87</sup> is of opinion, that the error arose from an expression in Scripture, “the mouth of the Lord hath spoken it;” in the Hebrew, *Pi-Jehovah*, or *Pi-Jeo*. Now, in the Egyptian language, *pieo* signifies an ass; the Alexandrian Egyptians, hearing the Jews often pronounce this word *pieo*, believed that they appealed to their god, and thence inferred that they adored an ass. These explications are ingenious, but not solid. It is doubtful whether any one can assign the true reason for the calumny; which might have arisen from a joke, or an accident. M. Le Moine seems to have succeeded best, who says, that in all probability the golden urn containing the manna which was preserved in the sanctuary, was taken for the head of an ass; and that the *omer* of manna might have been confounded with the Hebrew *hamor*, which signifies an ass.

II. The *wild ass*, called *PARA*, is probably the *onager* of the ancients. It is taller, and a much more dignified animal than the common or do-

<sup>86</sup> A. M. 3854, ante A. D. 150. vide Josephus, *Antiq.* lib. xiii. c. 6. and lib. xiv. c. 14. *De Bello*. lib. i. c. vi, and lib. vii. c. 37.

<sup>87</sup> Bochart, *Hieroz.* lib. ii. c. 18.



mestic ass; its legs are more elegantly shaped; and it bears its head higher. It is peculiarly distinguished by a dusky woolly mane, long erect ears, and a forehead highly arched. The colour of the hair, in general, is of a silvery white. The upper part of the face, the sides of the neck, and the upper part of the thighs, are flaxen coloured. The fore part of the body is divided from the flank by a white line, extending round the rump to the tail. The legs and the belly are white. A stripe of waved, coffee-coloured, bushy hair, runs along the top of the back, from the mane to the tail. Another stripe, of the same colour, crosses the former at the shoulders. Two beautiful white lines, one on each side, bound the dorsal band and the mane. In winter, the hair of this animal is soft, silky, and waving; it bears in this state a considerable resemblance to the hair of the camel. In summer, the hair is very smooth and silky; and certain shaded rays pointing downwards, mark the sides of the neck. We find Deborah, Judges, v. 10, addressing those "who rode on white asses, those who sit in judgment;" men of dignity. The word here rendered *white*, occurs also Ezek. xxvii. 18, and only there, where it is spoken of wool<sup>88</sup>.

These animals associate in herds, under a leader, and are very shy. They inhabit the mountainous regions and desert parts of Tartary and Persia, &c. Anciently, they were likewise found in Lycaonia, Phrygia, Mesopotamia, and Arabia Deserta<sup>89</sup>.

They are remarkably wild; and Job (c. xxxix. 5—8.) describes the liberty they enjoy, the place of their retreat, their manners, and wild, impetuous, and untamable spirit.

"Who from the forest Ass his collar broke,  
And manumised his shoulders from the yoke?"

<sup>88</sup> This corrects an error in Harmer, v. ii. p. 63.

<sup>89</sup> Plin. *Nat. Hist.* l. viii. c. 69.

Wild tenant of the waste, I sent him there  
Among the shrubs to breathe in freedom's  
air.

Swift as an arrow in his speed he flies;  
Sees from afar the smoky city rise;  
Scorns the throng'd street, where slavery  
drags her load,  
The loud-voiced driver, and his urging  
goad:  
Where'er the mountain waves its lofty  
wood,  
A boundless range, he seeks his verdant  
food<sup>90</sup>."

Xenophon, in his *Anabasis*, describing the desert of Arabia, says: "There, in a plain level as the sea, and devoid of trees, but every where fragrant with aromatic shrubs and reeds, he observed the *wild asses* which the horsemen were accustomed to chase, flying with unequal speed, so that the animals would often stop their course, and when the horsemen approached, disappear; and they could not be taken, unless the horsemen, placing themselves in different parts, wearied them by relays in successive pursuits."

"Vain man would be wise, though he be born a wild ass's colt." Job, xi. 12. עֵר פָּרָא OIR PARA, "ass-colt," not "ass's colt;" עֵר being in opposition with פָּרָא, and not in government<sup>91</sup>. The whole is a proverbial

<sup>90</sup> Scott's version.

<sup>91</sup> It should be observed, that the word in the original, translated "though he be born," should be rendered *become*, or *turned into*; and implies assuming or taking a new character. See the use of the word in Prov. xvii. 17, and Bp. Patrick's note in his Paraphrase. It is an Arabian phraseology. "Let the wild ass colt become a man." That is, as they explain it, Let a man who is intractable, become gentle, humane, and docile. [See Schulten's Comment. in loc. Scott, and Good.] The verse should be read—

That the proud may be made wise,  
And the colt of the wild ass become a man.

There is a similar expression in Horace, [*Art. Poet.* v. 469.]

Nec si retractus erit, jam  
Fiet homo.

Nor if you bring him off his folly, will he thereupon become a man; that is, act a rational part for the future.

In a book now before me, by Dr. Edwards, "On the Uncertainty, Deficiency, and Corruptions of Human Knowledge," Lond. 1714, at the 79th page, this verse is thus printed: "Vain man would fain be

expression, denoting extreme perversity and ferocity, and repeatedly alluded to in the Old Testament. Thus, Gen. xvi. 12, it is prophesied of Ishmael, that he should be אדם פרא *PARA ADAM*, a wild-ass man; rough, untaught, and libertine as a wild ass. So Hosea, xiii. 15. "He (Ephraim) hath *run wild* (literally *assified* himself) amidst the braying monsters." So again, Hosea, viii. 9, the very same character is given of Ephraim, who is called "a solitary wild ass by himself," or perhaps a solitary wild ass of the *desert*; for the original will bear to be so rendered. This proverbial expression has descended among the Arabians to the present day, who still employ, as Schultens has remarked, the expressions, "the ass of the desert," or "the wild ass," to describe an obstinate, indocile, and contumacious person. In Job, xxiv. 5, robbers and plunderers are distinguished by the odious term of פראים *PERAIM*, wild asses. The passage refers, evidently, says Mr. Good, "not to the proud and haughty tyrants themselves, but to the oppressed and needy wretches, the Bedoweens and other plundering tribes, whom their extortion and violence had driven from society, and compelled in a body to seek for subsistence by public robbery and pilage. In this sense the description is admirably forcible and characteristic." So the son of Sirach says, Ecclus. xiii. 19. "As the wild ass [*οναγερ*] is the lion's prey in the wilderness; so the rich eat up the poor."

The wild ass is said not to bray over grass, Job, vi. 5; and we may connect with this, by way of contrast, the description of a drought by the prophet Jeremiah, xiv. 6. "The hind dropped her calf in the forest field, and forsook it because there

wise, when he is born of a wild asses' colt." Here is probably a typographical error; but it created a smile that spoiled all the authority of the verse as a quotation to prove the hereditary depravity of mankind.

was no grass; and the wild asses stood on the rising grounds, blowing out their breath like *TANINIM*, while their eyes failed because there was no vegetable of any kind."

That this *PARA* is a creature roaming at large in the forests, appears from the passage already cited from Job, xxix. 5. We have the word in a feminine form פרה *PARH*, Jerem. ii. 24<sup>92</sup>. "A female wild ass used to the wilderness in her desire snuffeth up the wind of her occasion. Who can turn her away? All who seek her, shall they not be tired? When her heat is over they may find her<sup>93</sup>." This was, perhaps, designed to insinuate to God's people, by way of reproach, that they were less governable than even the brute beast, which, after having followed the bent of appetite for a little time, would cool again and return quietly to her owners; but the idolatrous fit seemed never to abate, nor to suffer the people to return to their duty.

The prophet Isaiah, xxxii. 14, describes great desolation by saying, that "the wild asses shall rejoice where a city stood."

III. There is another kind of ass, called in Scripture אטון *ATUN*, *ATUNUTH*. Abraham had *ATUNUTH*; Gen. xii. 16. Balaam rode on an *ATUN*; Num. xxii. 23; and we learn from *GMELIN*, that the breed from the onager is very fit for performing a long journey, like that of Balaam; that this kind of ass is endowed with vigorous faculties, so as to discern obstacles readily; is also obstinate to excess when beaten behind, when

<sup>92</sup> Thirty of Dr. KENNICOTT's Codices read פרא.

<sup>93</sup> I am inclined to think, says Mr. DIMOCK, that, in the latter part of this verse, בחרשה is put for בחרשה, "they shall find her *in the wood*;" for, though the new moon, as LUD. DE DIEU observes, might be applicable to the idolatry of the Jews, yet it does not seem to have any reference to the *wild ass* here spoken of; but the *wood* may carry an allusion both to the ass which frequents it, and to the idolatrous worship of the Israelites in the groves mentioned ch. xvii. 2, and elsewhere.

put out of his way, or when attempted to be controlled against his will; and that at the sight of danger it emits a kind of cry. It is also familiar, and attached to its master<sup>94</sup>. These particulars agree correctly with certain incidents in the history of the ass of Balaam<sup>95</sup>.

We find from 1 Chron. xxvii. 30, that David had an officer expressly appointed to superintend his ATUNUTH; not his ordinary asses, but those of a nobler race: which implies at least equal dignity in this officer to his colleagues mentioned with him.

This notion of the ATUN gives also a spirit to the history of Saul, who, when his father's ATUNUTH were lost, was at no little pains to seek them; moreover, as, besides being valuable, they were *uncommon*, he might the more readily hear of them if they had been noticed or taken up by any one: and this leads to the true interpretation of the servant's proposed application to Samuel, *verse 6*, as though he said, "In his office of magistracy, this honourable man may have heard of these strayed rarities, and secured them by some one; peradventure he can direct us." This keeps clear both of expected fortune-telling, and of the exercise of prophetic prediction in Samuel on this occasion, which I apprehend is desirable; and it implies the competence, if not the wealth, of Saul's family.

We have now to remark the allusion of the dying Jacob to his son Judah, Gen. xlix. 11. "Binding his foal (*oireh*) to the vine, and the colt of his *atun* to his vine of Sorek." This idea of a *valuable* kind of ass, and of Judah's possessing *young* of the same breed, implies a dignity, a fertility, and an increase of both,

<sup>94</sup> GMELIN, Journal de Physique, V. 21, suppl. 1782.

<sup>95</sup> For an elucidation of the whole of this remarkable story, the reader is referred to a tract by ABRAHAM OAKES. Lond. 1751. 8vo. to BOCHART, *Hieroz.* V. 1. lib. 2. ch. 14. p. 160, and to JORTIN's *Dissertations*.

which does not appear in the usual phraseology of the passage<sup>96</sup>.

Thus we find that these *atunuth* are mentioned in Scripture, only in the possession of judges, patriarchs, and other great men; insomuch that where these are, there is dignity, either expressed or implied. They were, also, a present for a prince; for Jacob presented Esau with twenty, Gen. xxxii. 15. What then shall we say of the wealth of Job, who possessed a thousand!

IV. We proceed to notice another word which is rendered "*wild-ass*" by our translators, Job, xxxix. 5. *ORUD*; which seems to be the same that in the Chaldee of Daniel, v. 21, is called *oredia*. Mr. Parkhurst supposes that this word denotes the *brayer*, and that *PARA* and *ORUD* are only two names for the same animal. But these names *may* perhaps refer to different races though of the same species; so that a description of the properties of one may apply to both, though not without some variation.

Who sent out the *PARA* free?  
Or who hath loosed the bands of the *ORUD*?  
Whose dwelling I have made the wilderness,

And the barren land (salt deserts) his resort;  
The range of open mountains are his pasture,

And he searcheth after every green thing.

Gmelin observes, that the onager is very fond of salt. Whether these were salt marshes, or salt deserts, is of very little consequence. The circumstance greatly adds to the expression and correctness of the Hebrew naturalist.

<sup>96</sup> "Our translation loses the grace of this passage by rendering 'foal' and 'colt,' which are the same in import: whereas the first word properly signifies a *lively* young ass, the second, a strong she-ass of the spirited race of the *Atonoth*." Scrip. Illustr. p. 33.

"In those eastern countries, the vines have large stems. Chardin saw some in Persia which he could hardly grasp. After the vintage is over, the cattle feed on the leaves and tendrils. This and the following verse give us a most graphic picture of the fertility of that tract which fell to the tribe of Judah, abounding in vineyards and fine pasturage." Geddes. Cr. Rem.



In Daniel we read that Nebuchadnezzar dwelt with the *ORUDIA*. We need not suppose that he was banished to the deserts, but was at most kept safely in an enclosure of his own park, where curious animals were kept for state and pleasure. If this be correct, then the *ORUD* was somewhat, at least, of a rarity at Babylon; and it might be of a kind different from the *PARA*, as it is denoted by another name. May it not be the *Gicquetéi* of Professor Pallas, the wild mule of Mongolia, which surpasses the onager in size, beauty, and perhaps in swiftness? He advises to cross this breed with that of the onager, as a means of perfecting the species of the ass. Consequently it is allied to this species, and may be alluded to in the passage of Job where it is associated with the *para*, unless some other exotic breed of ass was better known to Job, or in the countries connected with Babylon. It is the *hemi-onos*, or half-ass, of Aristotle, found in his days in Syria; and he celebrates it for its swiftness, and fecundity (a breeding mule being thought a prodigy). Pliny, from the report of Theophrastus, speaks of this species being found in Cappadocia. Its general description is that of a mule. Its colour is light yellowish gray, growing paler towards the sides. It lives in small herds; each male having four, five, or more females. It is proverbial for swiftness. This reference is strengthened by the opinion of Mr. Good, who says that this animal inhabits Arabia, China, Siberia, and Tartary, in grassy, saline plains, or salt wastes; is timid, swift, untamable; its hearing and smell are acute; neighing more sonorous than that of the horse; in size and habits resembling a mule; but, though called the wild mule, is not a hybrid production. The ears and tail resemble those of the zebra; the hoofs and body those of the ass; the limbs those of the horse. I have no doubt that this is the animal which the Arabs of the present day

call *jumar*. It is described by Pennant under the name given it by the Mongolians, which is *dschikketai*. The Chinese call it *yo-to-tse*. From the Mongolian, Dr. Shaw has called it *jikta*. Mr. Elphinstone, in describing the desert of Canound, says: "The *goorkhur*, or wild ass, so well depicted in the book of Job, is found here. This animal is sometimes found alone, but oftener in herds. It resembles a mule rather than an ass, but is of the colour of the latter. It is remarkable for its shyness, and still more for its speed: at a kind of shuffling trot, peculiar to itself, it will leave the fleetest horses behind<sup>97</sup>."

Thus have we produced those authorities which induce us to adopt a distinction of breeds, or races, if not of kinds, in the species of the ass; and the reader will agree with us in maintaining that such a distinction is countenanced by Scripture, and by natural history also.

As to the *OIRIM*, rendered young asses, Isai. xxxvi. 24, we need not suppose that they were a distinct breed or species, but merely the ass in its state of maturity, strength, and vigour; as they are spoken of as carrying loads, tilling the ground, and assisting in other works of husbandry. In Isai. xxxvi. 6, it is spelt *OURIM*; but in verse 24, we read *OIRIM*, labouring the earth in conjunction with oxen.

In Proverbs, xxvi. 3, we read of "a whip for the horse, and a bridle for the ass." According to our notions, we should rather say, a bridle for the horse and a whip for the ass: but it should be considered that the Eastern asses, particularly those of the Arabian breed, are much more beautiful, and better goers than ours, and so, no doubt, they were anciently in Palestine; and, being active and well broken, would need only a *bridle* to guide them; whereas their horses, being scarce, and often caught wild, and badly broken,

<sup>97</sup> Account of the kingdom of Cabul, &c. Lond. 1816.

would be much less manageable, and frequently require the correction of the whip<sup>98</sup>. That the ass, however,

<sup>98</sup> For an account of the exploit of Samson with "the jaw-bone of an ass," Jud. xv. 15, the curious are referred to Bochart, *Hieroz.* V. 1. ch. ii. c. 15. p. 171. Eichorn, *Einleit in das A. T.* p. 2. § 460. p. 488. Justi, *uber Simsons starke, im Repertorio fur bibl. und. morg. litteratur*, p. 7. Herder, *geist der Hebraeischen Poesie*, p. ii. p. 250. Diedrichs, *zur geschichte Simsons*. Goetting.

was driven by a rod, is apparent from this passage, Ecclus. xxxiii. 24. "Fodder, a wand, and burdens are for the ass; and bread, correction, and work for a servant<sup>99</sup>."

1778. Hezel, *Schriefforscher*, p. i. p. 663, and the learned Jacob Bryant, *Obs. on Passages of Scripture*.

<sup>99</sup> This article is taken principally from "Scripture Illustrated," in addition to Calmet.

## B

## BADGER. תַּחַשׁ TACHASH.

This word in a plural form occurs Exod. xxv. 5; xxvi. 14; xxxv. 7, 23; xxxvi. 19; xxxix. 34; Numb. iv. 6, 8, 10, 11, 12, 14, 25; and Ezek. xvi. 10; and is joined with עֲרוֹת OROTH, skins used for the covering of the tabernacle in the wilderness. In Exod. xxv. 5, and xxvi. 14, it is rendered by the Chaldee word סַסְנִינַא with the Chaldee prefix ט; and in the Latin version it is *taxonum*, of badgers; in every other place where it occurs in the Pentateuch, (except Numb. iv. 10,) the Chaldee word is without the prefix, and the Latin rendering is *hyacinthinæ*. In Numb. iv. 10, the ט is prefixed, yet the Latin version is the same as in the other places where it is not prefixed. Our version follows the Targum, and in every place renders עֲרוֹת תַּחַשִּׁים OROTH TACHASIM by "badgers' skins."

"Few terms," says Dr. A. Clarke, "have afforded greater perplexity to critics and commentators than this. Bochart has exhausted the subject, and seems to have proved that no kind of *animal* is here intended, but a *colour*. None of the versions acknowledge an animal of any kind, except the Chaldee, which supposes the *badger* is intended; and from it we have borrowed our translation of the word. The Septuagint and Vulgate have *skins dyed of a violet colour*; the Syriac, *azure*; the Arabic, *black*; the Coptic, *violet*; the Persic, *rams' skins*. The

colour contended for by Bochart is the *hysginus*, which is a very deep blue. So Pliny: "*coccoque tinctum Tyrio tingere, ut fieret hysginum*<sup>1</sup>;" *they dip crimson in purple, to make the colour called hysginus.*"

Dr. Geddes, however, observes, that he should hardly think that the writer, if he had meant to express only a variety of colour in the *ram's skins*, would have repeated עֲרוֹת after מֵאֲדָמִים. It is more natural, he adds, to look for another species of animal in the word תַּחַשׁ; but what animal, it is not so easy to determine. The Persic translator took it to be the *buck-goat*, אַסְתָּה; and the Gr. of Venice, *a panther*, δερματα παρδαλεως.

The Jewish interpreters are agreed as to its being some animal. Jarchi says, it was a beast of many colours, which no more exists. Kimchi holds the same opinion. Aben Ezra thinks it some animal of the bovine kind, of whose skins shoes are made; alluding to Ezek. xvi. 10<sup>2</sup>. Most modern interpreters have taken it to be the *badger*, and among these our English translators; but, in the first place, the badger is not an inhabitant of Arabia; and there is nothing in its skin peculiarly proper either for covering a tabernacle or making shoes.

Hasæus, Michaelis, and others have laboured to prove that it is the

<sup>1</sup> Nat. Hist. lib. ix. c. 65. ed. Bipont.

<sup>2</sup> See Bynæus, De Calceis Hebræorum. Dort. 1682.



*mermaid*, or *homo marinus*; the *trichokus* of Linnæus; but the skin of this fish is not at all proper for shoes, or the covering of a tent, on account of its hardness and unpliability. I cannot, therefore but adopt, with Faber, Dathe, and Rosenmuller, the opinion of Rau, that it is the *seal*, or *sea-calf*; "*vitulus marinus*;" the skin of which is both strong and pliable, and was accounted by the ancients as a most proper outer covering for tents<sup>3</sup>, and was also made into shoes, as Rau has clearly shewn<sup>4</sup>.

Niebuhr says: "A merchant of Abushehr called *dahash* that fish which the captains in English vessels call porpoise, and the Germans, sea-hog. In my voyage from Masakat to Abushehr, I saw a prodigious quantity together near Ras Mussendom, who were all going the same way, and seemed to swim with great vehemence<sup>5</sup>." See RAM'S SKINS.

BALM. צֵרִי TZERI.

Occ. Gen. xxxvii. 25; xliii. 11; Jer. viii. 22; xlvi. 11; li. 8; and Ezek. xxvii. 17.

Balm, or balsam, is used with us as a common name for many of those oily, resinous substances which flow spontaneously, or by incision, from certain trees or plants, and are of considerable use in medicine and surgery. It serves therefore very properly to express the Hebrew word צֵרִי, which the LXX have rendered *ρητινη*, and the ancients have interpreted *resin* indiscriminately. But Kimchi, and some of the moderns, have understood by צֵרִי that particular species heretofore properly called "*balsamum*" or "*opobalsamum*," and now distinguished by the name of "*balsamum judaicum*," or balm of Gilead; being that which is so much celebrated by Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, and others, for its costliness, its medicinal virtues, and for being the product of Judea only,

and of a particular spot there; and which Josephus<sup>6</sup> attributes to the neighbourhood of Jericho, but says, that the tree was, according to tradition, originally brought by the queen of Sheba to king Solomon out of Arabia Felix, the country that now principally supplies the demand for that valuable drug. On the other hand, Bochart strongly contends, that the צֵרִי mentioned Jerem. viii. 22, could not possibly mean that balsam, as Gilead was very far from the spot which produced it, and none of the trees grew on that side of the Jordan; and besides, it is spoken of as brought from Gilead, Gen. xxxvii. 25, long before the balsam-tree had been planted in any part of Judea. He therefore considers it as no other than the resin drawn from the terebinthus, or turpentine-tree, which abounds sufficiently in those parts. And this, for all that appears, says Bp. Blaney, may have been the case; the resin or balm of the terebinthus being well known to have healing virtues, which is at least sufficient to answer the prophet's question on this occasion; which was metaphorically to ask, if there were no salutary means within reach, or none that knew how to apply them, for the relief of his country from those miseries with which it was afflicted.

BALSAM-TREE. בעלשמן BAAL-SHEMEN; in Arabic *abuschâm*, that is, "father of scent," sweet-scented.

According to Mr. Bruce, from whom I shall principally extract this article, the *balessan*, *balsam*, or *balm*, is an evergreen shrub, or tree, which grows to about fourteen feet high, spontaneously and without culture in its native country, Azab, and all along the coast to Babelmandel. The trunk is about eight or ten inches in diameter; the wood, light and open, gummy, and outwardly of a reddish colour, incapable of receiving a polish, and covered with a smooth bark, like that of a young

<sup>3</sup> Plin. Nat. Hist. lib. ii. c. 55.

<sup>4</sup> Rau, Comment. de iis quæ ex Arabia in Usum Tabernaculi fuerunt petita, c. ii.

<sup>5</sup> Niebuhr. Trav. p. 137. Fr. ed.

<sup>6</sup> Antiq. l. iv. c. 6. lib. viii. c. 6. De Bell. Jud. l. i. c. 6. ed. Hudson.



cherry-tree. It flattens at top, like trees that are exposed to snow blasts or sea air, which gives it a stunted appearance. It is remarkable for a penury of leaves. The flowers are



like those of the acacia, small and white, only that three hang upon three filaments, or stalks, where the acacia has but one. Two of these, flowers fall off, and leave a single fruit; the branches that bear these, are the shoots of the present year; they are of a reddish colour, and tougher than the old wood. After the blossoms follow yellow, fine scented seed, enclosed in a reddish black pulpy nut, very sweet, and containing a yellowish liquor like honey. They are bitter, and a little tart upon the tongue; of the same shape and bigness with the fruit of the turpentine-tree; thick in the middle and pointed at the ends.

There were three kinds of balsam extracted from this tree. The first was called *opobalsamum*, and was most highly esteemed. It was that which flowed spontaneously, or by means of incision, from the trunk or branches of the tree in summer time. The second was *carpobalsamum*, made by expressing the fruit when in maturity. The third, and least esteemed of all, was *hylobalsamum*, made by a decoction of the buds and small young twigs.

The great value set upon this drug in the East is traced to the earliest ages. The Ishmaelites, or Arabian carriers and merchants, trafficking with the Arabian commodities into Egypt, brought with them  $\gamma\gamma$  as a part of their cargo. Gen. xxxvii. 25; xliii. 11.

Strabo alone, of all the ancients, has given us the true account of the place of its origin. "In that most happy land of the Sabæans," says he, "grew the frankincense, myrrh, and cinnamon; and in the coast that is about Saba, the balsam also." Among the myrrh-trees behind Azab, all along the coast, is its native country. We need not doubt that it was transplanted early into Arabia, that is, into the south part of Arabia Felix immediately fronting Azab, where it is indigenous. The high country of Arabia was too cold to receive it; being all mountainous. water freezes there.

The first plantation that succeeded, seems to have been at Petra, the ancient metropolis of Arabia Petræa.

Josephus, in the history of the antiquities of his country, says that a tree of this balsam was brought to Jerusalem by the queen of Saba, and given among other presents to Solomon, who, as we know from Scripture, was very studious of all sorts of plants, and skilful in the description and distinction of them. And here, indeed, it seems to have been cultivated and to have thriven; so that the place of its origin, through length of time, combined with other reasons, came to be forgotten.

Notwithstanding the positive authority of Josephus, and the great probability that attends it, we cannot put it in competition with what we have been told in Scripture, as we have just now seen, that the place where it grew, and was sold to merchants, was Gilead in Judea, more than 1730 years before Christ, or 1000 before the queen of Saba; so that in reading the verse, nothing can be plainer than that it had been

transplanted into Judea, flourished, and had become an article of commerce in Gilead, long before the period he mentions<sup>7</sup>. "A company of Ishmaelites came from Gilead with their camels, bearing spicery, and balm, and myrrh, going to carry it down to Egypt." Gen. xxxvii. 25. Now the spicery, or pepper, was certainly purchased by the Ishmaelites at the mouth of the Red Sea, where was the market for Indian goods; and at the same place they must have bought the myrrh, for that neither grew nor grows anywhere else than in Saba or Azabo, east of Cape Gardafui, where were the ports for India, and whence it was dispersed over all the world.

Theophrastus, Dioscorides, Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, Solinus, and Serapion, speaking of its costliness and medicinal virtues, all say that this balsam came from Judea. The words of Pliny are: "But to all other odours whatever, the balsam is preferred, produced in no other part but the land of Judea, and even there in two gardens only; both of them belonging to the king, one no more than twenty acres, the other still smaller<sup>8</sup>."

"At this time," continues Mr. Bruce, "I suppose it got its name of *balsamum Judaicum*, or balm of Gilead; and thence became an article of merchandise and fiscal revenue, which probably occasioned the discouragement of bringing any more from Arabia, whence it was very probably prohibited as contraband. We shall suppose that thirty acres planted with this tree would have produced more than all the trees of Arabia do at this day. Nor does the plantation of Beder Huncin amount

<sup>7</sup> In reply to the above observations of Mr. Bruce, we must recollect, that Bochart endeavours to prove that in Gen. xxxvii. 25, and xliii. 11, the word *tzeri* signifies only *resin*, or *turpentine*; and maintains that the *balm* was unknown in Judea before the time of Solomon. *Hieroz.* l. iv. c. 11. See also the Samaritan version, Munster, Pagninus, Abias Montanus, Malvenda, Junius, Ursinus, and Ainsworth.

<sup>8</sup> Plin. Nat. Hist. l. xxii. c. 25.

to much more than that quantity, for we are still to observe, that even when it had been, as it were, naturalized in Judea, and acquired a name in the country, still it bore evident marks of its being a stranger there; and its being confined to two royal gardens alone, shews it was maintained there by force and culture, and was by no means a native of the country; and this is confirmed by Strabo, who speaks of it as being in the king's palace and garden at Jericho. This place, being one of the warmest in Judea, indicates their apprehensions about it<sup>9</sup>."

The observation of Justin is, that "the wealth of the Jewish nation increased by revenues from *balsam*, which is produced only in their country, for that there is a valley which is enclosed with continued mountains, as by a wall, and in a manner resembling a camp; that the space consists of two hundred acres, and is called Jericho, wherein there is a wood remarkable for its fruitfulness and pleasant appearance, being distinguished for its palm-trees and balsams." He describes the balsam-tree as having a form similar to the fir-tree, excepting that it is not so lofty; and that in a certain time of the year it exudes the balsam; and he observes, that the place is not more remarkable for its warmth than for its exuberance, since, as the sun is more ardent here than in other parts of the country, there is a kind of natural and perpetual glow in the sultry air.

It is still cultivated in the plain of Jericho; and the process of obtaining the balsam is described by Mariti, vol. ii. p. 27, &c. He was there in 1766. The culture seems then to have been south of the town, towards the Dead Sea. Volney was at Jericho in 1784, and denies the tree to be growing at the town. This statement may reconcile the two authors.

BARLEY. שְׂעֵרָה SHOREH; Arabic, SCHÆIR.

<sup>9</sup> Bruce's Trav. vol. v. p. 19—21, ed. 8vo.

Occ. Exod. ix. 31; Levit. xxvii. 16; *et al. freq.*

A well known kind of grain. It derives its Hebrew name from the long hairy beard which grows upon the ear<sup>10</sup>.



Pliny, on the testimony of Meander, says that barley was the most ancient aliment of mankind<sup>11</sup>.

In Palestine, the barley was sown about October, and reaped in the end of March, just after the Passover. In Egypt, the barley harvest was later; for when the hail fell there, Exod. ix. 31, a few days before the Passover, the flax and barley were bruised and destroyed; for the flax was at its full growth, and the barley began to form its green ears; but the wheat and more backward grain were not damaged, because they were only in the blade, and the hail bruised the young shoots which produce the ears.

The Rabbins sometimes called barley the food of beasts, because in reality they fed their cattle with it. 1 Kings, iv. 28; and from Homer<sup>12</sup> and other ancient authors we learn, that barley was given to horses. The Hebrews, however, frequently used barley bread, as we find by several passages of Scripture: for example, David's friends brought

<sup>10</sup> So its Latin name *hordeum*, is from *horreo*, to stand on end, as the hair. See Martini Lexicon Etymolog.

<sup>11</sup> Homer, II. V. v. 196, and VI. v. 506.

<sup>12</sup> For other particulars, see Celsius, V. 2. p. 239. Hasselquist, p. 129.

to him in his flight, wheat, barley, flour, &c. 2 Sam. xvii. 28. Solomon sent wheat, barley, oil, and wine to the labourers king Hiram had furnished him. 2 Chron. ii. 15. Elijah had a present made him of twenty barley loaves, and corn in the husk. 2 Kings, iv. 22. And, by miraculously increasing the five barley loaves, Christ fed a multitude of about five thousand. John, vi. 8—10.

The jealousy-offering, in the Levitical institution, was to be barley meal. Numb. v. 15. The common mincha, or offering, was of fine wheat flour, Levit. ii. 1; but this was of barley, a meaner grain, probably to denote the vile condition of the person in whose behalf it was offered. For which reason also, there was no oil or frankincense permitted to be offered with it.

Sometimes barley is put for a low contemptible reward or price. So the false prophets are charged with seducing the people for handfuls of barley, and morsels of bread. Ezek. xiii. 19. Hosea bought his emblematic bride for fifteen pieces of silver and a homer and a half of barley. Hosea, iii. 2.

The author of "Scripture Illustrated" thus explains Isaiah, xxviii. 25, "the principal wheat," literally שורה SHUREH (perhaps for שירה SHIREH) and שעורה SHOREH. This latter, *shoreh*, is no doubt the *schair* of the Arabs, barley: and what forbids that the first SHUREH, or SHIREH, should be the *shaer*, *dhourra*, or one of the kinds of millet, which we know was a principal, if not the very principal kind of food among the Orientals? The "appointed barley," Dr. Stock renders נסמן נסמן, "picked barley;" and Bp. Lowth, more paraphrastically, "barley that hath its appointed limit," referring probably to the boundary between that and the other grain. But I would suggest that the word נסמן NISMAN, rendered "appointed," may be an error in transcription for ססמן SESAMON, the *sesamum* so well known in



the East<sup>13</sup>. Of this plant there were three species—the *Orientalis*, the *Judaicum*, and the *Trifoliatum*. The *Orientalis* is an annual herbaceous plant. Its flowers are of a dirty white, and not unlike to the fox-glove. It is cultivated in the Levant as a pulse, and indeed in all the eastern countries. It is the seed which is eaten. They are first parched over the fire, and then stewed with other ingredients in water. In the Talmud and various Rabbinical tracts, the *gith*, *cummin*, and *sesamum* are mentioned in connexion<sup>14</sup>.

BAT. עטלף OTHELAPH.

Occ. Levit. xi. 19; Deut. xiv. 18; and Isai. ii. 20; Baruch, vi. 22.



Referring the reader to the volume of "Scripture Illustrated," for a curious description of the bat, accompanied by a plate; I shall only remark, that the Jewish legislator, having enumerated the animals legally unclean, as well beasts as birds, closes his catalogue with a creature whose equivocal properties seem to exclude it from both those classes: it is too much a bird, to be properly a mouse, and too much a mouse, to be properly a bird. The bat is, therefore, extremely well described in Deut. xiv. 18, 19, as the passage should be read: "Moreover the *othelaph*, and every creeping thing

<sup>13</sup> The word נסמן differs but one letter only from נסמן, and that by the mere omission of a stroke to complete its form. If we suppose the letter s (ס) to have been omitted here, then we make the נ (נ) into v (ו), "and *sesamum*;" otherwise we may read, according to the Egyptian name, "and *semseman*" (סמסמן), supposing the first syllable omitted.

<sup>14</sup> Tr. *Oketz*, c. iii. § 3. *Edajoth*. c. v. § 3. *Tibbul. Jom*. c. 1. § 5, and Buxtorf. *Lex. Talmud.* p. 2101.

that *fieth*, is unclean to you: they shall not be eaten." This character, which fixes to the bat the name used in both places, is omitted in Leviticus; nevertheless it is very descriptive, and places this creature at the head of a class of which it is a clear and well known instance.

The distinguished properties of the bat are thus represented by Scaliger: "*Mira sanè conformationis est animal; bipes, quadrupes, ambulans non pedibus, volans non pennis; videns sine luce, in luce cæcus; extra lucem luce utitur, in luce luce caret; avis cum dentibus, sine rostro, cum mammis, cum lacte, pullos etiam inter volandum gerens.*"

It has feet or claws growing out of its pinions, and contradicts the general order of nature by creeping with the instruments of its flight.

The Hebrew name of the bat is from חוש darkness, and עף to fly, as if it described "the flier in darkness." So the Greeks called the creature *νυκτερις*, from *νυξ*, night; and the Latins, *vespertilio*, from *vesper*, evening. According to Ovid<sup>15</sup>.

—"*Lucemque perosi,  
Nocte volant, seroque trahant a vespere no-  
men.*"

It is prophesied, Isai. ii. 20, "In that day shall they cast away their idols to the moles and to the bats;" that is, they shall carry them into the dark caverns, old ruins, or desolate places to which they shall fly for refuge, and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. Bello-nius, Greaves, P. Lucas, and many other travellers, speak of bats of an enormous size as inhabiting the great pyramid; and it is well known that their usual places of resort are caves and deserted buildings.

In Baruch, vi. 22, is a description of the idols, calculated to disgust the Jews in their captive state in Babylon, with the worship paid to such senseless statues. "Their faces are

<sup>15</sup> *Metam. lib. iv. v. 415.*

blackened through the smoke that comes out of the temple. Upon their bodies and heads sit bats, swallows, and birds, and the cats also. By this ye may know they are no gods; therefore, fear them not."

BAY-TREE. אֶרְצָח אֶרְצָח.



It is mentioned only in Psalm xxxvii. 35, 36. "I have seen the ungodly in great power, and flourishing like a green bay-tree. Yet he passed away, and lo! he was not. Yea, I sought him, but he could not be found."

Aben Ezra, Jarchi, Kimchi, Jerom, and some others say, that the original may mean only "a native tree," a tree growing in its native soil, not having suffered by transplantation. Such a tree spreads itself luxuriantly. The Septuagint and Vulgate render it "cedars;" but the High Dutch of Luther's Bible, the old Saxon, the French, the Spanish, the Italian of Diodati, and the version of Ainsworth, make it *the laurel*; and Sir Thomas Browne says: "As the sense of the text is sufficiently answered by this, we are unwilling to exclude that noble plant from the honour of having its name in Scripture. The word *flourishing* is also more applicable to the laurel, which in its prosperity abounds with pleasant flowers." But Isidore de Barreira<sup>16</sup>, while he expresses a wonder that

<sup>16</sup> De Significationibus Plantarum, Florum, et Fructuum, quæ in Scripturis memorantur, p. 274.

no mention is made of the laurel in the Scripture, adds: "*Non debuisse caelestem scripturam contaminari mentione illius arboris quam in tanto pretio haberent Gentiles, ad fabulas et fictiones poeticas adhiberent, Apollini Delphici cum maxima superstitione sacrum facerent, in eam fingerent Daphnem conversam, eaque se et falsa numina coronarent.*" In reply to this, Celsius very candidly remarks that, "The abuse of a thing is no discredit to its proper use; and if this mode of reasoning were just, there would be no mention in the Bible of trees, plants, or herbs, which were applied by the Gentiles to idolatrous purposes, or were honoured by them for superstitious reasons."

A similar metaphor to that of the Psalmist, is used by Shakspeare in describing the uncertainty of human happiness, and the end of human ambition.

"———Such is the state of man!  
To-day he puts forth tender leaves of hope;  
To-morrow blossoms,  
And bears his blushing honours thick upon  
him;  
The third day comes a frost, a killing frost,  
And, when he thinks, good easy man, full  
surely  
His greatness is a ripening, nips his root,  
And then he falls, never to hope again."

BDELLIUM. בְּדֹלָהּ BEDOLAH.  
Occ. Gen. ii. 12; and Numb. xi. 7.

Interpreters seem at a loss to know what to do with this word, and have rendered it variously. Many suppose it a mineral production. The Septuagint translates it in the first place, *ανθρακα*, a *carbuncle*, and in the second, *κρυσταλλον*, a *crystal*. The Rabbins are followed by Reland in calling it *crystal*; but some, instead of *bedolah*, read *berolah*<sup>17</sup>, changing the *ד* into *ב*, which are not always easily distinguished, and are often mistaken by transcribers; and so render it the *beryl*, which, say they, is the prime kind of crystal. The very learned Bochart<sup>18</sup> considers it as the *pearl*; and to his elaborate disquisition I refer the curious reader who delights

<sup>17</sup> Onkelos and the Targums.

<sup>18</sup> Hieroz. part ii. lib. v. c. 5.

in accumulated erudition and ingenious conjecture. Of the same opinion is Dr. Geddes, who produces a passage from Benjamin of Tudela, who says, that "in the month of March the drops of rain-water which fall on the surface of the sea, are swallowed by the mothers of pearl, and carried to the bottom of the sea; where, being fished for and opened in September, they are found to contain pearls." "It is remarkable," says Dr. GEDDES, "that the author uses both the Hebrew name *bedolah*, and the Arabic *lulu*; one at the beginning of his narration, the other at the end of it." But it may be objected, that this story of the formation of pearls is false, and therefore of no authority. Besides, the Hebrew has another name for pearls, פנינים PENINIM. The BEDOLAH, in Genesis, is undoubtedly some precious stone; and its colour, mentioned in Numbers, where the manna is spoken of, is explained by a reference to Exod. xvi. 14 and 31, where it is likened to *hoar-frost*, which being like little fragments of ice, may confirm the opinion that it is the *beryl*; perhaps that pellucid kind, called by Dr. Hiller, the *ellipomacrostyla*, or *beryl crystal*.

As there is a gum brought from Arabia and the East Indies, called *bdellium*, some critics have supposed this to be the *bedolah* of the Scripture; but this opinion, however ingeniously supported, cannot be correct<sup>19</sup>.

[The βδέλλα of the Periplus is described by Salmasius as a pellucid exudation of a waxy substance, of which there were three sorts, Arabic, Petrean, and Bactrian. It was imported, according to the Periplus, from Baroach in Gujerat, and from Sinda. See Vincent's Periplus, App. p. 6. This was, perhaps, the true *amomum*, and seems to have been an odoriferous resin or transparent gum obtained from some species of mimosa. See Mod. Traveller, vol. iv. p. 175; vol. vii. p. 50; vol.

xiii. p. 143. The *bdolach* of Gen. ii. 12, must certainly intend, however, some white precious stone.]

BEAN. פול PHUL. Arabic, PHOULON<sup>20</sup>. Occ. 2 Sam. xvii. 28; and Ezek. iv. 9.



A common legume. Those most usually cultivated in Syria are—the white horse-bean, "*faba rotunda oblonga*," and the kidney-bean, "*phaseolus minimus, fructu viridi ovato*," called by the natives *masch*<sup>21</sup>.

Browne, Travels in Africa, Egypt, and Syria, p. 310, describes a kind of legumen, called Fûl, bean.

The prophet Ezekiel was directed to take "wheat, and barley, and beans, and lentiles, and panic, and spelt, and put them into a vessel and make food." With this may be compared the remark of Pliny<sup>22</sup>: "*Inter legumina maximus honos fabæ; quippe ex qua tentatus etiam sit panis. Frumento etiam miscetur apud ple-rasque nationes.*"

The Arabic *Ban*, the name of the coffee-berry, corresponds with our *bean*, and is probably its etymon.

BEAR. דוב DOB. Arabic, *dub*; Persic, *deeb*; and Æthiopic, *dob*<sup>23</sup>.

Occ. 1 Sam. xvii. 34, 36, 37; 2 Sam. xvii. 8; 2 Kings, ii. 24; Prov. xvii. 12; xxviii. 15; Isai. xi.

<sup>20</sup> From the Hebrew *phul* is derived *pulse*, the common name for leguminous plants.

<sup>21</sup> Russell's Nat. History of Aleppo, p. 16.

<sup>22</sup> Nat. Hist. lib. xviii. c. 12.

<sup>23</sup> Paraph. Æthiop. in Cantic. iv. 16.

<sup>19</sup> Cocquius, Phytol. Sacr. p. 87. Celsius, Hierobot. p. i. p. 324, and Hiller, Hierophyt, l. lxx. p. 127.



7; lix. 11; Lament. iii. 10; Hosea, xiii. 8; and Amos, v. 19<sup>24</sup>.



A fierce beast of prey, with a long head, small eyes, and short ears, rounded at the top. Its limbs are strong, thick, and clumsy. Its feet are large, and its tail very short. The colour of the animal is black or brown. The body is covered with long shaggy hair.

"Various conjectures have been formed," says Jackson, in his *History of Morocco*, p. 54, "whether this animal is a native of Africa. From the concurrent testimony of the inhabitants, I am of opinion that it does not exist in West Barbary; it may however have been seen (as I have heard it has) in the upper regions of Atlas, which are covered with snow during the whole year. The name given by the Arabs to this animal is *Dubb*."

The Hebrew name of this animal is taken from his *growling*. So Varro deduces his Latin name "*ursus*," by an onomatopœia, from the noise which he makes. "*Ursi Lucania origo, vel, unde illi nostri ab ipsius voce*"<sup>25</sup>.

David had to defend his flock against bears as well as lions. 1 Sam. xvii. 34. And Dr. Shaw gives us to understand that these rugged animals are not peculiar to the bleak regions of the north, being found in Barbary; and Thevenot informs us, that they inhabit the wilderness adjoining the Holy Land, and that he saw one near the northern extremity of the Red Sea.

The ferocity of the bear, especially

<sup>24</sup> The bear, ΑΡΚΤΟΣ, is mentioned Wisdom xi. 17; and Eccles. xlvii. 3.

<sup>25</sup> See also Bochart, Hieroz. vol. ii. lib. iii. c. 9. p. 129. Eichorn, *Algem. Biblioth.* T. vi. fasc. ii. p. 206.

when hungry or robbed of its whelps, has been mentioned by many authors. Jerom, on Hosea, xiii. 8, observes: "*Aiunt, qui de bestiarum scripsere naturis, inter omnes feras nihil esse ursu sævius, cum perdideret catulos, vel indiguerit cibo.*" The Scripture alludes in three places to this furious disposition. The first is, 2 Sam. xvii. 8, "They be mighty men, and they be chafed in their minds as a bear robbed of her whelps in the field:" The second, Prov. xvii. 12, "Let a bear robbed of her whelps meet a man rather than a fool in his folly:" and the third, Hosea, xiii. 8, "I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart."

BEASTS. When this word is used in opposition to *man* (as Psalm xxxvi. 5), any brute creature is signified; when to *creeping things* (as Levit. xi. 2, 7; xxix. 30), four-footed animals, from the size of the hare and upwards, are intended; and when to *wild creatures* (as Gen. i. 25), cattle, or tame animals, are spoken of.

In Isaiah, xiii. 21, several wild animals are mentioned as dwelling among the ruins of Babylon. "Wild beasts of the desert," צִיִּים TZIYM, those of the dry wilderness, as the root of the word implies, "shall dwell there. Their houses shall be full of doleful creatures," אַחִים ACHIM, marsh animals. "Owls shall dwell there," ostriches, "and satyrs," שְׂעִירִים SHOARIM, shaggy ones, "shall dance there. And the wild beasts of the islands," מַיִם AIM, oases of the desert, "shall cry in their desolate houses: and dragons," תַּנִּינִים TANINIM, crocodiles, or amphibious animals, "shall be in their desolate places"<sup>26</sup>.

Babylon being seated on a river, land animals might have access to it; yet marsh or water animals were not excluded, because they

<sup>26</sup> In Aurivillius, "*Dissertationes ad sacras litteras et philol. orient. pertinentes*," p. 298, is a *Dissertation on the Names of Animals*, mentioned in Isai. xiii. 21.

might come either from the sea, or they might be such as love fresh-water lakes for their residence. Had Babylon been on the sea, as Tyre, or in a sandy desert, as Palmyra, or on a rocky mountain, as Jerusalem, the mixture or consociation of animals so contrary in their habits, would have been altogether unnatural; but, adverting to the situation of the place, we discover the correctness of the sacred writer.

“For there the wild beast of the desert  
bides,

O'er her rent glories wailing monsters  
roam,  
The daughter of the ostrich there resides,  
And satyrs riot in a lawless home.

Wolves all about the formidable space  
Roam, and along the vaulted ruins cry.  
Hearing from far the din of that dread place,  
The traveller starts and deems his danger  
nigh.

Where stretch'd the delicate in bowers of  
bliss,  
Lull'd by the warblings of the viol's  
strain,—

Up walks once gayly trim dire dragons hiss,  
Rolling the length of their terrific train<sup>27</sup>.”

BEE. דבורה DEBURAH.

Occ. Deut. i. 44; Jud. xiv. 8;  
Psalm cviii. 12; Isai. vii. 18.



A well known small industrious insect; whose form, propagation, economy, and singular instinct and ingenuity, have attracted the attention of the most inquisitive and laborious inquirers into nature. To the toil and industry of this admirable insect, we are indebted for one of the most delicious substances with which the palate can be regaled. From the nectareous juices of flowers it collects its roscid honey. Were it not for “nature’s confectioner,” the busy bee, these sweets would

all be lost in the desert air, or decline with the fading blossom.

Bees were very numerous in the East. *Serid* or *Seriad*, means “the land of the hive;” and Canaan was celebrated as “a land flowing with milk and honey.”

The wild bees formed their comb in the crevices of the rocks, and in the hollows of decayed trees.

I have already mentioned that the Septuagint, after describing the prudence and foresight of the ant, Prov. vi. 8, directs the sluggard also to inspect the labours of the bees; to observe with what wonderful art they construct their cells, how their work is regulated, and how diligent and profitable their toil. This passage is quoted by Clemens Alexandrinus, Stromata, lib. i; Origen, in Numb. homilia, 27, and in Isai. hom. 2; Basil, in hexameron, homil. 8; Ambrose, lib. v. c. 21; Jerom, in Ezek. c. iii.; Theodoret, de Providentia, Orat. 5; Antiochus, *abbas sabbae*, homil. 36; and Joh. Damascenus, lib. ii. paral. c. 89: and though Jerom observes that this is not in the Hebrew text; neither is it in the Chaldee nor Syriac version; yet we may suppose that the Greek interpreters translated it from some copy then in use.

Bochart<sup>28</sup> quotes several authors, who celebrate conjointly the labours and the skill of the ant and the bee; as Ælian, Plutarch, Phocilides, Cicero, and others. One or two instances must suffice here.

“*Sola hyemi metuens, latebroso pumice condit  
Triticeos populata hominum formica labores.  
Idem amor atque apibus eadem experientia  
parcis.*”

Pontanus, lib. i. de stellis.

“*Formica et apis utraque depomunt in annum.  
Hanc sedulitas, hanc studium facit virilem.  
Huic alveus, illi satis est cavum pusillum.*”

Scaliger, in Carn. “Avara Milit.”

“*Formica et apis nos operaria docebunt  
Pro parte laborare, dein frui labore.*”

lib. in titulo, “Labor pater fruitionis.”

The passage in Isai. vii. 8, which mentions the *hissing for the bee*, is supposed to involve an allusion to the practice of calling out the bees



from their hives, by a hissing or whistling sound, to their labour in the fields, and summoning them again to return when the heavens begin to lower, or the shadows of evening to fall. In this manner Jehovah threatens to rouse the enemies of Judah, and lead them to the prey. However widely scattered, or far remote from the scene of action, they should hear his voice, and with as much promptitude as the bee that has been taught to recognise the signal of its owner and obey his call, they should assemble their forces; and, although weak and insignificant as a swarm of bees, in the estimation of a proud and infatuated people, they should come, with irresistible might, and take possession of the rich and beautiful region which had been abandoned by its terrified inhabitants.

The bee is represented by the ancients as a vexatious and even a formidable enemy; and the experience of every person who turns his attention to the temper and habits of this insect, attests the truth of their assertion. The allusion, therefore, of Moses to their fierce hostility, Deut. i. 44, is both just and beautiful. "The Amorites, which dwelt in that mountain, came out against you, and chased you as bees do, and destroyed you in Seir even unto Hormah." The Amorites, it appears, were the most bitter adversaries to Israel of all the nations of Canaan. Like bees that are easily irritated, that attack with great fury and increasing numbers the person that dares to molest their hive, and persecute him in his flight to a considerable distance, the incensed Amorites had collected their hostile bands, and chased the Israelites from their territory. The Psalmist also complains that his enemies compassed him about like bees; fiercely attacking him on every side.

The author of the book of Ecclesiasticus, xi. 3, says: "The bee is little among such as fly, but her fruit is the chief of sweet things." See HONEY.

### BEETLE. חַרְגוֹל CHARGOL.

The word occurs only Levit. xi. 22. A species of locust is thought to be there spoken of. The word yet remains in the Arabic, and is derived from an original, alluding to the vast number of their swarms. Golius explains it of the locust without wings.



There is a story of this locust, that it fights against serpents; and such is the import of its name in Greek, *οφιομαχης*<sup>29</sup>. This arose, perhaps, from finding the insect preying upon the putrid bodies of dead snakes. Some have supposed it the *Gryllus verrucivorus* of Linnæus.

The Egyptians paid a superstitious worship to the beetle,—*Blatta Egyptiaca*, Lin. Mr. Molyneux, in the "Philosophical Transactions," No. 234<sup>30</sup>, says: "It is more than probable that this destructive beetle we are speaking of, was that very kind of scarabæus, which the idolatrous Egyptians of old had in such high veneration, as to pay divine worship unto it, and so frequently engrave its image upon their obelisks, &c. as we see at this day<sup>31</sup>."

<sup>29</sup> So rendered in the Septuagint. See an account of this insect in Aristot. Hist. Anim. lib. ix. c. 6. "Notandum est οφιομαχην in Lege poni pro Hebræo חַרְגוֹל chargol, aut argol; nam ex usu veterum potest utroque modo scribi sic nomen puto veteres scripsisse, adspiratione dempta. Atque inde natam esse fabulam de argolis ophiomachis, quos pro locustis serpentes fuisse nugantur, et ideo dictos argolas, quod ex Argo Pelasgico in Ægyptum ab Alexandro translati sint, ut Aspides interficerent. Ita refert Suidas, Αργολαι ειδος οφίων, ης ηνεγκε Μακεδων ο Αλεξανδριαν, και ενεβαλεν εις τον ποταμον, προς αναρρεσιν των ασπίδων. Bochart, Hieroz. v. 3. p. 261.

<sup>30</sup> Lowthorp's Abridgm. v. ii. p. 779.

<sup>31</sup> Scarabs are even now seen sculptured on stones in the royal sepulchres of



For nothing can be supposed more natural, than to imagine a nation addicted to polytheism as the Egyptians were, in a country frequently suffering great mischief and scarcity from swarms of devouring insects, should, from a strange sense and fear of evil to come, (the common principle of superstition and idolatry,) give sacred worship to the visible authors of these their sufferings, in hopes to render them more propitious for the future. Thus it is allowed on all hands, that the same people adored as gods, the ravenous crocodiles of the Nile; and thus the Romans, though more polite and civilized in their idolatry, "*febrem ad minus nocendum verebantur, eamque variis templis extractis colebant.*" Valer. Maxim. l. ii. c. 5. See under the articles FLY and LOCUST.

**BEEVES.** בקר BEKAR. (The Arabic generical name is *Albukre*.)

The generical name for clean animals, such as had hoofs completely divided into two parts only. Collectively, *herds*.

The following arrangement of this class of clean animals may gratify the curious.

**OX,** or beeve, אָלִיפּ ALLUPH. The chief of all cattle, and indeed of all clean beasts. Psalm viii. 17; cxliv. 14; Jerem. xi. 19<sup>32</sup>.

**BULL,** שׁוֹר SHUR; Chaldee, *taur*; Arabic, *al-taur*; Latin, *taurus*.

**YOUNG BULL,** פָּר PAR. Job, xxi. 10; 1 Sam. vi. 7, 10; Psalm lxxix. 32.

**HEIFER,** פָּרָה PARAH.

**CALF,** עֵגֶל OGEI; Arabic, *adjel*.

**ZEBU,** תָּאוּ THAU; the little Bar-

Biban el Moluk: those monuments are considered as more ancient than the pyramids.

<sup>32</sup> Bochart supposes the word *alluph*, Jer. xi. 19, to be an adjective, and renders the former part of the sentence thus, "I was brought as a *tame* sheep to the slaughter;" probably with an idea that it might be a parallel proverbial speech with Isai. liii. 7. But we may well admit the common translation, the disjunctive particle being understood, as it is in Ps. lxxix. 21, and Isa. xxxviii. 14.

bary cow; Arabic, *bekereel wash*. But Shaw and Michaelis suppose this word, which occurs only in Deut. xiv. 5, and Isai. li. 20, to be the *Buffalo*. See BULL.

**BEHEMOTH.** בְּהֵמוֹת.

"This term (says Mr. Good<sup>33</sup>) has greatly tried the ingenuity of the critics. By some, among whom are Bythner and Reiske, it is regarded in Job, xl. 16, as a plural noun for beasts in general: the peculiar name of the animal immediately described not being mentioned, as unnecessary, on account of the description itself so easily applied at the time. And in this sense it is translated in various passages in the Psalms. Thus l. 10, in which it is usually rendered cattle, as the plural of בְּהֵמוֹת, it means unquestionably a *beast* or *brute*, in the general signification of these words: 'For every beast of the field is mine, and the cattle (*behemoth*) upon a thousand hills.' So again Isai. lxxiii. 22. 'So foolish was I, and ignorant, I was as a beast (*behemoth*) before thee.' It is also used in the same sense in ch. xxxv. 11, of the present poem; 'who teacheth us more than the beasts (*behemoth*) of the earth.' The greater number of critics, however, have understood the word *behemoth* in the singular number, as the peculiar name of the quadruped here described, of whatever kind or nature it may be; although they have materially differed upon this last point, some regarding it as the hippopotamus, or river horse, and others as the elephant. Among the chief supporters of the former opinion, are Bochart, Scheuchzer, Shaw, Calmet, and Dr. Stock; among the principal advocates for the latter interpretation, are Schul- tens and Scott<sup>34</sup>."

<sup>33</sup> Book of Job literally translated, with Dissertations, Notes, &c. by John Mason Good, F. R. S. Lond. 1712, p. 473. *Notes*.

<sup>34</sup> To the above authorities in favour of the *Elephant* may be added, Franzius, Bruce, Guzzetius, in Comment. ling. hebr. Pfeiffer, in *dubiis vexatis*, p. 519. J. D.

In the first edition of this work, I took some pains to prove that the elephant was intended; but a more critical examination of the subject has changed my opinion.

"The author of the book of Job has delineated highly finished poetical pictures of two remarkable animals, BEHEMOTH and LEVIATHAN. These he reserves to close his description of animated nature, and with these he terminates the climax of that discourse which he puts into the mouth of the Almighty. He even interrupts that discourse, and separates as it were by that interruption, these surprising creatures from those which he had described before; and he descants on them in a manner which demonstrates the poetic animation with which he wrote. The two creatures evidently appear to be meant as *companions*; to be reserved as fellows and associates. We are then to inquire what animals were likely to be thus associated in early ages, and in countries bordering on Egypt, where the scene of this poem is placed.

"I believe that it is generally admitted, that the leviathan is the *crocodile*; his fellow, then, could not be the *elephant*, which was not known in Egypt; was not, at least, peculiar to that country, though inhabiting the interior of Africa<sup>35</sup>.

Michaelis in Notis Jobi, et Suppl. Lex. Heb. par. 1. page 146. Hufnagel, in not. Jobi. Schoder in specim. i. Hieroz. p. 1. Those who assert it to be the *Hippopotamus*, are, Ludolph, Hist. Æthiop, l. 1. c. xi. H. S. Reimarus, Herder de genio Poes. Hebr. p. 1. p. 130. The learning of Bochart seems inexhaustible on this subject.

Mr. Good, however, says: "It is most probable that the Behemoth (unquestionably a pachydermatous quadruped, or one belonging to the order of this name, to which both the elephant and the hippopotamus appertain in the Cuvierian system) is at present a genus altogether extinct, like the mastodonton or mammoth, and at least two other enormous genera, all belonging to the same class and order."

<sup>35</sup> [The hippopotamus, which never appears below the Cataracts, is the inveterate enemy of the crocodile, and kills it whenever it meets it: "otherwise," says Haselquist, "considering the many eggs the latter lays, it would utterly destroy Egypt."]

"Had any ancient Egyptian poems, or even writings, come down to us, we might possess a chance of meeting in them something to guide our inquiries; but of these we are totally deprived. We however may esteem ourselves fortunate, that by means of Egyptian representations we can determine this question, and identify the animal.

"In the great work published under the authority of the king of Naples, containing prints from antiquities found in Herculaneum, are some pictures of Egyptian landscapes, in which are figures of the crocodile lying among the reeds, and of the hippopotamus browsing on the aquatic plants of an island<sup>36</sup>." And in that famous piece of antiquity, commonly called the "Prænestine pavement," the crocodile and river-horse are associated<sup>37</sup>; as they are also on the base of the famous statue of the Nile."

<sup>36</sup> Scripture Illustr. in addition to Calmet, No. lxxv.

<sup>37</sup> This most curious and valuable piece of antiquity was found in the ruins of the Temple of Fortune at Palestine, the ancient Præneste, about twenty-one miles from Rome. It is formed of small stones of different colours, disposed with such art and neatness as to make it comparable to some of the finest paintings. It represents Egypt and a part of Ethiopia; though not laid down in a geographical manner, nor according to the rules of perspective. It exhibits tracts of land, mountains, valleys, branches of the Nile, lakes, quadrupeds, and fish of various kinds, and a great many birds. Several of the beasts have names [written near them in Greek letters] not found in historians; though it is probable that some of these are corrupted through the ignorance of copyists. It represents the huntsmen and fishermen, galleys, boats, men, and women, in different dresses, great and small buildings of different kinds, obelisks, arbours, trees, and plants, with a great variety of the most curious particulars, relative to the times in which it was formed; and presents us with a greater number of objects, relative to the civil and natural history of Egypt and Ethiopia, than are any where else to be met with.

A history of this most instructive piece of antiquity is to be found in Montfancon's Antiquities, vol. xiv.; in Dr. Shaw's Travels, p. 423-427. edit. 2. 4to. with an elaborate explication, and a large plate; and in Harmer's Observations, vol. 4. Dr. Adam Clarke's edition, p. 63-90.



The hippopotamus is nearly as large as the rhinoceros. The male has been found seventeen feet in length, fifteen in circumference, and seven in height. The head is enormously large, and the jaws extend upwards two feet, and are armed with four cutting teeth, each of which is twelve inches in length. The body is of a lightish colour, thinly covered with hair. The legs are three feet long. Though amphibious, the hoofs, which are quadrid, are unconnected with membranes. The hide is so thick and tough as to resist the edge of a sword or sabre.

Although an inhabitant of the waters, the hippopotamus is well known to breathe air like land animals. On land, indeed, he finds the chief part of his food. It has been pretended that he devours vast quantities of fish; but it appears with the fullest evidence, both from the relations of many travellers, and from the structure of the stomach, in specimens that have been dissected, that he is nourished solely, or almost solely, on vegetable food<sup>38</sup>; though occasionally on aquatic plants, yet he very often leaves the waters, and commits wide devastations through all the cultivated fields adjacent to the river.

Unless when accidentally provoked, or wounded, he is never offensive; but when he is assaulted or hurt, his fury against the assailants is terrible. He will attack a boat, break it in pieces with his teeth; or, where the river is not too deep, he will raise it on his back, and overset it. If, when on shore, he is irritated, he will immediately betake himself to the water, and there, in his native element, manifest all his strength and resolution.

I shall now offer a corrected version of the description given by Job of the behemoth, and add a few criticisms and comments.

<sup>38</sup> See Joh. Gottlieb Schneider, *Historia Hippopotami Veterum Critica*; addita *Arctedi Synonymiæ Piscium*, p. 247. Hasselquist, p. 281. Lobo, Sparman, and others.

Behold now BEHEMOTH whom I made with thee<sup>39</sup>;

He feedeth on grass like the ox.

This answers entirely to the hippopotamus, who, as I before observed, feeds upon grass<sup>40</sup>; whereas the proper food of the elephant is the young branches of trees.

Behold now his strength is in his loins, His vigour in the muscles of his belly. He plieth his tail, which is like a cedar; The sinews of his thighs are braced together.

His ribs are like unto pipes of copper; His backbone<sup>41</sup> like a bar of iron<sup>42</sup>.

These verses convey a sublime idea of his bulk, vigour, and strength; and no creature is known to have firmer or stronger limbs than the river-horse. Bochart justly argues, that behemoth cannot be the elephant, because the strength of the elephant consists not in his belly; for though his hide on the back is very hard, yet on his belly it is soft. On the other hand, the description agrees well with the river-horse, the skin of whose belly is not only naturally as thick as on other parts of the body, but is in a degree hardened, or made callous, by its being dragged over the rough stones at the bottom of the river. The skin, indeed, is so remarkably firm and thick as to be almost impenetrable, and to resist the force of spears and darts. This gave occasion to that hyperbole which Ptolemy mentions, lib. vii. c. 2. "The Indian robbers have a skin like that of river-horses; such as even arrows cannot penetrate."

The expression also, "he moveth his tail like a cedar," furnishes a strong presumption that the hippopotamus is intended in the text, and

<sup>39</sup> "With thee"—עִמָּךְ; that is, near thee, or, in thine own country.

<sup>40</sup> P. Gillius, in the account which he gives of a hippopotamus, which he saw, says—"Eodem anhelandi sonitu respirabat, quo bos solet. Edebat fanum, et cetera quæ boves et equi edere solent." Cap. viii. p. 25.

<sup>41</sup> כַּרְמִיץ LXX. ἡ ἄσπετος αὐτοῦ, his backbone.

<sup>42</sup> The word for bar is מַטְרָה metal, which is pure Arabic. A bar of iron is called by the Arabians, *matalo al-ohadid*: "cum ferrum contunditur ut longum fiat." Giggeus, as quoted by Chappellow, in *k.c.*



not the elephant, whose tail, like that of the hog, is small, weak, and inconsiderable. It is, according to Buffon, but two feet and a half or three feet long, and rather slender; but the tail of the hippopotamus, he observes, resembles that of the tortoise, only that it is incomparably thicker. The tail of the hippopotamus, Scheuchzer observes, although short, is thick, and may be compared with the cedar for its tapering, conical shape, its smoothness, thickness, and strength. But, although it is thick, short, and very firm, yet he moves and twists it at pleasure; which, in the sacred text, is considered as a proof of his prodigious strength.

He is chief of the works of God.  
He that made him hath fastened on his weapon<sup>43</sup>.

The *fixed* insertion of the tusk is remarkable in this animal; and it is very properly introduced into a description of his parts, that his Maker has furnished him with a weapon so eminently offensive.

The rising lands supply him with food;  
All the beasts of the field there are made a mock of.

It is to be observed, that in the celebrated Prænentine Mosaic, these river-horses appear on the hillocks that are seen here and there rising above the water, among the vegetables growing upon them. May we not believe that these are *the hills*, "the mountains" as in our translation, *which bring him forth food*? It is certain that the altar of God, which was only ten cubits high and fourteen square, is, in Ezek. xliii. 15, called *הַר אֱלֹהִים* HAR EL, "the mountain of God." The eminences then

<sup>43</sup> The word *קַרְנֵי* is of Phœnician origin, and signifies a *tusk*; whence the Greek *αρπη*, which the poets attribute to the Hippopotamus. Thus Nicander, in his Theriæcon, v. 556.

Ἡ ἴππῃ, τὸν Νείλος ὑπερ Σαῦν αἰθαλοῦσσαν  
Βοσκει, ἀρμησιν δὲ κακῆν ἐπιβάλλεται ἄρπην.

Upon which the Scholiast observes: Ἄρπη δὲ σημαίνει μὲν δρεπανῶν. νῦν δὲ τῆς οὐδοντῆς οὐκ ὄλη; τῆ; σταχῦος τρωγῆν.

See also Nonnus, in b. xxvi. of his *Διονυσιακῶν* to the same effect.

which appear as the inundation of the Nile subsides, may undoubtedly be called mountains in the poetical language of the book of Job. Nor is it any wonder that these animals are pictured in the pavement on these eminences, since the Turkey wheat is what they are fond of, and that vegetable grows on them. So Hasselquist tells us, that he saw, on the 17th of September, "the places not yet overflowed, or where it has already begun to decrease, clothed with a charming verdure, a great part sown with Turkey wheat, and some parts, though but few, with lucern." p. 84. And on the other hand, he tells us in another place, that "the river-horse does much damage to the Egyptians in those places which he frequents, destroying, in a short space of time, an entire field of corn or clover, not leaving the least verdure as he passes, being voracious, and requiring much to fill his great belly." This agrees with Maillet's account, who tells us, "it is incredible how pernicious he is to the productions of the earth, desolating the fields, and eating in all places through which he passes, the ears of corn, especially the Turkey wheat<sup>44</sup>."

Hasselquist, in the first of the two last citations, goes on to inform us, that "innumerable birds were to be seen on the places not under water: I thought this the more remarkable as an incredible number covered the fields." We see birds, accordingly, upon some of the hillocks in the Prænentine pavement, and beasts in great variety upon others. This answers to that other clause, "where all the beasts of the field are disregarded," or made no account of. This may either imply that other animals do not meet with annoyance from him, or that he disregards or defies them<sup>45</sup>.

All the wild beasts of the coun-

<sup>44</sup> Let. ix. p. 31.

<sup>45</sup> See this ingeniously illustrated in Fragments, published as an Appendix to Calmet, No. lxxv. from which extracts have been freely taken in the above explanations.

tries where the elephant resides, are not mountaineers; and if they were, it would be difficult to assign a reason why that circumstance should be mentioned in a description of the terribleness of the elephant; but all the quadrupeds of Egypt are obliged to retire to these eminences when the Nile overflows, and the coming of the hippopotamus among them, and destroying all the verdure of the places of their retirement, augments our ideas of the terribleness of this creature.

He sheltereth himself under the shady trees<sup>46</sup>,  
In the coverts of the reeds and in ooze;  
The branches tremble as they cover him,  
The willows of the stream while they hang over him.

These verses describe the places in which the behemoth seeks shelter and repose; and the vegetables here mentioned are such as grow upon the banks of the Nile.

That the elephant is not described here, Bochart argues, because he very rarely lies down, but even sleeps standing. But concerning the hippopotamus, the passage which he quotes from Marcellinus, is, as he writes, "*locus Jobi loco geminus*;" who, speaking of the hippopotamus, says, "*Inter arundines celsas et squales nima densitate hac bellua cubilibus positus*," &c. Therefore we are to consider, as he observes, whether those words in Psalm lxxviii. 30, do not belong to him; "Rebuke the company of the spearmen." But the literal construction, as in the margin of our Bibles, is, *rebuke the beast of the reeds*. The people of Egypt, he thinks, being figuratively represented by the river-horse; because, immediately, mention is made of bulls and calves, which the Egyptians worshipped. Indeed, Bochart understands נהל NAHAL, "the stream," to mean the Nile. So in Numb. xxxiv. 5, for the Hebrew word נהל *nahal*, Jonathan and the Jerusalem Talmud read נילוס NILUS. The word is used for that river also, Josh. xv. 4, 47;

<sup>46</sup> "Shady trees," צללים, the *Lotus-trees*, according to Schultens, from the Arabic.

1 Kings, viii. 65; 2 Kings, xxiv. 7; 2 Chron. vii. 8; Isai. xxvii. 12.

Mr. Good observes, that "the description is peculiarly bold and beautiful, and may challenge the whole scope of Grecian and Roman literature for a parallel. Dr. Stock, who is the only translator that has fairly rendered the Hebrew צללי as a verb, "they quake," (the rest understanding it as a substantive, which requires the aid of a supplied preposition to make sense of it,) has given a tame and inadequate version of the text, by explaining "they quake"—*they play to and fro*. The real intention is clear. *The shadowy trees themselves are alarmed at his fearful and enormous form, and tremble while they afford him a shelter.*"

Behold the eddy may press, he will not hurry himself.

He is secure, though the river rise against his mouth<sup>47</sup>.

No sudden rising of the river gives him any alarm. He is not borne away with the violence or rapidity of the stream; but enjoys himself the same as if the river ran with its usual flow. This is peculiarly applicable to the hippopotamus, but not to the elephant; for though the latter may ford a river, yet he will not stem one that is deep and violent.

Though any one attempt to take him in a net<sup>48</sup>,  
Through the meshes he will pierce with his snout.

This must refer to the method of taking fish with a net; and is an additional reason for applying the description to an aquatic animal.

<sup>47</sup> "I render," says Dr. Durrell, "ירדן a river, considering it as an appellative, rather than as a proper name. It is derived from ירד to descend, the common property of all rivers. By the word thus interpreted, the Nile may be meant, which is more likely than Jordan, because the hippopotamus is a stranger to this latter river, as was probably Job himself."

<sup>48</sup> Dr. Durrell says, "I give this sense to עניני from the Arabic, which signifies *laqueolus in extremitate nervi*, which its correlate in the next hemistich points out." And he quotes a passage from Achilles Tatius, to prove, that this animal is not to be taken in snares.

[Burckhardt thus describes the hippopotamus, called in Arabic the *Barnik* or *Forass el Bahr*, i. e. river-horse. "The voice of a hippopotamus is a harsh and heavy sound, like the creaking or groaning of a large wooden door: it is made when he raises his huge head out of the water, and when he retires into it again. He sleeps on shore, eats greens, but not flesh, and passes his days under water. He is here (in Mahass) caught by pits and snares, and furnishes food for the table of the *Malek*<sup>49</sup>."] ]

To relieve the reader a little, I insert the following poetic version by Mr. Scott.

"Behold my BEHEMOTH his bulk uprear,  
Made by thy Maker, grazing like a steer.  
What strength is seated in each brawny  
loin!

What muscles brace his amplitude of groin!  
Huge like a cedar, see his tail arise;  
Large nerves their meshes weave about his  
thighs;

His ribs are channels of unyielding brass,  
His chine a bar of iron's harden'd mass.  
My sovereign work! and, other beasts to  
awe,

I with a tusky falchion arm'd his jaw.  
In peaceful majesty of might he goes,  
And on the verdant isles his forage mows;  
Where beasts of every savage name resort,  
And in wild gambols round his greatness  
sport.

In moory creeks beside the reedy pools,  
Deep plunged in ooze his glowing flanks  
he cools,

Or near the banks enjoys a deeper shade  
Where lotes and willows tremble o'er his  
head.

No swelling river can his heart dismay,  
He stalks secure along the watery way;  
Or should it heap its swiftly eddying waves  
Against his mouth, the foaming flood he  
braves.

Go now, thy courage on this creature try,  
Dare the bold duel, meet his open eye;  
In vain! nor can thy strongest net confine  
A strength which yields to no device of  
thine."

BERYL. רַרְשִׁישׁ TARSHISH. ΒΗ-  
ΡΥΛΛΟΣ. Apocal. xxi. 20.

A pellucid gem of a sea or bluish green colour. From this it seems to have derived its Hebrew name; as the word is applied to the sea in Psalm xlvi. 7, and Isai. ii. 16.

Bochart, in bringing his proofs

<sup>49</sup> Travels in Nubia, p. 250.

that Tartessus in Spain was the ancient Tarshish, intimates, that this precious stone might hence have had its name; and quotes as authority the following passage from Pliny. "*Bocchus auctor est et in Hispania repertus (chrysolithos), quo in loco crystallum dicit, ad libramentum aqua puteis effosis inde erutum.*"

It was the tenth stone on the peccatorial. Exod. xxviii. 10. In the Septuagint, and by Josephus, Epiphanius and Jerom, it was rendered *chrysolite* (see Ezek. xxviii. 13); but Dr. Geddes says that, with Abaranel, he believes the beryl to be intended. [Lamy concludes it to be the chrysolite or topaz; but he adds, that some suppose it to be the *aigue marine*.]

BIRDS. צִפּוֹר TSIPPOR. A common name for all birds; but sometimes used for the sparrow in particular. Occurs often.

עֵפָר. The *flyer*. Translated "fowl," Gen. i. 21, and elsewhere frequently.

עֵיט אֵיט; a *bird of prey*; hence the Greek ΑΙΤΟΣ, the eagle. In Gen. xv. 11; Job, xxviii. 7; and Isai. xviii. 6, translated "fowls;" in Jerem. xii. 9, "bird;" and in Isai. xlvi. 11, and Ezek. xxxix. 4, "ravenous birds."

בָּרְבָרִים BARBARIM, occurs only 1 Kings, iv. 23, and rendered "fowls," is supposed to be those which had been fattened to the greatest delicacy.

A general name for winged animals of the feathered kind. They are distinguished, by the Jewish legislator, into *clean* and *unclean*, that is, such as might be eaten and such as might not. Of this, something will be noted under their proper articles. It may in brief be observed here, that such as fed upon grain and seeds were allowed for food, and such as devoured flesh and carrion were prohibited.

Birds were offered for sacrifice on many occasions. Levit. i. 14, 15, 16, and v. 7, 8.

Moses, to inspire the Israelites with sentiments of tenderness to-



wards the brute creation, orders, if they find a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and to take the young only. Deut. xxii. 6. This is one of those merciful constitutions in the law of Moses, which respect the animal creation, and tended to humanize the heart of that people, to excite in them a sense of the Divine Providence extending itself to all creatures, and to teach them to exercise their dominion over them with gentleness. The law seems also to regard posterity; for letting the dam go free, the breed may be continued; whereas if it should wholly fail, would it not in the end be *ill* with them, and by thus cutting off the means of their continual support, must not their days be shortened on the land? Besides, the *young* never knew the sweets of *liberty*; the *dam* did: they might be taken and used for any lawful purpose; but the dam must not be brought into a state of *captivity*. They who can act otherwise must be either very *inconsiderate* or devoid of *feeling*; and such persons can never be the objects of God's peculiar care and attention, and therefore need not expect that it shall be well with them, or that they shall prolong their days upon the earth. Every thing contrary to the spirit of mercy and kindness, *the ever blessed God has in utter abhorrence*. And we should remember a fact; that he who can exercise cruelty towards a sparrow or a wren, will, when circumstances are favourable, be cruel to his fellow creatures<sup>50</sup>.

The poet Phocylides has a maxim, in his admonitory poem, very similar to that in the sacred texts.

Μηδε τις ορνιθας καλης αιμα παντας ελεσθω,  
Μητερα δ' εκπροληπης ιν' εχλης παλιν της δε νεοττης.  
V. 80.

Nor from a nest take all the birds away,  
The mother spare, she'll breed a future day.

It appears that the ancients hunted birds. Baruch, iii. 17, speaking of the kings of Babylon, says, "They had their pastime with the fowls of

the air;" and Daniel, iii. 38, tells Nebuchadnezzar, that God had made the fowls of the air subject to him.

BITTER-HERBS. מרורים MURURIM. Exod. xii. 8, and Numb. ix. 11.

The Jews were commanded to eat their passover with a salad of *bitter herbs*; but whether one particular plant was intended, or any kind of bitter herbs, has been made a question.

By the Septuagint it is rendered *επι πικριδων*: by Jerom, "*cum lactucis agrestibus*;" and by the Gr. Venet. *επι πικρισιν*. Dr. Geddes remarks, that "it is highly probable, that the *succory* or *wild-lettuce* is meant: the Jews of Alexandria, who translated the Pentateuch, could not be ignorant what herbs were eaten with the paschal lamb in their days. Jerom understood it in the same manner: and Pseudo-Jonathan expressly mentions *horehound* and *lettuces*."

Eubulus, an Athenian comic poet, in his *Amalthea*, mentions Hercules as refusing to eat the *πικριδες*, in these words:

Καγω γαρ η καυλοσιν, ηδε σιλφιο  
Οιδ' Ιεροσυλης και πικρας παροψιτι  
Βολβοις, τ'εμαυτον Χορτασιν εληλυθα.

The Mishna in *Pesachim*, cap. 2, reckons five species of these bitter herbs. (1.) CHAZARETH, taken for lettuce. (2.) ULSIN, supposed to be endive or succory. (3.) ТАМСА, probably tansay<sup>51</sup>. (4.) CHARUBINIM, which Bochart thought might be the nettle, but Scheuchzer shews to be the camomile. (5.) MEROR, the sow-thistle, or dent-de-lion, or wild lettuce.

Mr. Forskal says, "the Jews in Sana, and in Egypt, eat the lettuce with the paschal lamb;" he also remarks that *moru* is centaury, of which the young stems are eaten in February and March.

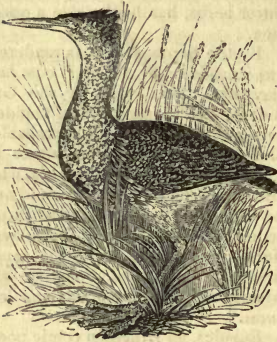
BITTERN. קפוד KEPHUD. Occurs Isai. xiv. 23, xxxiv. 11; and Zeph. ii. 14.

Interpreters have rendered this

<sup>50</sup> Dr. Adam Clarke's note *in loc.*

<sup>51</sup> Harmer Obs. v. 3. p. 100.

word variously; an owl, an osprey, a tortoise, a porcupine, and even an otter. "How unhappy," says Mr. Harmer, "that a word which occurs but three times in the Hebrew Bible should be translated by three different words, and that one of them should be *otters*<sup>52</sup>!"



Isaiah, prophesying the destruction of Babylon, says, that "the Lord will make it a possession for the bittern, and pools of water;" and Zephaniah, ii. 14, prophesying against Nineveh, says that "the cormorant and bittern shall lodge in the upper lintels of it; their voice shall sing in the windows"<sup>53</sup>. Dr. Shaw, Bp. Lowth, Mr. Dodson, and Bp. Stock, following Bochart, I think improperly, render it the porcupine. I see no propriety in ranking that animal with the cormorant, the raven, and the owl; but the bittern, which is a retired bird, is more likely to be found in their company in the same wilds and fens. Besides, the porcupine is not an aquatic animal: and pools of water are pointed out as the retreat of those here mentioned. Neither has it any note; yet of these creatures it is said, *their voices shall sing in the windows*; least of all could we think of either that or the other making a

<sup>52</sup> Scheuchzer says, "the BEAVER is what best agrees with the word."

<sup>53</sup> Vide J. E. Faber, *Dissertatio de Animalibus quorum mentio fit Zeph. ii. 14.*

lodging on the chapiters of the columns.

It is remarkable that the Arabic version reads, *Al-houbara*. According to Dr. Shaw, the *Houbara* is "of the bigness of a capon, but of a longer habit of body. It feeds on little shrubs and insects, like the *Graab el Sahara*, frequenting in like manner the confines of the desert." Golius interprets it the bustard; and Dr. Russel says, that the Arabic name of the bustard is "houbray."

BLACK. There are three words in the Hebrew. (1.) שחור SHAKOR, [or SICHOR] which is applied to the blackness of a quenched coal, Job, xxx. 30; Lament. v. 10; to the darkness which precedes the dawning of the day, Job, iii. 9, and many other places; and to the colour of the raven, Cantic. v. 11. (2.) אִישׁ AISH, is the blackness of the pupil of the eye, Deut. xxii. 10; Psalm vii. 2, 9, and xx. 20. (3.) קודר KODER, the darkness of the sky, Mic. iii. 6; and emblematic of mourning, Job, xxx. 28, and frequently elsewhere.

BLUE. The Hebrew word תכלת THECHELETH, Exod. xxv. 4, and thirty times more in this single book, has been variously understood by interpreters. Josephus. *Antiq. l. iii. c. 8, § 1.* Philo, in *Vit. Mos. l. iii. p. 148.* Origen, Greg. Nyssen, Ambrose, Jerom, and most of the ancient versions, render it *hyacinthine*; but Bochart asserts it to be *cerulean, azure, or sky colour*<sup>54</sup>.

My learned friend, the Hon. James Winthrop, suggests that the colour extracted from the *indigo* may be intended. That plant probably derived its origin, as it doubtless does its name, from India, where its beautiful dyes have long given value to the fine linens and cottons of that ancient empire. Niebuhr mentions two places in Arabia in which indigo is now cultivated and prepared<sup>55</sup>.

<sup>54</sup> *Hieroz. part ii. lib. v. c. 19.* Conf. Braunius de *Vest. sacerd. Hebr. ii. 14. p. 553.* Abarbinel, "*est sericum infectum colore qui mari similis est.*"

<sup>55</sup> Page 133, and 197.



Whether it grew there in remote ages, may not be easily determined.

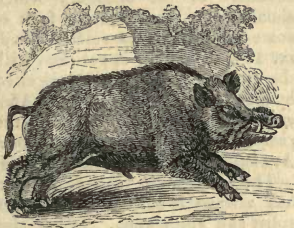
The splendour and magnificence of dress seem to have consisted, among the ancients, very much in the richness of colours; the art of dyeing which to perfection was esteemed a matter of great skill. The excellence of the Tyrian purple is celebrated by both sacred and profane authors; and the blue, which, from many passages of Scripture, we find to have been in great request, was imported from remote countries, as an article of expensive and elegant luxury. See Ezek. xxvii. 7, 24; Jer. x. 4.

Buxtorf, in his Hebrew Lexicon, applies the word translated *vermilion* in Jer. ii. 14, and Ezek. xxiii. 14, to the dye prepared from indigo.

Harenburg, in *Musæum Brem.* vol. ii. p. 297, observes that the *thecheleth* of the Jews is by the Talmudists rendered חלסדון CHALASDON, which he thinks to be the Greek γλαστον, the Latin *glastum*, and the German *woad*.

BOAR. חזיר HAZIR.

Occ. Levit. xi. 9; Deut. xiv. 8; Psalm lxxx. 13; Prov. xi. 22; Isai. lxxv. 4, lxvi. 3, 17.



The wild boar is considered as the parent stock of our domestic hog. He is much smaller, but at the same time stronger and more undaunted. In his own defence, he will turn on men or dogs; and scarcely shuns any denizen of the forests, in the haunts where he ranges. His colour is always an iron gray, inclining to black. His snout is longer than that of the common breed, and his ears are comparatively short. His tusks

are very formidable, and all his habits are fierce and savage.

It should seem, from the accounts of ancient authors, that the ravages of the wild boar were considered as more formidable than those of other savage animals<sup>56</sup>. The conquest of the Erymanthian boar was one of the fated labours of Hercules; and the story of the Calydonian boar is one of the most beautiful in Ovid.

The destructive ravages of these animals are mentioned in Psalm lxxx. 14.

Dr. Pocock observed very large herds of *wild boars* on the side of Jordan, where it flows out of the sea of Tiberias; and several of them on the other side lying among the reeds by the sea. The wild boars of other countries delight in the like moist retreats. These shady marshes then, it should seem, are called in the scripture, "woods," for it calls these animals "the wild boars of the woods<sup>57</sup>." See Hog.

BOX-TREE. תאשור TEASHUR.

Occ. Isai. xli. 9; lx. 13; and Ezek. xxvii. 6. BUXUS, 2 Esdras, xiv. 24; where the word appears to be used for *tablets*.

Though most of the ancient, and several of the modern translators render this the *Burus*, or box-tree;



from its being mentioned along with trees of the forest, some more stately tree must be intended. The Hebrew name implies, *flourishing* or *perpetual viridity*: and in the Rabbinical book

<sup>56</sup> Herodot. *Hist.* "Clio," § xxxvi.

<sup>57</sup> See also Oedmann, *Vermischte Sammlungen*, fascic. i. c. 4. p. 41.



Jelammedenu, we read, "*Quare vocatur Theaschur? Quia est felicissima inter omnes species cedrorum.*"

The passage Ezek. xxvii. 6, is of very difficult construction. The learned Mr. Dimock published a discourse upon it, in 1783, which I have not been able to procure. In our version it is, "The company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim." The original בַּת אַשּׁוּרִים, rendered "company of the Ashurites," Michaelis, (*Spicel. Geogr.* p. iii.) proposes, by a change of points, to read "*filia lucorum,*" supposing it to refer to the elephant, the inhabitant of the woods. Other learned men have said, "ivory, the daughter of steps;" "ivory well trodden;" "ivory set in box;" &c. And Bishop Newcome renders it, "Thy benches have they made of ivory, inlaid in box, from the isles of Chittim." The ancients sometimes made ornamental marquetry, or veneered work of box and ivory inlaid.

"Quale per artem  
*Inclusum Buxo, aut Oricia Terebintho  
Lucet Ebur.*"

VIRGIL, *Æn.* x. V. 135.

But this would hardly be used on benches in a ship. The word שֵׁן SHEN, "ivory," is wanting in one manuscript; and the bishop thinks it wrongly inserted in the text; the transcriber having been led to the mistake by the similar ending of the preceding word.

The author of "Fragments as an Appendix to Calmet," No. ccxvii., proposes this reading: "thy shrine they made of ivory; for the Deity, the daughter of Assyria, brought from the isles of Chittim<sup>58</sup>." He supposes the Assyrian nymph, or Venus, of excellent Greek sculpture, to have been placed at the extremity

<sup>58</sup> The Syriac version reads *Chetthoje*, which has some resemblance to *Cataya*; by which we are directed towards India. Some of the Arabs translate the word, *the isles of India*; but the Chaldee has it, *the province of Afulia*, meaning the region of elephants, and probably intending *Pul* in Egypt.

of the poop of the vessel, as the tutelary deity. The LXX seem to authorize this construction; *τα ιερα σου εποιησαν εξ ελεφαντος.*

BRAMBLE. *ἄταδ*.

A prickly shrub. The raspberry bush, Judges, ix. 14, 15, and Psalm lviii. 9. In the latter place it is translated "thorn." Hiller supposes *atad* to be the *cynobastus*, or *sweet-brier*<sup>59</sup>. The author of "Scripture Illustrated" says, that the *bramble*



seems to be well chosen as a representative of the original; which should be a plant bearing fruit of some kind, being associated (Jud. ix. 14), though by opposition, with the vine. But Dioscorides, as cited by Bochart<sup>60</sup>, remarks that the Africans or Carthaginians called the *rhamnus*, a large species of thorn, *Αταδμι*, which is the plural of *atad*.

The apologue or fable of Jotham has always been admired for its spirit and application. It has also been considered as the oldest fable extant.

For the meaning of the word translated *brambles* in Isai. xxxiv. 13, see THORN.

BRASS. *נְהֶשֶׁת* NEHESH.

The word is derived, according to Dr. Taylor, from the verb *נָהַשׁ* NEHESH, which signifies, "to observe with attention, to scrutinize, to look out

<sup>59</sup> *Hierophyt.* c. lxi. p. 477.

<sup>60</sup> Vol. i. 752.

for omens," &c. At the same time he acknowledges, that "its connexion with the root is uncertain." Parkhurst supposes the metal to be thus denominated "from its colour resembling that of serpents." But if we may venture to conjecture one single letter wrongly turned, and write it נִתְשָׁה NETESH, we may derive it from the verb נִתַּשׁ NETES, which signifies, "to dig up;" the very meaning of *fossil*, which comes from the Latin word *fodio*, "to dig." So the Hebrew must either mean minerals in general, or at least a *native*, and not a factitious mineral.

The word *brass* occurs very often in our translation of the Bible; but that is a mixed metal, for the making of which we are indebted to the German metallurgists of the thirteenth century. That the ancients knew not the art of making it, is almost certain. None of their writings even hint at the process.

There can be no doubt that *copper* is the original metal intended. This is spoken of as known prior to the flood; and to have been discovered, or at least wrought, as was also *iron*, in the seventh generation from Adam, by Tubalcain; whence the name Vulcan<sup>61</sup>. The knowledge of these two metals must have been carried over the world afterwards, with the spreading colonies of the Noachidæ. An acquaintance with the one and the other was absolutely necessary to the existence of the colonists; the clearing away of the woods about their settlements, and the erection of houses for their habitation. Agreeably to this, the ancient histories of the Greeks and Romans speak of Cadmus as the inventor of the mineral which by the former is called *καλκος*, and by the latter *æs*; and from him had the denomination *cadmea*. According to others, Cadmus discovered a mine,

of which he taught the use. The person here spoken of was undoubtedly the same with Ham, or Cam, the son of Noah, who probably learned the art of assaying metals from the family of Tubalcain, and communicated that knowledge to the people of the colony which he settled<sup>62</sup>.

All the Greek writers, even to Hesiod, speak of *καλκος*, by which, I am convinced, a simple, and not a compound metal is intended: whence came the Latin word *calx*, the heel, and *calco*, to tread upon; as much as to say, *something under feet, beneath the surface of the earth*. The Romans gave, as I observed before, the name *æs* to the same substance, and we have translated it "brass<sup>63</sup>," though it is as likely to have been *copper*. Indeed Castel says, it was the same with what was afterwards called *cuprum*<sup>64</sup>. Pliny is the first who uses the term *cupreus*; and since his time, *cuprum*, which is a corruption of *æs cyprinum*, has gone into general use. See COPPER.

#### BRIER.

This word occurs several times in our translation of the Bible, but with various authorities from the original.

(1.) הַבְּרִקִּים הַבְּרִקִּים HABARKANIM. Jud. viii. 7, 16, is a particular kind of thorn. See THORN.

(2.) חֶדֶק CHEDEK, Prov. xv. 19, and Micah, vii. 4. It seems hardly possible to determine what kind of plant this is. Some kind of tangling prickly shrub is undoubtedly meant. In the former passage, there is a beautiful exposition, which is lost in our rendering. "The narrow way of the slothful, is like a perplexed path among briars; whereas the broad road (elsewhere rendered 'causeway') of the righteous is a high bank;" that is, free from obstruc-

<sup>62</sup> From the mixture of *copper* and *cadmean earth* [a kind of lapis calaminaris], was made the *aurichalcum*. "Cadmia terra, qua in æs conjicitur ut fiat aurichalcum." FESTUS.

<sup>63</sup> Lexic. Med.

<sup>64</sup> Cuprum. Nondum prolatus auctor antiquior Spartiano Caracalla. Gesner, The-saur. Ling. Lat.

<sup>61</sup> See this formation of the name in Bryant's Mythology; and hence, by a transposition of the vowels, the name of the idol mentioned, Amos, v. 26. בַּצֵּל כִּיּוֹן BAL-CHIUN.

tions, direct, conspicuous, and open. The common course of life of these two characters, answers to this comparison. Their manner of going about business, or of transacting it, answers to this. An idle man always takes the most intricate, the most oblique, and eventually the most thorny measures to accomplish his purpose; the honest and diligent man prefers the most open and direct. So, in Micah, the unjust judge, taking bribes, is a brier, holding every thing that comes within his reach, hooking all that he can catch.

*"Sauciat atque rapit spinus paliurus acutis; Hoc etiam Judex semper avarus agit."*

(3.) סרבים SEREBIM. Ezek. ii. 6. This word is translated by the LXX, *παροιστροσσοσιν*, *stung by the æstrus*, or gadfly; and they use the like word in Hosea, iv. 6, where, what in our version is "a backsliding heifer," they render *a heifer stung by the æstrus*. These coincident renderings make me believe, that both places may be understood of *some venomous insect*. The word סרר SARAR may lead us to *sarran*, by which word the Arabs describe "a great bluish fly, having greenish eyes, its tail armed with a piercer, by which it pesters almost all horned cattle, settling on their heads, &c. Often it creeps up the noses of asses. It is a species of gadfly, but carrying its sting in its tail<sup>65</sup>."

(4.) סלון SILLUN, Ezek. xxviii. 24, and סלונים SILLUNIM, Ezek. ii. 6, must be classed among thorns. The second word, Parkhurst supposes to be a kind of *thorn*, overspreading a large surface of ground, as the *dew-brier*. It is used in connexion with קוצ KUTZ, which in Gen. iii. 18, is rendered "thorns." The author of "Scripture Illustrated" queries, however, whether, as it is associated with "scorpions" in Ezek. ii. 6, both this word and SEREBIM, may not mean some species of venomous insects.

(5.) סרפד SIRPAD, mentioned only in Isai. lv. 13, probably means a

prickly plant; but what particular kind, it is impossible to determine<sup>66</sup>.

(6.) שמייר SAMIR. This word is used only by the prophet Isaiah, and in the following places: chap. v. 6; vii. 23, 24, 25; ix. 17; x. 17; xxvii. 4; and xxxii. 13. It is probably a brier of a low kind; such as overruns uncultivated lands<sup>67</sup>. See BRAMBLE, NETTLE, THISTLE, THORN.

BRIMSTONE. נפריית GOPHRITH. Occ. Gen. xix. 24; Deut. xxix. 23; Job, xviii. 15; Psalm xi. 6; Isai. xxx. 33; xxxiv. 9; and Ezek. xxxviii. 22.

It is rendered *θειον* by the Septuagint, as it is also called in Luke, xvii. 29.

In Job, xviii. 15, Bildad, describing the calamities which overtake the wicked person, says, "Brimstone shall be scattered upon his habitation." This has been supposed to be a satirical allusion to that part of Job's substance which was consumed by fire from heaven: but it possibly may be only a general expression, to designate any great destruction: as that in Psalm xi. 6. "Upon the wicked, he shall rain fire and brimstone." Moses, among other calamities which he sets forth in case of the people's disobedience, threatens them with the fall of brimstone, salt, and burning like the overthrow of Sodom, &c. Deut. xxix. 23. The prophet Isaiah, xxxiv. 9, writes, that the anger of the Lord shall be shewn by the streams of his vengeance being turned into pitch, and the dust thereof into brimstone. Allow that

<sup>66</sup> *Specimen nemo detexit, nec detegere potuit, cum a multis seculis in oblivionem venerit.* Celsius, Hierob. V. 2. p. 218. "Plane ablego lectores ad Celsium, qui fassus est, nihil se scire, varias sententias referens: bene agent lectores, si nihil se illo plus certi habere sentient, donec aliquid novæ lucis adfulgeat."—"Nullum similem nomen habent reliquæ linguæ orientales, ergo fas est sapienti, Celsio quoque, fas sit et mihi, aliquid ignorare. Ignorantia professio via ad inventiendum verum, si quis in Oriente quæstiverit." Michaeli, Sup. Lex. Heb.

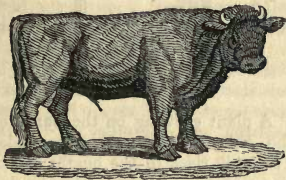
<sup>67</sup> The Arabic version of Isai. vii. 23, 24, is *bur*, "terram incultam." Hence our word *bur*.

<sup>65</sup> Meninski, Lexic. 2643.



these expressions may have a more immediate regard to some former remarkable punishments, as that place in Deuteronomy manifestly does; yet no doubt but they may be used in a figurative, general sense, to intimate the divine displeasure on any extraordinary occasion. It is very reasonable to think that most, if not all proverbial sayings and sententious maxims take their beginning from certain real facts<sup>68</sup>.

**BULL.** The male of the beeve kind; and it is to be recollected that the Hebrews never castrated animals.



There are several words translated "bull" in Scripture, of which the following is a list, with the meaning of each.

שׁוֹר SHOR. A bove, or cow, of any age.

תָּאוּ THEO. The wild bull, oryx, or buffalo. Occurs only Deut. xiv. 5; and in Isai. li. 20, תָּאוֹ תְּהוֹ, with the interchange of the two last letters.

אַבְּיֵרִי ABBIRE. A word implying strength, translated "bulls," Psalm xxii. 12; l. 13; lxviii. 30; Isai. xxxiv. 7; and Jerem. xlv. 15<sup>69</sup>.

בֶּקָר BEKAR. Herds, horned cattle of full age.

פָּר PAR. A full-grown bull, or cow, fit for procreating.

עֹגֵל OGEL. A full-grown, plump young bull; and in the fem. a heifer.

טוֹר TOR. Chaldee, *taurus*, and

<sup>68</sup> Chappellow, in loc.

<sup>69</sup> In Jer. xlv. 15, forty-eight of Dr. Kenicot's codices read אַבְּיֵרִי *thy strong*, or *mighty one*, in the singular. The Septuagint explain the word by ὁ Ἀπις ὁ μωσχός ο ελεκτος σου, *Apis, thy chosen calf*; as if that idol were particularly intended.

Latin, *taurus*. The ox accustomed to the yoke. Occurs only in Ezra, vi. 9, 17; vii. 17; and Dan. iv. 25, 32, 33; xxii. 29, 30.

This animal was reputed by the Hebrews to be clean, and was generally made use of by them for sacrifices. The Egyptians had a particular veneration for it, and paid divine honours to it; and the Jews imitated them in the worship of the golden calves, or bulls, in the wilderness, and in the kingdom of Israel. See CALF.

The following remarks of Dr. Adam Clarke on Exod. xxii. 1, may serve to illustrate this article. "If a man shall steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." In the Received Translation of this verse, by rendering different words by the same term in English, we have greatly obscured the sense. I shall produce the verse, with the original words which I think improperly translated, because *one English* term is used for *two Hebrew* words, which, in this place, certainly do not mean the same thing. *If a man shall steal an ox* [שׁוֹר SHOR] *or a sheep* [שֶׂה SEH] *and kill it, or sell it; he shall restore five oxen*, [בֶּקָר BAKAR] *for an ox*, [שׁוֹר SHOR] *and four sheep*, [אַרְבָּעוֹן TSON] *for a sheep* [שֶׂה SEH]. I think it must appear evident that the sacred writer did not intend that these words should be understood as above. A SHOR certainly is different from a BAKAR, and a SEH from a TSON. Where the difference in every case lies, whenever these words occur, it is difficult to say. The SHOR and the BAKAR are doubtless creatures of the beeve kind, and are used in different parts of the sacred writings, to signify the *bull*, the *ox*, the *heifer*, the *steer*, and the *calf*. The SEH and the TSON are used to signify the *ram*, the *wether*, the *ewe*, the *lamb*, the *he goat*, the *she goat*, and the *kid*; and the latter word TSON seems frequently to signify the *flock* composed of either of

these lesser cattle, or both sorts conjoined.

“As SHOR is used Job, xxi. 10, for a *bull*, probably it may mean so here. If a man steal a bull, he shall give five oxen for him, which we may presume was no more than his real value; as very few bulls could be kept in a country destitute of horses, where oxen were so necessary to till the ground. For though some have imagined that there were no castrated cattle among the Jews, yet this cannot be admitted on the above reason; for as they had no horses, and bulls would have been unmanageable and dangerous, they must have had oxen for the purposes of agriculture. TSON is used for a *flock* either of sheep or goats; and SEH for an individual of either species. For every SEH, four, taken indifferently from the TSON or flock, must be given: that is, a sheep stolen might be recompensed with four out of the *flock*, whether of sheep or goats. So that a goat might be compensated with four sheep; or a sheep with four goats.”

The WILD BULL is found in the Syrian and Arabian deserts<sup>70</sup>. It is frequently mentioned by the Arabian poets, who are copious in their descriptions of hunting it, and borrow many images from its beauty<sup>71</sup>, strength, swiftness, and the loftiness of its horns. They represent it as fierce and untamable; as being white on the back, and having large shining eyes<sup>72</sup>.

Some authors have supposed the *buffalo*, well known in India, Abyssinia, and Egypt, to be intended. This animal is as big or bigger than a common ox; is sullen, spiteful, malevolent, fierce, and untamable. Others<sup>73</sup>, again, have thought it the *oryx* of the Greeks, or the Egyptian antelope, described by Dr. Shaw, under the name of *Bekker el wash*<sup>74</sup>.

<sup>70</sup> The *Urus* of Pliny and the ancients.

<sup>71</sup> The beauty of Joseph is compared to that of a bullock. Deut. xxxiii. 17.

<sup>72</sup> Scott on Job, xxxix. 9.

<sup>73</sup> Bochart, Shaw, Lowth, &c.

<sup>74</sup> It is also an inhabitant of Syria, Arabia, and Persia. It is the *antelope oryx* of Linnæus.

BULL-RUSH. נַחֲשׁוֹן גֹּמָא.

Occ. Exod. ii. 3; Job, viii. 11; and Isai. xviii. 2; xxxv. 7.



A plant growing on the banks of the Nile, and in marshy grounds. The stalk rises to the height of six or seven cubits, besides two under water. This stalk is triangular, and terminates in a crown of small filaments resembling hair, which the ancients used to compare to a *thyrus*. This reed, the *Cyperus papyrus* of Linnæus, commonly called “the Egyptian reed,” was of the greatest use to the inhabitants of the country where it grew: the pith contained in the stock served them for food, and the woody part to build vessels with, which vessels are to be seen on the engraven stones and other monuments of Egyptian antiquity. For this purpose they made it up, like rushes, into bundles, and by tying these bundles together, gave their vessels the necessary shape and solidity. “The vessels of *bull-rushes*<sup>75</sup>,” or *papyrus*, that are mentioned in sacred and profane history, says Dr. Shaw (Trav. p. 437), were no other than large fabrics of the same kind with that of Moses, Exod. ii. 3; which, from the late introduction of plank and stronger materials, are now laid aside. Thus Pliny, N. H. l. vi. c. 16, takes notice of the

<sup>75</sup> Isai. xviii. 2.

“*naves papyraceus armamentaque Nili,*” ships made of papyrus and the equipments of the Nile; and l. xiii. c. 11, he observes: “*Ex ipsa quidem papyro navigia texunt:*” of the papyrus itself they construct sailing vessels. Herodotus and Diodorus have recorded the same fact; and among the poets, Lucan, l. iv. v. 136, “*Conseritur bibula Memphitis cymba papyro,*” the Memphian or Egyptian boat is made of the thirsty papyrus; where the epithet “*bibula,*” drinking, soaking, thirsty, is particularly remarkable, as corresponding with great exactness to the nature of the plant, and to its Hebrew name, which signifies *to soak or drink up*.

These vegetables require much water for their growth; when, therefore, the river on whose banks they grew, was reduced, they perished

sooner than other plants. This explains Job, viii. 11, where the circumstance is referred to as an image of transient prosperity<sup>76</sup>. See PAPER-REED.

BUSH. כִּנְהָה SINAH.

This word occurs in Exod. iii. 2, 4, and Deut. xxxiii. 16, as the name of the bush in which God appeared to Moses. If it be the *χινοϋ* mentioned by Dioscorides, it is the white-thorn. Celsius calls it the *rubus fruticosus*. The number of these bushes in this region seems to have given the name to the mountain *Sinai*.

The word נְהֵלִים NEHELELIM, found only in Isai. vii. 19, and there rendered “bushes,” means *fruitful pastures*.

<sup>76</sup> For a description of the plant, see Alpinus *de Plantis Ægypti*, and Bruce's *Travels*, vol. vi.

C

CALAMUS. קִנְיָה בִּשְׂמֵם KANEH BOSEM. *Calamus Aromaticus*<sup>77</sup>.

Occ. Exod. xxx. 23; Cantic. iv. 14; and Ezek. xxvii. 19. The same



word is rendered sweet cane, Isai. xliiii. 24; Jer. vi. 20. In the New Testament, the Greek word *καλάμ*

<sup>77</sup> Ben Melech, in his note upon Exodus, xxx. 23, thus describes it, “*Kaneh Bosem; aroma simile arundini, quod vulgo canellam vocamus, ita dicitur.*”

*μoς*, is rendered reed. See CANE and REED.

The *calamus aromaticus* is a plant of India and Arabia. While growing, it scents the air with a fragrant smell, and when cut down, dried, and powdered, makes an ingredient in the richest perfumes<sup>78</sup>.

This plant was probably among the number of those which the queen of Sheba presented to Solomon; and what seems to confirm the opinion is, that it is still very much esteemed by the Arabs on account of its fragrance.

This is the sweet cane of Jeremiah. “To what purpose cometh there to me incense from Sheba, and the rich aromatic reed from a far country?” It is spoken of, Isai. xliiii. 24, as

<sup>78</sup> Dioscorides, lib. i. c. 17. Plin. N. H. lib. xii. c. 22. Celsius, Hierobot. V. ii. p. 313. Hiller, Hierophyt. ii. 36. The *Calamus Aromaticus* has been supposed to be the same plant as the *Acorus verus*, but I am inclined to think it a different plant. The former was remarkable for its fragrance; the latter for its warm, pungent taste: the one is described as a reed; the other as a flag.



being costly, and applied to sacred uses. Theophrastus, *Hist. Plant.* l. ix. c. 7, and Pliny, after him, *Nat. Hist.* l. xii. § 48, say that this reed, and that of the very best sort too, grew in Syria, near Mount Libanus. But had this been the case, it can hardly be supposed, says Dr. Blaney, that the Jews would have taken the trouble of fetching it from "a far country." It is most probable that this reed, as well as the frankincense, came to them from Saba, where it grew, as we are informed by Strabo, l. xvi. p. 778, and by Diodorus Siculus, l. iii. p. 125, ed. Rhodom. Pliny also, in the place above cited, speaks of it as a native of Arabia; and Dionysius, in his *Periegesis*, v. 935, enumerates it among the fragrant productions of that country. Saba, we know, was situated towards the southern extremity of the Peninsula of Arabia; so that it was indeed, with respect to Judea, "a far country," as it is also said to be, Joel, iii. 8. And our Saviour, speaking of its queen, whom he calls "the queen of the South," says that she came "from the extreme parts of the earth." *Matth.* xii. 42. In the book of *Exodus*, also, it is said to come from "a far country."

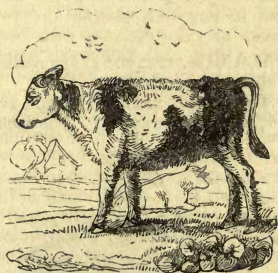
Some have supposed the *sugar-cane* intended, *Isai.* xliii. 24, and *Jerem.* vi. 20<sup>79</sup>. See *SUGAR*.

The *sugar-cane* is a native of the East, and has been cultivated [in India] from time immemorial. It was first valued for its agreeable juice; afterwards boiled into a syrup; and, in process of time, an inebriating spirit was prepared by fermentation. This is confirmed by the etymology; for the Hebrew word *shekar*, שכר, signifies an intoxicating liquor. "When the Indians began to make the cane juice into sugar," says Mr. Grainger, "I cannot dis-

<sup>79</sup> See "The History of Sugar in the early and middle Ages," by Dr. Falconer, in V. 4, of the Transactions of the Manchester Society. Robertson's *India*, and Franklin's *Hist. of Egypt*, V. 1, p. 174.

cover. Probably it soon found its way into Europe, in that form, first by the Red Sea, and afterwards through Persia, by the Black Sea, and the Caspian. But the plant itself was not known to Europe till the Arabians introduced it into the southern parts of Spain, Sicily, and those provinces of France which border on the Pyrenean mountains. From the Mediterranean, the Spaniards and Portuguese transported it to the Azores, the Madeira, the Canary, and the Cape de Verd islands, soon after they had discovered it in the fifteenth century; and in most of these, particularly Madeira, it thrived exceedingly; and in 1506, Ferdinand the Catholic ordered the cane to be carried from the Canaries to St. Domingo, and cultivated there<sup>80</sup>. See *CANE* and *REED*.

*CALF.* לַעֲלָלִים OGEL. Arab. ADJEL.



The young of the ox kind. There is frequent mention in Scripture of calves, because they were made use of commonly in sacrifices. The "fatted calf," mentioned in several places, as in *Sam.* xxviii. 24, and *Luke* xv. 23, was stall-fed, with special reference to a particular festival or extraordinary sacrifice. The "calves of the lips," mentioned by *Hosea*, xiv. 2, signify the sacrifices of praise which the captives of Babylon addressed to God, being no longer in a condition to offer sacri-

<sup>80</sup> Grainger's *Sugar Cane*, a poem, p. 2, note.

fices in his temple. The Septuagint render it the "fruit of the lips;" and their reading is followed by the Syriac, and by the apostle to the Hebrews, ch. xiii. 15.

Jeremiah mentions a remarkable ceremony, ch. xxxiv. 18, 19, which I here refer to for the sake of explaining and of giving an amended version of the passage. Jehovah says, "I will give the men that have transgressed my covenant, who have not fulfilled the terms of the covenant which they made in the presence of the calf, which they cut in twain, and passed between the parts thereof; the princes of Judah, and the princes of Jerusalem, and the eunuchs, and the priests, and all the people of the land that passed between the parts of the calf, I will even give them into the hands of their enemies," &c. In order to ratify the covenant, they killed a calf, or young bullock, which they cut in two, and placing the two parts at some distance from each other, they passed between them; intending to signify by this rite that they consented to be served in like manner in case they violated their part of the covenant. Something of the like sort was in practice among the Greeks and Romans, as may be seen in Homer's Iliad, lib. iii. v. 298, and Livy's Roman History, l. i. c. 24, and l. xxi. c. 45. Hence there will appear a peculiar force in the expression of entering into the covenant *in presence of the calf*, because the sight of that object served to remind them of the penalties they subjected themselves to on violating their engagement<sup>81</sup>. We find God conforming himself to this usage when he made a covenant with Abraham, Gen. xv. 9, 10, 17, 18.

<sup>81</sup> Bp. Blaney, new transl. of Jeremiah, p. 383, notes, edit. 8vo. I would add, that the punishment of violation, *being cut asunder*, is referred to 2 Sam. xii. 31; 1 Chron. xx. 3; Dan. ii. 5, iii. 29; Story of Susanna, v. 55, 59; Matth. xxiv. 51; and Luke, xii. 46. See further particulars in the note on Gen. xv. 10, in Dr. A. Clarke's Commentary.

The "*golden calf*" was an idol set up and worshiped by the Israelites at the foot of Mount Sinai, in their passage through the wilderness to the land of Canaan<sup>82</sup>. Our version of the Bible makes Aaron fashion this calf with a graving tool after he had cast it in a mould; and the Geneva translation, still worse, makes him engrave it first, and cast it afterwards. The word כֶּרֶט *cheret*, occurs but four times in the Bible. In Isai. viii. 1, its signification is in some measure fixed by the context; yet not so precisely as to exclude all doubt. In the Septuagint, it is rendered γραφίδι; by Jerom, *stylo*, and by our English translators, *pen*<sup>83</sup>. But Dr. Geddes supposes that it does not denote the instrument, but the *form* or *character* of the writing. In Isai. iii. 22, it is rendered "crisp- ing pins;" by Purver, "pockets," and by Lowth and Dodson, "little purses." In 2 Kings, v. 23, the same word is in our common version rendered "bags," and by the Arabic and Greek, "baskets." From these places, therefore, we may infer, that it was not a *style*, but some vessel of capacity fit for the reception of something else. If we apply this to the passage in Exod. xxxii. 4, it will appear that the word must mean either the vessel in which the gold was melted, or the mould in which it was fashioned. Dr. Geddes learnedly supports the latter sense.

The method used by Moses for reducing the gold of which the calf was made to powder, has been variously explained. The learned M.

<sup>82</sup> The people said, "make us gods," *Elohim*; yet *but one thing* is made; and Aaron calls his calf, in the plural, "gods;"—"these are thy gods,"—"they who brought thee out of Egypt," &c. To this agree the words of St. Stephen, Acts, vii. 40, 41, "saying to Aaron, make us gods to go before us—and he made a calf." So that the plural form of *Elohim* does not imply plurality of persons.

<sup>83</sup> Very improperly, for *pens* were not then used in writing; nor are they used at this day in those countries. Reeds supply their place. And in the days of Isaiah, the implement for writing was a *stylus*, or *pin*.



Goguet gives this solution<sup>84</sup>. "The Scripture says, Moses took the calf, burned it, reduced it to powder, and afterwards mixed the powder with water, which he made the Israelites drink. Those who work in metals are not ignorant that, in general, this operation is very difficult. Moses probably had learned this secret in Egypt. The Scripture remarks expressly, that he had been brought up in all the wisdom of the Egyptians<sup>85</sup>; that is to say, that Moses had been instructed in all the sciences which these people cultivated. I think, then, that at that time, the Egyptians knew the art of performing this operation in gold; an operation, of which, however, it is necessary to shew the process.

"The commentators are much troubled to explain the manner in which Moses burned and reduced to powder the golden calf; the most of them have only given vain conjectures, and such as are absolutely void of all probability. An able chymist has removed all the difficulties that can be formed about this operation<sup>86</sup>. The means which he thinks Moses used, are very simple. Instead of tartar, which we use for such a process, the legislator of the Hebrews used *natron*, which is very common in the East, and particularly near the Nile. What the Scripture adds, that Moses made the Israelites drink this powder, proves that he knew very well the whole force of its operation. He would aggravate the punishment of their disobedience. One could not invent a way that would render them more sensible of it. Gold, made potable by the process which I have mentioned, is of a detestable taste."

But whether this chymical process was known to Moses, is at least very doubtful. Onkelos and Bochart conjecture that the mass of gold was

reduced to powder by a rasp or file; but Dr. Adam Clarke furnishes the following explanation, which seems more practicable and more probable. "In Deut. ix. 21, this matter is fully explained. *I took, says Moses, your sin, the calf of which ye had made, and burnt it with fire; that is, melted it down probably into ingots, or gross plates; and stamped it, that is, beat it into thin laminae, something like our gold leaf; and ground it very small, even until it was as small as dust, which might be very easily done by the action of the hands when beat into thin plates or leaves, as the original word אכתו, *ecoth*, and דק *dak*, imply. And I cast the dust thereof into the brook, and being thus lighter than the water, it would readily float, so that they could easily see, in this reduced and useless state, the idol to which they had lately offered divine honours, and from which they were vainly expecting protection and defence. No mode of argumentation could have served so forcibly to demonstrate the folly of their conduct as this method pursued by Moses.*"

The Hebrews, without doubt, upon this occasion, intended to imitate the worship of the god *Apis*<sup>87</sup>, which they had seen in Egypt. In after times, Jeroboam having been acknowledged king by the ten tribes of Israel, and intending to separate them for ever from the house of David, thought fit to provide new gods for them, whom they might worship in their own country, without being obliged to go to the temple of Jerusalem, there to pay their adoration. 1 Kings, xii. 27—30. Monceau, in his "*Aaron purgatus*," thought that these golden calves were imitations of the cherubim, and that they occasioned rather a schismatic than an idolatrous worship: and it is confessed, that all Israel did not renounce the worship of Jehovah by

<sup>84</sup> Origin of Laws, Arts, &c. vol. ii. p. 154.

<sup>85</sup> Acts vii. 22.

<sup>86</sup> Stahll. Vitul. aureus, in Opusc. Chym. phys. med. p. 585.

<sup>87</sup> An Egyptian deity worshiped in the form of a bull. See Philo, de Vita Mosis, p. 667, and Selden de Diis Syris. Synt. I, c. 4.



adopting that of the golden calves, and by ceasing to go up to Jerusalem. Jehovah did not altogether abandon Israel; but sent them prophets, and preserved a great number of faithful worshippers, who either went privately to the temple at Jerusalem, as Tobit tells us he did, ch. i. 5; or worshiped God in their own houses. Nevertheless, the design of Jeroboam was to corrupt the people; and he is frequently reproached with having made Israel to sin; and when, at any time, the Scripture would describe a bad prince, it is by saying that he imitated Jeroboam, who introduced this idolatrous worship.

"It is well known," says Bishop Newcome<sup>88</sup>, "that animals of this species were worshiped in Egypt; the *Apis* at Memphis, and the *Mnevis* at Heliopolis. As they were employed in tilling the ground, they may have been used as symbols of one who had anciently introduced or improved the art of agriculture. Males of this kind were dedicated to Osiris, and females to Isis. The Israelites may have originally borrowed this superstition from the Egyptians, and may have afterwards revived it; imputing the great fertility of Egypt to the deity thus represented."

The glory of Israel was their God, their law, and their ark; but the adorers of the golden calves considered those idols as their glory. Hosea says, x. 5, "The priests thereof rejoiced on it for the glory thereof." And he exclaims to them in raillery, xiii. 2, "Ye who worship calves, come, sacrifice men!" Can there be any greater madness? Ye adore calves, and sacrifice men to Moloch! The Septuagint, however, gives this passage another meaning. "They say, we want calves, sacrifice men." We have no more calves to sacrifice, let us bring men for that purpose. But the Hebrew may be interpreted, "let them who would sacrifice, come and kiss the calves."

<sup>88</sup> Note on Hosea, viii. 6.

Hosea foretold the destruction of these idols, viii. 5, 6. "Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them. The calf of Samaria shall become as contemptible as spider's webs." The Assyrians, having taken Samaria, carried off the golden calves with their worshippers. The Hebrew word, translated "spider's webs," is difficult. The Septuagint translates it "is deceitful," or "mistaken;" Symmachus, "is inconstant," or "gone astray;" the Rabbins, "is as it were dust," sawdust; the generality of interpreters, "is broken to pieces." Jerom was informed by his Hebrew master, that it signified spiders' webs, which float in the air and are soon dispersed.

CAMEL. גמל *GAMAL*. In Chaldee, it is called *gamala*; in ancient Arabic, *gimel*; and in modern, *djamel*; in Greek, *καμηλος*. With very little variation, the name of this animal is retained in modern languages.



An animal very common in Arabia, Judea, and the neighbouring countries. It is often mentioned in Scripture, and reckoned among the most valuable property. 1 Chron. v. 21; Job, i. 3, &c.

This animal is distinguished from the dromedary<sup>89</sup> by having two protuberances or bunches of thick matted

<sup>89</sup> [This is a mistake. The Arabian camel has but one hump: the Bactrian camel has two. See DROMEDARY.]

Of the Arabian camel, there are several species. Those of Yemen are small and of a light brown colour: those of Nedjed are dark brown, large, and lubberly.]

hair on its back. Its height is six feet six inches. Its head is small; ears short; neck long, slender, and bending. [The mouth and lips are covered with a thick cartilage, to protect them from the plants of the desert, which are for the most part prickly]. Its hoofs are in part, but not thoroughly divided. The bottom of the foot is tough and pliant. The tail is long, and terminates in a tuft of considerable length. On the legs this animal has six callosities; four on the fore legs, and two on the hinder; besides another on the lower part of the breast. These are the parts on which it rests. Its hair is fine, soft, and of considerable length; of a dusky reddish colour. Besides the same internal structure as other ruminating animals, the camel is furnished with an additional bag, which serves as a reservoir to contain a quantity of water till it becomes necessary to quench his thirst and macerate his food: at which time, by a simple contraction of certain muscles, he makes a part of this water ascend into his stomach, or even as high as the gullet. This singular construction enables him to travel several days in the sandy deserts without drinking; and to take at once a prodigious quantity of water, which is held in reservation. Though of a heavy and apparently unwieldy form, this animal moves with considerable speed. With a bale of goods on his back, he will travel at the rate of thirty miles a day.

“The camel ruminates, but, whether it fully parts the hoof, is a question so undecided,” says Michaelis, (*Laws of Moses, article 204*), “that we do not, even in the ‘Memoirs of the Academy at Paris,’ find a satisfactory answer to it on all points. The foot of the camel is actually divided into two toes, and the division below is complete, so that the animal might be accounted clean; but then it does not extend the whole length of the foot, but only to the fore part; for behind, it is not

parted, and we find, besides, under it and connected with it, a ball on which the camel goes. Now, in this dubious state of circumstances, Moses authoritatively declares (*Levit. xi. 4*), that the camel has *not* the hoof fully divided. It would appear as if he had meant that this animal, heretofore accounted clean by the Ishmaelites, Midianites, and all the rest of Abraham’s Arabian descendants, should not be eaten by the Israelites; probably with a view to keep them, by this means, the more separate from these nations, with whom their connexion and their coincidence in manners was otherwise so close; and, perhaps too, to prevent them from conceiving any desire to continue in Arabia, or to devote themselves again to their favourite occupation of wandering herdsmen; for in Arabia, a people will always be in an uncomfortable situation, if they dare not eat the flesh and drink the milk of the camel.” To this opinion of Michaelis, an objection is made by Rosenmuller, in his note upon Bochart (*Hieroz. v. 1. p. 12*); and he is rather inclined to think, that the prohibition was predicated upon the unwholesomeness of the flesh itself, and the general opinion as stated by Pocock, (in *Not. ad Specim. Hist. Arab. Ex. Abulpharagio, p. 87*), that eating the flesh of the camel generated ill humours in the mind, as well as in the body<sup>90</sup>. Though this might not in fact be the effect, yet, if it was a prevailing opinion in the time of Moses, it was sufficient to justify the interdiction.

It being so evident, that the camel was declared unclean in the Levitical law, it is something strange, that Heliogabalus should order the flesh of camels and ostriches to be served up at his table, saying, “*præceptum Judæis ut ederent*,” there was a precept of the Jews, that they might be

<sup>90</sup> “*Qui carnis camelorum vesci solent, odii tenaces sunt. Unde insitum Arabibus, deserti cultoribus, hoc vitium, ideo quod camelorum carnis vescantur.*”



eaten (as Lampridius, cap. 28, reports his words). Salmasius, however, says, that a manuscript in the Palatine library, reads: "*struthio-camelos exhibuit in canis*,"—he had the camel-bird [ostriches] served up at supper.

"No creature," says Volney, "seems so peculiarly fitted to the climate in which he exists, as the camel. Designing this animal to dwell in a country where he can find little nourishment, nature has been sparing of her materials in the whole of his formation. She has not bestowed upon him the fleshiness of the ox, horse, or elephant; but, limiting herself to what is strictly necessary, has given him a long head, without ears, at the end of a long neck without flesh; has taken from his legs and thighs every muscle not immediately requisite for motion; and, in short, bestowed upon its withered body only the vessels and tendons necessary to connect its frame together. She has furnished him with a strong jaw, that he may grind the hardest aliments; but, lest he should consume too much, has straitened his stomach, and obliged him to chew the cud; has lined his foot with a lump of flesh, which sliding in the mud, and being no way adapted to climbing, fits him only for a dry, level, and sandy soil, like that of Arabia. So great, in short, is the importance of the camel to the desert, that, were it deprived of that useful animal, it must infallibly lose every inhabitant."

The Arabians, of course, hold the camel in the highest estimation; and Bochart has preserved an ancient Arabic eulogy upon this animal, which is a great curiosity<sup>91</sup>. See DROMEDARY.

Camels were in ancient times very numerous in Judea, and over all the East. The patriarch Job had at first three thousand, and after the days of his adversity had passed away, six thousand camels. The

<sup>91</sup> Hieroz. V. I. p. 13, edit. Rosenmuller.

Midianites and Amalekites had camels without number, as the sand upon the sea shore. Judg. vii. 12. So great was the importance attached to the propagation and management of camels, that a particular officer was appointed, in the reign of David, to superintend their keepers. Nor is it without design that the sacred writer mentions the descent of the person appointed; he was an Ishmaelite, and therefore supposed to be thoroughly skilled in the treatment of that useful quadruped.

The chief use of the camel has always been as a beast of burden, and for performing journeys across the deserts. They have sometimes been used in war, to carry the baggage of an oriental army, and mingle in the tumult of the battle. Many of the Amalekite warriors, who burnt Ziklag in the time of David, were mounted on camels; for the sacred historian remarks, that of the whole army not a man escaped the furious onset of that heroic and exasperated leader, "save four hundred young men, which rode upon camels, and fled." 1 Sam. xxx. 17.

A passage of Scripture has been the occasion of much criticism, in which our Lord says, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." Matth. xix. 24. Some assert that near Jerusalem was a low gate called "the needle's eye," through which a camel could not pass unless his load were taken off. Others conjecture, that as the ancient  $\beta$  and  $\mu$  are much alike in manuscripts, *καμιλος* here, and in Aristophanes, vesp. schol. 1030, should be read *καβιλος*, a cable. But it is to be recollected, that the ancient manuscripts were in capital letters; and there are no ancient MSS. to support the reading. But in the Jewish Talmud, there is a similar proverb about an elephant. "Rabbi She-sheth answered Rabbi Amram, who had advanced an absurdity, *Perhaps*



thou art one of the Pampidithians, who can make the elephant pass through the eye of a needle;" that is, says the *Aruch*, "who speak things impossible." There is also an expression similar to this in the Koran: "The impious, who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there, till a camel shall pass through the eye of a needle. It is thus that we shall recompense the wicked." Surat. vii. v. 37. Indeed, Grotius, Lightfoot, Wetstein, and Michaelis join in opinion, that the comparison is so much in the figurative style of the oriental nations and of the Rabbins, that the text is sufficiently authentic.

In Matthew, xxiii. 24, is another proverbial expression. "Ye strain at a gnat and swallow a camel." Dr. Adam Clarke has proved that here is an error of the press in printing the English translation, in which *at* has been substituted for *out*, which first occurred in the edition of 1611, and has been regularly continued since. It may be remarked too, that the Greek word *δουλιζοντες*, here translated "strain," does not denote, as many have understood it, *to make an effort to swallow*, but *to filter, or percolate*; and alludes to a custom which the Jews had of filtering their wine, for fear of swallowing any insect forbidden by the law as unclean. Maimonides, in his *treatise of forbidden meats*, c. 1, art. 20, affords a remarkable illustration of our Saviour's proverbial expression. "He who strains wine, or vinegar, or strong drink (says he), and eats the gnats, or flies, or worms, which he has strained off, is whipped." That the Jews used to strain their wine, appears also from the LXX version of Amos, vi. 6, where we read of *δουλισμηνον οινον*, strained, or filtered wine. This expression is applied to those who are superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins; and it

plainly refers to the Jewish law, in which both gnats and camels were considered as unclean. See GNAT.

On the subject of cloth made from camels' hair, I extract the following remarks from "Fragments Supplementary to Calmet's Dictionary, No. cccxx."

"John the Baptist, we are told, was habited in a raiment of camels' hair; and Chardin assures us, that the modern dervises wear such garments; as they do also great leathern girdles<sup>92</sup>. Camels' hair is also made into those most beautiful stuffs, called *shawls*; but certainly the coarser manufacture of this material was adopted by John, and we may receive a good idea of its texture, from what Braithwaite says of the Arabian tents<sup>93</sup>; 'they are made of camels' hair, somewhat like our coarse hair cloths to lay over goods.' By this coarse vesture, the Baptist was not merely distinguished, but contrasted with those in royal palaces, who wore *soft raiment*, such as shawls, or other superfine manufactures, whether of the same material or not.

"We may, I think, conclude that Elijah the Tishbite wore a dress of the same stuff, and of the like coarseness. 2 Kings, i. 8. 'A man dressed in hair (hair-cloth, no doubt), and girt with a girdle of leather.' Our translation reads 'a hairy man;' which might, by an unwary reader, be referred to his person, as in the case of Esau; but it should undoubtedly be referred to his dress. Observe, too, that in Zechariah, xiii. 4, a rough garment, that is of a hairy manufacture, is noticed as a characteristic of a prophet.

"This may lead us to inquire, what might be the nature of the sackcloth so often mentioned in Scripture; and I the rather attempt this, because Mr. Harmer tells us that 'it was a coarse kind of woollen cloth, such as they made sacks of, and neither haircloth, nor made of

<sup>92</sup> Harmer, Obs. V. 2. p. 487.

<sup>93</sup> Journey to Morocco, p. 138.

hemp; nor was there that humiliation in wearing it, which we suppose<sup>94</sup>. This is incorrect, because the Scripture expressly mentions, Rev. vi. 12, 'The sun became black as sackcloth of hair;' and Isai. l. 8, 'I clothe the heavens with blackness, I make sackcloth their covering.' Sackcloth then was made of hair, and it was black. The prophets wore it at particular times<sup>95</sup>, and agreeably to that custom, the two witnesses, Rev. xi. 3, are represented as clothed in sackcloth; implying the revival and resumption of the ancient prophetic habitment. It was used in these cases to express mourning. It appears, also, to have been employed to enwrap the dead, when about to be buried; so that its being worn by survivors was a kind of assimilation to the departed; and its being worn by penitents was an implied confession that their guilt exposed them to death. This may be gathered from an expression of Chardin, who says, 'Kel Anayet, the Shah's buffoon, made a shop in the seraglio, which he filled with pieces of that kind of stuff of which winding sheets for the dead are made:' and again—'the sufferers die by hundreds, wrapping-cloth is doubled in price.' However, in later ages, some nations might bury in linen, yet others still retained the use of sackcloth for that purpose."

CAMPHERE. כפר COPER. Turc. *kafur* [Meninski, Lexic. 3849]. Gr. *κνπρος*. Lat. *Cyprus*.

Occ. Cantic. i. 14; iv. 13.

Sir T. Browne supposes the plant mentioned in the Canticles, rendered *κνπρος* in the Septuagint, and *Cyprus* in the Vulgate, to be that described by Dioscorides and Pliny, growing in Egypt, and near to Ascalon, producing an odorate bush of flowers, and yielding the celebrated *oleum cyprinum*<sup>96</sup>.

<sup>94</sup> Harmer's Obs. V. l. p. 430.

<sup>95</sup> Isai. xx. 3; Joel. i. 13.

<sup>96</sup> "Cyprus est arbuscula in Syria, frequentissima, coma odoratissima, ex qua fit unguentum *Cyprinum*." Plin. N. H. lib. xii. 24.

M. Mariti says, "that the shrub known in the Hebrew language by



the name of *copher*, is common in the island of Cyprus, and thence had its Latin name<sup>97</sup>;" he also remarks, that "the *botrus cypri* has been supposed to be a kind of rare and exquisite grapes, transplanted from Cyprus to Engaddi; but the *botrus* is known to the natives of Cyprus as an odoriferous shrub, called henna, or alkanna<sup>98</sup>."

This shrub had at first been considered as a species of privet, to which it has, indeed, many relations; but difference in the parts of fructification have determined botanists to make a distinct genus of it, to which Linnæus has given the name

<sup>97</sup> Travels, Vol. ii. p. 34.

[That the island of Cyprus might take its name from the plant, is not impossible; but it is clear that the Latin name of the shrub is not derived from the island, but from the Greek word. The real etymology of the name is not supplied, however, by either the Greek or the Hebrew, but is probably to be found in the Sanscrit *capuru*, the name of the camphor-plant in India, and from which comes our word camphor. Whether the copher of the Hebrews, and the *κνπρος* of the Greeks, was the camphor plant, or the henna, seems doubtful. It may deserve notice, that the name of the *hhinna* comes very near to that of the khinnamon, which might be rendered the mom (or wax) of the hhinna, i. e. camphor. Are they two species of the same genus, or have the names been confounded?]

<sup>98</sup> Travels, Vol. i. p. 333. R. Ben Melek, in his note on *Cantic*. expressly says, "*Botrus copher id ipsum est quod Arabes vocant Al-hinna*." See also Prosp. Alpinus de *Plantis Ægypti*, c. 13, and Abu'l Fadli as quoted by Celsius, Hierobot. Vol. i. p. 223.



of *lawsonia*, and to that we are describing, *lawsonia inermis*. Its Arabic name is *henné* [or *hhinna*], and with the article, *al-henna*. In Turkey, it is called *kanna* and *al-kanna*.

This is one of the plants which is most grateful to the eye and the smell. The gently deep colour of its bark; the light green of its foliage; the softened mixture of white and yellow with which the flowers, collected into long clusters like the lilac, are coloured; the red tint of the ramifications which support them, form a combination of the most agreeable effect. These flowers whose shades are so delicate, diffuse around the sweetest odours, and embalm the gardens and apartments which they embellish. The women take pleasure in decking themselves with these charming clusters of fragrance, adorn their chambers with them, carry them to the bath, hold them in their hand, in a word adorn their bosom with them. With the powder of the dried leaves, they give an orange tincture to their nails, to the inside of their hands, and to the soles of their feet. The expression עשורה את צפרניה, rendered "pare her nails," Deut. xxi. 12, may perhaps rather mean, "adorn her nails;" and imply the antiquity of this practice. This is a universal custom in Egypt, and not to conform to it, would be considered indecent. It seems to have been practised by the ancient Egyptians, for the nails of the mummies are most commonly of a reddish hue<sup>99</sup>.

Prosper Alpinus, speaking of the several qualities of this plant, observes, that clusters of its flowers are seen hanging to the ceilings of houses in Cairo, &c. to render the air more moderate and pure<sup>1</sup>.

Mr. Harmer has given a particular account of this plant, in his very valuable "Outlines of a Commentary on Solomon's Song," extracted from

<sup>99</sup> See a Memoir on Embalment, by M. Caylus, in the Memoirs of the Acad. of Inscr. and Belles Lettres, tom. xxiii. p. 133.

<sup>1</sup> Nat. Hist. Ægypt. tom. ii. p. 193.

Rauwolf. The plant is also described by Hasselquist, Shaw, and Russell; who all attribute to it the same qualities. But the most exact account is to be found in Sonnini's Travels, accompanied with a beautiful drawing<sup>2</sup>.

CANE. קנה KANEH.

A reed common in Arabia and Syria. [The word *kaneh* or cane, which is variously rendered by our translators, cane, calamus, reed, and stalk, is evidently a generic term. It is applied to the reeds of the Nile, Psalm lxxviii. 31; Isa. xxxvi. 6; xlii. 3;—to the *calamus aromaticus* or sweet cane, Exod. xxx. 23; Cant. iv. 14; Isa. xliii. 24; Jer. vi. 20; and Ezek. xxvii. 19;—to a stalk of corn, Gen. xli. 5, 22;—to a measuring reed, Ezek. xl. 3, 5; xli. 8;—and to a branch or pipe of a lamp, Exod. xxv. 31, *et passim*. There is another word rendered reed by our Translators; אגמון *agmon*, i. e. marsh-plant, answering to the Greek σχοι-νος, *juncus*. See REED.]

CANKER-WORM. ילק IALEK.

Occ. Psalm cv. 34, and Jerem. li. 27, where it is rendered "caterpillar." Joel, i. 4; ii. 25, and Nahum. iii. 15, "canker-worm."

According to the opinion of Adam Genselius<sup>3</sup>, *ialek* is an insect which principally ravages the vineyards; called by the Greeks, *πις, πικς*. Pliny calls it *convolvulus*, *volvox*<sup>4</sup>; Columella calls it *volucra*<sup>5</sup>; and Plautus, *involvulus*<sup>6</sup>; because it deposits its eggs in the leaves, and occasions them to roll themselves up. It is known wherever the vine is cultivated,

As it is frequently mentioned with the locust, it is thought by some to be a species of that insect. It certainly cannot be the *canker-worm*, as our version renders it; for in Nahum, it is expressly said to have wings and fly, to camp in the hedges by day, and commit its depredations

<sup>2</sup> Vol. i. p. 164.

<sup>3</sup> Ephemerid. Germ. Cent. vii.

<sup>4</sup> N. H. lib. xviii. c. 8.

<sup>5</sup> De Re rustica.

<sup>6</sup> Cistel. act iv. scen. 2.



in the night. But it may be, as the Septuagint renders it in five passages out of eight where it occurs, the *bruchus*, or *hedge-chaffer*<sup>7</sup>. Nevertheless, the passage, Jerem. li. 27, where the *ialek* is described as "rough," that is with hair standing an end on it, leads us very naturally to the rendering of our translators in that place, "the rough caterpillar," which like other caterpillars, at a proper time, casts its exterior covering and flies away in a winged state<sup>8</sup>.

The several changes of insects are not always well understood even by tolerable observers; but supposing that their different states have different names, in reference to different insects, or to insects which differ in their periods of appearance, (as some are several weeks, others a long time in their grub state,) it is no wonder that we find it difficult to ascertain what is meant by the appellation in Hebrew, though we may perceive the general application or import of the terms employed by the sacred writers.

Scheuchzer observes, that we should not, perhaps, be far from the truth, if, with the ancient interpreters, we understood this *ialek*, after all, as a kind of locust; as some species of them have hair principally on the head, and some which have prickly points standing out<sup>9</sup>. Perhaps there is an allusion to such a kind, in Revelation, ix. 8, where we read of locusts "having hair like the hair of a woman." The Arabs call this kind *orphau alphan-tapho*. See Locust.

<sup>7</sup> Scarabæus sacer. Linnæi.

<sup>8</sup> Jeromé (in Amos, iv.) says, "Non evolat eruca, ut locusta, &c. Sed permanet perituris frugibus, et tardo lapsu, pigrisque morsibus consumit universa."

"Non solum teneras audent erodere frondes Implicitus conchæ limax, HIRSAUQUE CAMPE." COLUMELLA in Horto.

Campe, id est eruca, quomodo interpretatur ipse in prosa "De cultu horti," circa finem libri duodecimi. "Quæ a nobis appellantur Erucæ Græcæ autem κάμπας nominantur."

<sup>9</sup> Claudian mentions a kind of caterpillar, which he says, "horret apex capitis."

CARBUNCLE. בַּרְקֵת BAREKETH. Occ. Exod. xxviii. 17; xxxix. 10; and Ezek. xxviii. 13; and AN-ΘΡΑΞ, Ecclus. xxxii. 5, and Tobit, xiii. 17.

A very elegant and rare gem, known to the ancients by the name *anthrax*, or coal, because, when held up before the sun, it appears like a piece of bright burning charcoal: its name *carbunculus*, has the same meaning.

It was the third stone in the first row of the pectoral; and is mentioned among the glorious stones of which the New Jerusalem is figuratively said to be built. Bishop Lowth observes, that the precious stones mentioned Isai. liv. 11, 12, and Rev. xxi. 18, seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the Eastern nations; and to have never been intended to be strictly scrutinized, and minutely and particularly explained, as if they had some precise moral or spiritual meaning. Tobit, in his prophecy of the final restoration of Israel, ch. xii. 16, 17, describes the New Jerusalem in the same oriental manner.

The Septuagint, Josephus, and the Vulgate, render נֹפֶחַ NOPHEC, the *anthrax*, or *carbuncle*; and they are followed by Dr. Geddes. In our translation, it is called "emerald." See EMERALD.

CASSIA. קִידָה KIDDAH.

Occ. Exod. xxx. 24; Psalm xlv. 8; and Ezek. xvii. 19.

The aromatic bark of an oriental tree of the same name. It is not much unlike cinnamon<sup>10</sup>. Theo-

<sup>10</sup> [In the Periplus ascribed to Arrian, ten different sorts of cassia are mentioned; and Dr. Vincent remarks, that it is a curious coincidence, that ten sorts of cinnamon in Ceylon are reckoned by Professor Thunberg, four of nearly equal value. He considers it as certain, that the cassia of the Periplus was what we now call cinnamon. In Exod. xxx. 23, the *khinemon besem* (sweet-scented pipe) is distinguished from *kiddah*, which was probably a bark. The former is supposed to correspond to the *cassia syriaca* and *cassia fistula* of the Greeks and Romans;

phrastus<sup>11</sup>, Herodotus<sup>12</sup>, and Pliny<sup>13</sup>, mention it along with myrrh, frankincense, and cinnamon, and say that they all come from Arabia. They describe it as used to perfume ointments. Scacchus thinks that, by KIDDAH, we are to understand that fragrant composition extracted from a plant which the ancients called *costus*, the best of which was brought out of Arabia, and was of a white colour, as he proves from Avicenna, Dioscorides, and Pliny; and it appears from Propertius<sup>14</sup>, that it was used on the altars together with frankincense.

The proportions of the ingredients for the holy anointing oil, Exod. xxx. 23, 24, 25, deserve our notice. As the word *shekel* is not expressed in the original, some have supposed that the *gerah* was the weight intended; but the *shekel* seems to be supplied by verse 24; "according to the shekel of the sanctuary." These words, however, probably only denote a correct, or standard weight.

The difficulty is, that so great a quantity of drugs put into so small a quantity of oil, would render the liquor much too thick, and merely a paste. To obviate this, some have supposed that they were previously steeped, and their oil drawn out from them, which extract was mixed with the pure oil of olive. Others think that recourse was had to pressure, to force out an oil strongly impregnated; others, that the mass was distilled; and some, that the value only of the ingredients was intended. But all agree, that sixty-two pounds of aromatics, to twelve pounds of oil, is not according to modern art, and seems contradictory

the latter to their *xylo-casia* and *casia lignea*. Vincent's Periplus, vol. i. pp. 12-22 of App. Galen states, however, that cassia and cinnamon are so much alike, that it is not easy to distinguish them; which would hold good of the cinnamon of the *laurus cassia* and that of the true cinnamon plant.]

<sup>11</sup> De Plant. lib. ix. c. 4, 5.

<sup>12</sup> Lib. iii. c. 107.

<sup>13</sup> N. H. lib. xii. c. 19.

<sup>14</sup> "Costum molle date, et blandi mihi thuris odores." L. iv. elog. 5.

to the exercise of art in any state of practice. The adoption of *gerahs*, instead of *shekels*, would give a proportion of thirty-five and a half ounces of drugs, to one hundred and twenty-three ounces of oil, or three and a half to one. In common, one ounce of drugs to eight of oil is esteemed a fair proportion. Dr. Geddes says: "I have rather chosen to say proportional *parts*, as in medical recipes. If all the parts here mentioned had weighed a *shekel*, a *hin* of oil would not have been sufficient to give them the necessary liquidity; unless, with Michaelis, we reduce the *shekel* of Moses, to one-fourth or fifth part of latter *shekels*."

In Psalm xlv. 9, the word קציוח *KETSIOTH*, is translated *cassia*. This may mean an extract, or essential oil, from the same fragrant bark.

CAT. ΕΛΟΥΡΟΣ. Baruch, vi. 22.



The sixth chapter of Baruch professes to be "the epistle which Jeremiah sent to them which were to be led captive into Babylon." It contains spirited and judicious strictures against idolatry, of which the vanity is forcibly exposed. In the twenty-second verse, he represents odious animals as resting upon the bodies of the idols; and among these, *cats*. From this reference I imagine that this animal was held in contempt by the Jews, and was probably domesticated by the Babylonians, and suffered to frequent their temples in search of prey. By the Egyptians, the cat was held in high veneration. Herodotus informs us, that when a cat died in a house, the owner of the habitation shaved his eyebrows; that they carried the cats when



dead into consecrated houses to be embalmed, and interred them at Bubastis, a considerable city of Lower Egypt; and that if any one killed a cat designedly, it was a capital offence, and must be punished by a fine determined by the priests. These enactments were politically useful. It was necessary to put under the immediate guardianship of the laws, a species of animals whose protection was indispensable against the prodigious multitudes of rats and mice with which Egypt was infested; and the most effectual means of securing them from injury, was to render them objects of religious veneration.

Cats, no longer regarded as sacred in Egypt, are, nevertheless, to this day, treated with the utmost care in that country, and are to be found in all the houses.

II. By the word צִיָּים *TSIJIM*, in Isai. xiii. 21; xxxiv. 14; and Jer. l. 39, rendered "wild beasts of the desert;" and Psalm lxxiv. 14, "people inhabiting the wilderness," Bochart thinks that *wild cats* are meant. He strengthens his opinion by finding in the Arabic, *dsavvan*, as the name of a cat, and *dsajain* a kitten; names somewhat resembling the Hebrew. Bishop Lowth translates the Hebrew word in one place, "mountain cats;" and Dr. Blaney renders it, in the passage in Jeremiah, "wild cats." Aurivilius ("Dissertatio de nominibus animalium quæ leguntur Es. xiii. 21.") contends, in answer to Bochart, that the animal referred to is the *vespertilio vampyrus*, Linnæi. Michaelis, in Suppl. ad Lex. Hebr. p. 2086, intimates that *serpents* are intended. But Rosenmuller, in his note on Bochart, thinks their arguments invalid. It is impossible to determine what particular kind of animals are meant.

J. E. Faber ("Dissert. de animalibus quorum mentio fit Zeph. ii. 14<sup>15</sup>") asserts, that the *wild cat* is intended by the Hebrew word יִשְׂרָר,

<sup>15</sup> *Adnexa est C. F. Crameri libro, cui inscriptum Scythisæ Denkmaler in Palestina.*

rendered in our version, "beasts of the Gentiles."

Cats are found in a state of wildness in the deserts of Asia and Africa. They are distinguished from the varieties of those that are domesticated, by the superiority of their size, and by being of greater strength and more formidable spirit.

CATERPILLAR. חָסִיל *CHASIL*. Arab. *uskul*.

The word occurs Deut. xxviii. 38; Psalm lxviii. 46; Isai. xxxiii. 4; 1 Kings, viii. 37; 2 Chron. vi. 28; Joel, i. 4; ii. 25.

In the four last cited texts, it is distinguished from the locust, properly so called; and in Joel, i. 4, is mentioned as "eating up" what the other species had left, and therefore may be called *the consumer*, by way of eminence. But the ancient interpreters are far from being agreed what particular species it signifies. The Septuagint in Chronicles, and Aquila in Psalms, render it *βραχός*; so the Vulgate in Chronicles, and Isaiah, and Jerom in Psalms, *bruchus*, the chafer, which is a great devourer of leaves. From the Syriac version, however, Michaelis is disposed to understand it, the "taupe grillon," *mole cricket*, which, in its grub state, is very destructive to corn, and other vegetables, by feeding on their roots. See LOCUST.

CEDAR. אֵרֶז *EREZ*. Arab. *ers, eraza*.

Occurs frequently: and ΚΕΔΡΟΣ, Ecclus. xxiv. 13; and 2 Maccab. ix. 4.

The cedar is a large and noble evergreen tree. Its lofty height, and its far extended branches, afford a spacious shelter and shade<sup>16</sup>. Ezek. xxxi. 5, 6, 8. The wood is very

<sup>16</sup> Celsius Hierobot. V. i. p. 74. Cotovicus, Itiner. p. 380. Rauwolf, part 2. c. 12, p. 108. AXTIUS de Arbor. conf. p. 8.

—"Saltum inumbrans  
Medio stat ingens arbor, atque umbra gravis  
Silvas minores urget, et magno ambitu,  
Diffusa ramis, una defendit nemus."  
SENECA.

<sup>17</sup> Some cedar wood was found fresh in the temple of Utica, in Barbary, above two thousand years old.



valuable; it is of a reddish colour, of an aromatic smell, and reputed incorruptible, which is owing to its bitter taste, which the worms cannot endure, and its resin, which preserves it from the injuries of the weather<sup>17</sup>. The ark of the covenant, and much of the temple of Solomon, and that of Diana, at Ephesus, were built of cedar.

The tree is much celebrated in Scripture. It is called "the glory of Lebanon." Isai. lx. 13. On that



mountain it must in former times have flourished in great abundance. There are some now growing there, which are prodigiously large. But travellers who have visited the place within these two or three centuries, and who describe the trees of vast size, inform us that their number is diminished greatly; so that, as Isaiah, x. 19, says, "a child may number them<sup>18</sup>." Maundrell measured one of the largest size, and found it to be twelve yards and six inches in girth, and yet sound; and thirty-seven

<sup>18</sup> Peter Bellon in 1550 counted 28		
Chr. Fishitner ....	1556	.. 25
Rauwolf .....	1574	.. 26
J. Jacobi .....	1579	.. 26
R. Radzivil .....	1583	.. 24
J. Villamont .....	1590	.. 24
Ch. Harant .....	1598	.. 24
W. Litgow .....	1609	.. 24
Eugen. Roger .....	1632	.. 22
Boullaye le Gouz	1650	.. 22
Thevenot .....	1657	.. 22
De la Roque .....	1688	.. 20
Maundrell .....	1699	.. 16
R. Pococke .....	1739	.. 15
Billardiere .....	1789	.. 7
[Burckhardt .....	1810	11 or 12
Richardson .....	1818	.. 7]

yards in the spread of its boughs. Gabriel Sionita, a very learned Syrian Maronite<sup>19</sup>, who assisted in editing the Paris Polyglott, a man worthy of all credit, thus describes the cedars of Mount Lebanon, which he had examined on the spot. "The cedar grows on the most elevated part of the mountain, is taller than the pine, and so thick that five men together could scarcely fathom one. It shoots out its branches at ten or twelve feet from the ground. They are large and distant from each other, and are perpetually green. The wood is of a brown colour, very solid and incorruptible, if preserved from wet. The tree bears a small cone like that of the pine."

The following is the account given of these cedars by the Abbe Binos, who visited them in the year 1778. "Here I first discovered the celebrated cedars, which grow in an oval plain about an Italian mile in circumference. The largest stand at a considerable distance from each other, as if afraid their branches might be entangled. These trees raise their proud summits to the height of sixty, eighty, and a hundred feet. Three or four, when young, grow up sometimes together, and form at length, by uniting their sap, a tree of monstrous thickness. The trunk then assumes, generally, a square form. The thickness which I saw might be about thirty feet round; and this size was occasioned by several having been united when young. Six others, which are entirely insulated, and free from shoots, were much taller, and seem to have been indebted for their height to the undivided effects of their sap." These cedars, formerly so numerous as to constitute a forest, are now almost entirely destroyed. M. Billardiere, who travelled thither in 1789, says that only seven of those of superior size and antiquity remain. The largest are eighty or ninety feet

<sup>19</sup> *Maronites*, Eastern Christians inhabiting the Kesrouan or Castravan district of the Lebanon range.

in height, and the trunks from eight to nine feet in diameter. These are preserved with religious strictness. The Maronites celebrate an annual festival under them, which is called "the feast of cedars;" and the patriarch of the order threatens with ecclesiastical censure, all who presume to hurt or diminish the venerable remnants of ages long gone by.

The learned Celsius has attempted to prove, that ברוש BEROSH, and ברות BEROOTH, translated "fir-trees" in our English version, are the names by which the cedar of Libanus is expressed in Scripture; and that ארז EREZ, translated "cedar," means the pine<sup>20</sup>. But the Septuagint, the Vulgate, and the generality of modern interpreters, support the common version. Mr. Trew, in his "*Historia Cedrorum Libani*," asserts that the EREZ is the *cedrus Libani conifera*. Professor Hunt adopts and defends this interpretation<sup>21</sup>. And Mr. Merrick has ably advocated this opinion in a very learned and ingenious Dissertation on Psalm xxix. 5, annexed to his Commentary on the Psalms, with the concluding paragraph of which I shall finish this article. "I shall only add one argument more in favour of our interpretation, which M. Michaelis mentions as offered by Mr. Trew<sup>22</sup>, and which he confesses himself not able to answer. It is taken from the following passage in Ezek. xxxi. 5, 6, 8, where the *erez* of Lebanon, or a person compared with it, is thus described. 'Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long. Under his branches did all

the beasts of the field bring forth their young,' &c. M. Michaelis observes, that this description perfectly agrees with the cedar; whereas the pine does not so overshadow the place where it grows, as to support the image which the words of the prophet present<sup>23</sup>." Compare the articles FIR and PINE.

CHALCEDONY. XAAKH-AQN, Rev. xxi. 19.

A precious stone. Arethas, who has written an account of Bithynia, says, that it was so called from Chalcedon, a city of that country, opposite to Byzantium; and it was in colour like a carbuncle.

Some have supposed this also to be the stone called נופך *nophec*, translated "emerald," Exod. xxviii. 18.

CHAMELEON. תנשמת THINSE-METH. Levit. xi. 30.



A little animal of the lizard kind. It has four feet, and a long flat tail, whereby it can hang to the branches of trees. Its head is, without any neck, joined to the body, as in fishes. In the head, it has two apertures which serve for nostrils. It has no ears; nor does it either make or receive any sound. Its eyes are versatile this or that way, without

<sup>20</sup> He has devoted thirty-six pages to the investigation of this subject of the *Cedar*, and twenty-nine to that of the *Pine*.

<sup>21</sup> In a letter to Mr. Merrick, inserted at the end of his annotations on the Psalms, p. 285. See also Hiller, Hierophyt. p. 1. p. 337, and Michaelis Recueil de Questions, xc. Niebuhr, Description de l'Arabie. p. 131.

<sup>22</sup> C. J. Trew, *Historia Cedrorum Libani*. 2 tom. 4to. Norimb. 1757 et 1767.

<sup>23</sup> Mr. Harmer, on Cantic. v. 15, observes, that "the country people near the mountain, call the cedar, *errs*, which is very nearly the original name." And Michaelis, in his *Suppl. Lex. Hebr.* v. 1. p. 127, has this remark: "Buschingius in Literis die 8 Junii 1776, ad me datis, *jam inveni*, inquit, *itineratorem, qui testatur, cedros ab incolis Libani ARS dici, quo novo teste confirmantur a Trevio ex Schultzii ore relata.*"

moving the head: and ordinarily it turns one of them, quite the contrary way to the other.

It is a common tradition, that the chameleon lives on air<sup>24</sup>. Observation and experiment have shewn the contrary. Insects are its usual food; yet it lives a considerable time without any visible repast. "I kept one," says Hasselquist, "for twenty-four days, without affording it an opportunity for taking any food; yet it was nimble and lively during the whole time, climbing up and down in its cage, fond of being near the light, and constantly rolling its eyes. I could, however, at last plainly perceive that it waxed lean, and suffered from hunger."

This animal is famous among ancient and modern writers for the faculty it is supposed to have of changing its colour, and assuming that of the objects near it.

The word THINSEMETH, in our translation rendered "mole," Bochart proves to be the real chameleon. The word, according to the signification of the root נשם NESHEM, to breathe, applies peculiarly to the vulgar opinion of the chameleon; and here, says Dr. Geddes, etymology is particularly favourable to the appropriation of the word<sup>25</sup>.

A bird of the same name is mentioned in verse 18, which Bochart supposes to be the night-owl; in our translation, "the Swan." See MOLE and SWAN.

II. The Hebrew word כח COACH, Levit. xi. 30, which the Greek versions, St. Jerom, and the English interpreters render "chameleon," is by Bochart thought to be a queen lizard, called by the Arabs *alwarlo*,

<sup>24</sup> Thus Ovid, *Metam.* lib. xv. fab. 4. v. 411.

"*Id quoque ventis animal nutritur et aura.*"  
The creature nourished by the wind and air.

<sup>25</sup> Hence Pliny says, this is the only animal which neither eats nor drinks, but stands with his mouth always open, and the air serves him for aliment. *Nat. Hist.* lib. viii. c. 33.

or corruptly from them, *warral* and *guaral*; which is, lively and bold. Its Hebrew name signifies *strength*. This is denoted also by the Arabic word; and the verb כיר in Arabic, signifies *to overcome in war*. It is said that this lizard fights against serpents, and sometimes even kills them; whence the Greeks have given it the name *οφιονικος*; and the Arabs have many proverbs taken from this disposition<sup>26</sup>. According to Leo Africanus, lib. ix., it is about thirty inches in length, being of a bright reddish, with dark spots<sup>27</sup>.

CHAMOIS. צמור ZAMOR. Arab. *zamara*. From a root signifying *to crop branches; to browse*.

Occurs Deut. xiv. 5, only.



A particular species of the goat kind, remarkably shy and sprightly. Bochart supposes this to be the animal called in Latin, *rupicapra*, or goat of the ledges. The Septuagint, St. Jerom, and Dr. Geddes render it the "Cameleopard;" but that animal is a native of the torrid zone, of Nubia and Abyssinia; is rarely seen even in Egypt, and, if at all known in Palestine, could never have been there an article for food; and therefore we cannot suppose it likely to be enumerated among the animals for the shambles. Objections equally strong lie against the *rupicapra*, or chamois; for the Alps, the Pyrenees, the mountains of Greece, and the

<sup>26</sup> Bochart, v. ii. p. 487. edit. Rosenmuller.

<sup>27</sup> Shaw's *Travels*, p. 178, and 482. 4to. edit.



islands of the Archipelago, are "almost the only places where it is to be found<sup>28</sup>." They are not to be met with in Palestine, or in the neighbouring countries. We must, therefore, be content with saying that the *zamor* is an animal of the goat kind, so called from its *browsing* on the shoots of trees and bushes<sup>29</sup>. Dr. Shaw supposes it to be the *Jerraffa*; this, however, being a native of the torrid zone and Southern Africa, is equally unlikely, from its attachment to hot countries, to be abundant in Judea, and used as an article of food. Whatever animal was intended by the *zamor*, it must have been common in Syria; as we can by no means suppose the sacred legislator would prohibit from being used as food, a creature hardly seen from century to century, and of which the nature and history were at best but dubious, and barely to be ascertained, even by naturalists; which was the case with the *cameleopardus*, whose very existence was admitted with hesitation a hundred years ago, though its figure appears on certain ancient medals, and on the Prenestine pavement.

Upon this article, Dr. Adam Clarke has the following remarks: "I must once more be permitted to say, that to ascertain the natural history of the Bible, is a hopeless case. Of a few of its animals and vegetables, we are comparatively certain; but of the great majority, we know almost nothing. Guessing and conjecture are endless, and they have on these subjects been already sufficiently employed. What learning, deep, solid, extensive learning and judgement could do, has already been done by the incomparable Borchart in his *Hierozoicon*. The learned reader may consult this work, and while he gains much general information, will have to regret, that he can apply so little of it to the main and grand question."

<sup>28</sup> Buffon, Hist. Nat. tom. x. p. 318.

<sup>29</sup> Michaelis, Recueil de Quest. cxlviii. and Suppl. ad Lexic. Hebr. 627.

CHESTNUT-TREE. ערמון OR-MUN.



This tree, which is mentioned only in Gen. xxx. 37; and Ezek. xxxi. 8, is by the Septuagint and Jerom rendered "plane-tree;" and Drusus, Hiller, and most of the modern interpreters render it the same. The name is derived from a root which signifies *nakedness*; and it is often observed of the plane-tree, that the bark *peels off* from the trunk, *leaving it naked*; which peculiarity may have been the occasion of its Hebrew name.

The son of Sirach says, Ecclus. xxiv. 14, "I grew up as a plane-tree by the water."

CHRYSOLITE. ΧΡΥΣΟΛΙΘΟΣ. Rev. xxi. 20.

A precious stone of a golden colour<sup>30</sup>. Schroder says, it is the gem now called the "Indian topaz," which is of a yellowish green colour, and is very beautiful.

In the Alexandrine version, it is used for תרשיש TARSHISH, Exodus, xxviii. 20, and xxxix. 11; and also the fragment of Aquila in Ezek. x. 9. See BERYL.

CHRYSOPRASUS. ΧΡΥΣΟΠΡΑΣΟΣ. Rev. xxi. 20.

A precious stone, which Pliny classes among the *beryls*; the best of which, he says, are of a sea-green colour; after these he mentions the *chrysoberyls*, which are a little

<sup>30</sup> *Æthiopia mittit et chrysolithos aureo colore translucentes.* Plin. N. H. lib. xxxvii. c. 9.

paler, inclining to golden colour; and next, a sort still paler, and by some reckoned a distinct species, and called *chrysoprasus*<sup>31</sup>.

CINNAMON. קנמון KINMEMON.  
Gr. κινναμωμον<sup>32</sup>.

An agreeable aromatic; the inward bark of the *canella*, a small tree of the height of the willow [of the genus *laurus*]. It is mentioned Exod. xxx. 23, among the materials in the composition of the holy anointing oil; and in Prov. vii. 17; Cantic. iv. 14; Ecclus. xxiv. 15; and Rev. xviii. 13, among the richest perfumes.



This spice is now brought from the East Indies; but, as there was no traffic with India in the days of Moses<sup>33</sup>, it was then brought, probably, from Arabia, or some neighbouring country. We learn however, from Pliny, that a species of it grew in Syria<sup>34</sup>. [The real cinnamon is

<sup>31</sup> Nat. Hist. lib. xxxvii. c. 5 and 8.

<sup>32</sup> Herodotus observes, that the Greeks learned the name κινναμωμον from the Phœnicians. Lib. iii. c. 3.

<sup>33</sup> [This is a gratuitous and unfounded assumption. In Gen. xxxvii. 25, we find an Arabian caravan transporting to Egypt, with the balsam and myrrh of Hadramant, spices probably obtained from India. See SPICES.]

<sup>34</sup> "In Syria gigni cinnamum quod caryopon appellant, multum a surculo veri cinnamomi differens." N. H. lib. xii. c. 38. Salmasius has shown, from the authority of MSS. that *camocon*, or *comacon*, is here to be read for *caryopon*. In Solinum, p.

the produce of Ceylon, and the tree which furnishes it (*laurus cinnamomum*), called by the natives *penni curundu* (honey cinnamon), is no longer found on the Indian continent, if it was ever indigenous there. Of this, the *laurus camphora*, called *capuru curundu*, from the root of which camphor is obtained, is a variety. The *laurus cassia* of India bears what is called Malabar cinnamon, which, in some respects, but in an inferior degree, answers the officinal and domestic purposes of real cinnamon. Whether what we now call cinnamon was the khinemon of the ancients, is very doubtful. The compilers of the French Encyclopædia suppose that the substance so designated in Scripture was a gum or oil, rather than an odoriferous bark; and the name would seem to sanction this idea. The word *mom* (whence *amomum*, and mummy) signifies wax; and cinnamon would mean the wax of the khinneh or cane. The Kandjans, as well as the natives of the Peninsula, are acquainted with the art of preparing compound and odoriferous oils, by impregnating fixed oil with the essential oil which is contained in aromatic seeds and barks<sup>35</sup>. And it is highly probable, that the holy oil mentioned in Scripture was prepared in a similar manner. The *khinnemon* might either be a prepared oil of this description, or camphor. See CAMPHIRE.]

CLAY, חמר CHOMER, is often mentioned in Scripture, nor is it necessary to explain the various references to what is so well known. It may be remarked, however, that clay was used for sealing doors. Norden and Pocock observe, that the inspectors of the granaries in Egypt, after closing the door, put their seal upon a handful of clay, with which they cover the lock. This may help to explain Job, xxxviii. 14, in which

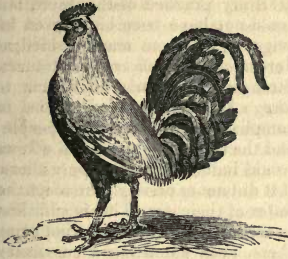
922. [But may not *caryopon* be corrupted from *cupuru*?]

<sup>35</sup> See Marshall's Medical Topography of Ceylon, p. 217, where the process is described.



the earth is represented as assuming form and imagery from the brightness of the rising sun, as rude clay receives a figure from the impression of a seal or signet.

COCK. ΑΛΕΚΤΩΡ.



A well known domestic fowl. Some derive the name from *a, negative*, and *λεκτρον, a bed*, because crowing cocks rouse men from their beds; but, Mr. Parkhurst asks, "may not this name be as properly deduced from the Hebrew *הלכת אור, the coming of the light*, of which this 'bird of dawning' (as Shakspeare calls him) gives such remarkable notice, and for doing which he was, among the heathen, sacred to the sun, who, in Homer, is himself called *Αλεκτωρ* <sup>36</sup>?"

In Matthew xxvi. 34, our Lord is represented as saying, that "before the cock crew," Peter should deny him *thrice*; so Luke, xxii. 34, and John, xiii. 39. But, according to Mark, xiv. 30, he says, "before the cock crow *twice*, thou shalt deny me *thrice*." These texts may be very satisfactorily reconciled, by observing, that ancient authors, both Greek and Latin, mention *two* cock-crowings, the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called, by way of eminence, "the cock-crowing;" and to this alone, Matthew, giving the *general sense* of our Saviour's warning

to Peter, refers; but Mark, more accurately recording *his very words*, mentions *the two cock-crowings* <sup>37</sup>.

A writer in the Theological Repository (vol. vi. p. 105) remarks, that the Rabbies tell us, that "cocks were not permitted to be kept in Jerusalem, on account of the holiness of the place;" and that, for this reason, some modern Jews cavil against this declaration of the Evangelists. To obviate these objections, he states, that Jerusalem being a military station of the Romans, the custom of that nation concerning the placing and relieving of the guard was practised there. "The night was divided into four watches, of three hours each, that is, from six in the evening to nine, from nine to twelve, from twelve to three, and from three to six. They are thus set down in Mark, xiii. 35: "Watch therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning."

<sup>37</sup> See Wetstein on Mark, xiv. 30. Scheuchzer, Phys. Sacr. on Mark, xiii. 35, and Whitby's note on Matth. xxvi. 34.

The Jewish Doctors distinguish the cock crowing into the first, second, and third times. Lightfoot on John xiii. 38. The heathen nations in general observed and spoke of only two. Of these, the latter, which was about the fourth watch [*quarta vigilia*, Plin. N. H. lib. v. c. 22] or the breaking in of the day, was the most distinguished, and was usually called *αλεκτοροφωνια*, as in Mark, xiii. 35; and *gallinicum*, as in Aulus Gellius, Macrobius, *Saturnalia*, l. 1. c. 3. Apuleius; Censorinus, c. 19. *et de die natali*, c. xxiv. Julius Polux. l. 1. c. 7. § 8. Thus, "*quarta vigilia*," in Sollinus, speaking of the sun seen rising from Mount Cassius, is "*secundis galliniis*," in Amm. Marcellinus, lib. xii. Thus το δευτερον αλεκτρωων εφθγγετο, Aristoph. and "*ad cantum galli secundi*." Juv. Sat. ix. v. 106. As the cock crew the second time after St. Peter's third denial, Mark, xiv. 70, it is to this second and more distinguished time that the other Evangelists also refer, or rather to the second of the three times mentioned by the Jewish doctors.

"In remembrance of the crowing of the cock, which brought Peter to a sense of the great evil he was guilty of in denying his master, the practice, it is said, began, of placing weather-cocks upon towers and steeples."—[Macknight, Harm. ed. 4to. p. 581, note.

<sup>36</sup> Iliad vi. l. 513, and xix. l. 338.



"These watches, or guards, were declared by the sound of a trumpet; and whenever one guard relieved another, it was always done by this usual military signal. The whole four watches were closed by the blowing of a shrill horn. Drakenborch says, the last trumpet, which blew at three in the morning, was sounded three times, *to imitate the crowing of a cock*; but, from the words of Ausonius, it might be the shrill horn, which blew three times in imitation of a cock. And certainly this would render the imitation more striking. Among the innumerable proofs that it would be possible to bring of these things, take the few in the note<sup>38</sup>.

"Thus it appears that the guard or watches were relieved by the sound of the trumpet. The two last watches were both of them called 'cock-crowings,' because cocks usually crowed in that space of time. But as the trumpet sounded these watches, its sound was often called the crowing of the first cock, and the crowing of the second cock; and more especially the last sounding, because it blew three times, as Ausonius says, in imitation of the shrill note of a cock."

Hence this writer concludes, that our Lord did not refer to the crowing of a cock, but to "the sounding of the fourth watch<sup>39</sup>."

Upon this article, my learned friend, James Winthrop, Esq., has furnished the following remarks: "Notwithstanding the declaration of the Rabbies, and the figurative construction of the modern critic, it appears to me, that the story of

<sup>38</sup> Silius Ital. l. 7. p. 154. edit. Drakenborch, and the learned note of the editor upon the place. Vegetius, de Castrorum Ordinatione, l. iii. c. 8. Censorius de Die natali. c. ix. Moschus, Idyl. n. Ausonius; and Græv. Antiq. v. iv. p. 1184. Juvenal, sat. ix. v. 100, and Aristophanes, as quoted by Whitby, on Mark, xiv. 68.

<sup>39</sup> This explanation was first proposed by J. J. Altmann, in the *Bibl. Brem.* cl. v. fasc. iii. and very largely and learnedly refuted in the *Museum Brem.* vol. i. p. 377, by Joh. Diotsma.

Christ's prediction is to be understood literally. The cock is not among the birds prohibited in the law of Moses. If there was any restraint in the use or domestication of the animal, it must have been an arbitrary practice of the Jews, but could not have been binding on foreigners, of whom many resided at Jerusalem as officers or traders. Strangers would not be willing to forego an innocent kind of food in compliance with a conquered people; and the trafficking spirit of the Jews would induce them to supply aliens, if it did not expressly contradict the letter of their law. This is sufficient to account for fowl of this kind being there, even admitting a customary restraint. But the whole intimation of a prohibition seems like a fiction, contrived with a view to invalidate the account of witnesses who were present, and who write without any apparent reserve. The prediction is not limited to any particular individual of this class of domestic fowls, but that before any of them shall crow. This appears the fair construction; and it is not intended as a miracle at all, but as an instance of the prophetic spirit which knew things apparently contingent; and is a proof of extraordinary knowledge, as miracles are of uncommon power."

The celebrated Reland, in his oration "*de Galli cantu Hierosolymis audita*," admits, that it was not allowed to breed cocks in the city, but adds, that the Jews were not prohibited from buying them to eat; and that therefore the cock mentioned in the gospel might be in the house of a Jew, who designed to kill it for his own table; or may have been kept in the precincts of Pilate, or of a Roman officer or soldier<sup>40</sup>.

<sup>40</sup> In Lightfoot's *Horæ Hebraicæ*, in Matth. xxv. 34, is the following remark: "*Mireris gallum gallinaceum inveniri Hierosolymis, cum canone prohibitum sit gallos illic alere*. Bava Kama, cap. 7. *Non alunt gallos Hierosolymis propter sacra, nec sacerdotes eos alunt per totam terram Israeliticam. Quonam modo et pretextu cum canone sit dis-*

**COCKATRICE.** צֶפְפֹּן TSEPHUON, or צִפְפֹּן TSIPHONI.

Occ. Prov. xxiii. 32; Isai. xi. 8; xiv. 29; lix. 5; and Jer. viii. 17.

A venomous serpent. The original Hebrew word has been variously rendered, the *aspic*, the *regulus*, the *hydra*, the *hemorrhoids*, the *viper*, and the *cerastes*.

In Isai. xi. 8, this serpent is evidently intended for a proportionate advance in malignity beyond the *peten* which precedes it; and in xiv. 29, it must mean a worse kind of serpent than the *nahash*. In ch. lix. 5, it is referred to as oviparous. In Jer. viii. 17, Dr. Blaney, after Aquila, retains the rendering of *basilisk*. Bochart, who thinks it to be the *regulus*, or *basilisk*, says, that it may be so denominated, by an onomatopœia, from its *hissing*; and accordingly it is hence called in Latin *sibilus*, the hisser. So the Arabic *saphaa* signifies *fiatu adurere*. The Chaldee paraphrast, the Syriac, and the Arabic render it, the *hurman*, or *horman*; which Rabbi Selomo on Gen. xlix. 17, declares to be the TZIPHONI of the Hebrews. "HURMAN vocatur species, cujus morsus est insanabilis. Is est Hebræis TZIPHONI, et Chaldaice dicitur HURMAN, quia omnia facit חרם vastationem; id est, quia omnia vastat, et ad interneccionem destruit<sup>41</sup>."

From uniting all its characteristics, I am inclined to suppose it to

*pensatum non disputamus; aderunt certe galli gallinacei Hierosolymis æque ac alibi.*"

See also Meuschen Nov. Test. ex Talmude illustratum, p. 119.

The objections of Reland with Schultze's answers, and an account of the contradictions between Josephus and the Talmud, may be seen in the following work—"Relandi de spoliis templi Hierosolymitani in arcu Titiano Romæ conspicuis liber singularis. Prolusionem de variis Judæorum erroribus in descriptione hujus templi præmisit notasque adjecit E. A. Schultze, S. T. D. in Acad. Viadrina." Traj. ad Rhen. 1775, 8vo.

The learned reader is also referred to the elaborate chapter of Bochart, "De galli cantic.," &c. Hieroz. V. 2. p. 688. Wolfius, Cur. philol. ad Matth. xxvi. 34, tom. 1. p. 378, and to Paxton, Illustrations of Scripture, vol. ii. p. 101. Edinb. 1819.

<sup>41</sup> From the Hebrew חרם, to butcher, to cut in pieces, to inflict wounds, may be derived the English word *harm*.

be the *raja sephen* of Forskall. See SERPENTS.

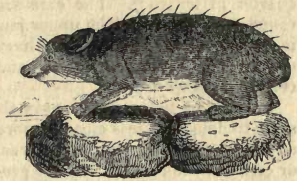
**COCKLE.** בַּשֵּׁה BASEH.

This word occurs only in Job xxxi. 40. By the Chaldee it is rendered *noxious herbs*; by Symmachus, ἀελεσφορητα, *plants of imperfect fruit*; by the Septuagint, βατος, the *blackberry-bush*; by Castalio, *ebulus*, dwarf elder; by Celsius, *aconite*; and by Bp. Stock and Mr. Good, the *night-shade*.

M. Michaelis, in his Suppl. ad Lex. Heb., maintains after Celsius, that both this word and בַּשֵּׁה, Isai. v. 2, 4, denote the *aconite*, a poisonous plant, growing spontaneously and luxuriantly on sunny hills, such as are used for vineyards. He says, that this interpretation is certain, because, as Celsius has observed, בַּשֵּׁה, in Arabic denotes the *aconite*, and he intimates that it best suits Job xxxi. 40, where it is mentioned as growing instead of barley.

The word appears to import a weed not only noxious, but of a fetid smell<sup>42</sup>.

**CONY.** שַׁפָּן SHAPHAN.



Occ. Levit. xi. 5; Deut. xiv. 7; Psalm civ. 8; and Prov. xxx. 26, only.

<sup>42</sup> The verb בַּשָּׂה BAS, itself, in its primary signification, bears the same meaning, namely, to *stink*. Hence the plant may mean what has base qualities.

Maimonides in præf. ad Seder Saraim. "Quare creata sunt venena letalia (veluti herba Bish, et herba hashishalol dam), quibus perditio hominibus, non utilitas infertur?"

Bellonius has the following remark upon this herb. lib. ii. c. 3. "Le consul de Florentins nous fait gouter d'une racine, que les Arabes nomment bish, la quelle causa si grande chaleur en la bouche, qui nous dura deux jours, qu'il nous sembloit y avoir du feu. Elle est bien petite comme un petit naveau. Les autres l'ont nommée Napellus, qui est commune aux drogueurs Turcs."



Bochart<sup>43</sup>, and others<sup>44</sup>, have supposed the *saphan* of the Scriptures to be the "Jerboa;" but Mr. Bruce proves that the *Ashkoko* is intended. This curious animal is found in Ethiopia, and in great numbers on Mount Lebanon, &c. "It does not burrow and make holes as the rat and rabbit, nature having interdicted it this practice by furnishing it with feet which are round, and of a soft, pulpy, tender substance; the fleshy part of the toes projects beyond the nails, which are rather broad than sharp, much similar to a man's nails ill grown, and these appear rather given for defence of the soft toes, than for any active use in digging, to which they are by no means adapted.

"The total length of the animal, as it sits, is seventeen inches and a quarter. It has no tail; and gives, at first sight, the idea of a rat, rather than any other creature. The colour is gray, mixed with reddish brown, and the belly white. All over the body are scattered hairs, strong and polished, like mustachoes; these are, for the most part, two inches and a quarter in length<sup>45</sup>. The ears are round, not pointed. The upper jaw is longer than the other. It lives upon grain, fruit, and roots; and certainly chews the cud."

Instead of holes, these animals seem to delight in less close or more airy places, in the mouths of caves, or clefts in the rock. They are gregarious, and frequently several dozens of them sit upon the great stones at the mouths of caves, and warm themselves in the sun, or come out and enjoy the freshness of the summer evening. They do not stand

<sup>43</sup> Hieroz. vol. ii. p. 409—429. edit. Rosenmuller.

<sup>44</sup> Schultesn, ad Prov. xxx. 26. Oedmann in Miscel. Sacr. part iv. c. 5, p. 41, ed Upsal, 1789. Tytsen, Physiol. Syrus, p. 25.

<sup>45</sup> Mr. Bruce observes: "In Amhara this animal is called *Ashkoko*, which, I apprehend, is derived from the singularity of these long herinaceous hairs, which, like small thorns, grow about his back, and which in Amhara are called *ashok*." "*Amharicum enim Aschok significat spinam.*" Vide Ludolfi, Lex. Amhar. p. 58.

upright upon their feet, but seem to steal along as in fear, their belly being nearly close to the ground; advancing a few steps at a time, and then pausing. They have something very mild, feeble-like, and timid in their deportment; are gentle and easily tamed, though, when roughly handled at the first, they bite very severely.

Many are the reasons to believe this to be the animal called *SAPHAN*, in Hebrew, and erroneously by our Translators, "the cony," or rabbit. We know that the last mentioned animal is peculiar to Spain, and therefore could not be supposed to be either in Judea or Arabia. They are gregarious indeed, and so far resemble each other, as also in size; but seek not the same place of retreat, for the rabbit burrows most generally in the sand. Nor is there any thing in the character of rabbits that denotes excellent wisdom, or that they supply the want of strength by any remarkable sagacity. The *SAPHAN* then is not the rabbit; which last, unless it was brought him by his ships from Europe, Solomon never saw.

Let us now apply the characters of the *ashkoko* to the *SAPHAN*. "He is above all other animals so much attached to the rocks, that I never once (says Mr. Bruce) saw him on the ground, or from among large stones in the mouth of caves, where is his constant residence. He lives in families or flocks. He is in Judea, Palestine, and Arabia, and consequently must have been familiar to Solomon. David describes him very pertinently, and joins him to other animals perfectly known: 'the hills are a refuge for the wild goats, and the rocks for the *saphan*.' And Solomon says, that 'they are exceeding wise; that they are 'but a feeble folk, yet make their houses in the rocks.' Now this, I think, very obviously fixes the *ashkoko* to be the *saphan*, for his weakness seems to allude to his feet, and how inadequate these are to dig holes in the



rock, where yet, however, he lodges. From their tenderness, these are very liable to be excoriated or hurt: notwithstanding which, they build houses in the rocks, more inaccessible than those of the rabbit, and in which they abide in greater safety, not by exertion of strength, for they have it not, but are truly, as Solomon says, a feeble folk, but by their own sagacity and judgement, and are therefore justly described as wise. Lastly, what leaves the thing without doubt is, that some of the Arabs, particularly Damir, say that the saphan has no tail, that it is less than a cat, that it lives in houses or nests, which he builds of straw, in contradistinction to the rabbit and the rat, and those animals that burrow in the ground."

Such is the account, and such the opinion of Mr. Bruce; and it must be acknowledged, that many of his coincidences are striking, and lead to the adoption of his opinion.

The Author of "Scripture Illustrated" quotes Mr. Pennant<sup>46</sup>, "as counsel on the other side; but his judgement cannot avail, for he misquotes Dr. Shaw, who is his chief authority, and confounds the jerboa with the animal which, after Dr. Shaw, he calls "*Daman Israel*"<sup>47</sup>."

Dr. Shaw remarks: "The *daman Israel* is an animal of Mount Libanus, though common in other places of this country. It is a harmless creature, of the same size and quality with the rabbit, and with the like incurvating posture and disposition of the fore teeth; but it is of a browner colour, with smaller eyes, and a head more pointed. The fore feet likewise are short, and the hinder are near as long in proportion as those of the jerboa. Though this animal is known to burrow sometimes in the ground, yet, as its usual residence and refuge is in the holes and clefts

of the rocks, we have so far a more presumptive proof that this creature may be the *saphan* of the Scriptures, than the *jerboa*. I could not learn why it was called *daman Israel*, i. e. *Israel's lamb*, as those words are interpreted<sup>48</sup>."

The Author of "Scripture Illustrated" displays his usual ingenuity in attempting to explain the word *daman*, not aware that it should have been written *ganam*. So Mr. Bruce says: "In Arabia and Syria, the *ashkoko* is called *Gannim Israel*, or *Israel's sheep*; for what reason I know not, unless it is chiefly from its frequenting the rocks of Horeb and Sinai, where the children of Israel made their forty years peregrination. Perhaps this name obtains only among the Arabians<sup>49</sup>."

I add that Jerom, in his epistle to Sunia and Fretela, cited by Borchart, says, that "the שפנים are a kind of animal not larger than a hedgehog, resembling a mouse and a bear," (the latter, I suppose, in the clumsiness of its feet,) "whence in Palestine it is called *ακρομυς*, the bear mouse; and there is great abundance of this genus in those countries, and they are wont to dwell in the caverns of the rocks and caves of the earth." This description well agrees with Mr. Bruce's account of the Ashkoko; and, as this animal bears a very considerable resemblance to the *rabbit*, with which Spain anciently abounded, it is not improbable that the Phœnicians might, from שפן, call that country שפנייה Spanish, whence are derived its Greek, Latin, and more modern names; and accordingly, on the reverse of a medal of the emperor Adrian, Spain is represented as a woman sitting on the ground, with a rabbit squatting on her robe<sup>50</sup>.

<sup>48</sup> "Animal quoddam humile, cuniculo non dissimile, quod agnum filiorum Israel nuncupant." Pros. Alpinus, Nat. Hist. Ægypt. part l. c. xx. p. 80. et l. iv. c. 9.

<sup>49</sup> Travels, p. 348. ed. 4to.

<sup>50</sup> See an engraving of the medal in Scheuchzer, Phys. Sacr. tab. ccxxxv. and in Addison on medals, dial. ii. series 3. fig. 6.

## COPPER. נְהֶשֶׁת NEHESH.

Copper is one of the six primitive metals; and is the most ductile and malleable after gold and silver. Of this metal and lapis calminaris is made brass.

Anciently copper was employed for all the purposes for which we now use iron<sup>51</sup>. Arms, and tools for husbandry and the mechanic arts, were all of this metal for many ages. Job speaks of bows of copper, ch. xx. 24; and when the Philistines had Samson in their power, they bound him with fetters of copper. To be sure our translators say "brass," but under that article I have pointed out their mistake.

In Ezra, viii. 27, are mentioned "two vessels of copper, precious as gold." The Septuagint renders it, σκευη χαλκευσι λιβνοντος; the Vulgate and Castalio, following the Arabic, "vasa æris fulgentis;" and the Syriac, vases of Corinthian brass. It is more probable, however, that this brass was not from Corinth, but from Persia or India, which Aristotle describes in these terms. "It is said that there is in India a brass so shining, so pure, so free from tarnish, that its colour differs nothing from that of gold. It is even said, that among the vessels of Darius there were some respecting which the sense of smelling might determine whether they were gold or brass<sup>52</sup>." Bochart is of opinion, that this is the chasnal of Ezek. i. 27, the χαλκολιβανον of Rev. i. 15, and the electrum of the ancients.

It is difficult to determine what is meant by מצדב. Dr. Hudson, in his note upon Josephus, supposes it to be the aurichalcum. Mr. Harmer quotes from the manuscript notes of Sir John Chardin, a reference to a mixed metal in the East, highly esteemed there; and suggests that

<sup>51</sup> Hesiod. *Theog.* v. 722, 726, 733. *Opera*, v. 150. Lucret. l. v. v. 1286. Varro apud Aug. de Civ. Dei, l. 7. c. 24. Schol. Apollon. ad lib. l. v. 430. Isidoror. orig. l. viii. c. 11. p. 71. et l. xvi. c. 19, 20. l. xvii. c. 2.

<sup>52</sup> De mirabil.

this composition might have been as old as the time of Ezra, and be brought from those more remote countries into Persia, where these two basins were given to be conveyed to Jerusalem. "I have heard (says he) some Dutch gentlemen speak of a metal in the island of Sumatra, and among the Macassars, much more esteemed than gold, which royal personages alone might wear. It is a mixture, if I remember right, of gold and steel." He afterwards added this note, (for Mr. Harmer observes that the colour of the ink differs,) "*Calm-bac* is this metal, composed of gold and copper. It in colour nearly resembles the pale carnation rose, has a fine grain, and admits a beautiful polish. I have seen something of it, and gold is not of so lively and brilliant a colour."

From the Greek word ορειχαλκος, which means mountain copper, I should suppose a natural mineral intended by what the Latins called *orichalcum* and *aurichalcum*; and that it is the same with χαλκολιβανος, ore of mount Lebanon<sup>53</sup>.

It is, however, generally thought to be a compound substance; and those who speak of it as such, distinguish it into three kinds: in the first, gold was the prevailing metal; in the second, silver; in the third, gold, silver, and copper were equally blended. This composition was very famous; extolled for its beauty, its

<sup>53</sup> Bochart, I am aware, gives a different explanation of the word. "Χαλκολιβανος est as in igne candens, quia לבן libben *Hebraïcis est aliquid in igne candefacere. Misna ubi de operibus quæ die Sabbathi prohibita sunt, ליבן סכין באיר, gladium in igne candefacit, Unde לבין libbon metallorum in igne candefactio. Firmatur hæc conjectura ex iis quæ sequuntur in sacro textu, και οι ποδες αυτη ομοιοι χαλκολιβανω, ως εν καμινω περιωρημενοι; pedes ejus similes erant chalcolibano, ut in fornace ardentis." Hieroz. vol. iii. p. 804. And J. C. Schwarz finds a like derivation in the Greek, "χαλκολιβανον ex nomine χαλκευ et λιβανω, quod est λειβω, fundo stillo." Monum. Ingeniorum, tom. iv. p. 283.—I have myself followed the definition of Suidas, and the authorities quoted in Bochart, v. 3. p. 895. ed. Rosenmuller.*



solidity, its rarity; it was even preferred to gold itself. It was capable of receiving an exquisite polish; and might be the metal used for the mirrors mentioned Exod. xxxviii. 8; Job, xxxvii. 18; and Isai. ii. 3. In these qualities, *platina*, which is a native mineral, much resembles it. The Syriac version of the Bible pretends, that the vessels which Hiram gave Solomon for the temple, were made of this composition. Esdras is mentioned by Josephus as delivering up to the priests, among other treasures, *vessels of brass that were more valuable than gold*<sup>54</sup>. Upon which Dr. Hudson takes notice, that this kind of brass or copper, or rather mixture of gold and copper, was called *aurichalcum*; and was of old esteemed the most precious of metals.

Corinthian brass seems to be of a similar metallic substance. This is said to have been made of the united gold, silver, and copper statues, vessels, &c. which were melted together when Corinth was burned by the Romans<sup>55</sup>. This mixture was for ages held in the highest estimation. Its rarity seems to have been the principal cause of its exorbitant value. It became, hence, a proverb, that those who would appear more perfect than others in the arts, had smelt the purity of Corinthian brass. This makes the subject of a lively epigram of Martial:

“*Consuluit nares an olerunt ara Corinthum,  
Culpavit statuas, et Polyclete tuas.*”

Ezekiel, ch. xxvii. 13, speaks of the merchants of Javan, Jubal, and Meshech, as bringing *vessels of nehesh* (copper) to the markets of Tyre. According to Bochart and Michaelis, these were people situated towards mount Caucasus, where copper mines are worked at this day<sup>56</sup>.

<sup>54</sup> Antiq. lib. xi. c. 5. sect. 2. and 1 Esdras, ii. 13.

<sup>55</sup> At the end of the second volume of Heron's *Elegant Extracts* from *Natural History*, is a very particular account of the *Orichalcum*.

<sup>56</sup> “*Cupri fodinas in hunc usque diem Caucasus habet, in quo et Kubéscha, vicus ele-*

The rust of copper is a solution or corrosion of the metal by some kind of salt; and it is remarkable, that whereas other metals have their peculiar dissolvents, copper is dissolved by all. Even the salts floating in the common air are sufficient powerfully to corrode it. This remark is made in order to explain Ezek. xxiv. 6, 11, 12, where the word *הולאת*, rendered “scum,” must mean rust, which, not being removable by any other means, was to be burned off by fire, and so was a dreadful emblem of Jerusalem's punishment.

CORAL. רמותר RAMUTH<sup>57</sup>.

Occurs Job, xxviii. 18, and Ezek. xxvii. 16, only.



A hard, cretaceous, marine production, resembling in figure the stem of a plant, divided into branches. It is of different colours, black, white, and red. The latter is the sort emphatically called coral, as being the most valuable, and usually made into ornaments. This, though no gem, is ranked by the author of

*gantia vasorum aeneorum nobilitatus. Arzeri prateria, que est urbs Armenia montana, adeoque in vicinia Moschicorum montium sita, plurima vasa aenea fieri, cuprique fodinas tridui abesse, auctor est Buschingius.*” Mich. Spicel. Geogr. 50.

<sup>57</sup> This word is formed from a verb whose primary and usual signification is to lift, or raise up, and in Isai. ii. 13, and x. 33, to have lofty branches. Coral lifts itself to some height above the water, and therefore might very properly be called “the branching stone.” From רמותר may, perhaps, be derived the Latin word *ramus*, a branch.



the book of Job (xxxviii. 18.) with the onyx and sapphire. Mr. Good observes: "It is by no means certain what the words here rendered 'corals and pearls,' and those immediately afterwards rendered 'rubies and topaz,' really signified. Reiske has given up the inquiry as either hopeless or useless; and Schultens has generally introduced the Hebrew words themselves, and left the reader of the translation to determine as he may. Our common version is, in the main, concurrent with most of the oriental renderings, and I see no reason to deviate from it."

Pliny informs us (lib. xxxii. c. 2.) that the coral was highly esteemed anciently. "The Indians value coral as highly as we value pearls. Their priests and predictors attribute to it even something sacred, and affirm that it has the virtue of protecting from dangers those who carry it; so that two things contribute to render it valuable, superstition and beauty." Experience confirms this relation of Pliny, for often, in that country, a collar of coral sells for a price equal to one of pearls.

**CORIANDER.** 73 GAD.

Occ. Exod. xvi. 31, and Numb. xi. 7.



A strongly aromatic plant. It bears a small round seed of a very agreeable smell and taste.

Celsius quotes an author who has explained the names of plants mentioned in Dioscorides, as remarking,

Αιγυπτιοι οχιον, Αφροι γοιδ. "Coriander is called *ochion* by the Egyptians, and *goid* by the Africans<sup>58</sup>."

The manna might be compared to the coriander seed in respect to its *form*, or shape, as it was to bdellium in its *colour*. See MANNA.

**CORMORANT.** 74 SALACH.

Occ. Levit. xi. 17, and Deut. xvi. 17.



A large sea bird. It is about three feet four inches in length, and four feet two inches in breadth from the tips of the extended wings. The bill is about five inches long, and of a dusky colour; the base of the lower mandible is covered with a naked yellowish skin, which extends under the throat and forms a kind of pouch. It has a most voracious appetite, and lives chiefly upon fish, which it devours with unceasing gluttony. It darts down very rapidly upon its prey; and the Hebrew, and the Greek name *καταρακτης*, are expressive of its impetuosity<sup>59</sup>. Dr. Geddes renders it "the sea gull," and observes: "That this is a *plunging bird*, I have little doubt. Some modern critics think it is the '*Pelicanus Bassanus*' of Linnæus. The Chaldee and Syriac version, *fish-catcher*, favours this rendering; nor

<sup>58</sup> Hierobot. V. 2. p. 81. Dioscorid. p. 364. Conf. Kircher, prodrom. et Lexic. copt. suppl. y. 603.

<sup>59</sup> Bochart, Hieroz. V. 3. p. 20.

less, the Greek *cataractes*, which, according to Aristotle, draws for its food fishes from the bottom of the sea."

At any rate, this is meant of a water bird; and therefore demonstrates the impropriety of the preceding and following bird being rendered "owl."

The word קָמָר *KAATH*, which, in our version of Isai. xxxiv. 11, is rendered "cormorant," is the pelican. See PELICAN.

CORN. The generic name in Scripture for grain of all kinds; as wheat, rye, barley, &c.



In Levit. xxiii. 14, קָלִי וְכֶרֶמֶל, commonly rendered as if they were two different things, as in our public version, "nor parched corn, nor green ears," Dr. Geddes, from a comparison with ch. ii. 14, is convinced, are to be considered as meaning only one, namely *full ears of corn roasted, or parched*. So the Septuagint understood them.

Parched ears of corn still constitute a part, and not a disagreeable one, of the food of the Arabs now resident in the Holy Land.

COTTON. *Gossypium arboreum*. Linnæi.

A woolly, or rather downy substance, enveloping the seeds of the *Gossypium*; which is a small shrub. The plant puts forth many yellow flowers, the ground of which is

purple, and striped within. These are succeeded by a pod as large as a pigeon's egg, which, when ripe, turns black, and divides at top into three parts, disclosing the soft lanuginous contents, called "cotton."



Prosper Alpinus (*de Plantis Egypti*, p. 69) gives an engraving of the cotton plant, and observes, that the product is called by the inhabitants, "Bessa." This bears some resemblance to the בִּרְץ *BUTZ* of the Hebrews; whence the βύσσως of the Greeks, and the *byssus* of the Latins. We do not find this name for apparel among the Jews, till the times of their royalty, when by commerce they obtained articles of dress from other nations. See 1 Chron. iv. 21; xv. 27; 2 Chron. ii. 13; iii. 14; v. 12; Esth. i. 6; viii. 15; and Ezek. xxvii. 16. It was probably, therefore, a word of foreign extraction.

That the article translated "fine linen," in our version, was the *cotton*, is shewn in an elaborate treatise "*de bysso antiquorum*," by Dr. J. S. Forster. The probability of this is strengthened by the description given of the *byssus* by Pollux, *Onomasticon*, lib. vii. c. 17, which cannot be applied to any thing but cotton. He says, that this material came from a nut which grew in Egypt and also in India: they opened the nut, extracted this substance, spun it, and wove it for garments. Philostratus describes it much in the same manner. Besides, it seems

evident, from the analogy of languages, that the word used by Moses, Gen. xli. 42, in describing the garments with which Joseph was arrayed by Pharaoh in Egypt, must mean cotton. This is the opinion of some of the most learned interpreters and commentators. We learn further, from profane authors, that robes of cotton were very ancient in Egypt, and that they were worn only by persons of the greatest distinction. By Pliny, they are called "*vestes sacerdotibus gratissimæ*;" and wrappers of it, according to Plutarch de Isidore, and Herodotus, l. ii. c. 86, were the sacred winding-sheets and fillets of the mummies. Pausanias, *Eliac*, l. i. says: Η δε βυσσος η εν τη Ηλει, λεπτοτητος μεν ενεκα, ουκ αποδει της Έβραων, εσι δε ουχ ομοιος ξανθη. 'The fine byssus in Elea is not inferior in tenuity to that of the Hebrews, but it is less yellow.' On which Forster remarks (p. 43): "*Hanc Hebraorum Byssum suspicor non ex gossypio factum, verum ex bombacis lanugine, quæ coloris est fusci et flavescens.*" The *bombax*, or silk cotton-tree, is a native of the Indies, where it grows large. The fruit is as big as a swan's egg, having a thick ligneous cover, which, when ripe, opens in five parts, and is full of a silky down, or cotton. This is spun and wrought into clothes. This must be distinguished from the *bombyx*, the name of the silk-worm; whence we have the word *bombasine* for a slight silken stuff. LIPSIUS (*ad Taciti. Annal.* xi.) gives this caution: "*Nolim erres; distincta genera vestium olim Byssina, et Bombycina. Byssina e lino, Bombycina e verme.*" But whether the Jews were acquainted with a cloth of this fabric, seems very doubtful.

Some writers, indeed, suppose that the byssus of the ancients was the product of a shell-fish; and we know, that from remote periods, the silky threads by which the *pinna marina* fix their shells to the rocks or stones at the bottom of the sea,

have been spun and woven into different articles of dress. Aristotle, *Hist.* l. v. c. 25, says, Αι δε πινναι ορθαιφνονται εκ του βυσσου εν τοις αμμωδεσι και βορβορωδεσι. 'The *pinnae* are found on the beach or sands of the sea-coast, and from these the byssus is obtained<sup>60</sup>.' In "*Mémoires de l'Académie Royale des Sciences*," 1712, p. 207, M. Godefroi has given an account of the *pinna*, and of the knowledge which the ancients had of it as furnishing materials for apparel. To obtain the article, the shells are dragged up by a kind of iron rake with many teeth, each about seven inches long, and three inches asunder; and attached to a handle proportionate to the depth of the water in which the shells are found. When the byssus is separated, it is well washed to cleanse it from impurities. It is then dried in the shade, straightened with a large comb; the hard part from which it springs, is cut off, and the remainder is properly carded. By these different processes, it is said that a pound of byssus, as taken from the sea, is reduced to about three ounces. This substance, in its natural colour, which is a brilliant golden brown, is manufactured (with the aid of a little silk to strengthen it) into small articles of dress, of extremely fine texture.

It is not at all likely, that this difficult and curious fabric is ever mentioned in Scripture; though, from the following passage of Maimonides, it appears to have been known to the Jews: "*Est in uribus maritimis quadam lana, quæ nascitur in lapidibus, in mari salso, aurei coloris et tenerrima, nomine CALACH: illum cum lino misceri vetitum est, propter externam speciem, quia similis est lanæ agnorum. Sic etiam sericus et calach non licet misceri propter externam speciem.*"

CRANE. In Isai. xxxviii. 14, and Jerem. viii. 7, two birds are

<sup>60</sup> See also Basil in hexam. orat. p. 7. Procopius de Justin. fabriciis, l. iii. p. 30.



mentioned, the שׂוֹשׁ sis, and the עֵגֶר ogur. The first in our version is translated "crane," and the second, "swallow;" but Bochart exactly reverses them, and the reasons which he adduces are incontrovertible. Pagninus, Munster, Schindler, Junius, and Tremellius, also suppose the ogur to be the crane; as do also



the most learned Hebrews, Jarchi, Kimchi, and Pomarius, following Jonathan in the Chaldee paraphrase, where it is כִּרְכֵיָא KURKEJA. This latter word is adopted in the Talmud and Arabian writers; and may be assimilated in sound to the Hebrew, whence the Roman *grus*, the Greek γρανός, the Cambro-Britannic *garan*, and the German *cran*. From the note of this bird, says Festus, is derived *gruere*, anglice, *grunt*. The Arabic name is *gurnuk*<sup>61</sup>. "The cranes," says Isidore, "take their name from their voice, which we imitate in mentioning them. The Turks and the Arabs give the name *karjeit* to a bird with a long bill<sup>62</sup>."

In the Berischith Rabba, sect. 64, is the following fable. A lion devouring his prey, was obliged to desist, for a sharp bone stuck in his throat. He exclaimed, I will well reward any one who will take out the bone. The core of Egypt put

its long beak down his throat, and pulled out the bone; and said, Give me a recompense. The lion answered, Go, and make your boast that you have been between the jaws of a lion, and escaped unhurt." There is a similar fable in Phædrus, of the wolf and the crane.

Ancient naturalists, who always mixed fiction with truth, have left us many pleasing but improbable accounts of these birds; holding them forth as a pattern worthy of imitation for the wisdom and policy of their government, their filial piety, and their art in war, displayed in their annual battles with the pigmies. But what is most remarkable is their migration, in which they fly at a height so great as to be imperceptible to the naked eye, but yet known by their note, which reverberates upon the listening ear.

Aristophanes curiously observes, that "it is time to sow, when the crane migrates clamouring into Africa; she also bids the mariner suspend his rudder, and take his rest, and the mountaineer provide himself with raiment;" and Hesiod says: "When thou hearest the voice of the crane, clamouring annually from the clouds on high, recollect that this is the signal for ploughing, and indicates the approach of showery winter."

"Where do the cranes or winding swallows go,

Fearful of gathering winds and falling snow?

Conscious of all the coming ills, they fly  
To milder regions and a southern sky."

PRIOR.

The prophet Jeremiah mentions this bird, thus intelligent of seasons, by an instinctive and invariable observation of their appointed times, as a circumstance of reproach to the chosen people of God, who, although taught by reason and religion, "knew not the judgement of the Lord."

CRIMSON. כַּרְמֵל CARMEL.

Occurs only 2 Chron. ii. 7, and iii. 14.

The name of a colour. Bochart supposes it to be the "*cochleu purpuraria*," or purple from a kind of

<sup>61</sup> Meninski, Lex. 3396. Forskal, p. viii. mentions among the obscure birds of Arabia, one which they call *ghornak*.

<sup>62</sup> Ib. 3581.

shell-fish taken near mount Carmel<sup>63</sup>. But as the name of the mount is said to mean a *vineyard*, I should rather suppose the *colour* to signify that of grapes; like the *redness* of the vesture of him who trod the wine-press, Isai. lxiii. 1, 2.

What our version renders "crimson," Isai. i. 18, and Jer. iv. 30, should be *scarlet*. See PURPLE, SCARLET.

CROCODILE. See DRAGON and LEVIATHAN.

CRYSTAL. I. קֶרֶן KOREH.

This word is translated "crystal" in Ezek. i. 22; and "frost," Gen. xxxi. 40; Job xxxvii. 10; and Jer. xxxvi. 30; and "ice," Job vi. 16; xxxviii. 29, and Psalm cxlvii. 17; ΚΡΥΣΤΑΛΛΟΣ, Rev. iv. 6; and xxii. 1.

Crystal is supposed to have its name from its resemblance to *ice*. The Greek word Κρυσταλλος is formed from κρυος, *ice*, and τελλομαι, *to concrete*; and perhaps the Septuagint meant it in the sense of *ice* in this text of Ezekiel i. 22, as *the glittering of ice*, or, *the astonishing brightness of ice*.

II. The word זְעֻצֻיִת ZECUCITH, is translated "crystal" in Job xxviii. 17. Mr. Good observes: "We are not certain of the exact signification, further than that it denotes some perfectly transparent and hyaline gem." [The name is derived from a word signifying purity. Shaw supposes the diamond to be meant, which is called, both in Barbary and the Levant, *ain yaccout* (eye of purity?) Golius supposes the *hyacinthus rubra* to be intended.]

CUCKOW. שָׁפָה SACAPH.

Occurs Levit. xi. 16, only.

Bochart conjectures the "*larus*," or "*cepphus*," the *sea-mew* or *gull*, is intended here; but Dr. Shaw thinks, that, agreeably to its scrip-

ture name, it is the *saf-saf*, a bird which he thus describes. "The *rhaad*, or *saf-saf*, is a granivorous and gregarious bird, which wanteth the hinder toe. There are two species of it; the smaller whereof is of the size of an ordinary pullet, but the latter as big as a capon, different also from the lesser in having a black head, with a tuft of dark blue feathers immediately below it. The belly of them both is white, the back and wings of a buff colour, spotted with brown, whilst the tail is lighter, marked all along with black transverse streaks. The beak and legs are stronger than birds of the partridge kind. *Rhaad*, which denoteth thunder, in the language of this country, is supposed to be a name that hath been given to this bird from the noise it maketh in springing from the ground; as *saf-saf*, the other name, very naturally expresseth the beating of the air when on the wing."

The principal objection to adopting this bird is, that the SACAPH was prohibited as unclean, and it cannot be supposed that the *saf-saf*, a granivorous bird, should be so considered; besides, the SACAPH is placed in the text among birds of prey. Dr. Adam Clarke, who follows Bochart in supposing it the *sea-mew*, says, it may be named from שָׁפָה SACHEPIETH, a wasting distemper, or atrophy, mentioned Levit. xxvi. 16, and Deut. xxviii. 22; because its body is the *leanest*, in proportion to its bones and feathers, of most other birds; always appearing as if under the influence of a *wasting distemper*. A fowl which, from its natural constitution, or manner of life, is incapable of becoming *plump* or *fleshy*, must always be unwholesome: and this is reason sufficient why such should be prohibited.

CUCUMBER. קִישְׁיִים KISCHYIM; Æthiop. *kusaja*; Arab. *kattsaa*; Gr. *κυκνος*; Lat. *cucumis*.

Occurs Numb. xi. 5, only.

The fruit of a vine very common in our gardens. Tournefort men-

<sup>63</sup> Mr. Harmer says: "As to the *carmeel*, 2 Chron. iii. 14, I am extremely dubious about its meaning, but am rather inclined to think it does not signify any particular colour, but means flowery, or something of that kind." Obs. V. 4. p. 338. A. Clarke's edition.

tions six kinds, of which the white and green are most esteemed. They are very plentiful in the East, especially in Egypt, and much superior to ours. Maillet, in describing the vegetables which the modern Egyptians have for food, tells us, that melons, cucumbers, and onions are



the most common; and Celsius<sup>64</sup> and Alpinus<sup>65</sup> describe the Egyptian cucumbers, as more agreeable to the taste and of more easy digestion than the European.

Hasselquist speaks of a cucumber called *chaté* in Egypt, which he thinks may be reckoned among those for which the children of Israel longed. It differs not from the ordinary sort, excepting in size, colour, and softness, and in being more palatable and wholesome.

The cooling properties of this fruit render it also a very serviceable medicine in Egypt. Its pulp, beaten up and mixed with milk, is successfully applied to inflammations, particularly those of the eyes.

**CUMMIN.** כַּמְוִן CAMMON. Isai. xxviii. 25, 27; **KYMINON**, Matth. xxiii. 23; Arab. *kimmum*<sup>66</sup>; Turc. *kemmum*.

This is an umbelliferous plant; in appearance resembling fennel, but smaller. Its seeds have a bitterish warm taste, accompanied with an aromatic flavour, not of the most

<sup>64</sup> Hierobot. V. 2. p. 247.

<sup>65</sup> Medecin. Ægypt. l. 1. c. 10.

<sup>66</sup> Meninski, Lex 2500 and 4022.

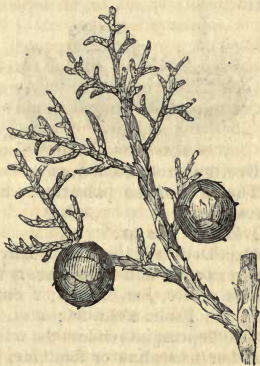
agreeable kind. An essential oil is obtained from them by distillation.



The Jews sowed it in their fields, and, when ripe, threshed out the seeds with a rod. Isai. xxviii. 25, 27. The Maltese sow it, and collect the seeds in the same manner.

**CYPRESS.** תִּרְזָה TIRZAH.

Occ. Isai. xlv. 14, only; and ΚΥΠΑΡΙΣΣΟΣ, Ecclus, xxiv. 13, and l. 10.



A large evergreen tree. The wood is fragrant, very compact, and heavy. It scarcely ever rots, decays, or is worm eaten; for which reason the ancients used to make the statues of their gods with it. The unperishable chests which con-



tain the Egyptian mummies, were of cypress<sup>67</sup>. The gates of St. Peter's church at Rome, which had lasted from the time of Constantine to that of Pope Eugene the Fourth, that is to say, eleven hundred years, were of cypress, and had in that time suffered no decay.

But Celsius thinks, that Isaiah speaks of the *iler*, a kind of oak; and Bishop Lowth, that the *pine* is intended. The cypress, however, was more frequently used, and more fit for the purpose which the pro-

<sup>67</sup> [More generally of sycamore. See SYCAMORE.]

phet mentions, than either of these trees.

[Pococke observed, that the cypress is the only tree that grows towards the summits of Lebanon. Being nipped by the cold, it does not grow spirally, he says, but like a small oak. Pliny mentions a species of cypress which grew on the highest point of Mount Ida; and some of the mountains in Persia are covered with these trees. That it is indigenous in Syria, is clear from Ecclus. xxiv. 13, "I was exalted like a cedar in Lebanon, and as a cypress-tree upon the mountains of Hermon."]

## D

## DATE.



Occ. 2 Chron. xxxi. 5, only.

The fruit of the palm-tree. See

PALM.

DEER. אֵיל *AIL*.

Occ. Deut. xii. 15; Psalm xlii. 2; Isai. xxxv. 6; and אֵילֹת plur. אֵילִית a *hind* or *doe*, Jer. xiv. 5; 2 Sam. xxii. 34; Psalm xviii. 34; *et al.*

The Septuagint renders the word, whether masculine or feminine, by *ελαφος*, which denotes both a *stag* and a *hind*. Dr. Shaw<sup>68</sup> understands אֵיל in Deut. xiv. 5, as the name of the *genus*, including all the species of the deer kind, whether they are distinguished by round horns, as the stag; or by flat ones,

as the fallow-deer; or by the smallness of the branches, as the roe. Volney says, that the stag and deer



are unknown in Syria. Dr. Geddes supposes the *ail* to be the *larvine antelope*; and this opinion is strengthened by Rosenmuller in his notes upon Bochart, l. iii. c. 17. Vol. 2. p. 233. See HART, HIND, and ROE.

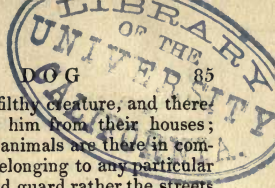
DIAMOND. יְהָלוֹם *JAHALOM*. Arab. *almás*.<sup>69</sup>

Occ. Exod. xxviii. 18; xxix. 11; and Ezek. xxviii. 13.

This has from remote antiquity

<sup>68</sup> Travels, p. 414. ed. 4to.

<sup>69</sup> Niebuhr.



been considered as the most valuable, or, more properly, the most costly substance in nature. The reason of the high estimation in which it was held by the ancients, was its rarity and its extreme hardness.

Our Translators thus render the word, from a verb which signifies to break; whence דלמותר HALMUTH, is a "hammer," or "maul," Jud. v. 26. Of course some stone may be intended which it was hard to break, or used in breaking others. But Dr. Geddes thinks the argument from etymology in favour of the diamond to be unsatisfactory; and indeed, we have facts enough from antiquity to make us doubt whether the diamond was in use in the times of Moses. Whatever stone it was, it filled the sixth place in the high priest's breastplate, and on it was engraved the name of Naphtali<sup>70</sup>. See CRYSTAL.

For the word שִׁמִּיר SHMIR, rendered "diamond," Jerem. xvii. 1, and "adamant," Ezek. iii. 9, and Zech. vii. 12, see ADAMANT.

DOG. כלב CHELEB; Arab. *kilb*.

An animal well known. By the law of Moses, it was declared unclean, and was held in great contempt among the Jews. Comp. 1 Sam. xvii. 43; xxiv. 14; 2 Sam. ix. 8; 2 Kings, viii. 13. Yet they had them in considerable numbers in their cities. They were not, however, shut up in their houses or courts, but forced to seek their food where they could find it. The Psalmist, Ps. lix. 6, 14, 15, compares violent men to *dogs*, who go about the city in the night, prowl about for their food, and growl, and become clamorous if they be not satisfied. Mr. Harmer has illustrated this by quotations from travellers into the East; and I may add from Busbequius<sup>71</sup>, that the Turks reckon

the dog a filthy creature, and therefore drive him from their houses; that these animals are there in common, not belonging to any particular owners, and guard rather the streets and districts, than particular houses, and live on the offals that are thrown abroad. The Continuator of Calmet, in Fragment, No. liii. "On carcasses devoured by dogs," has explained several passages of Scripture, by the mention of similar circumstances in the narratives of travellers<sup>72</sup>.

These voracious creatures were of use to devour the offal from the daily butchery of animals for food, and also what was left after the repasts of the Jews; and to them was given the meat that had become tainted, or the animals that had died in consequence of being wounded, or being torn of other beasts. So Exod. xxii. 31, "Ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs." Comp. Matth. xv. 26; Mark, vii. 27. We see that some of the heathens had the same aversion to eating the flesh of animals torn by beasts, as appears from these lines of Phocylides.

Μηδε τι θρησθερον δαστη κρεας, αργηποσι δε  
 Λειψανα λειπε κυσι, θαρυνι απο θαρεις εδονται.

Eat not the flesh that has been torn by beasts; leave those remains to the dogs; let beasts feed on beasts.

In 1 Sam. xxv. 3, Nabal is said to have been "churlish and evil in his manners, and he was of the house of *Caleb*;" but this last is not a proper name. Literally it is, "he was a son of a dog." And so the Septuagint, Syriac, and Arabic render. It means that he was irritable, snappish, and snarling as a dog.

The irritable disposition of the dog is the foundation of that saying, Prov. xxvi. 17. "He that passeth

Voyage, tom. i. p. 216; tom. ii. p. 355. Le Bruyn, tom. i. p. 361. Thevenot, part i. p. 51. Maillet, let. ix. p. 30.

<sup>72</sup> The son of Sirach says, Eccles. xiii. 18. "What agreement is there between the hyena and a dog?" and Mr. Bruce mentions the hyenas and dogs contending for the offals and carrion of the streets during the night season. Trav. V. iv. p. 61, &c.

<sup>70</sup> Michaelis, *Suppl. Lex Hebr.* after examining several opinions, thus concludes, "Ergo donec nova quid lucis affulgeat, qua gemma יהלם sit fateamur nos ignorare."

<sup>71</sup> Legat. Turc. Epist. iii. p. 178. ed. Elzev. Compare also Dr. Russell, Nat. Hist. Alep. p. 60. Sandy's Trav. p. 45. and Volney,



by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears;" that is, he wantonly exposes himself to danger.

In Deut. xxiii. 18, CHELEB seems to be used for a *pathic*, a *catamite*, called plainly קקד, in the immediately preceding verse, and joined, as here, with the "whore." Such abominable wretches appear likewise to be denoted by the term *κυνες*, "dogs," Rev. xxii. 15, where we may also read their doom. Comp. Rev. xxi. 8. The Pagan Greeks in like manner, though they practised the *abomination* without remorse, as St. Paul, Rom. i. 27, 28, and their own writers<sup>73</sup>, abundantly testify, yet called male prostitutes *κυναιδοι* from *κυνν*, a *dog*, and *αιδως*, *modesty*<sup>74</sup>. The Son of Sirach says, Ecclus. xxvi. 25, "a shameless woman shall be counted as a dog."

The dog was held sacred by the Egyptians. This fact we learn from Juvenal, who complains in his fifteenth satire,

"*Oppida tota canem venerantur, nemo Diam.*"

The testimony of the Latin poet is confirmed by Diodorus, who, in his first book, assures us, that the Egyptians highly venerate some animals, both during their life and after their death; and expressly mentions the dog as one object of this absurd adoration. To these witnesses may be added Herodotus, who says, "that when a dog expires, all the members of the family to which he belonged worship the carcass; and that in every part of the kingdom, the carcasses of their dogs are embalmed and deposited in consecrated ground."

The idolatrous veneration of the dog by the Egyptians, is intimated in the account of their god *Anubis*, to whom temples and priests were consecrated, and whose image was

borne in all religious ceremonies. Cynopolis, the present Minieh, situated in the lower Thebais, was built in honour of Anubis. The priests celebrated his festivals there with great pomp. "Anubis," says Strabo, "is the city of dogs, the capital of the Cynopolitan prefecture. These animals are fed there on sacred aliments, and religion has decreed them a worship." An event, however, related by Plutarch, brought them into considerable discredit with the people. Cambyses, having slain the god Apis, and thrown his body into the field, all animals respected it, except the dogs, which alone eat of his flesh. This impiety diminished the popular veneration. Cynopolis was not the only city where incense was burned on the altars of Anubis. He had chapels in almost all the temples. On solemnities, his image always accompanied those of Isis and Osiris. Rome having adopted the ceremonies of Egypt, the emperor Commodus, to celebrate the Isiac feasts, shaved his head, and himself carried the dog Anubis.

In Matthew, vii. 6, is this direction of our Saviour to his disciples:—"Give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest these (the swine) trample them under their feet, and those (the dogs) turn again and tear you." It was customary not only with the writers of Greece and Rome, but with the Eastern sages, to denote certain classes of men by animals supposed to resemble them among the brutes. Our Saviour was naturally led to adopt the same concise and energetic method. By *dogs*, which were held in great detestation by the Jews, he intends men of odious character and violent temper; by *swine*, which was the usual emblem of moral filth, the abandoned and profligate; and the purport of his admonition is, "as it is a maxim with the priests not to give a part of the *sacrifice* to dogs, so it should be a maxim with you, not to impart

<sup>73</sup> See Leland, Advantage of Christianity, v. ii. p. 49, 61, and 126. Grotius de Verit. l. ii. c. 13. note 4. Wetstein on Rom. i. 27.

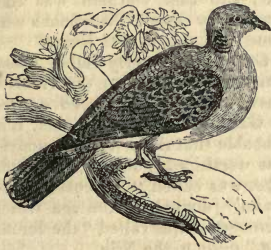
<sup>74</sup> See more in Le Clerc's note on Deut. xxiii. 18, and Daubuz on Rev. xxii. 15.



the holy instruction with which you are favoured, to those who are likely to blaspheme and abuse you, nor that religious wisdom which is more precious than rubies, and of which pearls are but imperfect symbols, to the impure, who will only deride and reproach you<sup>75</sup>." Prudence will require you to consider the character of those whom you may wish to rebuke or exhort. For there are some such profane and bold contemners of every thing good and serious, that any solemn admonition would not only be lost upon them, but excite in them the most violent resentment; which, besides bringing us into difficulties, might cause even the name and truth of God to be blasphemed.

DOVE. דבֿה JONA; Greek *κωνος*<sup>76</sup>.

A bird too well known to need a particular description.



This beautiful genus of birds is very numerous in the East. In the wild state they are called *pigeons*, and generally build their nests in the holes or clefts of rocks, or in excavated trees; but they are easily taught submission and familiarity with mankind; and, when domesticated, build in structures erected for their accommodation, called "dove-cotes." They are classed by Moses among the clean birds;

<sup>75</sup> Jones's Illustrations of the Gospels, p. 132. [See also Phil. iii. 2.]

<sup>76</sup> "*Columba fere genus, a vino, oinos, sic appellatum, quia, Eustathio auctore, οἰνωπος το Χρῆμα, id est vinum, vel uvas maturas colore refert; vel quia vindemia tempore fere apparet.*" Aristot. Hist. lib. viii. c. 3. Athenæus, lib. ix. c. 2.

and it appears from the sacred, as well as other writers, that doves have been held in the highest estimation among the Eastern nations.

Rosenmuller, in a note upon Borchart<sup>77</sup>, refutes the opinion of that learned man, and of Michaelis, who derive the name from *Ionia*, by tracing it rather through the Arabic, where it signifies *mildness, gentleness, &c.* So Parkhurst derives the Hebrew name from a root which admits the sense of *defenceless* and exposed to rapine and violence; remarkable characteristics of this lovely bird. Accordingly, the dove is used in Scripture, as the symbol of simplicity, innocence, gentleness, and fidelity. Hosea, vii. 11; Matth. ~~x~~. 16. See X.

PIGEON.

The first mention of the dove in the Scripture is Gen. viii. 8, 10, 11, 12; where Noah sends one from the ark to ascertain if the waters of the deluge were assuaged. The raven had been previously sent out; and it is generally supposed, flew off, and was seen no more. But this meaning, says Dr. Adam Clarke, the Hebrew text will not bear; for the original may be rendered "went, going forth, and returning." From whence it is evident that she did return, but was not taken into the ark. She made frequent excursions, and continued on the wing as long as she could, having picked up such aliment as she found floating on the waters; and then, to rest herself, regained the ark, where she might perch, though she sought not admittance. Indeed, this must be allowed, as it is impossible she could have continued on the wing during twenty-one days, which she must have done, had she not returned. The dove, a bird of swift and strong wing, accustomed to light and feed upon the ground, and to return home every evening from the most distant excursions, was then selected as a more faithful messenger than the carnivorous raven, because she found nothing to tempt her to be faithless;

<sup>77</sup> Hieroz. part ii. l. i. c. 1; vol. ii. p. 530.

as she fed, not on carrion, but on grains and vegetables, which were not yet to be had. She was sent forth thrice. The first time she speedily returned; having in all probability gone but a little way from the ark, as she must naturally have been terrified at the appearance of the waters. After seven days, being sent out a second time, she returned with an olive leaf plucked off; whereby it became evident that the flood was considerably abated and had sunk below the tops of the trees: and thus relieved the fears and cheered the heart of Noah and his family. And hence the *olive branch* has ever been among the forerunners of peace, and chief of those emblems by which a happy state of renovation and restoration to prosperity has been signified to mankind. At the end of another seven days, the dove, being sent out a third time, returned no more, from which Noah conjectured that the earth was so far drained as to afford sustenance for the birds and fowls; and he therefore removed the covering of the ark, which probably gave liberty to many of the fowls to fly off; and this would afford him the greater facility for making arrangements for disembarking the other animals. See RAVEN.

Doves might be offered in sacrifice, when those who were poor could not bring a more costly offering.

Job's eldest daughter was called *Jemima*, probably from the Arabic name of a dove. This name was given to women of the greatest beauty in the East. So Semiramis had her name from *semir jemamah*, "the brown dove," or, as Hesychius explains it, "the mountain dove<sup>78</sup>." The dove was made the bird of Venus; and we find it placed on the head of the Dea Syria, whom

<sup>78</sup> The Babylonians worshiped Semiramis, and carried a Dove in the standard in honour of her memory.

"*Quid referam ut volitet crebras intacta per urbes Alba Palestino sancta columba Syro.*"

FIBUL. I. 7.

the orientals imagined, as Lucian says, to be the same with Semiramis; and it appears by medals, that she was the same with Aphrodite, and with the *mater deorum*; and the same bird is her constant attendant when represented under those characters<sup>79</sup>.

We have in the Asiatic Researches, vol. iv. p. 168, a Hindu story on this subject. The Puranas relate that Sami Rama, in the shape of a dove, came and abode at Asc'halanaschtan, which is obviously Askalon. Here Semiramis was born, according to Diodorus Siculus, and here she was nursed by doves; and Herodotus says, lib. i. c. 105: "Of all the sacred buildings erected to the celestial Venus, the temple at Askalon is by far the most ancient. The Cyprians themselves acknowledge that their temple was built after the model of this, and that Cythera was constructed by certain Phœnicians who came from this part of Syria."

Gaza was formerly called *Ionen*, which has relation to the Hebrew *ioneh*, which signifies a dove; and as Gaza was so near Askalon, it is probable that there too the goddess was worshiped. In fact, the whole coast was called "the coast of the Ionim" [doves], as the sea which surrounds it was called "the Ionian Sea," quite to the Nile.

In Psalm lxxviii. 13, is a reference to the dove; and as the passage is obscure, it may be well to attend to the illustration. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver."

Bishop Lowth gives up this and the following verse as inexplicable. Dr. Green understands the first part of this, of the contemptible state of the Israelites in Egypt, (Gen. xlv. 34,) and that the Psalmist in the following similitude beautifully sets forth their opposite situation, by alluding to the splendour of the

<sup>79</sup> See Costard on the Mythological Astronomy of the Ancients, and Heath on Job, p. xxxiv.



wings of the dove, so different from the filthiness of their former situation. Dr. Durell renders it, "Did ye not lie among the sheep-folds, O ye wings of a dove, covered with silver, and with burnished gold in her feathers?" He supposes it to be an allegory referring to Reuben, Manasseh, Dan, and Asher, who did not assist Deborah in the battle against Sisera. Jud. v. 16, 17, 18. They are called doves, as being the fittest emblems of their cowardice; and the gold and silver, to which the wings are compared, may allude to the riches which these tribes seem to have acquired, by preferring a domestic to a warlike life. But this construction is far-fetched, and seems to break the connexion.

Mr. William Baxter translates the original thus:—" *Si requieveris sub oris alarum columbæ de argentatæ, cujus alarum terga sunt de fulgore auri; hæc, ubi disperserit Saddai reges per eam, nivea comparebit in vexillo.*" It was the custom, he tells us, for the Hebrew armies, as well as the Syrians and Assyrians, to have a dove for their standard; to which the Psalmist alluding, says, "If you shall abide by your standard, the silver-coloured dove, whose wings are gilt with gold, when the Almighty by its means has scattered the kings, the marks of victory shall be displayed in your ensign, and your dove appear white as snow." All interpreters have blindly followed the Septuagint in this place, who, either ignorantly, or perhaps wilfully, rendered it obscure; for, being unwilling to gratify the Syrians, who worshiped a dove, with so honourable a mention of their deity, instead of translating the Hebrew word a *standard*, as they ought to have done, they made a proper name of it, and rendered it Mount *Selmon*<sup>80</sup>.

The Author of "Scripture Illustrated" enlarges upon this construc-

<sup>80</sup> Bowyer's tract, entitled "A View of a Book under the title of Reliquiæ Baxterianæ." p. 33.

tion, and gives a new version, accompanied with remarks, which elucidate other passages. I shall insert it here, with a few emendations; previously observing, that the whole of this Psalm appears to be a triumphal ode for success in battle.

Jehovah gave the matter of these glad tidings.

Kings and hosts did flee, did flee;

And the spoil was divided among those at home.

Now how is it possible that the same persons who had put to flight these kings, and had taken the spoil home to their families, should *lie among the pots!* How should these soldiers suffer such disgrace, and that at the very time when they enjoy their victory!—But if we recollect that the *standard* of the dove was used as a military ensign, and suppose it to be alluded to here, then we have an entirely distinct view of the article, and may understand it accordingly.

Kings and armies did flee, did flee,

And the homestead of their pursuers divided the spoil;

Yes, surely, ye cast down among the crooks of war

The dove of wings imbricated with silver  
And pinions embroidered with yellow gold.  
In this dispersion, directed by the Almighty,  
The kings became white as snow on *Selmon*.

That the dove was a *military ensign*, may be gathered from the history in the Chronicon Samaritanum, where we read that "the Romans placed a pigeon [or dove] on Mount Gerizim, to hinder them from going thither to worship with troops. Some Samaritans attempted to go up, but the bird discovered them, and cried out, *the Hebrews!* The guards awoke, and slew those who were coming up." Understand a military sentry and ensign, and "the dove" becomes intelligible at once.

The *paleness* of the kings who accompanied this banner, is extremely characteristic of their appearance when they saw their sacred emblem cast down, and trampled on by the Israelites; or, if they themselves, in their haste, did cast it down, that



they might flee the more swiftly, the shame is equal.

To complete the statement, it remains to be proved that the word here employed, שֹׁפֶתִים SHOPHETIM, means an instrument capable of use in war; because it is usually rendered "fire ranges," or "pots;" but in Ezek. xl. 43, we have this word where it can mean no such thing, but a kind of hooks, or catches; and so our version understands it, speaking of instruments for the use of the priests—"and within were hooks"—SHOPHETIM, for the purpose of holding up the victim while flaying, or some of its parts after they were divided. And that somewhat of a hook, or catch, was anciently appended to spears or lances, we know from the construction of the ancient English brown-bill, from the Lochaber axes of Scotland, &c. Corresponding exactly to which, is the spear of an Egyptian king in his chariot, which is still extant among the hieroglyphical sculptures of Egypt. If, then, this hooked implement was an Egyptian or Canaanitish weapon, either of war or a sacred badge of the priest accompanying the standard bearer; to see the venerated standard of the dove trampled on by enemies, together with the arms which should defend it, was an event which might well confound into paleness the kings which surrounded it, and who had expected victory from its assistance.

Our reasonings lead us to conclude, 1st, That the dove was certainly used as a military ensign: 2dly, That as the Assyrians were eminent and ancient worshipers of the dove, it might be supposed to be appropriately their banner or standard: and this will authorize a translation of several passages of Scripture different from our present public version.

Jeremiah, speaking of the ravages which would be committed in Judea by Nebuchadnezzar, says: "The land is desolate because of the fierceness of the dove." And again; "Let

us go to our own people to avoid the sword of the dove:" and in another place: "They shall flee every one for fear of the sword of the dove." Each of these places is intelligible, by supposing the king of the Chaldeans to be here referred to, who bore a dove in his ensigns, in memory of Semiramis.

To illustrate Cantic. i. 15; iv. 1; and v. 12; where the eyes are compared to those of the dove, the Author of "Scripture Illustrated" has these remarks: "Nothing can more strikingly evince the necessity of acquaintance with the East, as well in its Natural History as in other articles, than the passages in which the eyes are compared to doves. Our Translators say, 'to the eyes of doves,' which may be understood to imply meekness, tenderness, &c. and therefore it has passed hitherto without correction. But the facts are, 1st, That our Translators have added the word *eyes*; and, 2dly, That they took the black for the white: they had in their ideas the *white* pigeon, or at least the light-coloured turtle dove; whereas, the most common pigeon or dove, in the East, is the deep *blue*, or *blue grey* pigeon, whose brilliant plumage vibrates around his neck every sparkling hue, every dazzling flash of colour. And the passage, ch. v. 12, proves that the comparison of the author relates to this pigeon. The deep blue pigeon, standing amidst the foam of a waterfall, would be a blue centre surrounded by a bright space on each side of him. This, in the comparison, is the iris of the eye, surrounded by the white of the eye: but as the foam of this waterfall is not brilliant enough to satisfy the poet, he has placed the deep blue pigeon in a pond of milk, or in a garden basin of milk, and there, he says, *he turns himself round*, to parallel *the dipping* of the former verse. He wantons, sports, frisks, turns round: so sportive, mobile, and glittering is the eye, the iris of my beloved. The milk, then, de-

notes the white of the eye; and the pigeon surrounded by it: the iris, *i. e.* 'the iris of his eye is like a deep blue pigeon, standing in the centre of a pool of milk.' The comparison is certainly extremely poetical and picturesque.

"This idea has not escaped the poets of Hindostan, for we have in Gitagovinda the following passage: 'The glances of her eyes played like a pair of water birds of azure plumage, that sport near a full-blown lotos on a pool in the season of dew.'

"This leads us to consider the comparison of the eyes of the bride to the pools of Heshbon: dark, deep, and clear are her eyes; and so are those pools, dark, deep, and clear. But were these pools surrounded by a border of dark-coloured marble, analogous to the border of *stibium* drawn along the eyelids of the spouse, and rendering them apparently larger, fuller, deeper?—As this comparison is used where ornaments of dress are more particularly subjects of consideration, I think it not impossible to be correct; and certainly it is by no means contradictory to the ideas contained in the simile recently illustrated."

The *mourning of the dove*, Isai. xxxviii. 14, and lix. 11, alludes to the plaintive murmuring of this bird, particularly of the turtle dove, which is said to be disconsolate and to die with grief at the loss of its mate. To this may be referred the "taberning of the doves," Nah. ii. 7.

The *doves-dung*, 2 Kings, vi. 25, חֲרִיּוֹנִים CHIRIONIM, has been variously interpreted. Bochart, who has devoted seventeen pages to the discussion of this subject<sup>81</sup>, observes, that the Arabians give the name to a kind of moss which grows upon trees or stony ground; and also to a kind of pulse or pea, which is common in Judea, as may be seen 2 Sam. xvii. 28; the *cicer sativum nigrum*. This latter opinion is that of Dr. Shaw<sup>82</sup>. The ingenious Mr. Har-

mer, however, interprets this expression to mean strictly *the dung of pigeons*, which he thinks might be a valuable article, as being of great use for *quickenning the growth of esculent plants*, particularly *melons*, during the siege of Samaria. This opinion he illustrates by showing how much the Persians live on *melons* in the summer months, and that they use *pigeons' dung* in raising them. I add the following from Tavernier, p. 146. "There are above three thousand pigeon houses in Ispahan; for every man may build a pigeon house upon his own farm, which yet is very rarely done. All the other pigeon houses belong to the king, who draws a greater revenue from the dung than from the pigeons; which dung, as they prepare it, serves to cultivate their melons."

Mr. Edwards, in his work "On the Style, &c. of the Scripture," p. 289, observes, that it is not likely that they had much ground to cultivate in so populous a city, for gardens, nor is it reasonable to think that those distressed, famished creatures, who were so eager to relieve their present wants, would be much concerned to provide against the ensuing year. He is disposed, therefore, to understand it as meaning "the offals or refuse of all sorts of grain, which was wont to be given to pigeons at such a time of the year, when they had nothing abroad to feed upon; that this refuse grain, this tail-corn, these sweepings of the floor, these vile remains, are here called *dung* by way of contempt; which comports with the style of Scripture, which uses that word to denote the *vileness* and *baseness* of a thing; 2 Kings, ix. 37; Psalm lxxxiii. 10; Jer. viii. 2, and it is here joined with an *ass's head*, which was the vilest sort of food; and therefore both together do fully express the extremity of the famine at that time. It is certain that it cannot mean *pigeon's dung*, strictly so called, for no excrements are capable of being food."

<sup>81</sup> Hieroz. part II. l. 1. c. 7. page 572—590.

<sup>82</sup> Trav. p. 140. ed. 4to.



As all the ancient Jewish writers understand the word literally, it may be well to remark, that the stress of the famine might have been so great as to have compelled the poor among the besieged in Samaria to devour either the intestines of the doves, after the more wealthy had eaten the bodies; or, as it might perhaps be rendered, the *crops*, the contents of which, those who kept doves forced them to disgorge. There are not wanting in history, examples of those who, in the extremity of hunger, have been compelled to eat that at which their natures would otherwise reluct<sup>83</sup>.

#### DRAGON.

This word is frequently to be met with in our English translation of the Bible. It answers generally to the Hebrew *תנין*, *תנין*, *תנין*, *תנין*, *תנין*, *תנין*, and *תנין*; and these words are variously rendered, *dragons*, *serpents*, *sea-monsters*, and *whales*.

The following remarks, by my learned friend, the Hon. James Winthrop of Cambridge, are ingenious. *תנין*, the plural of *תן*, is used and translated plurally in the following passages by the word "dragons." Job, xxx. 29; Psalm xlv. 19; Isai. xiii. 22; xxxiv. 13; xxxv. 7; Jer. ix. 11; xiv. 6; xlix. 33; and Mic. i. 8. In all these places, utter desolation is the idea conveyed; and the animal is described as snuffing wind, wailing, and belonging to the desert. These characters seem hardly to apply to a dragon or serpent. In Ezek. xxix. 3, it is translated as of the singular number. The original is joined with a verb. *תנין* is used plurally in Lam. iv. 3, and translated "sea-monsters;" though the description of its manners rather applies to some wild beast than to a fish. The last letter ן is used as a plural termination, in conformity to the Chaldee; but the regular Hebrew letter would be ם. This word is, in Psalm

<sup>83</sup> See Fuller, Miscel. Sacr. l. 6. c. 2. p. 724. Eusebius, Eccl. Hist. l. iii. c. 6. Josephus de Bello Jud. lib. vi. cap. ult. ad finem.

xc. 13, translated as of the singular number. In all other places, it seems to be the singular of "whales," and is in some of them so translated. In Mal. i. 3, *תנין* is rendered "dragons." It is coupled with wilderness, and is the plural form of *תן*.

The Rev. James Hurdis, in a dissertation relative to this subject<sup>84</sup>, observes, that the word translated "whales," in Gen. i. 21, occurs twenty-seven times in Scripture; and he attempts, with much ingenuity to prove that it every where signifies *the crocodile*. That it sometimes has this meaning, he thinks, is clear from Ezek. xxix. 3, "Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers." For to what could a king of Egypt be more properly compared, than the crocodile<sup>85</sup>? The same argument he draws from Isai. li. 9. "Art thou not he that hath cut Rahab [Egypt], and wounded the dragon<sup>86</sup>."

Among the ancients, the crocodile was the symbol of Egypt, and appears so on Roman coins<sup>87</sup>.

From this ground, Mr. Hurdis proceeds to explain all the other passages; and finds, that though in one or two instances there is reason to hesitate, yet, upon the whole, it is probable that wherever this animal is mentioned, it is the crocodile; and therefore Gen. i. 21, should be rendered "great crocodiles," or "the great crocodiles." I insert his entire remarks upon Isai. xxxv. 7. "The parched ground shall become a pool, and the thirsty land springs of water. In the habitations of dragons, where each lay, shall be grass with reeds and rushes." What can be clearer, than that the crocodile is

<sup>84</sup> Critical Dissertation upon the true Meaning of the Word *תנין* found in Gen. i. 21. Lond. 1790. 8vo.

<sup>85</sup> [The name by which the crocodile is known to the Arabs is *timsah*. Herodotus calls them *champsæ*.]

<sup>86</sup> Consult J. M. Glæsmer, De dracone insigni regum Ægyptiorum, ad illustr. Ezek. xxix. diatriba. In Biblioth. Brem. Class. vii. fas. 6. p. 976.

<sup>87</sup> Scheuchzer, Phys. Sacr. in loc.



the subject of the latter part of this verse? In this chapter, one of the most beautiful effusions of a fervid and inspired imagination, the prophet is figuratively describing the redemption of man, by the removal of every thing grievous to him, and the accession of every thing pleasant. The wilderness is to become a garden, and to blossom as the rose; it is to blossom abundantly, and to rejoice even with joy and singing; it is to break forth with streams, and to become pools and springs of waters. And these waters are to be without danger; for not only the crocodile shall not be found in them, but the very fear of him is to vanish; he is, it seems, to be for ever removed, and *the habitation where he laid is to become grass with reeds and rushes.* Here it is worthy of notice, that the crocodile was always considered as an inhabitant of the wilderness. And such he might well be deemed; for the deserts, as the reader may see in Mr. Irwin's charts, came very near to the banks of the Nile; and we may naturally suppose he would frequent those shores of the river which were desolate and not cultivated, because there he would be least molested. Accordingly, in Mal. i. 3, he is styled, *the crocodile of the wilderness.* Again, in Isai. xliii. 20, 'the beasts of the region shall honour me, the crocodiles, and the daughters of the ostrich, because I give waters in the wilderness.' And again, Ezek. xxix. 4, where hooks are to be put into his jaws, and he is to be brought up out of the midst of his rivers, it is as follows: 'and I will leave thee thrown into the wilderness.' When the crocodile thus delighted in unfrequented places, it will not appear wonderful that he should choose the ruins of old deserted towns and cities, which were near rivers and lakes, for his especial abode when out of the water. Of Babylon<sup>88</sup>,

therefore, it might properly be said, Isai. xiii. 22, that when she became desolate, 'the crocodile should cry in her pleasant palaces;' and Jer. li. 13, that she should be 'a dwelling place for crocodiles.' And from hence, possibly, the prophets of the Old Testament borrowed a figurative expression, and said of every city that was to be destroyed utterly, that it should become 'a den for crocodiles, and a court for the daughters of the ostrich.' For it does not appear, I think, that these places were all of them accessible to the crocodile, especially the mountains of Esau; and perhaps it may be doubted whether Babylon itself was ever its habitation, for I know not that the crocodile is to be found in the river Euphrates. Should it, however, be insisted on, that these passages are to be understood literally, it must be no very improbable conjecture, that, under the name of *crocodile*, the Hebrews might include every species of *lizard*, in the same manner as we, under the general name of *lizard*, include the crocodile."

On the other hand, the learned Bishop Pocock is persuaded that *tannim*, Mic. i. 8, and Mal. i. 3, means *jackals*. He refers to an ancient Syriac version, to an Arabic one by Rabbi Saadias, and to the manuscript notes of R. Tanchum, a learned Jew<sup>89</sup>, as justifying this opinion: and Dr. Shaw and Mr. Scott think the same animals to be spoken of by the same name in Job, xxx. 29, and Jer. iv. 3. Alkamus, in his Lexicon, makes the *deeb*, or jackal, and the *teenam* to be the same; and as the latter has a great affinity with *tannim*, it is highly probable that it should have been interpreted sometimes *deeb*s or jackals<sup>90</sup>.

of serpents and venomous creatures;" and by other travellers, the place thereabouts is represented as "overrun with serpents, scorpions, and all sorts of venomous and unclean creatures."

<sup>89</sup> This Rabbi wrote on the whole Old Testament in Arabic, part of which the Bishop procured from the East.

<sup>90</sup> Shaw's Trav. p. 174. ed. 4to. Compare also his learned note, page 429. See also Schnurrer, Dissert. ad Isai. xxvii.

<sup>88</sup> In the middle of the sixteenth century, the ruins of ancient Babylon were visited by Rauwolf, who, among other particulars, mentions that they are now "a receptacle

This construction derives some authority from Ecclus. xxv. 16, "I had rather dwell with a lion, and a dragon, than to keep house with a wicked woman;" for travellers tell us, that *jackals* follow the lion, to partake of the prey after he is satiated<sup>91</sup>.

As a further illustration of this obscure subject, I make the following extract from "Scripture Illustrated."

"We have had, and shall have again, repeated occasions of wishing for better acquaintance with the natural history of the East, especially in those interpreters whose public translation is the voice of authority. Among other instances, we notice that of rendering *tahash*, Numb. iv. 10; Ezek. xvi. 10, *et al.* by the *badger*, which should rather be a kind of seal; and that of rendering *tannin*, Lament. iv. 3, 'sea monsters,' which 'draw out the breast and give suck.' Now philosophy knows nothing of *monsters*. Whatever is capable of posterity, of having young ones to suckle, is no *monster*. I know that this word, *tannin*, is supposed, by those who have endeavoured to understand the natural history of the Bible, to denote a whale, or the whale kind; but I rather wish to restrain it to the *amphibia*, to that class of animals which haunt the shores, as well as frequent the waters. To justify this idea, let us inquire how the *tannin* are described in Scripture.

"We observe, first, that these

<sup>91</sup> [The words *than* and *teenam* have probably no more affinity than jackal and jackass. The *teenam* may be so named from its cry, and may be derived from the Hebrew verb signifying to bewail; while the *thananim* are evidently reptiles and amphibious animals, and the name, however similar, must be derived from a different root. Mr. Waddington, in travelling through *Dar Mahass* (a district of Nubia, or more properly Ethiopia), "observed a vast many light-coloured lizards, which the *Arabs*," he says, "call dragons, and generally kill: they are venomous, run very fast, and seem to prey on beetles." Waddington's Ethiopia, p. 37. There can be no doubt, these are one species of the *thananim* of the desert.]

*tannin* are frequently associated with the crocodile, (which we know is completely amphibious,) taking the *leviathan* for that creature. As Psalm lxxiv. 13, 'Thou breakest the heads of the [*tanninim*] dragons in the waters; thou breakest the heads of the *leviathan* in pieces, and gavest him to be meat to the people inhabiting the wilderness.' Isai. xxvii. 1, 'The Lord shall punish *leviathan*,—and he shall slay the [*tannin*] dragon that is in the sea.' As the *tannin* is associated with the *leviathan*, it is clear that it cannot be that creature in these passages.

"Those commentators who have supposed that *tannin* means a whale, must relinquish that opinion when considering the expressions of the prophet Malachi, i. 3, 'I disliked Esau, and gave his mountains to solitude, and his inheritance to the *tanuth* ['dragons,' Eng. Tr.] of the wilderness.' Now, to say nothing of the scarcity of whales in the Red Sea, where only they could visit the inheritance of Edom; how can whales come on shore to possess these inheritances? since whales are not *amphibious*, but always remain in the deep.

"The LXX render this word, Lam. iv. 3, by *dragons*; the Vulgate by *lamia*; but neither dragons, i. e. serpents, nor *lamia*, have breasts to suckle their young. In Isai. xiii. 22, the Vulgate reads, 'sirens in the houses of pleasure;' the LXX also, *sirenes* and elsewhere, sometimes *εχτροι*, *hedge-hogs*. So that we may perceive that this word *tannin*, with its relatives, has been a perplexity to translators, as well ancient as modern.

"But what are the characteristics of the *tannin* in Scripture? 1. It is evidently a creature of the amphibious kind; as appears from passages already adduced. 2. It suckles its young, and draws out the breast. 3. It is capable of exerting its voice very mournfully, as appears Mic. i. 8, 'I will make a wailing like dragons' [*tanim*]. 4. It is capable of holding its breath awhile,—of draw-



ing in vehemently a quantity of breath, and consequently of emitting it with violence; of *panting*, as Jer. xiv. 6. 'The wild asses stand on the high places; they puff for breath (or puff out breath) like dragons [*tannim*]; their eyes fail because there is no grass.' By these properties we may discover the *tannim*."

Hence the writer goes on to shew the correspondence of the characters to the *Phoca*, and the *Manati*; and adds: "We have now described a class of creatures which may justly claim a preference over the *sea monsters* of our translation: they are, 1. Amphibious; 2. Affectionate to their progeny; 3. Vocal; and 4. Their breathing is like to the snorting of a horse, &c. We know also that they are found in the Mediterranean, consequently on the coast of Judea; in the Red Sea, consequently on the coast of Edom; in the Indian Ocean, consequently they might go up the rivers (as the Tigris, &c. to Babylon, &c.) which issue therein; and, in short, they appear, under one species and another, to be capable of fulfilling all the characters which are attributed to the *TANNIM* in Scripture.

"The reader will recollect that I have not presumed to determine the species, but have merely attempted to establish the propriety of rendering *TANNIN* by this class of amphibia.

"But we ought to observe further in support of our principles, 1. That they are said to be given for meat to the people; so these amphibia are mostly eatable, and some of them excellent eating. 2. The word שֵׁמֶמָה *SHEMEMAH*, rendered 'in solitude,' Mal. i. 3, in reference to the mountains of Edom, should, to establish the usual parallelism, be an animal. Now the word שֵׁמֶמִית *SHEMEMITH*, is so nearly the same word, that I think it may be taken as equivalent; and this word signifies, 'a spider,' says our translation, Prov. xxx. 26,—a lizard, says Bo-

chart. Without examining this, observe how the sentiment of the prophet stands under this rendering. 'But I disliked Esau, and placed on his elevated places, his mountains and hills, (i. e. they were overrun with) spiders—or lizards; and his heritages, his levels, his shores, and strands, they were occupied by amphibious animals, who dwell far from man in wastes and deserts, insomuch that Edom acknowledges, we are impoverished,' &c. Does not this strengthen the energy and poetry of the passage?

"Though I believe what has been already said may be taken as corresponding to a general idea, and an idea sufficiently correct, of the class of creatures described by the word *tannim*, yet it may not be amiss if we offer a few hints in addition. 1st, *TANNUTH*, feminine, Mal. i. 3. 2ndly, *TANNIM*, masculine, freq. sometimes perhaps singular, at others dual or plural. We have also a word usually referred to the same root. 3. *TANNIN*, Exod. vii. 9, 10, 12. And 4. *TANNININ*, which I presume is the plural of the former. Exod. vii. 12. Lam. iv. 3.

"I do not know that we can reduce this word in search of its root, to still greater simplicity; but, I think, if the word *Leviathan*, in which *tan* is one of the compounds, was separated into its parts, *levi* and *than* or *tan*, they might readily be taken to signify *levi*, the *jointed riveted*; and *tan*, the *drawn out*, elongated, *lengthened*: that is to say, 'the long animal with riveted scales'<sup>92</sup>; a very expressive name, and an accurate description of the crocodile. The same, I guess, is the import of *tan* or *taneh*, used as a verb, Judges v. 11. 'Instead of the noise of the archers at the

<sup>92</sup> [Rather, the mailed *than*, or lizard: as the python of the Greeks may be phi-than, the same word with the masculine article prefixed; or, as Mrs. Schimmelpenninck would interpret it, "the open or naked than." Biblical Fragments, p. 150. The same word, probably, forms part of the compound *thinsemeth*, rendered chameleon.]



places of drawing water, there shall they (those that draw water) rehearse [יִתְנֶה ITANU] draw out, PROLONG mutual discourse, conversation, or remarks, on the subject of the righteous acts of the Lord.' They shall be so full of their subject, that they shall extend their reciprocal communications to a great length. So, Judges xi. 40. 'The daughters of Israel went yearly, four days in a year [לִתְנִית LETANUTH], to prolong conversation, kindness, visits, &c. with the daughter of Jephthah<sup>93</sup>.'

"Should we transfer the preceding idea to animals, we shall find it describes a class of creatures which are of *lengthened* form; whose hinder parts at least are in some degree *taper* and *drawn out*.

"These principles, if they are just, exclude the whole class of *amphibia* which have short bodies, such as frogs, toads, turtles, tortoises<sup>94</sup>, &c.; for, though some of these have an appendage which forms a tail, yet they can hardly be called '*lengthened-out* animals;' their shells, or bodies, being round, not oblong, or protracted to any degree deserving of notice: and I think the general usage of scripture in reference to this word, will justify the inferences which I have drawn from such passages as have now been the subject of consideration.

"I feel a reluctance also in admitting that *dragons*, i. e. great serpents, are described by this word. But if the dragon was, as I believe it really was, a notion originally

<sup>93</sup> Mrs. Schimmelpenninck suggests, that the word *tan*, or *than*, is derived from the Chaldee verb תָּנָה to iterate, and that it may mean "creatures existing in a double manner," i. e. amphibious. Biblical Fragments, p. 148. That it is a generic, not a specific term, is clear, being applied to the *cetæ*, to lizards and crocodiles, and to serpents.]

<sup>94</sup> In transcribing this article, the idea struck me, that the notion of *drawn out* has, however, some application to the *tortoise*, which has a remarkable faculty of *projecting out* his head and *elongating* the neck; as also of *breathing hard*, or *puffing out the breath*; though, indeed, the other characteristics may not be applicable.

derived from the crocodile, and if it be also ancient, then the *word* dragon may be more nearly allied to the word *tan*, than the usual acceptance of it should lead us to believe.

"I cannot quit this subject without wishing for some decisive character whereby to direct our application of these words to different creatures, though of the same class. Does *tannin* signify precisely the same creature as *tannim* and *tannuth*? I should think not. But how to ascertain the distinction, or where to point it out, or by what marks of dissimilarity to discern them, I acknowledge my ignorance."

In Deut. xxxii. 33, we read of "the poison of dragons" [TANINIM]; upon which the same author has several remarks, with an attempt to identify a *venomous reptile*, and applies it to the *Gecko*; but Hurdis says, that "it is to be observed that חֶמֶת CHEMET, though it is here rendered 'poison,' was so rendered in ver. 24 of this chapter, and is again so rendered Job, vi. 4, Psal. lviii. 4, and cxi. 3; yet, in all other instances, and it occurs in very many, it is 'fury' or 'wrath,' either of which will apply as well to the *crocodile* as to the *dragon*. The Greek renders it, in all the above instances but the last, *δύμος*: in the last only it is *ιοç*. I see, therefore, no impropriety in saying, *Their wine is the fury of crocodiles, and the cruel venom of asps*. A figurative expression, I suppose, like that in Psal. xi. 6. 'Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their cup.'"

I close this article, already protracted to a tedious length, with the following note from Dr. Adam Clarke on Exod. vii. 16. "What kind of serpent is here intended, learned men are not agreed. From the manner in which the original word is used in Psal. lxxiv. 13; Isai. xxvii. 1; li. 9, and Job, vii. 12, some very large creature, either aquatic or amphi-

bious, is probably meant. Some have supposed that the *crocodile*, a well known Egyptian animal, is here intended. In chap. iv. 3, it is said that this rod was changed into a *serpent*; but the original word there is נחש NACHASH, and here, תנין TANNIN. As *nachash* seems to be a term restricted to no one particular meaning, so the words TANNIM, TANNIN, TANNINIM, and TANNOTH, are used to signify different kinds of animals in the Scriptures.—As it was a *rod*, or *staff*, that was changed into the *tannim* in the cases mentioned here, it has been supposed that an ordinary *serpent* is what is intended by the word, because the size of both might be pretty nearly equal; but, as a miracle was wrought on the occasion, this circumstance is of no weight; it was as easy for God to change the rod into a crocodile, or any other creature, as to change it into an adder or common snake.”

From the Apocryphal story of Bel and the Dragon, it appears evident that the idol was a living crocodile<sup>95</sup>. See LEVIATHAN and WHALE.

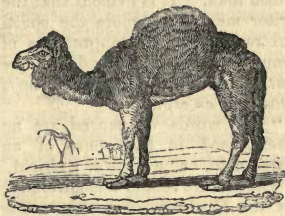
**DROMEDARY.** This name answers to two words in the original. בכר, and fem. בכרה BACAR, or BICRE. Isai. lx. 6, and Jer. ii. 24. and אַחַשְׁתָּרַן ACHASTARAN, Esth. viii. 10, “young dromedaries;” probably the name in Persian<sup>96</sup>.

The dromedary is a race of camels chiefly remarkable for its prodigious swiftness. The most observable difference between it and the camel is, that it has but one protuberance

<sup>95</sup> Justin Martyr, alluding to the Egyptian worship, always deemed the opprobrium of Paganism, reprobates the senseless, trifling, and disgusting objects of it.—*ἄλλων ἀλλαγῆ καὶ δένδρα σεβομένηον, καὶ πόσιμα; καὶ μύς, καὶ αἰγῆς, καὶ κροκοδείλου, καὶ τῶν ἀλογῶν ζῴων τὰ πολλὰ.* Apol. 2. p. 63. ed. Francf. That the crocodile was held sacred, we have the authority of Plutarch, Mor. 976. B. Ælian de Nat. Animal. x. 24. Juvenal, Sat. xv. 2. Strabo, lib. xvii. 811. D. Minucius Felix, p. 268.

<sup>96</sup> This word is used, 1 Chron. iv., as the name of a man; *anglice*, Mr. Swift.

on the back<sup>97</sup>; and instead of the slow, solemn walk to which that animal is accustomed, it paces, and will go as far in one day, as that will in three. For this reason, it is used to carry messengers on despatches where haste is required.



The animal is governed by a bridle, which, being usually fastened to a ring fixed in the nose, may very well illustrate the expression, 2 Kings, xix. 28, of putting a hook into the nose of Sennacherib; and may be further applicable to his swift retreat.

Jer. ii. 23, properly gives the epithet “swift” to this animal.

Dr. Shaw<sup>98</sup> mentions a dromedary named *ashaary*, and Morgan, *aashare*<sup>99</sup>. Upon which the Continuator of Calmet<sup>1</sup> remarks: “The application of the word *aashare* to a swift dromedary, illustrates a passage in Prov. vi. 11; at least, it illustrates

<sup>97</sup> This is a mistake. The Arabian camel (*djammel*, *camelus vulgaris*) has but one hump; and the dromedary, or *hadjin* (called *droma*, the runner, by the Greeks), varies from the camel, not in species, but only in breed, being of a light and slender frame, and swifter than the horse; in fact, bearing the same relation to a camel, that a hunter or race-horse does to a horse of common breed. The Bactrian camel (*böcht*) is distinguished from the Arabian by having two humps on the back. *Djammel* is used as a generic term; *hadjin* always denotes a particular species. See Forskal’s *Fauna Orientalis*. Art. *Camelus*.]

<sup>98</sup> Trav. p. 167. ed. 4to.

<sup>99</sup> Hist. of Algiers, p. 101. [The Berber name of the dromedary is *maherry*. Upon this animal the Tuarick will perform extraordinary journeys. Its full speed is a long trot, at the rate of about nine miles an hour, in which it can continue for many hours together. Lyon’s Travels p. 115.]

<sup>1</sup> Fragments, No. 475.

the ideas of the Chaldee paraphrase on this passage, and the parallel passage, or rather repetition, ch. xxiv. 34. 'A little sleep, a little slumber, a little folding of the arms to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man.' It is evident that the writer means to denote the speed and rapidity of the approaches of penury; therefore, instead of 'one that travelleth,' read *a post, a swift messenger, an express.*

"The words *ish magen* are nowhere used in the sense of an armed man, or 'a man of a shield,' as some would render them literally; but the Chaldee paraphrast translates them גברא כשרא GABRA CISHERA, or rather *ci-ashera*, like an *aashare-rider*. The similitude of the Hebrew letters, as they now stand, to what they would be if the word *achastaran*, which is used in Esther, was received instead of them, is worth our notice: כאשתרן כאשמנן. If the Chaldee has not retained this reading, it has done no more than substitute the name of the swiftest species of camel with which the writer was acquainted, for the swiftest species mentioned in the Hebrew.

"The LXX translates δρομευς, a *runner*; which shews that they knew nothing of this 'man with a shield,' who certainly could not be expected to run so freely when encumbered with a shield, as another could run without one. Besides, a shield is an armour of defence: had it been said a *sword*, it might have denoted *power* and *attack*. Our translators, aware of this, have employed the ambiguous word 'armed.' The sentiment, on these principles, would stand thus: 'So shall thy poverty advance as

rapidly as an express; and thy penury as a strong and swift *aashare-rider.*'"

DROUGHT. תַּמְאָן TSEMMAON.

Occ. Deut. viii. 15.

This word is by some thought to be the serpent *dipsas*, whose bite causes an intolerable thirst. The poet Lucan, in the ninth book of his *Pharsalia*, has given a particular description of the terrible effects of the bite of the *dipsas*, which is thus translated by Rowe:

"Aulus, a noble youth of Tyrrhene blood,  
Who bore the standard, on a *dipsas* trod;  
Backward the wrathful serpent bent her  
head,  
And, fell with rage, the unheeded wrong  
repaid.  
Scarce did some little mark of hurt remain,  
And scarce he found some little sense of  
pain.  
Nor could he yet the danger doubt, nor  
fear  
That death, with all its terrors, threatened  
there.  
When lo! unseen the secret venom spreads,  
And every nobler part at once invades;  
Swift flames consume the marrow and the  
brain,  
And the scorch'd entrails rage with burn-  
ing pain;  
Upon his heart the thirsty poisons prey,  
And drain the sacred juice of life away.  
No kindly floods of moisture bathe his  
tongue,  
But cleaving to the parched roof it hung;  
No trickling drops distil, no dewy sweat,  
To ease his weary limbs and cool the  
raging heat."

Gregory Nazianzen (*Iambic 22*) describes the *dipsas* as infesting the deserts of Egypt.

Διψας τις εστι των εχιδναων γενω,  
Τρωτων, υς' η ερημος Αιγυπτου φερε.

And Avicenna (v. ii. p. 139) mentions these serpents as numerous in the regions of Africa and Syria.

Meninski (2986) mentions a venomous serpent by the name of *symem*, which may be that here described. See SERPENTS.



## E

EAGLE. נֶשֶׁר NISR; Arab. *nesr*; Chald. *nescher*.

Occ. Exod. xix. 4; Levit. xi. 13, et al freq.<sup>2</sup>. The name is derived from a verb which signifies to *lacerate*, or tear in pieces.



The eagle has always been considered as the king of birds, on account of its great strength, rapidity and elevation of flight, natural ferocity, and the terror it inspires into its fellows of the air. Its voracity is so great that a large extent of territory is requisite for the supply of proper sustenance, Providence has therefore constituted it a solitary animal: two pair of eagles are never found in the same neighbourhood, though the genus is dispersed through every quarter of the world. It seldom makes depredations on the habitations of mankind; preferring its own safety to the gratification of appetite. Neither does it ever make mean or inconsiderable conquests; the smaller and harmless birds being beneath its notice. It will, however, carry away a goose,

<sup>2</sup> " *Aquilarum diversæ circa proprietatem, magnitudinem et colorem sunt species; majores Arabico idiomate Nesir vocantur.*" Leo Africanus, Descr. Afr. l. ix. c. 56. Et cap. 57. "*Nesir maxima Africa volucrum, corpore gruem excedit, rostro tamen, collo et cruribus brevior.*"

or even a turkey. It has often been known to seize hares, young lambs, and kids; which latter, as well as fawns, it frequently destroys for the sake of drinking their blood, as it never drinks water in the natural state. Having slain an animal too large to be eaten at once, it devours or carries off a part; leaving the remainder for other creatures less delicate; for it never returns to feed upon the same carcass, neither will it ever devour carrion.

Its sight is quick, strong, and piercing to a proverb.

Jackson, in his *Account of Morocco*, p. 62, says, that "the VULTURE (*nesser*), except the ostrich, is the largest bird in Africa. They build their nests on lofty precipices, high rocks, and in dreary parts of the mountains. Mr. Bruce has called this bird 'the golden eagle,' but I apprehend that he has committed an error in denominating it an eagle, the generical name of which, in the Arabic language, is *El Bez*." On the other hand, Mr. SALT, Trav. in Abyssinia, says, "its general appearance in a natural state, together with the vigour and animation which it displays, incline me to think it more nearly allied in the natural system to the eagles, and I should therefore be inclined to call it 'the African bearded Eagle.'"

In Job, xxxix. 27, the natural history of the eagle is finely drawn up.

Is it at thy voice that the eagle soars?  
And therefore maketh his nest on high?  
The rock is the place of his habitation.  
He abides on the crag, the place of strength.  
Thence he pounces upon his prey,  
His eyes discern afar off.  
Even his young ones drink down blood:  
And wherever is slaughter, there is he.

Mrs. Barbauld has given a description of the Eagle in the following lines:

"The royal bird his lonely kingdom forms  
Amid the gathering clouds and sullen storms:

Through the wide waste of air he darts  
his flight,  
And holds his sounding pinions pois'd for  
sight;

With cruel eye premeditates the war,  
And marks his destined victim from afar.  
Descending in a whirlwind to the ground,  
His pinions like the rush of waters sound;  
The fairest of the fold he bears away,  
And to the nest compels the struggling  
prey."

Alluding to the popular opinion, that the eagle assists its feeble young in their flight, by bearing them up on its own pinions, Moses represents Jehovah as saying, Exod. xix. 4, "Ye have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you unto myself." Scheuchzer has quoted from an ancient poet, the following beautiful paraphrase on this passage.

*"Ac velut alituum princeps, fulvusque tonantis  
Armiger, imphumes, et adhuc sine robore natos  
Sollicita refouet cura, pinguisque ferina  
Indulget pastus: mox ut cum viribus ale  
Vesticipes crevere, vocat se blandior aura,  
Expansa invitat pluma, dorsoque morantes  
Fertur in arva, timens oneri, et tamen impete  
presso*

*Remigium tentans alarum, incurvaque pinnis  
Vela legens, humiles tranat sub nubibus oras.  
Hinc sensim supra alta petit, jam jamque sub  
astra*

*Frigitur, evasusque leves citus urget in auras,  
Omnia pervolitans late loca, et agmine fatus  
Fertque refertque suos vario, moremque volandi  
Addocet: illi autem, longa assuetudine docti,  
Paulatim incipiunt pennis se credere calo  
Impavidi: Tantum a teneris valet addere  
curam."*

When Balaam, Numb. xxiv. 21, delivered his predictions respecting the fate that awaited the nations which he then particularized, he said, of the Kenites, "Strong is thy dwelling, and thou puttest thy nest in the rock;" alluding to that princely bird, the eagle, which not only delights in soaring to the loftiest heights, but chooses the highest rocks and most elevated mountains, as desirable situations for erecting its nest. Comp. Hab. ii. 9. Obad. 4.

What Job says concerning the eagle, which is to be understood in a literal sense, "where the slain are, there is he," our Saviour makes an allegory of, when he says, Matth.

xxiv. 28, "Wheresoever the carcass is, there will the eagles be gathered together:" that is, wherever the Jews are, who deal unfaithfully with God, there will also the Romans, who bore the eagle in their standard, be to execute vengeance upon them. Comp. Luke, xvii. 37.

The swiftness of the flight of the eagle is alluded to in several passages of Scripture; as Deut. xxviii. 49, "The Lord shall bring a nation against thee from afar, from the end of the earth; as swift as the eagle fieth." In the affecting lamentation of David over Saul and Jonathan, their impetuous and rapid career is described in forcible terms. 2 Sam. i. 23, "They were swifter than eagles; they were stronger than lions." Jeremiah, (iv. 13,) when he beheld in vision the march of Nebuchadnezzar, cried: "Behold he shall come up as clouds, and his chariots shall be as a whirlwind. His horses are swifter than eagles. Wo unto us, for we are spoiled." To the wide expanded wings of the eagle, and the rapidity of his flight, the same prophet beautifully alludes in a subsequent chapter, where he describes the subversion of Moab by the same ruthless conqueror. Jer. xlvi. 40, "Behold he shall fly as an eagle, and spread his wings over Moab." In the same manner he describes the sudden desolations of Ammon in the next chapter; but, when he turns his eye to the ruins of his own country, he exclaims in still more energetic language, Lam. iv. 19, "Our persecutors are swifter than the eagles of the heavens."

Under the same comparison, the patriarch Job describes the rapid flight of time, ix. 26, "My days are passed away, as the eagle that hasteth to the prey." The surprising rapidity with which the blessings of common providence sometimes vanish from the grasp of the possessor, is thus described by Solomon, Prov. xxx. 19: "Riches certainly make themselves wings; they fly away as an eagle towards heaven."



The flight of this bird is as sublime as it is rapid and impetuous. None of the feathered race soar so high. In his daring excursions he is said to leave the clouds of heaven, and regions of thunder, and lightning, and tempest far beneath him, and to approach the very limits of ether<sup>3</sup>. Alluding to this lofty soaring is the prophecy of Obadiah, ver. 4, concerning the pride and humiliation of Moab: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." The prophet Jeremiah, xlix. 16, pronounces the doom of Edom in similar terms: "O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldst make thy nest high as the eagle, I will bring thee down from thence, saith the Lord."

It has been a popular opinion, that the eagle lives and retains its vigour to a great age; and that, beyond the common lot of other birds, it moults in its old age, renews its feathers, and is restored to youthful strength again<sup>4</sup>. This circumstance is mentioned in Psalm ciii. 5, and Isai. xl. 31. Whether the notion is in any degree well founded or not, we need not inquire. It is enough for a poet, whether sacred or profane, to have the authority of popular opinion to support an image introduced for illustration or ornament.

It is remarkable that Cyrus, compared in Isai. xlv. 11, to an eagle (so the word translated "ravenous bird" should be rendered), is by Xenophon said to have had an eagle for his ensign; using, without knowing it, the identical word of the prophet, with only a Greek termination to it<sup>5</sup>. So exact is the correspondence

betwixt the prophet and the historian, the prediction and the event.

Xenophon and other ancient historians inform us, that the golden eagle with extended wings was the ensign of the Persian monarchs long before it was adopted by the Romans; and it is very probable, that the Persians borrowed the symbol from the ancient Assyrians, in whose banners it waved, till imperial Babylon bowed her head to the yoke of Cyrus. If this conjecture be well founded, it discovers the reason why the sacred writers, in describing the victorious march of the Assyrian armies, allude so frequently to the expanded eagle. Referring to the Babylonian monarch, the prophet Hosea (viii. 1.) proclaimed in the ears of all Israel, the measure of whose iniquities was nearly full—"He shall come as an eagle against the house of the Lord." Jeremiah (xlviii. 40) predicted a similar calamity: "Thus saith the Lord, behold he shall fly as an eagle, and spread his wings over Moab." And the same figure was employed to denote the sudden destruction that overtook the house of Esau: "Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah." The words of these prophets received a full accomplishment in the irresistible impetuosity and complete success with which the Babylonian monarchs, and particularly Nebuchadnezzar, pursued their plans of conquest. Ezekiel denominates him, with great propriety, "a great eagle with great wings;" because he was the most powerful monarch of his time, and led into the field more numerous and better appointed armies, (which the prophet calls, by a beautiful figure "his wings," the wings of his army,) than perhaps the world had ever seen. The prophet Isaiah, referring to the same monarch, pre-

so particularly because the ensign of Cyrus was a golden eagle, ΑΙΤΟΣ χρυσεός, the very word  $\alpha\epsilon\tau\omicron\varsigma$  which the prophet here uses, expressed as near as may be in Greek letters. Xenoph. Cyrop. l. vii. *sub init.*

<sup>3</sup> Apuleius, as quoted by Bochart.

<sup>4</sup> See Damir. Aristot. Hist. Anim. l. ix. c. 33. Plin. N. H. l. x. c. 3. Horus Apollo, l. ii. c. 92. Valterus, Aquilæ Natura e Sacris Litteris, ex Deut. xxxii. 11, Ezek. xvii. 3, Psalm ciii. 5, et hæc vicissim, ex Historia Naturali et monumentis Veterum illustratæ, 4to. Lips. 1747.

<sup>5</sup> "A very proper emblem for Cyrus," says Bishop Lowth, "as in other respects,



dicted the subjugation of Judea in these terms: "He shall pass through Judah. He shall overflow, and go over. He shall reach even to the neck. And the stretching out of his wings (the array of his army) shall fill the breadth of thy land, O Immanuel." Isai. viii. 8. The king of Egypt is also styled by Ezekiel, "a great eagle, with great wings, and many feathers;" but he manifestly gives the preference to the king of Babylon, by adding, that he had "long wings, full of feathers, which had divers colours;" that is, greater wealth, and a more numerous army<sup>6</sup>. See GIER-EAGLE.

EBONY. דרבניס, or, according to 23 of Dr. Kennicott's codices, דרבניס HOBNIM; Greek, EBENOS<sup>7</sup>; Vulgate, *hebeninos*.

An Indian wood, of a black colour, and of great value in ancient times<sup>8</sup>.

As being very hard and heavy, and admitting of a fine polish, it was used in inlaid work with ivory, with which it formed a beautiful contrast. It is mentioned with ivory, as among the imported articles, in Ezek. xxvii. 15; and that is the only place in which the word occurs in Scripture.

It is to be observed that the word is in the plural; and Theophrastus, Hist. l. iv. c. 5, Plin. N. H. l. xii. c. 4, and other authors mention two kinds of ebony. Besides, all the other kinds of precious woods in Scripture are in the plural; as שטים

<sup>6</sup> Paxton, Illustrations of Scripture, V. ii. p. 14.

<sup>7</sup> "In Montfauconii quidem Hexaplis Originianis nihil de Symmacho notatum est: at ex Theodoreto disco, eum de Hebena cogitasse. Τα κερατα, inquit ad h. l. ο Συμμαχος εβενος ηρημευσεν, αφ' ων τα εβενια καλημενα γινεται. Ergo Hebena nomen in hoc versu apud Symmachum legit, sed male ad קרנרת retulit." Michaelis, Not. ad Geogr. Heb. exter. part i. p. 206.

<sup>8</sup> ————Sola India nigrum Fert ebumum. VIRG. Georg. ii. 117. Ω εβενος, ω χρυσος, ω εκ λευκω ελεφαντος Αισται! THEOCR. Idyl. xv. v. 123.

Theophrastus also says, that Ebony was peculiar to India; but Pliny quotes Herodotus, to shew that Ethiopia produces Ebony; and Lucian mentions it as growing in that country.

twenty times in Exodus, and אלגומים or אלמונים 1 Kings, x. 12; 2 Chron. ix. 10, 11; and this, perhaps, not from their being varieties, but their being in separate pieces, or being sold in parcels.

EGG. ביצים BETZIM, plur. Occ. Deut. xxii. 6; Job, xxxix. 14; Isai. x. 14; and lix. v. ΩΝON Luke, xi. 12.

Eggs are considered as a very great delicacy in the East, and are served up with fish and honey at their entertainments. As a desirable article of food, the egg is mentioned, Luke, xi. 12. "If a son ask for an egg, will his father offer him a scorpion?"—It has been remarked, that the body of the scorpion is very like an egg, as its head can scarcely be distinguished<sup>9</sup>; especially if it be of the white kind, which is the first species mentioned by Ælian, Avicenna, and others. Bochart has produced testimonies to prove that the scorpions in Judea were about the bigness of an egg<sup>10</sup>. So the similitude is preserved between the thing asked and the thing given. The reasoning is this. If a child ask an earthly parent for *bread*, a necessary of life, he will not deny him what is proper for his support, putting him off with a *stone*; and if he should ask for a sort of food of the more delicious kind, an *eel* or an *egg*, he will not, we may assure ourselves, give his child what is hurtful, a *serpent* or a *scorpion*. If sinful men, then, will give good gifts to their children, how much more will your heavenly Father give the necessary and the more desirable gifts of his Spirit to those who supplicate for them!

This passage may be compared with Isai. lix. 5.

They hatch the eggs of the basilisk— He that eateth their eggs dieth; And when it is crushed, a viper breaketh forth.

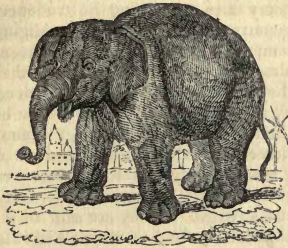
<sup>9</sup> Lamy Appar. Bibl. b. iii. c. 2. §. 7. The Greeks have an adage, αντι περκης σκορπιον: instead of a perch (fish), a scorpion. Beza in loc.

<sup>10</sup> Bochart. Hieroz. vol. iii. p. 540.

חלמות CHALAMUTH, which, in Job, vi. 6, our translators have rendered "the white of an egg," intends indeed *insipidness*, but it is not easy to fix the precise meaning to the Hebrew word<sup>11</sup>.

ELEPHANT. ΕΛΕΦΑΣ. 1 Maccab. vi. 34, only.

Bochart, Hieroz. c. xxii. v. i. p. 233, desirous of finding the elephant in Scripture, was for reading שנהבים SCHENHABBIM, in this manner, שן קהבים SCHEN KAHABBIM; because the elephant is called in Arabic "*alikhaban*." I imagine that the *ali* is only the titular distinction, or merely the article *al'*, and that *khaban* is the name; so, in Hebrew, SCHEN is *tooth*, and HABBIM *elephants*.



The elephant is well known as the largest and strongest of quadrupeds. The height of a full-grown one is from nine to fifteen feet; and the body has been found to weigh four thousand and five hundred pounds.

It is not easy to convey in words a distinct idea of the form of any animal. Words may assist the imagination to recall a form with which it is familiar; but scarcely any clearness of verbal description will give the mind a distinct impression of an image entirely new to it. In attempting to describe the elephant, this difficulty is felt.

The body is very bulky; the neck short and stiff. His back is considerably arched. His legs are thick

<sup>11</sup> The critical reader will do well to consult Mr. Good's learned note upon the passage.

and clumsy, and shapeless. His feet are undivided, but have their margins terminated by five round hoofs. His tail is similar to that of a hog, and fringed at the extremity with a few long hairs of the bigness of a packthread. The body is bare, covered with a rough, strong hide. His eyes are small, but lively; and distinguished from those of all other animals by their pathetic, sentimental expression. The ears are long, broad, and pendulous. The trunk is a remarkable organ, peculiar to the elephant. It is a cartilaginous substance, composed of numerous rings, terminating in a small moveable kind of hook; and having the nostrils in its extremity. This proboscis the animal can contract, dilate, and bend in any direction. The sense of feeling is centred in this organ; and is as delicate and distinct as in the human species. By means of this trunk he conveys his food and his drink into his mouth, which is situated below where this singular organ commences. The superior part of this protuberance projects forward about five inches, and answers as a kind of finger, enabling him to lay hold of the minutest things with great facility, to pick up grains of corn, &c. His tusks, also, distinguish the elephant in a singular manner. Neither jaw is furnished with fore teeth. Each has four large flat grinders. But in the upper are two enormous tusks, of a solid, white, and fine-grained substance; which, as they proceed from the gums in which they are rooted, first point forwards, and then bend slightly upwards. These are often seven feet long, and have been found to weigh a hundred and fifty pounds.

The elephant is nourished on vegetable food; fruits, leaves, branches, corn, and other grains, which he devours in large quantities. He grows slowly, and is supposed to live to a great age; it is said, from one to two hundred years. With this trunk he utters occasionally a sound like that of a trumpet. When enraged or



alarmed, his voice, which seems to proceed from his throat and mouth, is very terrible. His sense of hearing is quick. He delights in the sound of instruments; and seems particularly fond of music. He has an exquisite smelling; and is passionately fond of perfumes of all sorts, and of fragrant flowers.

Plains, forests, and gently rising hills are the favourite abodes of the elephant. He is a native of Africa and Asia. He cannot bear the heat of the torrid regions under the line; but is still more impatient of cold.

Mankind have, in all ages, been at great pains in taming elephants. They are caught in the forests by artifice, dexterity, strength, and terror. They are subdued by threats; and domesticated by kind treatment and caresses; and at last rendered tractable and submissive. Indeed, when tame, the elephant is perhaps the most docile, gentle, and obedient of all animals. He forms an attachment to his keeper; comprehends signs; learns to distinguish the various tones of the human voice, as expressive of anger, approbation, or command; is even capable of being taught to understand the import of articulate language; adopts in many instances the manners and the sentiments of mankind; discovers a sense of probity and honour, and expects to be honestly dealt with; resents every affront with force and dignity; is generous, grateful, patient, magnanimous, and humane.

Elephants are fond of gorgeous trappings; and formerly were much used in war.

The following is a description of the elephant by Oppian:

“None of the forest kind so vast arise;  
When swells the elephant before thine eyes;  
Of massive strength his bulky head he rears,  
And smooth and short and concave are his ears.  
Smaller his eyes than such a bulk demands;  
Huge in the midst his trunk projecting stands,  
Curved, slender, lithe, as grasp of human hands.

This, his proboscis named, at will he wields,  
As nature urges, and despoils the fields.  
No like proportion in his feet we find;  
Before, he lifts them higher than behind.  
Rough, dusky, thick, the skin his frame surrounds,  
Which not hard iron's piercing sharpness wounds.  
Fierce and untamed amidst the shady wood,  
But mild with men, and of a gentle mood.  
When midst the flowery lawns and hills he roves,  
The beeches, olive-trees, and palmy groves  
Are crash'd beneath him, as he sways around  
His tusky cheeks, and roots them from the ground.  
But man's strong hands the furious beast reclaim;  
Lost is his anger, and his heart is tame.  
He bears the yoke; his lips the curb obey;  
Boys stride his back, and point his onward way.”

ELTON'S TRANSLATION.

Historians and travellers relate many tales concerning the prudence, penetrating sagacity, and obliging temper of the elephant, which seem almost incredible. It is certain that they appear to be more influenced by a regard to the consequences of their actions, than any other domesticated animals. On the promise of a reward, they are often induced to extraordinary exertions of ingenuity and strength. They are said to be particularly fond of wine; and it is frequently offered them to induce them to perform labours, and given to reward exertion. We find it used in this manner, successfully, in the wars of the Maccabees. 1 Maccab. vi. 34.

The tusks of the elephant have long been applied, under the denomination of ivory, to a variety of important uses in the arts. See IVORY.

ELM. אלה ALAH.

This word is found only once in our translation of the Bible; Hosea, iv. 13. But the word there used in the Hebrew, is in all other places rendered *oak*.

EMERALD. נופך NOPHEK.

Occurs only Exod. xxviii. 18; and Ezek. xvii. 16, and xxviii. 13; and ΣΜΑΡΑΓΔΟΣ, Rev. xxi. 19; and Eccus. xxxii. 6; Tobit, xiii. 22; and Judith, x. 21.



This is generally supposed to be the same with the ancient *smaragdus*. It is one of the most beautiful of all the gems; and is of a bright green colour, without the admixture of any other. Pliny thus speaks of it. "The sight of no colour is more pleasant than *green*; for we love to view green fields and green leaves, and are still more fond of looking at the *emerald*, because all other greens are dull in comparison with this. Besides, these stones seem larger

at a distance, by tinging the circumambient air. Their lustre is not changed by the sun, by the shade, nor by the light of lamps; but they have always a sensible moderate brilliancy<sup>12</sup>."

From the passage in Ezekiel we learn, that the Tyrians traded in these jewels in the marts of Syria. They probably had them from India, or the south of Persia. The true oriental emerald is very scarce.

<sup>12</sup> Nat. Hist. l. xxxvii. c. 5.

## F

FALLOW-DEER. יַחְמֹר YACHMUR.

Occ. Deut. xiv. 5, and 1 Kings, iv. 23.

The animal here mentioned is not the *fallow-deer*, but the *bubalus*; and it is so rendered by the Septuagint and Vulgate; and indeed Bochart has sufficiently proved, that, in the ancient Greek writers, Βεβαλος or Βεβαλις signifies an animal of the deer kind. This animal Dr. Shaw supposes to be the *bekkar el wash*, which is nearly of the same size with the red deer; with which it also agrees in colour, as *yachmur* likewise, the scripture name, (being a derivative from דָּמָר, *HOMMAR*, *rubere*,) may denote. The flesh is very sweet and nourishing; much preferable to the red deer; and so might well be received, with the deer and the antelope, at Solomon's table, as mentioned, 1 Kings, iv. 23<sup>13</sup>.

On the other hand, Herodotus, Oppian, Ælian, Aristotle, describe an animal of the species of Gazelle, which Pallas<sup>14</sup> calls "Antelope Bubalis," and Oedman renders probable is the creature here mentioned<sup>15</sup>; and Niebuhr observes, that

<sup>13</sup> Trav. p. 170, and 415. ed. 4to.

<sup>14</sup> Sicel. Zool. fasc. I. No. 10.

<sup>15</sup> Vermischte Sammlungen aus der Naturkunde, fasc. 1. c. 3, p. 27, and fasc. iv. c. 2.

there is an *antelope* which still retains this name in Arabia<sup>16</sup>. It inhabits the mountains of that country, and it is frequent about the Euphrates.

For other conjectures, I refer to the note of Rosenmuller on Bochart, Hieroz. l. II. c. 28. p. 282, vol. i. Michaelis, Suppl. Lexic. Hebr. p. v. p. 1544, and Tychsen, Physiologus Syrus, p. 36—42.

FERRET. אַנְקָה ANAKAH, from אָנַק ANAK to groan, or cry out.

Occ. Levit. xi. 29.

The ferret is a species of the weasel; but Bochart will have the ANAKAH to be the spotted lizard called by Pliny "*stellio*." Dr. James takes it for the "frog," in allusion to the name, which literally signifies "the crier," befitting the croaking of that animal; but we shall find the frog mentioned under another name. Dr. Geddes renders it "the newt," or rather "the lizard of the Nile<sup>17</sup>;" and it evidently must be of the lizard species. Pliny mentions "the *galeotes*, covered with red spots, whose cries are sharp<sup>18</sup>:" this may be the *Gekko*, which I have reason to think the animal here intended. Besides which, few, if any, lizards *cry*. As its name in the Indies, *tockai*, and

<sup>16</sup> Præf. xlii.

<sup>17</sup> Lacerta Nilotica, Hasselquist, p. 221.

<sup>18</sup> Nat. Hist. l. xxix. c. 4.

in Egypt *gekko*, is formed from its voice, so the Hebrew name *anakah*, or perhaps *anakkah*, seems to be formed in like manner; the double *k* being equally observable in all these appellations<sup>19</sup>. If these remarks are admissible, this lizard is sufficiently identified.

FIG-TREE. תְּנַחַךְ TEENAH; Arab. *tijn*.

Occ. Gen. iii. 7; Numb. xiii. 23; and elsewhere freq.; and ΣΥΚΗ Matth. vii. 16; xxi. 19; xxiv. 32; Mark, xi. 13, 20, 21; xiii. 28; Luke, vi. 44; xiii. 6, 7; xxi. 29; John, i. 48; James, iii. 12; and Rev. vi. 13.

This tree was very common in Palestine. It becomes large, dividing into many branches, which



are furnished with leaves shaped like those of the mulberry. It affords a friendly shade. Accordingly, we read, in the Old Testament, of Judah and Israel dwelling, or sitting securely, every man under his fig-tree. 1 Kings, iv. 25. (Comp. Mic. iv. 4; Zech. iii. 10; and 1 Maccab. xiv. 12.) And in the New Testament, we find Nathaniel under a fig-tree, probably for the purposes of devotional retirement. John i. 49, 51. Hasselquist, in his journey from Nazareth to Tiberias, says: "We refreshed ourselves under the shade of a fig-tree, under which was a well, where a shepherd and his

<sup>19</sup> In the Syriac version it is *amkatha*, which, according to Gabriel Sionita, is a kind of lizard.

herd had their rendezvous; but without either house or hut."

The fruit which it bears, is produced from the trunk and large branches, and not from the smaller shoots, as in most other trees. It is soft, sweet, and very nourishing.

Milton is of opinion that the banian-tree<sup>20</sup> was that with whose leaves our first parents made themselves aprons<sup>21</sup>. But his account, as to the matter of fact, wants even probability to countenance it; for the leaves of that tree are so far from being, as he has described them, of the bigness of an Amazonian target, that they seldom or never exceed five inches in length, and three in breadth. Therefore we must look for another of the fig kind, that better answers the purpose referred to by Moses, Gen. iii. 7; and as the fruit of the banana-tree<sup>22</sup> is often, by the most ancient authors, called a fig, may we not suppose this to have been the fig-tree of Paradise? Pliny, describing this tree, says, that its leaves were the greatest and most shady of all others<sup>23</sup>: and as the leaves of these are often six feet long, and about two broad, are thin, smooth, and very flexible, they may be deemed more proper than any other for the covering spoken of; especially since they may be easily joined together with the numerous threadlike filaments, which may, without labour, be peeled from the body of the tree<sup>24</sup>.

The first ripe fig is still called *boccôre* in the Levant, which is nearly its Hebrew name, בכורה. Jer. xxiv.

<sup>20</sup> *Ficus Indica*: *Opuntia*. Tournef. 239. Cactus, Lin. gen. plan. 539.

<sup>21</sup> Paradise Lost, ix. 1101.

<sup>22</sup> *Musa*, the Egyptian mauze.

<sup>23</sup> "Folium habet maximum umbrosissimumque." N. H. lib. xvi. c. 26.

<sup>24</sup> So Homer's Ulysses covers his nakedness in the wood. *Odys.* vi. 127.

"Then where the grove with leaves umbrageous bends,

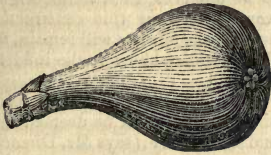
With forceful strength a branch the hero rends;

Around his loins the verdant cincture spreads,

A wreathy foliage and concealing shades." BROOME.



2<sup>5</sup>. Thus Dr. Shaw, in giving an account of the fruits in Barbary, mentions "the black and white *boccôre*, or *early fig*, which is produced in June; though the *kermes*<sup>26</sup>



or *kermouse*, the *fig*, properly so called, which they preserve and make up into cakes, is rarely ripe before August<sup>27</sup>. And on Nah. iii. 12, he observes, that "the *boccôres* drop as soon as they are ripe, and, according to the beautiful allusion of the prophet, *fall into the mouth of the eater upon being shaken*." Further, "it frequently falls out in Barbary," says he, "and we need not doubt of the like in this hotter climate of Judea, that, according to the quality of the preceding season, some of the more forward and vigorous trees will now and then yield a few ripe *figs* six weeks or more before the full season. Something like this may be alluded to by the prophet Hosea, ch. ix. 10, when he says, that he saw their fathers as בְּכֹרֶה the first ripe in the *fig-tree*, at her first time. Such *figs* were reckoned a great dainty." Comp. Isai. xxviii. 4.

The prophet Isaiah gave orders to apply a lump of *figs* to Hezekiah's boil; and immediately after it was cured<sup>28</sup>. God, in effecting this miraculous cure, was pleased to order

<sup>25</sup> [The Hebrew word signifies *primus fructus et præcox*; (Golius)—*figus præcox, prodromus, sive protherima*. (Schind. Lex.) Our word *apricot* (or *apricock*) is supposed to have a similar derivation.]

<sup>26</sup> [So called, perhaps, from its colour being often that of the *kermes*, a scarlet berry. When just formed, they are the *phagim* (φάγιμα, σκαῖ ὠρίμα) referred to Cant. ii. 13. Apoc. vi. 13. Dried *figs* are the *σχάδες*, or *caricæ*. Cakes of *figs* were called דְּבִלִים and *παλάθη*. 1 Sam. xxv. 18. 1 Chr. xii. 40.]

<sup>27</sup> Trav. p. 144, 335, and 342. ed. 4to.

<sup>28</sup> Isai. xxxviii. 21; 2 Kings, xx. 7.

the use of means not improper for that end<sup>29</sup>.

The story of our Saviour's denunciation against the barren *fig-tree*, Matth. xxi. 19; Mark, xi. 13, has occasioned some of the boldest cavils of infidelity; and the vindication of it has exercised the ingenuity of several of the most learned critics and commentators<sup>30</sup>. The whole difficulty arises from the circumstance of his disappointment in not finding fruit on the tree, when it is expressly said, "that the time of *figs* was not yet." While it was supposed that this expression signified, that "the time for such trees to bring forth fruit was not yet come," it looked very unaccountable that Christ should reckon a tree barren, though it had leaves, and curse it as such, when he knew that the time of bearing *figs* was not come; it seemed strange that he should come to seek *figs* on this tree, when he knew that *figs* were not used to be ripe so soon in the year. But it has been shewn, that the expression does not signify the time of the *coming forth* of *figs*, but the time of the *gathering in* of *ripe figs*, as is plain from the parallel expressions. Thus, "the time of the fruit," Matth. xxi. 34, most plainly signifies the time of *gathering in ripe fruits*, since the servants were sent to receive those fruits for their master's use. St. Mark and St. Luke express the same by the word *time*, or *season*: "at the season he sent a servant," &c.; that is, at the season

<sup>29</sup> This appears from Pliny, N. H. l. xxiii. c. 7. to have been the usual application to this kind of sore. "*Carbunculi, si sine ulcere est, quam pinguisssimam ficum imponi, singulare remedium est.*"

<sup>30</sup> See Poole's Synopsis, in loc. Vossius, Harm. Evang. l. i. c. 6. Bp. Kidder, Demonstr. of the Messiah, ii. p. 38. Whitby, Doddridge, and Macknight, in loc. Bowman, Defence of our Lord cursing the *Fig-tree*, in answer to Woolston, 8vo. Lond. 1721. Knatchbull, Annot. p. 52. Essay for a new Translation, &c. part 2. c. 6. Hallet's Notes, vol. ii. p. 114. Bp. Pearce, Vindication of the Miracles of Jesus. Works, v. ii. p. 360. ed. 4to. Dimock, Dissertation on the barren *Fig-tree*, Lond. 1804. Bowyer's Crit. Conject. 3d edit. 1782, 4to.



or time of gathering in ripe fruit, ch. xii. 2; Luke, xx. 10. In like manner, if any one should say in our language, "the season of fruit"—"the season of apples"—"the season of figs,"—every one would understand him to speak of the season or time of gathering in these fruits. When, therefore, St. Mark says, that "the time, or season of figs was not yet," he evidently means, that the time of gathering ripe figs was not yet past; and if so, it was natural to expect figs upon all those trees that were not barren; whereas, after the time of gathering figs, no one would expect to find them on a fig-tree, and its having none then, would be no sign of barrenness. St. Mark, by saying, "for the time of figs was not yet," does not design to give a reason for what he said in the immediately following clause, "he found nothing but leaves;" but he gives a reason for what he said in the clause before that, "he came, if haply he might find any thereon;" and it was a good reason for our Saviour's coming and seeking figs on the tree, because the time for their being gathered was not come. We have other like instances in the gospels, and indeed in the writings of all mankind, of another clause coming in between the assertion and the proof. Thus, in this very evangelist, ch. xvi. 3, 4, "they said among themselves, who shall roll away the stone from the door of the sepulchre? and when they looked, they saw the stone was rolled away, for it was very great;" where, its being *very great*, is not assigned as a reason of its being *rolled away*, but of the women's wishing for some one to roll it away for them.

Dr. Markland (as quoted by Bowyer) has, with great critical acumen, supported the construction that the fig-harvest was not over, and therefore fruit might well be expected on the tree. Another very late ingenious paraphrast<sup>31</sup> proposes putting the words into the form of an inter-

<sup>31</sup> Hardy in Nov. Testam.

rogation, and rendering them thus, "for, was it not the time of figs?" the negative interrogation implying the most positive assertion in the Hebrew language; and it is certain, as he observes, that, if the original words will bear this construction, no further difficulty will remain, and the stumbling-block to the infidel is removed.

But, if these methods of reconciliation should not be deemed clear and satisfactory, (says Mr. Dimock,) may we not, after all, presume that the original text has undergone some corruption; for, might not the word, in the first copy, be *ερος*, instead of *ε*, and the last syllable being omitted by the next copyist, might not the word ever afterwards be retained in its present form? Should the supposition be admitted, the words will yield this plain and easy sense, "*for this was the time of figs;*" i. e. figs were then to be found on most trees; whether ripe or not does not affect the argument: and, admitting a metathesis or transposition in this place, with most of the commentators, the proposed emendation will appear still more necessary, as the whole passage will run thus: "And, seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon, for this was the time of figs; but, when he came to it, he found nothing but leaves." Here is the strictest consistency in every part of the narration, and the most pointed conformity and resemblance between the *natural* and the *spiritual* fig-tree. The one is cursed for its barrenness when it *ought* to have produced fruit; the other is destined to utter destruction for its incorrigible impenitence and despite unto the Spirit of grace, under the ministry of Christ and his apostles.

The Editor of Calmet remarks: (Fragments, cclx.) "Though we commonly say, our Lord *cursed* this fig-tree, yet the expression, strictly speaking, is incorrect. I conceive of our Lord as doing no more to this tree, than bidding it to *continue in*

*its present state*; q. d. 'As thou art now barren, barren remain; [no man has hitherto eaten fruit of thee,] let no man in future eat fruit from thee: that sterility which now renders thee unprofitable, shall continue to be thy character.' In fact, then, the *shrivelling* of the leaves, was the only alteration which took place in the apparent state of this tree; and those leaves being wholly useless, though the tree might be said to be *cursed* by reason of this privation of its verdure, yet, this injury was only apparent, and not real. It was no detriment to any man's property; but was plainly saying, in action, as well as in words, 'This tree yields no fruit; let it not therefore produce leaves, to disappoint the appetite of any subsequent seeker of food from it.'"

St. Matthew informs us, that the tree was "in the way," that is, in the common road, and therefore, probably, no particular person's property; but, if it was, being barren, the timber might be as serviceable to the owner as before. So that here was no real injury; but Jesus was pleased to make use of this miracle, to prefigure the speedy ruin of the Jewish nation, on account of its fruitfulness under greater advantages than any other people enjoyed at that day; and, like all the rest of his miracles, it was done with a gracious intention, namely, to alarm his countrymen, and induce them to repent. In the blasting of this barren fig-tree, the distant appearance of which was so fair and promising, he delivered one more awful lesson to the degenerate nation, of whose hypocritical exterior and flattering but delusive pretensions, it was a just and striking emblem.

It may be proper to add, that the author cited above, supposes the tree here mentioned to be the *Ficus Sycamorus*, "which is always green, and bears fruit several times in the year, without observing any certain seasons<sup>32</sup>;" and therefore might well

<sup>32</sup> See Norden's Travels, vol. i. p. 79.

be supposed to have fruit on it "while it was not now the general season for gathering figs from the kinds usually cultivated." The fruit, though not so pleasant as that of the common fig-tree, is yet palatable.

FIR-TREE. כרש BEROSH; Syr. *berutha*; Chald. *beroth*; Arab. *beraiet*.

Occ. 2 Sam. vi. 5; 1 Kings, v. 8, 10; vi. 15, 34; ix. 11; 2 Kings, xix. 23; 2 Chron. ii. 8; iii. 5; Psalm civ. 17; Isai. xiv. 8; xxxvii. 24; xli. 19; lv. 13; lx. 13; Ezek. xxvii. 5; xxxi. 8; Hosea, xiv. 8; Nah. ii. 3; and Zech. ii. 2. The LXX render it so variously as to shew that they knew not what particular tree is meant<sup>33</sup>; the Vulgate generally by "*abietes*," the fir-tree. Celsius asserts that it is the cedar; but Hiller maintains that it is the fir.



The fir-tree is an evergreen of beautiful appearance, whose lofty height and dense foliage afford a spacious shelter and shade.

The trunk of the tree is very straight. The wood was anciently used for spears<sup>34</sup>, musical instruments, furniture for houses, rafters in building, and for ships.

In 2 Sam. vi. 5, it is mentioned, that David played on instruments of

<sup>33</sup> See "Scripture Illustrated" on 2 Sam. vi. 5. Expos. Index.

<sup>34</sup> Nah. ii. 5; and figuratively for warriors, 2 Kings, xix. 23, and Isaiah, xiv. 8.



fir-wood; and Dr. Burney, in his History of Music, v. 1. p. 277, observes: "This species of wood, so soft in its nature, and sonorous in its effects, seems to have been preferred by the ancients, as well as moderns, to every other kind for the construction of musical instruments, particularly the bellies of them, on which their tone chiefly depends. Those of the harp, lute, guitar, harpsichord, and violin, in present use, are constantly made of this wood."

The word ברתים BROTHIM, occurs only in Cantic. i. 17; and is by Aquila rendered *boratine*, as being the tree named by the Greeks Βορρατον, which has also affinity with the Hebrew name, and is a tree growing in Arabia<sup>35</sup>. Pliny describes it, under the name "*bruta*<sup>36</sup>," as like the cypress, and of a pleasant smell like cedar. The Septuagint render it κυπαρισσοι, and the Vulgate, "*cypressina*," cypress-trees. But others suspect that, by the exchange of a single letter, this is used for ברשים BEROSHIM, which indeed is the rendering of several MSS. both in Kennicott and De Rossi.

The whole passage is very obscure, and perhaps is made more so, from the conjectures of critics, whether it means a framed house, or a covert of trees. If קרות KIROTH mean *beams*, the corresponding word should be *rafters*, which the original is allowed to bear. רהיט RAHITE is supposed to be from the Chaldee רהט to *run*. In the first instance, it evidently means *canals*, in which water *runs* for cattle, Gen. xxx. 38, 41. In another part of this Song, ch. vii. 5, it is translated "galleries;" but more properly there means *flowing tresses*. It must be confessed, our printed copies here read רהיטנן; but many MSS. and editions read רהיטנן. Eight MSS. one edition, all the ancient versions, and a Greek MS. in the library of St. Mark at Venice, read the word plural, either רהיטנין

<sup>35</sup> Diod. Sicul. bibl. l. ii.

<sup>36</sup> Plin. N. H. l. xii. c. 17.

or רהיטנין<sup>37</sup>. Buxtorf, though he writes רהיטנן, places it under the root רהט, and says: "*Scribitur cum ה, sed juxta Masor, legitur per ח.*"

If, as is most probable, a grove or shady recess is to be understood, the branches of the cedars and firs are poetically called the *beams* and *roof* of their apartment; and then the word rendered "*rafters*," retaining its original reference to *canals for water*, may imply what would shed off the rain; and the former word, a covert from the scorching rays of the sun.

"From storms a shelter, and from heat a shade."

FISH. דג DAG. ΙΧΘΥΣ, Matth. vii. 10; xxvii. 27; Luke, v. 6; John, xxi. 6, 8, 11.

Occurs very frequently.

This appears to be the general name in Scripture of aquatic animals. Boothroyd, in the note upon Numb. xi. 4, says: "I am inclined to think that the word בשר here rendered '*flesh*,' denotes only the *flesh of fish*, as it certainly does in Levit. xi. 11; and indeed the next verse seems to support this explication. 'We remember how freely we ate fish.' It was then, particularly, the *flesh of fish*, for which they longed, which was more relishing than either the *beef or mutton* of those regions; which, unless when young, is dry and unpalatable. Of the great abundance and deliciousness of the fish of Egypt, all authors, ancient and modern, are agreed."

We have few Hebrew names, if any, for particular fishes. Moses says in general, Levit. xi. 9—12, that all sorts of river, lake, and sea fish might be eaten, if they had scales and fins; others were unclean. St. Barnabas, in his epistle, cites, as from ancient authority, "You shall not eat of the lamprey, the many-feet, [polypes] nor the cuttle-fish<sup>38</sup>."

<sup>37</sup> Doderlein Scholia in V. T. p. 193. Notæ crit. in Repert. Bibl. et Orient. l. vii. p. 224. Paulus, Repert. Or. l. xvii. p. 138.

<sup>38</sup> Among the ancient Romans, it was not lawful to use *fish without scales* in the feasts



Though fish was the common food of the Egyptians, yet we learn from Herodotus, l. ii. c. 37, and Chæremion, as quoted by Porphyry *de Abstinencia*, l. iv., that their priests abstained from fish of all sorts. Hence we may see how distressing was the infliction which turned the waters of the river into blood, and occasioned the death of the fish. Exod. vii. 18—21. Their sacred stream became so polluted as to be unfit for drink, for bathing, and for other uses of water to which they were superstitiously devoted; [ch. ii. 5; vii. 15; viii. 20;] and themselves obliged to nauseate what was the usual food of the common people, and held sacred by the priests.

In Ezekiel, xxix. 3, 4, is a prophecy against Pharaoh, king of Egypt, under the emblem of the *crocodile*, which, among the ancients, was a symbol of Egypt, in these words: "Lo! I am against thee, Pharaoh, king of Egypt; the great crocodile [*tanim*] that lieth in the midst of his rivers<sup>39</sup>; that saith, 'My river is mine own, and I have made it for myself:' and I will put hooks in thy jaws, and make the fish of thy rivers cleave to thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall cleave to thy scales." This latter circumstance may be understood as a reference to the *echeneis neucrates*, the *keid*, or *kaml el kersh*, i. e. "the louse of the shark," so called because it often adheres very strongly to this fish. It is mentioned by Forskal as seen at Gidda, and by Hasselquist at Alexandria. The *echeneis* is the REMORA, which Pliny describes as adhering to the sides of a vessel, and stopping its course<sup>40</sup>. Whether these fish fasten themselves upon the crocodile, as they do upon the shark, I am not able to say; but

of the gods; for which Pliny, l. xxxii. c. 11, quotes this law of Numa, "*Pisces qui squamosi non essent, ne polluerentur.*"

<sup>39</sup> The Nile had seven mouths. Rivers also emptied themselves into it, and channels were cut from it.

<sup>40</sup> Pliny, N. H. lib. xxxii. c. 1.

it might have been thought so, and perhaps observed by the ancients.

In reference to the fish burned by Tobias, when in company with Sarah at Ecbatana, Tobit, vii. 2, 3, by the fumigation to drive away the evil spirit, the Author of "*Scripture Illustrated*" quotes the following from Forskal: "The eggs of the common ray, called by the Greeks, *rina dioudan*, are exhibited as a domestic medicine in intermitting fevers: being laid on burning coals, the sick person, when the paroxysm is seizing him, inhales the fume arising from them by his mouth and nostrils. At the second trial, the fever will cease; as some Greek fishermen at Constantinople affirmed." The exhibition of such fumigations, if customary still further east, which nothing forbids us from supposing, shews pretty clearly the nature of that transaction in Tobit, and the allegorical manner employed in that work. If we suppose a temporary fever, through excess of passion, to be the disease dispersed by such a remedy, we may dismiss the agency of the evil spirit; and yet admit the physical effect of the medicine.

[From *Dag*, fish, is derived the name of the monstrous deity who

"had his temple high Reared in Azotus, dreaded through the coast Of Palestine."

The idol appears, from 1 Sam. v. 4, to have resembled a fish in the lower part, with a human head and hands. Diodorus Siculus says, that at Askelon, the goddess Derketos, or Atergatis, was worshiped under the figure of a woman with the lower parts of a fish; and Lucian describes Venus as worshiped under that form. Tsidon was another name of the same deity; derived, probably, from *tsaid*, fish; though confounded with *Σίτων*, wheat. Dagon was, in fact, the Isis, Venus, or Ceres of the Phenician mariners.]

FITCHES, or VETCHES; a kind of tare.

There are two words in the Hebrew, which our Translators have

rendered "fitches;" קצח KETSACH, and כסמת CUSMET. The first occurs only in Isai. xxviii. 25, 27, and must be the name of some kind of seed; but the interpreters differ much in explaining it. Jerom, Maimonides, R. David Kimchi, and the Rabbins understand it of the *gith*; and Rabbi Obdias de Bartenora expressly says, that its barbarous or vulgar name is נילי NIELLE, [*nigella*<sup>41</sup>].



The *gith* was called by the Greeks, *μελανθιον*, and by the Latins, *nigella*<sup>42</sup>; and is thus described by Ballester<sup>43</sup>: "It is a plant commonly met with in gardens, and grows to a cubit in height, and sometimes more, according to the richness of the soil. The leaves are small, like those of fennel, the flower blue, which disappearing, the ovary shews itself on the top, like that of a poppy, furnished with little horns, oblong, divided by membranes into several partitions, or cells, in which are enclosed seeds of a very black colour, not unlike those of the leek, but of a very fragrant smell." And Ausonius, lib. xix. c. 8, observes, that its pungency is equal to that of pepper.

"*Est inter fruges morsu piper æquiparens git.*"

Pliny (N. H. l. xx. c. 17) says, it is of use in bake-houses [*pistrinis*], and that it affords a grateful seasoning

<sup>41</sup> In tract. Edajoth, c. v. § 3. Tract. Tibbul. Jom. c. 1. § 5.

<sup>42</sup> Salmasius in Solin. 126.

<sup>43</sup> Hierogl. l. iii. c. 5. p. 234.

to bread:—"semen gratissime panes etiam condiet"—"*inferiorem crustam [panis] apium gitque cereali sapore condiunt.*" So also Dioscorides, lib. xix. c. 8. Σπερμα μελαν, δριμν, 'ευωδες, κατακλασσομενον εις αρτους. And the Jewish Rabbins mention the seeds among condiments, and mixed with bread. For this purpose it was probably used in the time of Isaiah; since the inhabitants of those countries, to this day, have a variety of rusks and biscuits, most of which are strewed on the top with the seeds of sesamum, coriander, and wild garden saffron<sup>44</sup>. As, in the Talmud and various Rabbinical tracts, the *gith*, *cummin*, and *sesamum* are mentioned in connexion<sup>45</sup>, this may render probable the conjecture, that the word נסמן NISMAN in this verse of Isai. xxviii. 25, translated "the appointed," is an error of the transcription, for נססן SESAMON, which varies one letter only, and that by the mere omission of a stroke to complete its form; the *sesamum*, so well known in the East. If we suppose the letter ך to have been omitted here, then we may make the ך into ך, and read *sesamem*; otherwise we may read, according to the Egyptian name SEMSEMUM, נססמן, supposing the first syllable omitted. The passage would then be—"He casts abroad the wheat, barley, and sesamum in their places."

The other word rendered "fitches" in our translation of Ezek. iv. 9, is כסמת CUSMETH; but in Exod. ix. 32, and Isai. xxviii. 25, "rye." In the latter place, the Septuagint has ζεα, and in the two former, ολυρα; and the Vulgate in Exodus, "*far*," and in Isaiah and Ezekiel, "*vicia*." SALDIAS likewise took it to be something of the leguminous kind, כיקל, *cicercula* (misprinted *circula* in the Polyglott version) or a *chickling*. Aquila has ζεα, and Theod. ολυρα.

<sup>44</sup> Rauwolf, Ray's Trav. p. 95. See also Harmer's Obs. v. iii. p. 265, "On different kinds of Seeds eaten with Bread."

<sup>45</sup> Tract Oketz. c. iii. § 3. Edajoth, c. v. § 3. Tibbul. Jom. c. i. § 5. Buxtorf, Lexic. Talmudic. p. 2101.



Onkelos and Targum have כִּנְרִיָּה and Syr. כִּנְרָה, which are supposed to be the millet, or a species of it called *panicum*; Pers. کِنْرِنْدَس, the spelt; and this seems to be the most probable meaning of the Hebrew word; at least, it has the greatest number of interpreters from Jerom to Celsius. The following are the words of the former, in his Comment. on Ezek. tom. iii. p. 722. "*Quam nos vitiam [viciam] interpretati sumus, pro quo in Hebræo dicitur chasamin; Septuaginta Theodotioque posuerunt ολυσαν, quam alii avenam, alii sigalam putant. Aquilæ autem prima editio et Symmachus ζεας, sive ζειας, interpretati sunt; quas nos vel FAR, vel gentili Italiæ Pannoniæque sermone SPICAM SPELTAMQUE dicimus.*" There are not, however, wanting those who think it was *rye*; among whom is R. D. Kimchi, followed by Luther, and our English Translators; Dr. Geddes, too, has retained it, though he says that he is inclined to think that the spelt is preferable. Singular is the version of Gr. Ven. αἰγίλωψ, (probably a misprint for αἰγίλωψ,) *oats*: yet, the Arabic Translator of Isaiah and Ezekiel uses a word, شِيش, which, some are of opinion, denotes *avena*, *oats*; while others think it means *secale*, *rye*<sup>46</sup>.

Dr. Shaw thinks that this word may signify *rice*. Hasselquist, on the contrary, affirms that rice was brought into cultivation in Egypt under the Caliphs. This, however, may be doubted. One would think, from the intercourse of ancient Egypt with Babylon and with India, that this country could not be ignorant of a grain so well suited to its climate.

FLAG. אַחֻ אCHU.

Occ. Gen. xli. 2, 18, and Job, viii. 11, and שֹׁפָה SUPH, Exod. ii. 3, 5; Isai. xix. 6; and John, ii. 5, "weeds."

The word *achu*, in the two first instances, is translated "meadows," and in the latter, "flag." It probably denotes the sedge or long grass which grows in the meadows of the Nile, very grateful to the

cattle. It is retained in the Septuagint in Gen. εἰ τῷ ἀχει; and is used by the Son of Sirach, Ecclus. xl. 16, ἀχι and ἀχει; for the copies vary.

St. Jerom, in his Hebrew questions or traditions on Genesis, writes: "*Achi neque Græcus sermo est, nec Latinus, sed et Hebræus ipse corruptus est.*" The Hebrew *vau* ו and *jod* י being like one another, and differing only in length, the LXX interpreters, he observes, wrote אַחֻ ACHI for אַחֻ ACHU; and, according to their usual custom, put the Greek χ for the double aspirate π. That the grass was well known among the Egyptians, he owns in his Comment upon Isai. xix. 7, where the LXX render ערוֹת AROTH, paper reeds, τὸ ἀχι τὸ χλωρον. "*Cum ab eruditissimis quærerem, quid hic sermo significaret, audivi ab Ægyptiis hoc nomine lingua eorum omne, quod in palude virens nascitur appellari.*"

"We have no radix," says the learned Chappellow, "for אַחֻ, unless we derive it, as Schultens does, from the Arabic *achi*, to bind or join together." Thus Parkhurst defines it, "a species of plant, sedge, or reed, so called from its fitness for making ropes, or the like, to connect or join things together; as the Latin *juncus*, a bulrush, à *jungendo*, from joining, for the same reason<sup>47</sup>." And he supposes that it is the plant, or reed, growing near the Nile, which Hasselquist describes as having numerous narrow leaves, and growing about eleven feet high; of the leaves of which the Egyptians make ropes<sup>48</sup>. It should, however, be observed, says the Author of "Scripture Illustrated," that the LXX, in Job, viii. 11, render *butomus*, which Hesychius explains as "a plant on which cattle are fed, like to grass;" and Suidas, as "a plant like to a reed, on which oxen feed." These explanations are remarkable, because we read, Gen. xli. 2, that the fat

<sup>47</sup> So the English retain the word *junk*, for an old rope, or cable.

<sup>48</sup> Hasselquist, Trav. p. 97.

<sup>46</sup> Geddes, Crit. Rem. on Exod. ix. 32.



kine of Pharaoh fed in a meadow, says our translation, on *ACHU*, in the original. This leads us to wish for information on what aquatic plants the Egyptian cattle feed; which, no doubt, would lead us to the *achu* of these passages<sup>49</sup>.

II. The word *סִפְּה* *SUPH* is called by Aben Ezra, "a reed growing on the borders of the river." Bochart, Fuller, Rivetus, Ludolphus, and Junius and Tremellius, render it by *juncus*, *carex*, or *alga*; and Celsius thinks it the *fucus* or *alga*, seaweed<sup>50</sup>. Dr. Geddes says, there is little doubt of its being the sedge called *sari*; which, as we learn from Theophrastus and Pliny, grows on the marshy banks of the Nile, and rises to the height of almost two cubits<sup>51</sup>. This, indeed, agrees very well with Exod. ii. 3, 5, and with "the thickets of arundinaceous plants, at some small distances from the Red Sea," observed by Dr. Shaw<sup>52</sup>; but the place in Jonah seems to require some *submarine* plant.

Browne, in his Travels (p. 191), observes: "At Suez, I observed in the shallow parts of the adjacent sea a species of weed, which in the sunshine appeared to be red coral, being of a hue between scarlet and

<sup>49</sup> "Vocabulum Copticum esse jam alii monuerunt. Scholtzii et Woidii *Lex. Copt.* p. 10. et 53. *Complectitur nomen vel maxime bucolica Ægyptia ab Heliodoro in Æthiopicis*, lib. i. p. 10, *eleganter descripta; recteque a Josepho, ipso quoque bono significationis teste ἔλος, palustria, redditur*, Ant. l. v. c. 5. Michaelis, *Lex. Hebr. Suppl.* N. 61. p. 56.

<sup>50</sup> "*Alga venit pelago, sed nascitur ulva palude.*"

*Alga* is the sea-weed; *ulva* is only used to express the reeds or weeds growing in pools and standing waters.

"*Suf est le nom d'une herbe ou d'une plante, que l'on trouve en Ethiopie, de la grandeur du Chardon, la fleur est même assez semblable à celle du Chardon, a la couleur près, qui approche beaucoup de celle du Safran. Les Abessins s'en servent beaucoup dans leurs teintures, et en fond un incarnat très beau.*" Lobo, *Voyage d'Abissinie*, trad. Fr. par M. le Grand, Amst. 1727, page 53.

<sup>51</sup> "*Fructicosi generis est sari, circum Nilum nascens, duorum fere cubitorum altitudine.*" Plin. N. H. l. xiii. c. 23.

<sup>52</sup> Trav. p. 447, ed. 4to.

crimson, and of a spongy feel and quality. I know not whether any use be made of it, nor am I acquainted with its Arabic name; but it strikes me, that, if found in great quantities at any former period, it may have given the recent name to this sea; for this was the Arabian Gulf of the ancients, whose *Mare Erythræum*, or Red Sea, was the Indian Ocean. This weed may, perhaps, be the *SUPH* of the Hebrews, whence *YAM SUPH*, their name for this sea." This, however, is all conjecture; and in the close of this article, I think it will appear, is not an authority for the appellation given to this sea.

One of the questions which Michaelis proposed for the investigation of the travellers sent into Arabia by the King of Denmark, was respecting the meaning of the term *suph*, given to what is now called "the Red Sea<sup>53</sup>." He himself was of the opinion which Celsius had advanced, that it meant a species of *alga*, probably the *sargazo*, which grows at the bottom of the sea, around the shore, and spreads its floating leaves, of a reddish hue, on the surface. He observes that the *סִפְּה* is mentioned in Exod. ii. 3, as growing in the Nile; and that in the ancient Egyptian language, the sea is named *sari*, and that this plant, which is mentioned by Pliny, may be the *sargazo* of M. Jablonski<sup>54</sup>. M. Niebuhr, who was one of these

<sup>53</sup> Exod. xiii. 18; xv. 4; Numb. xiv. 25; xxi. 4; Judg. xi. 16; 1 Kings, ix. 26; Psal. cvi. 7, 9, 22; cxxxvi. 13, 15; and Jer. xlix. 21. Once by the Septuagint, Jud. xi. 16, rendered *θαλασσα Σιφ*, the sea of Ziph; in other places, *ερυθρα θαλασσα*, and in the Vulgate "*rubrum mare.*"

In our translation of Deut. i. 1, we read, "in the plain over against the Red Sea." As Moses and the people were in the plains of Moab, the place here spoken of, and called in the original *SUPH*, could not be the Red Sea, for they were now further from that, than they had yet been; and, indeed, there is no word for "sea" in the original. The place *SUPH* is, perhaps, the same that is called "Ziph" in 1 Sam. ix. 6.

<sup>54</sup> Pantheon. Ægypt. l. iv. c. 1. § 6. p. 151, et Diss. de Terrâ Gosen, p. 60.

travellers, remarks: "Reeds are so common about the Arabic Gulf, as to have procured it the name *Yam Suph*, or *the sea of reeds*, from the ancients<sup>55</sup>." But Mr. Bruce thinks, the sea *suph*, in our and other versions called "the Red Sea," should be named *the sea of coral*. He says: "As for what fanciful people have said of any redness in the sea itself, or colour in the bottom, all this is fiction; the Red Sea being in colour nothing different from the Indian or any other ocean. There is greater difficulty in assigning a reason for the Hebrew name *Yam Suph*, properly so called, say learned authors, from the quantity of *weeds* in it. Thus, both Diodorus Siculus and Antemidorus in Strabo, (cited in Bochart, V. i. p. 282.) have taken particular notice of the *μνιον* and *φουκος*, *moss* and *alga*, with which the sea abounds, and from whence they account for its remarkably *green* colour." Com. Wisd. xix. 7. Dr. Shaw also is for translating *ים סוף* "the sea of weeds," from the variety of *algæ* and *fuci*; but observes: "I no where observed any species of the *flag* kind; we have little reason, therefore, to imagine that this sea should receive a name from a production which does not properly belong to it." Forskal, *Descr. plantar. Flor. Ægyptiaco Arabicæ*, p. 24, declares: "*Arundines non crescut ad littora Maris Rubri, nisi ubi fontes et lacustria sunt loca, velut Ghobeibe; quæ rarissima inveniuntur.*" Mr. Bruce also adds: "I never (and I have seen the whole extent of it) saw a weed of any sort in it; and indeed, upon the slightest consideration, it will appear to any one, that a narrow gulf, under the immediate influence of monsoons blowing from contrary points six months each year, would have too much agitation to produce such vegetables, seldom found but in stagnant waters, and seldomer, if ever, found in salt ones. My opinion then is, that it is from the large

trees or plants of *white coral*, spread everywhere over the bottom of the Red Sea, perfectly in imitation of plants on land, that the sea has obtained this name."

A learned friend, Rev. Dr. West, of New Bedford, who called upon me when writing this article, strengthened, by his ingenious criticisms, this opinion of Mr. Bruce. He observed that the word *suph* means, sometimes, a *post* or *stake*, to which the large branches of coral may bear some resemblance. Dr. Shaw speaks of them as so considerable, that they tied their boats to them. The sea is at this day called *Bahr Suf*, and the vegetation it produces, *sufo*; and Calmet produces the authority of John de Castro, viceroy of the Indies for the king of Portugal, who believed that it had its name from the quantity of *coral* found in it.

If, after this, I might hazard a conjecture of my own, I would suggest, that it means *the extreme* or *boundary sea*; my reasons for which I will adduce after accounting for the name which it now bears. It is certain, that the books of the Old Testament invariably call it "the Sea *Suph*." I am inclined to believe, that the name "Red" was not given it till after the Idumeans [or Edomites] had spread themselves from east to west, and till they came to border upon and possess this sea. They had long the property and use of it for their shipping. Then it came to be called by the name of "the Sea of Edom." Afterwards, the Greek mistook the name *ים סוף* for an appellative, instead of a proper name, and therefore rendered it *ερυθρα θαλασσα*, that is, *the red sea*; for Edom, in the language of that country, signified *red*; and it is observed in Scripture, that Esau, having sold his birthright to his brother Jacob for a mess of *red pottage*, was, for that reason, called *Edom*, i. e. *the red*. Gen. xxv. 30. And Strabo (l. xvi. p. 766), Pliny (N. H. l. vi. c. 23), Pomponius

<sup>55</sup> Trav. V. ii. p. 349. translation.



Mela (l. iii. c. 8), and others<sup>56</sup> say, that this sea was so called, not from any redness that was in it, but from a king Erythros, who reigned in a country adjoining to it." This is confirmed by 1 Kings, ix. 26, and 2 Chron. viii. 17, where the Sea Suph is mentioned as in the territory of Edom<sup>57</sup>.

Now it is to be observed, that this sea is twice mentioned expressly as the *limit* or *extreme boundary* of the possessions of the Israelites. Exod. xxiii. 31; and Numb. xxxiv. 3; and, in several instances, is implied, or included, in the boundary. Deut. xi. 24; Josh. i. 4; 1 Kings, iv. 21, 24, and Psal. lxxii. 8. The original and most general meaning of *suph* is, *end, limit, extremity, or further part*<sup>58</sup>. This has induced me to believe it originally called by the Jews, *the further boundary sea*. That it was not named *suph* because abounding in coral, I apprehend from this circumstance, that that marine production is mentioned in Scripture by an entirely different name. It is spoken of in Job, xxviii. 18, and Ezek. xxvii. 16, as a precious stone, and is called *ramut*<sup>59</sup>. See CORAL.

The sea is now called *Bahr el Kolzoom*; that is, *the sea of drowning, or overwhelming*<sup>60</sup>. The term "Red

<sup>56</sup> Agatharcides, p. 2. Quint. Curtius, l. viii. c. 9. Philostratus, l. iii. c. 15. Fuller, Miscel. Sacr. l. iv. c. 20. Prideaux Connect. V. i. p. 10. Univ. Hist. V. xviii. p. 338.

<sup>57</sup> In 1 Kings, ix. 26, it is rendered by the LXX, *εσχατην θαλασσαν, the furthest sea*.

<sup>58</sup> See Buxtorf and Taylor, Heb. Concordance.

<sup>59</sup> The opinion which I have given above, is corroborated by the conjecture of Lippenius, whose remark has been lately pointed out to me. He supposes the name of the sea to mean, "circumscribed by visible bounds on both sides," in contradistinction, perhaps, to the Great Sea, or Mediterranean. *Dicitur mare Suph Hebraice ex rad. שפ, deficere finire, unde est nomen שפ, finis, seu extremitas, Eccles. iii. 11. Hinc mare Suph est, vi verbi, mare finitimum, limitatum, terminis et littoribus circumseptum.* [Navig. Salomonis Ophirit. illustr. Wittemb. 1660, p. 286.]

<sup>60</sup> [The western branch of the Arabian Gulf is styled by the Greek and Latin

Sea" appears to be very improperly adopted in Numb. xxi. 14; and Deut. i. 1. In the first passage we read: "What he did in the *Red Sea*, and in the brooks of Arnon." It should be *in SUPHAH*; for there is no *sea* in the original. In the latter passage also, it should be *in the plain over against SUPH*. Here our translators confess, by their italics, that they have inserted the word "*Sea*," between Paran, Tophel, &c. By this insertion, the geography is sadly confused. The proper rendering of this name, and the dismissing of all reference to the Red Sea, is of great consequence to the ancient geography of the place: as that station which was in any tolerable sense over against the Red Sea, could not possibly be near to Paran, nor to Hazaroth; neither could it be "eleven days journey from Horeb, by the way of Mount Seir;" i. e. at Kadesh Barnea.

FLAX. פשתה FISHTAH.

Occ. Exod. 31; Levit. xiii. 47, 48, 52, 59; Deut. xxii. 11; Josh. ii. 6; Jud. xv. 14; Prov. xxxi. 13; Isai. xix. 9; xliii. 3; xliii. 17; Jer. xiii. 1; Ezek. xl. 3; xlv. 17, 18; Hosea, ii. 5, 9; AINON Matth. xii. 20; and Rev. xv. 6.

A plant very common, and too well known to need a description. It is a vegetable upon which the industry of mankind has been exercised with the greatest success and utility. On passing a field of it, one is struck with astonishment when he considers that this appa-

geographers, the Gulf of Heroopolis and the Sea of Clysma, from the towns on its western shore. Clysma is the Greek form of Kolsoom, and was the name of a town, of which, Niebuhr says, considerable ruins still exist to the north of Suez. If the name of the town refers, as has been supposed, to the destruction of the Egyptians at the time of the exodus, its site would indicate the point at which they crossed the arm of the gulf. This, according to Lord Valentia's supposition respecting their route, must have been *above* Suez. See Mod. Trav. vol. iv. pp. 119, 196. It is, after all, not improbable, that Suf was the name of an ancient city, whatever be the meaning of the word.]



rently insignificant plant may, by the labour and ingenuity of man, be made to assume an entirely new form and appearance, and to contribute to pleasure and health, by furnishing us with agreeable and ornamental apparel.



The word פִּשְׁתָּהּ PISHTAH, Mr. Parkhurst thinks, is derived from the verb פָּשַׁט PASHAT, "to strip," because the substance which we term *flax*, is properly the bark or fibrous part of the vegetable, *pilled* or *stripped* off the stalks.

From time immemorial Egypt was celebrated for the production or manufacture of flax<sup>61</sup>. Wrought into linen garments, it constituted the principal dress of the inhabitants, and the priests never put on any other kind of clothing<sup>62</sup>. The *fine linen* of Egypt is celebrated in all ancient authors, and its superior excellence is mentioned in the Sacred Scriptures<sup>63</sup>. The manufacture of flax is still carried on in that country, and many writers take notice of it.

Rabbi Benjamin Tudela mentions the manufactory at Damiata<sup>64</sup>; and Egmont and Heyman describe the article as being of a beautiful colour, and so finely spun that the threads are hardly discernible. But as the Scripture uses the word כִּיץ BUTZ for "fine linen," Dr. Geddes supposes the *byssus* or *cotton*, of which the ancients made a very fine cloth, to be intended. Of this I shall afterwards treat, and now proceed to illustrate the several texts where the word פִּשְׁתָּהּ PISHTAH is introduced.

The first instance is in Exodus, ix. 31; where the seventh plague in Egypt is thus described: "The flax and the barley were smitten; for the barley was in the ear, and the flax was balled." The destruction of this article, so necessary and valuable, and at the very season when they were about to gather it, must have distressed them very much<sup>65</sup>.

The next instance in which flax is mentioned is Levit. xiii. 47, 48, 52, 59, where the taint or infection made by the leprosy in a garment is described.

In Deut. xxii. 11, there is a prohibition of wearing a garment of flax and wool<sup>66</sup>. The original word,

<sup>64</sup> "Damiata—cujus incolæ linum serunt, et candidas telas texunt, quas in omnes mundi regiones deferunt." Itiner. p. 125.

<sup>65</sup> *Acerba res est frugam pernices, quis enim negaverit? Jam spe ipsa oblectantium, aque horreis appropinquant. Acerba res præmatura messis, et agricolæ laboribus suis ingemiscentes, ac velut mortuis fatibus assidentes. Miserum spectaculum terra ignominiose vastata atque detonsa, suoque ornatu spoliata!* Greg. Nazianzen, Orat. in plag. grandinis, p. 86.

<sup>66</sup> See, on this subject, the Disputation of Abarbinel, translated into Latin by Buxtorf, and annexed to the book of *Cosri*, p. 400. Bochart, Hieroz. p. i. p. 492. Celsius Hierobot. V. 2. p. 300. Adam Clarke's note ad loc. and Dr. Geddes, Cr. Rem. who explains in a very ingenious and satisfactory manner the nice distinction in the original between the *warp* and the *woof*; and confutes the forced and far-fetched explications of Le Clerc, Houbigant, Dathe, and Rosenmuller. Another explanation is given by the learned Michaelis in his Commentary on the Laws of Moses, Vol. iii. p. 366, of Dr. Smith's translation.

<sup>61</sup> Herodot. l. ii. p. 121. c. 105. p. 151. Plin. N. H. l. xix. c. i. p. 156. Arrian Peripl. p. 145. Kircher, Ægypt. Rest. p. 370. Philostr. Vit. Apol. p. 258.

<sup>62</sup> Herodot. p. 116. Apuleius. Apol. p. 69. Plutarch de Iside et Osiride, p. 352. S. Hieron. in Ezek. xlv. fol. 257, "*Vestibus lineis utuntur Ægyptii Sacerdotes non solum extrinsecus sed et intrinsecus.*" And Silius Italicus, speaking of the priests of Ammon, says, "*Velantur corpore lino.*"

<sup>63</sup> Prov. vii. 16; Ezek. xxvii. 7.

שׂוּטָנִי SHAATNEZ, translated "linen and woollen," Levit. xix. 19, is difficult of explanation. I am inclined to believe that it must refer to a garment of divers sorts, rather than to what we call "linsey woolsey;" to one made up of patchwork, differently coloured, and arranged, perhaps, for *pride* and *show*, like the coat of many colours made by Jacob for his son Joseph, Gen. xxxvii. 3<sup>67</sup>.

It is related in Joshua ii. 6, that Rahab hid the Israelitish spies under the stalks of PISHTAH, which she had laid to dry on the roof of her house. Mr. Harmer has furnished some useful remarks upon this subject<sup>68</sup>, to ascertain the time of the year, and thus prove that *flax* is here spoken of. As, however, the order in the original is peculiar, "in flax of wood," some have thought *hemp* to be intended: but Alpien remarks<sup>69</sup>, that under the name of *wood*, some countries comprehended thorns, thistles, and other *stemmy* plants; especially Egypt, where the reeds and rushes and the plant papyrus were used for fuel. I apprehend that the Hebrews did the same; [comp. Matth. vi. 30, Luke, xii. 48,] and therefore our translation well expresses the sense of the original.

In Judges, xv. 14, the same word again occurs in the declaration, that the cords with which Samson was bound by the Philistines, were as easily parted as a string of flax is separated by the fire.

Prov. xxxi. 13, mentions *flax* for the spindle, and the loom as sought for by the virtuous and industrious housewife. Comp. Exod. xxxv. 25.

In the oracle concerning Egypt, Isaiah, xix. 9, it is declared, that "they that work in fine flax, and

they that weave net-works, shall be confounded." The word here rendered "fine" is שָׂרָק, which rather means *tawney* or *brown*, and must mean raw or unbleached flax.

In predicting the gentleness, caution, and tenderness with which the Messiah should manage his administration, Isaiah (xlii. 3.) happily illustrates it by a proverb. "The bruised reed he shall not break, and the smoking flax he shall not quench." He shall not break even a bruised reed, which snaps asunder immediately when pressed with any considerable weight; nor shall he extinguish even the smoking flax, or the wick of a lamp, which, when it first begins to kindle, is put out by any little motion. With such kind and condescending regards to the weakest of his people, and to the first openings and symptoms of a hopeful character, shall he proceed till he *send forth judgment unto victory*, or till he make his righteous cause victorious. This place is quoted in Matth. xii. 20, where, by an easy metonymy, the material for the thing made, *flax*, is used for the wick of a *lamp* or *taper*; and that, by a synecdoche for the *lamp* or *taper* itself, which, when near going out, yields more smoke than light<sup>70</sup>. "He will not extinguish, or put out, the dying lamp."

Isai. xliii. 17, the word translated "tow," means the flax of which the wick of a lamp is formed<sup>71</sup>.

Jer. xiii. 1, a *linen girdle* is mentioned; and in Ezek. xl. 3, a *measuring line of flax*<sup>72</sup>.

By comparing Ezek. xlv. 17, 18, [clothed with שָׂרָק, *linen garments*,

<sup>70</sup> Campbell, in loc.

<sup>71</sup> See Tract Shabbat. c. ii. § 3. Rabbi Obdias de Bartenora. Pliny says, "Quod proximum cortici fuit, stupa appellatur, deterioris lini, lucernarum fere luminibus apitor." N. H. l. xix. c. 50.

<sup>72</sup> So the Greeks used the word σχοινος (whence perhaps our English word *skain*), a rope, for a measure, or *perch*—"pertica;" and this last word may be derived from the Persian; as μετρησιν σχοινια Περσίδος την σοφίαν. "Do not measure wisdom with a Persian cord." Callimach. apud Plutarch de exilio, p. 602.

<sup>67</sup> For much curious illustration of this subject, see *Mishna*, Tract, Kilaim, Ainsworth, and Calmet, in loc. Hiller, Hierophyt. part ii. p. 135, Braunius, de vestiment Hebræorum, l. i. c. iv. p. 102, and Spencer, de Legib. l. ii. p. 397.

<sup>68</sup> Obs. V. 4. p. 97. 4th edit.

<sup>69</sup> Deg. lib. xxxii. leg. 55.



פשתם *linen* tiaras, and פשתים *linen* drawers], with the original institute in Exod. xviii. 39, and xxxix. 27, and Levit. vii. 10, we find the פשתה PISHTAH substituted for the בַּד BAD, and שֶׁשׁ SHESH, by which names the Jewish Rabbins called the Egyptian and Indian flax<sup>73</sup>. Different words being used for the same thing, have caused difficulties which the minuteness of examination pursued under this article, is intended to obviate. From an opinion that *cotton* was used for spinning and weaving long before mankind had learned to procure the filaments from flax, some have presumed that *shesh* means cotton. In aid of this construction, they observe, that Alpinus, in describing the plants of Egypt<sup>74</sup>, says that the cotton is the shrub called by the Arabs *sessa*; that Golius<sup>75</sup> explains the Syriac word *schoscho* of an ordinary kind of cotton; and that both these words so nearly resemble the Hebrew שֶׁשׁ SHESH as to identify it with the cotton. But, says Celsius<sup>76</sup>, the word is written *bessa* by Alpinus, which is the Arabic name for *byssus*; and the Syriac word is the Hebrew SHESH, which by the lexicographers is frequently confounded with *gossipyum*. They add also, that Pliny remarks, that in the part of Egypt bordering upon Arabia, a fruit is produced which some call "gossypion," but more "xylon," from which is formed "xylinum<sup>77</sup>;" and they adduce the declarations of Arrian, Philostratus, and others to the same purpose<sup>78</sup>; and think that *shesh* and *xes* may be so pronounced as to make *sheshlynium* or *xylinium*. But this is rather ingenious than correct; and, after all, I am inclined to believe that פשתה פשתם

is the generic name for *flax*, and, by metonymy, for whatever is made of it, as *thread*, *cord*, *lamp-wick*, and *linen cloth*; and בַּד of cloth of a coarser texture, and שֶׁשׁ a finer; or the latter may refer to the *whiteness* of the linen, as lilies are called שְׁרָשִׁים, the Parian marble שֶׁשׁ, Esther, i. 6<sup>79</sup>, and a man of white hairs, שֶׁשֶׁשׁ<sup>80</sup>. By comparing Exod. xxv. 4, and xxvi. 23, with 2 Chron. ii. 14, and Exod. xxvi. 31, with 2 Chron. iii. 14, it appears that בִּרְץ BUTZ is called שֶׁשׁ SHESH; and by comparing Exodus, xxviii. 42, with xxix. 28, that בַּד is also called שֶׁשׁ SHESH. I know of no other way of reconciling this, than to suppose these several words to relate either to the quality or colour of cloth made of the same material. That *white* raiment was held in high estimation may be inferred from Eccles. ix. 8: Dan. vii. 9; Matth. xxvii. 2; Luke, ix. 29; Rev. iii. 4, 5; iv. 4; vii. 9, 13; xv. 6; and xix. 8, 14<sup>81</sup>.

Hosea, ii. 5, 9, is the last place where the *pishtah* is mentioned in the Old Testament; and it is mentioned there together with wool.

In the Talmud and Rabbinical tracts, much is written upon the sowing and gathering of the plant,

<sup>79</sup> In the LXX Παριον λεγουσ. In Cantic. v. 15, Aquila and Theodotion render Παριον, and 1 Chron. xxix. 2. Παριον or Παριων, and Vulg. *Marmor Parium*.

<sup>80</sup> Mr. Harmer suggests that these words may import the *colour* of the cloth; that of the common people of Egypt being *blue*. Obs. V. iv. p. 102. 4th edit.

Eben Ezra says: "Shesh *idem est quod bad, species quadam lini quod nascitur in Aegypto tantum; tenue est, et album, et non tingitur.*" And Maimonides, "*Ubiunque in lege dicitur shesh aut bad, intelligitur pishtah, id est byssus.*"

Browne, in his Travels, p. 448, observes, that in the neighbourhood of Aleppo, "the country was cultivated with *hashish*, a kind of flax." If *ha* be an article in the *shish*, we may find authority for understanding the Hebrew SHESH to be a *variety of the flax*, a somewhat different species from the common.

From שֶׁשׁ SHESH is derived our word SASH; a *girdle of linen or silk*.

<sup>81</sup> Comp. Plutarch de Isid. et Osir. p. 352. Apul. metam. l. ii. p. 245. "*Nivea pulchriora lina.*" Sidon. Apollin. Epist. ix. v. 13.

<sup>73</sup> Maimonid. Tr. Kele Hamak. c. 8. conf. Sheringham ad Tr. Joma. Abarbinel ad Exod. xxv. "Shesh est *linum Aegyptiacum, quod est prastantissimum omnis generis lini.*"

<sup>74</sup> P. 38.

<sup>75</sup> Lex. Heptagl. p. 366.

<sup>76</sup> Hierobot. V. ii. p. 261.

<sup>77</sup> N. H. lib. xix. c. 1.

<sup>78</sup> Vide Bochart, Geogr. Sacr. p. 600. Salmas. in. Solin. p. 701.



and the maceration and dressing of the flax, and on the spinning and weaving of the thread<sup>82</sup>.

Having mentioned flax as the produce of Egypt, and its manufacture into cloth, as practised there in the earliest ages, I would now add, that *linen* is still, according to Norden<sup>83</sup>, one of their principal merchandises, and is sent away in prodigious quantities, along with unmanufactured flax and spun cotton: to which may be added this remark of Sanutus<sup>84</sup>, who lived above four hundred years ago, that though Christian countries abounded in his time in flax, yet, the goodness of the Egyptian was such, that it was dispersed all about, even into the west. For the same reason, without doubt, the Jews, Hittites, and Syrians anciently purchased the linen yarn of this country, though they had flax growing in their own.

Our version having more than once mentioned "the fine linen of Egypt," numbers of people have been ready to imagine, says Mr. Harmer<sup>85</sup>, that their linen manufactures were of the most delicate kind, whereas, in truth, they were but coarse. This is proved by examining that in which their embalmed bodies are found wrapped up<sup>86</sup>. So Hasselquist observes<sup>87</sup>: "The ancients have said much of the fine linen of Egypt; and many of our learned men imagine that it was so fine and precious that we have even lost the art, and cannot make it so good. They have been induced to think so by the commendations which the Greeks have lavished on the Egyptian linen.

<sup>82</sup> Tr. Chilaim. l. c. et cap. 9, § 1. Peah. c. vi. § 5. Baba Bathra, c. ii. § 10. Baba Kama, c. x. § 9. et c. ii. § 5. Terumoth. c. ix. § 1. Maimonid. tr. Schemitta vejobel. c. viii. § 1. Tzitzit. c. xiv. Rab. Obad. de Bartenora, comment. ad Baba Kama, c. x. "*Lana artificium in Judea, et lini in Galilea mulieribus exercetur.*"

<sup>83</sup> Trav. V. i. p. 70.

<sup>84</sup> Gesta Dei apud. Fr. tom. ii. p. 24.

<sup>85</sup> Obs. V. 4. p. 91, 4th edit.

<sup>86</sup> See a Memoir of Dr. Hadley in the Philos. Transactions for 1764.

<sup>87</sup> Trav. p. 298.

*They* had good reason for doing it, for they had no flax themselves, and were unacquainted with the art of weaving: but were *we* to compare a piece of Holland linen with the linen in which the mummies were laid, and which is of the oldest and best manufacture of Egypt, we shall find that the fine linen of Egypt is very coarse in comparison with what is now made. The Egyptian linen was fine, and sought after by kings and princes, when Egypt was the only country that cultivated flax and knew how to use it."

Hasselquist had good reason to suppose the linen in which the mummies were wrapped the finest at that time in Egypt; for those who were so embalmed were persons of great distinction, and about whom no expense was spared. The celebrity then, of the Egyptian linen, was owing to the great imperfection of works of this kind in those early ages; no other in those times being equally good; for, that linen cloth was made in ancient times in other countries, contrary to the opinion of Hasselquist, seems sufficiently evident from the story of Rahab, Josh. ii. 6, and the eulogy of a noble Jewish matron, Prov. xxxi. 13, 24.

After all, there is no adjective in the original answering to the word "fine;" there is only a noun substantive, *ww shesh*, which has been supposed to involve in it that idea. But if it was so coarse, why is it represented as such a piece of magnificence, Ezek. xxviii. 7, for the ships of Tyre to have their sails of the linen of Egypt? Certainly, because, though coarse in our eyes, it was thought to be very valuable when used even for clothing; and if *matting* was then used for sails, sails of linen must have been thought extremely magnificent<sup>88</sup>.

<sup>88</sup> The sails represented in the Prænestine pavement seem to have been of *matting*, and, consequently, were the sails of that time in Egypt, famous for its pomp. Sails of matting are still used by the Arabs in their vessels on the Red Sea, as we are assured by Niebuhr, in his description of

Mr. Harmer<sup>89</sup> has made some ingenious remarks upon the different kinds of linen manufactured in Egypt, which I shall here introduce with some alterations, additions, and notes.

“As the linen of Egypt was anciently very much celebrated, so there is reason to think that there were various sorts of linen cloth in the days of antiquity; for, little copious as the Hebrew language is, there are no fewer than four different words, at least, which have been rendered “linen,” or “fine linen” by our Translators<sup>90</sup>. This would

that country, p. 188. It appears, by Lord Anson's voyage, that the same usage obtains in some East-India vessels. B. iii. c. 5. Probably, then, it was the common practice in the first ages, which has not yet been deviated from in these countries.

Mat sails are in use to the present day among the Chinese.

<sup>89</sup> Obs. V. iv. p. 95, 4th edit.

<sup>90</sup> These are בָּד BAD, בֹּרץ BUTZ, פִּשֶׁת FISHER, and שֵׁשׁ SHESH. To these may be added סָדִין SADIN, translated “fine linen” [hence the name “satin”]. Prov. xxxi. 24; and “sheets,” Jud. xiv. 12, 13; and אֶתְיוֹן ETHUN, “fine linen,” Prov. vii. 16. The latter word may mean “beautifully wrought;” and the *sindon* was undoubtedly a *vesture*. It is retained in the Greek of Matth. xxvii. 29; Mark xiv. 51, 52; xv. 46; and Luke xxiii. 53. And as in the three last cited texts, the *sindon* is mentioned as a *sepulchral* covering, so Herodotus, lib. ii. c. 86, speaking of the Egyptian manner of preserving dead bodies, says, Ἀποβαλεῖ τον νεκρον, καλεμισσεναι παν αυτον το σωμα ΣΙΝΔΟΝΟΣ βυσστινης τελαμασι καλαδελμυμενοσι. After having washed the dead man, they enclose his whole body in a wrapper of fine linen with thongs of leather. As to Mark, xiv. 51, 52, Pococke supposes that σινδωνα mentioned in that place, means a kind of sheet or wrapper, such as many of the inhabitants of Egypt and Palestine still wear as their only clothing in the day-time, and consequently the word may there denote a person's ordinary day-dress. Comp. Exod. xxii. 27. Herodotus, however, speaks of σινδων as a usual night-dress of the Egyptians in his time. Ην μιν εν μεγαλη ελιξαμενος ευδη, η ΣΙΝΔΟΝΙ. See Wetstein on Mark.

“Puer eja surge, calceos et linteam da sindonem.” AUSONIUS.

The origin of the word is to be sought in the Egyptian language: see Scholtz Exp. posit. vocab. Coptic. in Script. Hebr. et Græcic. in Repertorio Eichorniano, T. xiii. p. 14. Braunius de Vest. Sacerd. Hebr. i. 7, 103. p. 113. Munthe in Obs. c. Diod.

hardly have been, had they not had different kinds.

“Our Translators have been unfortunate in this article, in supposing that one of the words might signify *silk*, and in forgetting cloth made of *cotton*.

“When Joseph was arrayed in Egypt as viceroy of that country, they represent him as clothed in vestures of ‘fine linen,’ Gen. xli. 42, but, being dubious of the meaning of the word there, they render it ‘silk’ in the margin. This was very unhappy: for they not only translate the word שֵׁשׁ SHESH ‘linen’ in a multitude of other places<sup>91</sup>, but, certainly, whatever the word signifies, it cannot mean silk, which was not used, we have reason to think, in those parts of the world till long after the time of Joseph<sup>92</sup>. They have gone further, for they have made the word ‘silk,’ the textual translation of the Hebrew term SHESH, in Prov. xxxi. 22, which verse describes the happy effects of female Jewish industry. ‘She maketh herself coverings of tapestry; her clothing is pink and purple<sup>93</sup>.’ They suppose then that the Jewish women, of not the highest rank, in the time of Solomon, were clothed with vestments made of a material so

Sicul. p. 93. Forster de Byssos Antiq. s. 18, p. 85. Pollux, Onom. vii. 172, ΣΙΝΔΟΝ ΕΣΤΙΝ Αιγυπτια μιν, περιβολαιον δ'αν ειη, το νυν δικροστον καλεμενον. So that it appears that it was an Egyptian garment, or inner dress—a kind of shirt. D. Kimchi says, “Sindon est vestis nocturna, quam induunt super carnem, facta ex lino.” Consult also Schroeder de Vest. Mul. Hebr. p. 341. Casaubon. Exercit. Antibar. xvi. 65, p. 524. Chiffet de linteis sepulchralibus Christi. c. 5, and Fischer in Prolus iii de vitis Lexicorum N. T. p. 74.

<sup>91</sup> Exod. xxv. 4; xxvi. 1, 31, 36; xxvii. 9, 16, 18; xxviii. 5, 6, 8, 15, 40; xxxv. 6, 23, 25; xxxvi. 8, 35, 37; xxxviii. 9, 16, 18, 23; xxxix. 2, 3, 5, 8, 27, 28, 29; Prov. xxxi. 22; Ezek. xvi. 10, 13; and xxvii. 7.

<sup>92</sup> Boothroyd on Gen. xli. 42, quotes Forster as proving that the original means *muslin*; which Pliny describes, and declares, that the priests preferred it for their robes on account of its fineness and whiteness.

<sup>93</sup> Lemery, Dict. des Drogues, art. “Bombyx.”



precious in former times, we are told, as to be sold for its weight in gold; for which reason it is said, that the emperor Aurelian refused his empress a garment of it, though she importunately desired one. Aurelian, a prince who reigned over all Syria and Egypt, the countries we are speaking about, and the rest of the Roman empire, and who lived almost one thousand three hundred years later than Solomon, and nearer these times in which silk is become so common. This seems very strange!

“If they have introduced *silk* improperly, as hesitating sometimes about the meaning of a word, rendered in common, ‘linen,’ that they should not have thought of cloth made of *cotton*, which grows in great quantities in Egypt and Syria now, and makes one considerable branch of commerce, is to be wondered at<sup>94</sup>.

“It is very possible, however, that the growing of cotton in Syria is not of the highest antiquity: yet it has been planted there, we may believe, many ages; and, before they began to cultivate it, they might be, and doubtless were, acquainted with manufactures of cotton brought from places further to the East<sup>95</sup>. Calicoes and muslins are still brought from thence to Syria<sup>96</sup>; and, as according to the very ingenious editor of the Ruins of Palmyra, the East India trade was as ancient at least as the days of Solomon<sup>97</sup>, and Palmyra was built on account of that commerce, some of those fine cotton manufactures were probably brought by the caravans then, and is what is meant by the Hebrew word בּוּץ BUTZ. There are seven

<sup>94</sup> See Norden in respect to Egypt, V. i. p. 110; and Le Bruyn, as to Syria, tom. ii. p. 150.

<sup>95</sup> Silk as well as cotton is produced in large quantities in Syria, and makes a very principal part of the riches of that country. Voyage de Syrie, par De La Roque, p. 8.

<sup>96</sup> Rauwolf, p. 84. They are brought in the like manner from the East Indies to Egypt. Norden, V. i. p. 70. Maillet, let. 13, p. 194.

<sup>97</sup> P. 18.

places<sup>98</sup>, I think, in which the word BUTZ occurs in the Old Testament. The first mention that is made of it, is in David’s wearing a robe of BUTZ when he removed the ark from the house of Obed Edom to Zion, 1 Chron. xv. 27. Two other places refer to the ornaments of Solomon’s temple; a fourth to the dress of the Levites; a fifth describes it as of the merchandises Syria carried to Tyre; and the two others relate to the court of Ahazuerus, king of Persia. How natural to understand all these places of East India manufactures, muslins, or fine calicoes!

“Solomon’s making the dress of the Levites the same with what his father David wore on a high solemnity, and with what was worn by the greatest men in the most superb courts of the East, agrees with the other accounts given of him; particularly his making silver in Jerusalem as stones, and cedars as those trees that in the vale are remarkable for abundance. 1 Kings, x. 27.”

Mr. Parkhurst explains the *butz* of the *byssus*; the same as what we call “cotton,” which is well known to be the produce of Egypt, Syria, and the neighbouring countries, and is the soft downy substance formed in the pods of the shrub called “gossypium<sup>99</sup>.” The cloth made of it,

<sup>98</sup> It occurs in eight places, viz. 1 Chron. iv. 21; xv. 27; 2 Chron. ii. 13; iii. 14; v. 12; Esth. i. 6; viii. 15; Ezek. xxvii. 16.

<sup>99</sup> “*Superior pars Ægypti in Arabiam vergens, gignit fruticem quem aliqui gossipion vocant, plures xylon, et ideo lina, inde facta xyliana. Parvus est, similemque barbatae nucis deserti fructum, cujus ex interiore bombyce lanugo netur. Nec ulla sunt eis candore molitiave preferenda. Vestes inde sacerdotibus Ægypti gratissima.*” Plin. N. H. lib. xix. c. 1. “*In Palastina nascens in folliculis.*” Mercer. It is very accurately described in Pollux Onomast. vii. c. 17, sect. 75; by Philostr. vit. Apollon. ii. c. 20. Compare also Salmasius, Exercit. Plin. p. 701. Reland, Diss. Miscel. p. 1, 212, and J. R. Forster, De Byssos antiquorum, 8vo. Lond. 1776. Cotton seems to have derived its name from a fruit, in Crete, called by Pliny, l. xv. c. 11, “*Mala cotonea,*” or “*Cydonea.*” It is distinguished by other names, as *bombyx*, *gossipium*, and *xylon*; and the cloth made of it, *byssus*. “*Ferunt*



being of a finer texture and more delicate softness than that manufactured from flax, was used for the robes of the rich and noble. We trace the Hebrew word in the vestments of *βυσσος*, Luke, xvi. 9, and Rev. xviii. 12. See COTTON and LINEN.

FLEA. פָּרַע PAROS.

Occ. 1. Sam. xxiv. 14, and xxvi. 20.

The LXX, and another Greek version in the Hexapla, render it *ψαλλον*, and the Vulgate *pulex*. It seems, says Mr. Parkhurst, an evident derivative from פָּרַע *free*, and פָּרַע *to leap, bound, or skip*; on account of its agility in leaping or skipping.



The flea is a little wingless insect, equally contemptible and troublesome. It is thus described by an Arabian author: "A black, nimble, extenuated, hunch-backed animal, which, being sensible when any one looks on it, jumps incessantly, now on one side, now on the other, till it gets out of sight<sup>1</sup>."

David likens himself to this insect; importing, that while it would cost Saul much pains to catch him, he would obtain but very little advantage from it.

FLY. The kinds of flies are exceedingly numerous; some with two, and some with four wings. They abound in warm and moist regions; as in Egypt, Chaldea, Palestine, and in the middle regions of Africa;

*cotonei mali amplitudine cucurbetas, quæ maturitate ruptæ ostendunt lanuginis pilas, ex quibus vestes pretioso linteo faciunt.*" Plin. l. 12. c. 10.

<sup>1</sup> Alkazuinus, quoted by Bochart, Hieroz. part ii. l. iv. c. 19, vol. iii. p. 475.

and, during the rainy seasons, are very troublesome.



In the Hebrew Scriptures, or in the ancient versions, are seven kinds of insects, which Bochart classes among *musca*, or flies.

The 1st. is עֲרֵב OREB, which occurs Exod. viii. 20; xxiv. 20; xxv. 27; xxix. 31; Psalm lxxviii. 45; and cv. 31, which those interpreters who, by residing on the spot, have had the best means of identifying, have rendered "the dog-fly," *κυνόμυια*: and it is supposed to be the same which in Abyssinia is called the *zimb*.

(2.) זְבֻב זEBUB, 2 Kings, i. 2, 3, 6, 16; Eccles. x. 1; and Isai. vii. 18. Whether this denotes absolutely a distinct species of fly, or swarms of all sorts, may be difficult to determine.

(3.) דְּבוּרָה DEBURAH, Jud. xiv. 18, and Psalm cxviii. 12; rendered "bee."

(4.) צְרָעָה TSIREA; Greek *σφηξ*. Exod. xxiii. 28; Josh. xxiv. 12; and Deut. vii. 20; "Hornet."

(5.) סָרְבִּים SARABIM; Greek *οιστρος*. Ezek. ii. 6, and Hosea, iv. 16.

(6.) בַּק BAK; Greek *κωνοψ* Matth. xxiii. 24, the "gnat."

(7.) כִּנָּם CINNAM; Greek *σκνιπες*. Exod. viii. 16, and Psalm civ. 31. "Lice."

These will be found explained under the several names by which they are translated, in the alphabetic order of this work; and I shall confine myself in this article to the two first and the fifth.

M. SONNINI<sup>2</sup>, speaking of Egypt, says: "Of insects there, the most troublesome are the flies. Both man

<sup>2</sup> Trav. v. iii. p. 199.

and beast are cruelly tormented with them. No idea can be formed of their obstinate rapacity when they wish to fix upon some part of the body. It is in vain to drive them away; they return again in the self-same moment; and their perseverance wearies out the most patient spirit. They like to fasten themselves in preference on the corners of the eye, and on the edge of the eyelid; tender parts, towards which a gentle moisture attracts them."

I. The **קרב** OREB, with which Jehovah humbled the pride and defeated the obstinacy of Pharaoh, Exod. viii. 20, and Psalm xxviii. 45, has been variously rendered. In our version it is translated, "swarms of flies," and in the margin, "a mixture of noisome beasts." This last is borrowed from Josephus and the Babylonian Targum; and indeed almost all the ancient versions lean that way. Aquila and Jerom understood it of a mixture of various kinds of flies. The Arabic version reads, "a mixture of wild beasts, venomous insects, and reptiles;" Rabbi Selomo, "all kinds of venomous animals, as serpents and scorpions;" Eben Ezra, "all the wild beasts mingled in association, as lions, bears, and leopards;" Purver, "a mixture of noisome creatures;" Delgado, "a mixture of vermin;" Bate, "a raven;" and Dr. Geddes, "a swarm of beetles<sup>3</sup>." "I mention these marvellous renderings," says the Author of Scripture Illustrated, "to shew the absolute necessity of well understanding the NATURAL HISTORY of the country; since that alone can direct our inquiries, and since all these opposed renderings cannot possibly be well founded. Moreover they appear to be contrary to verse 31, which seems to imply the withdrawing of a single kind."

That it was one particular insect,

<sup>3</sup> The "*Blatta Egyptiaca*" of LINNÆUS. This rendering is supported by Oedmann, Michaelis, Orient. Bibl. Nov. p. v. p. 38, and Rosenmuller, in loc. This is a very voracious insect, that not only bites animals, but devours tender herbs and fruits.

and not a mixture of different animals, is pretty clear. Bochart, who has treated this subject with his usual learning and ability, follows the Septuagint, explaining the original by *κυνομύια*, the *dog-fly*, which must be particularly hateful to the Egyptians, because they held *dogs* in the highest veneration; and worshiped Anubis under the form of a dog. In a case of this kind, the authority of the LXX is very high, as they translated the Pentateuch in the very place where these plagues happened. PHILO too thus describes it: "The imposers of names, who were wise men, gave this insect an appellation from the qualities of two most impudent animals, a *dog* and a *fly*: for this species of fly attacks with fearless fury, and will not be driven away, nor quit its hold, till it is satisfied with flesh and blood<sup>4</sup>."

The Egyptians paid a superstitious worship to several sorts of flies and insects<sup>5</sup>. If, then, such was the superstitious homage of this people, nothing could be more determinate than the judgement brought upon them by Moses. They were punished by the very things they revered; and though they boasted of spells and charms, yet they could not ward off the evil.

II. The **זבוב** ZEBUB, mentioned Eccles. x. 1, and Isai. vii. 18; and with the name of an idol, "Baalzebub," 2 Kings, i. 2, 3, 6; comes now to be considered<sup>6</sup>. I expressed a doubt whether it referred to a particular species of fly, or to flies

<sup>4</sup> De Vita Mosis. Op. tom. ii. p. 101, ed. Mangey. "Ex tota vera descriptione, quam Philo de *κυνομύια* dedit, Michaelis in Suppl. ad Lex. Hebr. p. v. pag. 1960, magni veri specie c. *Uligit*, esse tabanum, proprie sic dictum." Rosenmuller not. in Bochart. V. iii. p. 428.

In a note to Martyn's translation of Virgil's Georgics, iii. v. 149, and also Stawell's, p. 425, Lond. 1808, is a particular account of this troublesome insect.

<sup>5</sup> Plin. N. H. l. xxx. c. 11, Plut. sympof. l. iv. c. 5. Marsham Chron. Egypt. sect. ix. p. 156.

<sup>6</sup> "Baalzebub, the *Aleim* or god of the Philistines of Ekron." Parkhurst, Heb. Lex.



in general. Schindler, in his *Lexicon*, considers the Hebrew word, together with its Chaldee and Arabic cognates, as including the whole of winged insects: *culex*, the gnat; *vespa*, the wasp; *æstrum*, the gad-fly; and *crabo*, the hornet. This certainly implies the inclusion of true flies, generally, whose species, it is well known, are sufficiently numerous. Moreover, that this should hardly be restrained to a single species of fly, may be inferred from the *pun* employed in playing on the appellation *Baal-zebul*, or "lord of flies," to convert into *Baal-zebul*, or "lord of dung." This too, I apprehend, alludes to the nature of certain kinds of flies, or rather beetles, which roll their eggs in dung; so that the change of name has a reference, a *degrading* reference, to the manners of the symbol of this deity, including, no doubt, a sarcastic sneer at those of his worshippers<sup>7</sup>. The *general* import of this word may be farther argued from what Pliny tells us, l. x. c. 18, concerning the deity Achorem, from the Greek *αχορ*, which may be from the Hebrew *Ekron* or *Accaron*, the city where Baal-zebul, the lord of flies, was worshiped. "The inhabitants of Cyrene," says he, "invoke the assistance of the god Achorem, when the multitude of flies produce a pestilence: but when they have placated that deity by their offerings, the flies perish immediately."

Dr. Farmer, in his *Essay on Demoniacs*, p. 21, refutes the intimation that this change of the name was by way of derision, but, for the following reasons, I am inclined to retain the other opinion.

As the Jews, after their return from the Babylonish captivity, held idols in the utmost detestation, this degrading turn might have been

<sup>7</sup> The above explanation I have quoted from the "Scripture Illustrated." I add here, the explanation of Schleusner. "Certe וברל *stercorarium* etiam pro *fano idolatriæ* legitur in *Hieros. Berachos*, fol. 12. col. 2, et ibidem sacrificantes idolis *Stercorantes מורבלין di-untur.*"

given to the name of the god of Ekron. That he was called *BAAL-ZEBUL* in our Saviour's time, appears from Matth. x. 25; xii. 24, 27; Mark, iii. 22; and Luke, xi. 15, 18, 19; where the name is written *BEEAZEBOYA*; as all the Greek manuscripts read it with a final A. Not only in the Rabbinical writings, but in the Chaldee Targums, and in the Syriac language, וברל signifies *dung*; [see Castell, *Lexic. Heptaglot*]; and there is no reason to doubt but it was applied in the same sense by the Jews among whom our Lord conversed. Lightfoot, *Hor. Hebr.* Matth. xii. 24, says: "Among the Jews, it was almost reckoned a duty of religion to reproach idols and idolatry, and call them by contemptuous names, of which וברל was a common one;" as he proves from a passage in the Talmudical Tract *Beracoth*. Symmachus, in like manner as the evangelists, uses Βεελζεβουλ, for בעל וברל, 2 Kings, i. [See more in Wetstein's *Var. Lect.* on Matth. x. 25.]

A like contemptuous epithet is used in other places. So, Levit. xxvi. 30; and Deut. xxix. 17, idols are styled גלולים and גללים, *dungy gods*, from גלל, *faces, ordure*. This leads me to offer a correct version of Hosea v. 12, which, in our common translation, is most sadly perverted; for there we read, "Ephraim is oppressed and broken in judgement, because he willingly walked after the commandment." It seems strange, indeed, that willing obedience to the commandment should be the occasion of his errors and sufferings; especially as in the former chapter, verse 17, he is declared to be given to idols, and therefore forsaken of Jehovah. But the original requires here quite a different rendering. Its literal and true meaning is, *Ephraim is crushed and judicially broken, BECAUSE HE WILLINGLY BECAME ADDICTED TO IDOLS*. And the word which in our common translation is "commandment," in the Hebrew is צוה, a disgusting term to express an idol



[*excrementum stercus*], a term expressive of the detestable and polluting nature of idolatry. And it may be observed, that the very pronunciation of the word is like that strong propelling of the breath from the nostrils when stench is perceived.

BAAL-ZEBUB was worshipped by the Philistines, because he was supposed to defend his votaries from the flies which infested those regions. History informs us, that those who lived in hot climates, and where the soil was moist, (which was the case of the Ekronites, who bordered upon the sea,) were exceedingly infested with flies. And it seems not improbable, that a general persuasion of his power of driving away flies from the places they frequented, might be the reason why the god of Ekron was called Beelzebub: for it was customary with the heathens to call their gods by the name of those insects from which they were believed to deliver their worshippers<sup>8</sup>. *The god of flies, Μυιωδης, and the fly-hunter, Μυιαγρος*, were titles ascribed by the Greeks to Jupiter as well as to Hercules. *Απομυιω Διῖ θυουσιν Ηλειοι, Ῥωμαιοι δε Απομυιω Ἐρακλει.* Clem. Alexandr. in *Protreptico*. So the LXX translators, who certainly knew better than we at this distance of time can pretend to do, what were the emblematic gods of the heathen, have constantly rendered בעל זבוב by *Baal μυιαν, Baal the fly*. And in this they are followed by Josephus, who says, that Ahaziah sent *προς τον Ακκορων Θεον Μυιαν, τουτο γαρ ην ονομα Θεου, to the god-fly (for that was his name) of Ekron*. And an old writer, cited by Suidas, under the word *Ηλιας*, says concerning Ahaziah, that *Εχρησατο*

*Μυιαι, τον ην Ακκαρω Ειδωλω, he applied to the fly, the idol of those of Ekron*. See also the corresponding testimonies of Nazianzen, Theodoret, Philastrius, and Procopius, which are adduced by Bochart, vol. iii. p. 499. It seems that the Amorites and Canaanites were also votaries of this idol. And we find the figure of a fly upon some Phœnician medals; as also upon the statue of the goddess Diana at Ephesus<sup>9</sup>. In like manner the Elians adored Jupiter, *the driver away of flies*, and the Romans, under the character of Hercules Apomyus<sup>10</sup>. This name was afterwards used by the Jews to signify "the prince of devils." Comp. Matth. x. 25. That this deity was supposed to have power over evil spirits, and was capable of expelling them, appears from the opinions of the Pharisees, Matth. xii. 24; Mark, iii. 22; and Luke xi. 15; where they accuse our Lord of combination with Baalzebub. That he was considered as the patron deity of medicine, is clearly implied in the conduct of Ahaziah, 2 Kings, i. 2. If we look into heathen antiquity, we find that the Greek mythology considered Apollo as the god of medicine, and attributed also to Apollo those possessions by a *pythonic* spirit, which occasionally perplexed spectators, and of which we have an instance, Acts, xvi. 19. On these principles, I apprehend, we see the reason why Ahaziah sent to Baalzebub, to inquire the issue of his accident, since Baalzebub was Apollo, and Apollo was the god of physic. We see also the reason of that apparently strange expression of the Scribes, Mark, iii. 22. "He hath Baalzebub," i. e. he is possessed by a *pythonic* spirit; as we read also

<sup>9</sup> Claud. Menit. Symb. Dian. Ephes. Stat. l. ii. p. 391, Gronov.

<sup>10</sup> Plin. N. H. l. x. c. 29. Solin. c. i. Salmasius Exercit. Plin. in Solin. p. 9. Selden, de Diis Syriis, Syntagm. ii. ch. 6. Vossius de Idololatria, b. ii. c. 4.

Kolben mentions a like superstition among the Hottentots. *Present State of the Cape of Good Hope*, v. i. p. 99.

<sup>8</sup> "Sic Hercules dictus σκοπιονος, interemptor vermiculorum vites infestantium, qui Græcis ιταε; . Item κωνοπευ; , culicum depulsor (Ætais cultus." Lomierus de Vet. Gent. lustrationibus, p. 23. Bochart, Hieroz. par. ii. l. iv. c. 9. Selden de Diis Syr. syntag. ii. c. 6. p. 228. ed. Amstel. 1680. Farmer on Demoniacs, ch. . sect. ii. p. 18.

verse 30, "Because they said, he hath an *unclean* spirit," i. e. the spirit of a heathen deity. To this agrees the contrast, in the following verses, between an impure spirit and the Holy Spirit. It illustrates also, the propriety of our Lord's assertion, that he cast out devils, not by a *pythonic* spirit, not by the god of physic, but by "the Spirit of God."

I have insensibly been led into this long digression from the immediate purport of this article, to which I now return by quoting a description of the *zimb*, from Mr. Bruce, with a note.

"This word [*zimb*] is Arabic, and signifies *the fly* in general. The Chaldee paraphrase is content with calling it simply *zebub*, which has the same general signification. The Ethiopic version calls it *tsaltsalya*, which is the true name of this particular fly in Geez.

"It is in size very little larger than a bee, of a thicker proportion, and its wings, which are broader, are placed separate, like those of a fly. Its head is large; the upper jaw or lip is sharp, and has at the end of it a strong pointed hair, of about a quarter of an inch in length; the lower jaw has two of these hairs: and this pencil of hairs, joined together, makes a resistance to the finger, nearly equal to a strong bristle of a hog. Its legs are serrated on the inside, and the whole covered with brown hair, or down. It has no sting, though it appears to be of the bee kind.

"As soon as this winged assassin appears, and its buzzing is heard, the cattle forsake their food, and run wildly about the plain till they die, worn out with affright, fatigue, and pain.

"The inhabitants of Melinda down to Cape Gardelui, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand, in the beginning of the rainy season. This is not a partial emigration; the in-

habitants of all the countries, from the mountains of Abyssinia northward, to the confluence of the Nile and Astaboras, are, once in a year, obliged to change their abode, and seek protection in the sands of Beja, till the danger of the insect is over. The elephant and the rhinoceros, which, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places, are obliged, in order to resist the *zimb*, to roll themselves in mud and mire, which, when dry, coats them over like armour.

"Of all those who have written of these countries, the prophet Isaiah alone has given us an account of this fly, and described the mode of its operations<sup>11</sup>.

"Providence from the beginning, it would appear, had fixed its habitation to one species of soil, which is black, fat earth, extremely fruitful. In the plagues brought upon Pharaoh, it was by means of this contemptible, yet formidable insect, that God said he would separate his people from the Egyptians. The land of Goshen, the possession of the Israelites, was a land of pasture, not tilled nor sown, because not overflowed by the Nile: but the land overflowed by the Nile was the black earth of the valley of Egypt,

<sup>11</sup> Chap. vii. 18. This verse, according to an amended translation, should read thus: "And it shall come to pass, *as in that day* Jehovah did hiss for the fly that was in the end of the rivers of Egypt, [alluding to the invasion of Sisac] so will he for the bee that is in the land of Assyria." [Predicting the conquest of Sennacherib.]

See "Critical Remarks on Isai. vii. 18," by Granville Penn, Esq. 4to. Lond. 1800.

This method of gathering *bees* together by *hissing* or *whistling*, (*συσσημασι*) as we do now by beating of brass, was practised in Asia, in the fourth and fifth centuries. Cyril speaks of it as a thing very common in his time; and so it is still in *Lithuania* and *Muscovy*, countries abounding in bees, where the master of the hives leads them out to feed, and brings them home again by a blast of his whistle. Nature Displayed, v. ii. p. 25, Eng. ed. 12mo. Buchart, v. iii. 56.



and it was here that God confined the zimb; for he says, it shall be a sign of this separation of the people which he had then made, that not one fly should be seen in the sand or pasture ground of the land of Goshen. And this kind of soil has ever since been the refuge of all cattle emigrating from the black earth to the lower part of Atbara. So powerful is the weakest instrument in the hands of the Almighty! Isaiah, indeed, says, that 'the fly shall be in all the desert places,' and consequently, the sands; yet this was a particular dispensation of providence, to answer a special end, the desolation of Egypt, and was not a repeal of the general law, but a confirmation of it; it was an exception for a particular purpose and a limited time." It was no trifling judgement, then, with which the prophet threatened the refractory Israelites. Isai. viii. 18. If the prediction be understood in the literal sense, it represents the *astra* or *cincinnatiæ*, as the armies of Jehovah, summoned by him to battle against his offending people; or, if it be taken metaphorically, which is perhaps the proper way of expounding it, the prophet compares the numerous and destructive armies of Babylon to the countless swarms of these flies, whose distant hum is said to strike the quadrupeds with consternation, and whose bite inflicts on man and beast, a torment almost insupportable<sup>12</sup>.

III. The word סרבים SERABIM, Ezek. ii. 6, in our version rendered "scorpions," is by the LXX, *παροιρησσοστυ*; and in Hosea iv. 16, they render סררה SARERAH by *παροιρησσε*. These two places refer us to the insect called by the Greeks *οιστρος* or *æstrus*, and by the Latins *asilus* and *tabanus*. Our translation of the passage in Hosea is, "Israel slideth back as a backsliding heifer; now the Lord will feed them as a lamb in a large place." The בפרה

<sup>12</sup> Paxton's Illustr. of Scripture, v. i. p. 300.

סררה PARAH SARERAH, designs properly, a cow which has been stung by a gad-fly or other insect; and the latter part of the verse refers to those retreats of safety, where the animal might feed as quietly as a lamb. Perhaps the *sarar* may be the *sarran*, which Meninski describes as "a great bluish fly, having greenish eyes, its tail armed with a piercer, by which it pesters almost all horned cattle, settling on their heads, &c. Often it creeps up the nostrils of asses. It is a species of gad-fly, but carrying its sting in its tail."

Vallisnieri, in his History of Insects, gives a description of the ox-fly or gad-fly. Its shape somewhat resembles a wasp, without a sting or proboscis in its mouth. It has two membranaceous wings, with which it makes a most horrible whizzing. The belly is terminated by three long rings, one less than another, from the last of which proceeds a most formidable sting. This sting is composed of a tube, through which its eggs are emitted, and of two augers which make way for the tube to penetrate into the skin of the cattle: these augers are armed with two little darts, which have a point to pierce, and an edge to cut. At the end of the sting issues forth a venomous liquor, which irritates and inflames the fibres, and causes a swelling in the skin of the wounded animal: they often deposit an egg within this swelling, where a worm is formed, being nourished by the juice which flows from the wounded fibres. The worm remains nine or ten months there, and then comes out of its own accord, and creeps into some hole, and there enters into the state of a chrysalis; in which condition it lies for some time, and at last comes forth in the form of the parent fly.

Mr. Clark, in his account of the *æstrus bovis*, inserted in the "Transactions of the Linnæan Society," vol. iii. p. 295, says: "The pain it inflicts in depositing its eggs, is much more severe than any of the other



species. When one of the cattle is attacked by this fly, it is easily known by the extreme terror and agitation of the whole herd. The unfortunate object of the attack runs bel- lowing from among them to some distant part of the heath, or to the nearest water; while the tail, from the severity of the pain, is held with a tremulous motion, straight from the body, in the direction of the spine, and the head and the neck are also stretched out to the utmost. The rest, from fear, generally follow to the water, or disperse to different parts of the field. And such is the dread and apprehension in the cattle of this fly, that I have seen one of them meet the herd when almost driven home, and turn them back, regardless of the stones, sticks, and noise of their drivers; nor could they be stopped till they had reached their accustomed retreat in the water."

Bochart has, in a very learned manner, illustrated the passage in Hosea; and supplied numerous quotations from the Fathers in confirmation of his opinion, and passages from the Greek and Latin classics, descriptive of the insect, and of the terror which it excites in the cattle, and the pain inflicted by its sting<sup>13</sup>. It is by no means clear, that the *æstrus* of modern entomologists is synonymous with the insects which the Greeks distinguish by that name. Aristotle not only describes these as *blood-suckers*, (*Hist. An.* l. viii. c. 11.) but also as furnished with a *strong proboscis*. (l. iv. c. 7.) He observes, likewise, that they are produced from an animal inhabiting the *waters*, in the vicinity of which they most abound. (l. viii. c. 7.) And *Ælian*, *Hist.* l. vi. c. 38, gives nearly the same account. Comparing the *æstrus* with the *myops*,

he says, that the *æstrus*, for a fly, is one of the largest; it has a stiff and large sting (meaning a proboscis), and emits a certain humming and harsh sound; but the *myops* is like the *cynomya*; it hums more loudly than the *æstrus*, though it has a smaller sting.

These characters and circumstances do not at all agree with the modern *æstrus*, which, so far from being a blood-sucker furnished with a strong proboscis, has scarcely any mouth. It shuns also the vicinity of water, to which our cattle generally fly as a refuge from it. It seems more probable, that the *æstrus* of Greece was related to Bruce's *zimb*, represented in his figure with a long proboscis, which makes its appearance in the neighbourhood of rivers, and belongs, perhaps, to Latreille's genus *Pangonia*, or to his *Nemestrina*<sup>14</sup>.

IV. Forskal mentions, that there are immense numbers of the *culex molestus* at Rosetta, Kahira, and Alexandria; extremely troublesome, particularly during the night.

Solomon observes, *Eccles.* vii. 26, "dead flies cause the apothecaries' ointment to stink." "A fact well known," says Scheuchzer, "wherefore apothecaries take care to prevent flies from coming to their sirups and other fermentable preparations. For, in all insects, there is an acrid volatile salt, which, mixed with sweet, or even alkaline substances, excites them to a brisk intestine motion, disposes them to fermentation, and to putrescence itself; by which the more volatile principles fly off, leaving the grosser behind: at the same time, the taste and odour are changed, the agreeable to fetid, the sweet to insipid." This verse is an illustration, by a very appropriate similitude, of the concluding assertion in the preceding chapter, that "one sinner destroyeth much good," as one dead fly spoils a whole vessel of precious ointment, which, in

<sup>13</sup> Hieroz. v. ii. p. 419. Rosenmuller, in his note, says, that this is the *Tabanus bovis*, of Linnæus, *S. N. t. i. p. 5*, page 2881. Forskal has mentioned it among the insects of Arabia. [*Descr. Anim. Haunniæ* 1775, p. 85.] and adds, "*Ubique equis infestus.*"

<sup>14</sup> Kirby and Spence, *Introd. to Entomology*, p. 154.

Eastern countries, was considered as very valuable. 2 Kings xx. 13. The application of this proverbial expression to a person's good name, which is elsewhere compared to sweet ointment, Eccles. vii. 1; Cantic. i. 3, is remarkably significant. As a fly, though a diminutive creature, can taint and corrupt much precious perfume; so a small mixture of folly and indiscretion will tarnish the reputation of one who, in other respects, is very wise and honourable; and so much the more, because of the malignity and ingratitude of mankind, who are disposed rather to censure one error, than to commend many excellencies, and from whose minds one small miscarriage is sufficient to blot out the memory of all other deserts. It concerns us, therefore, to conduct ourselves unblameably, that we may not, by the least oversight or folly, blemish our profession, or cause it be offensive to others.

FLINT. הַלְמִישׁ HALAMISH.

Occ. Deut. viii. 15; xxxii. 13; Job xxviii. 9; Psal. cxiv. 8; and Isai. l. 7.

A hard stone, whose parts, when broken, fly off with great force. Michaelis thinks that it particularly denotes the reddish granite or porphyry, which, as he shews from the testimony of eye-witnesses, abounds in and about Mount Horeb and Sinai. He owns, however, that in the place in Job, it must be taken in a larger sense; as the skilful metallists whom he consulted could not recollect that metalline ores were ever found in porphyry. Mr. Good renders it there, "sparry ore."

FOWL. עֵיף אוּפִי.

Gen. i. 21, 30; and in many other places, as the generic name of all the feathered tribe.

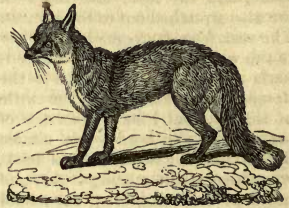
עֵיף AYIT, Gen. xv. 11; Job xxvii. 7; Isai. xviii. 6; xlvi. 11; and Ezek. xxxix. 4, intends *birds of prey*. Whence the Greek word *αιετος*, a species of eagle.

בַּרְבּוּרִים BARBURIM, 1 Kings iv. 23, means *poultry fattened in the pen to the greatest delicacy*.

צִפּוֹר TSIPPOR, Gen. iv. 17, and many other places. A common name for *all birds*; but sometimes for the *sparrow* in particular. See SPARROW.

FOX. I. שׁוּאַל SHUAL; Arab. *taaleb*.

Occ. Jud. xv. 4; Nehem. iv. 3; xi. 27; Psalm lxiii. 10; Cantic. ii. 15; Lam. v. 18; and Ezek. xiii. 4. ΑΛΩΠΗΞ, Matth. viii. 20; Luke ix. 5, 8; and xiii. 32.



Parkhurst observes, that this is the name of an animal, probably so called from his *burrowing*, or making *holes* in the earth to hide himself or dwell in. The LXX render it by *αλωπηξ*, the Vulgate by *Vulpes*, and our English version by "fox;" and it must be owned, that this seems a very proper appellation for that animal. Thus Oppian.

Και σινυθη νοιει πυματοις εν φυλεισιβιν.  
Cunning he dwells in burrows deep.

But still, it is no easy matter to determine, whether the Hebrew שׁוּאַל, means the common fox (*canis vulpes*), or the jackal, (*canis aureus*), "the little eastern fox," as Hasselquist calls him. Several of the modern oriental names of the jackal, i. e. the Turkish *chical*, the Persian *sciugal*, *sciugal*, *sciachal*, or *schacal* (whence the French *chacal*, and English *jackal*), from their resemblance to the Hebrew, favour the latter interpretation. Denon, in his Travels, observes of the jackals, that "they hide themselves in *holes under the ground* in the day-time, never keeping abroad but in the night in search of prey;" and Hasselquist (p. 175) says, "that in Palestine, he saw many of the jackals' caves



and holes in the hedges round the gardens." The Hebrew name, therefore, may suit the *jackal* as well as the *fox*.

It is recorded in Judges xv. 4, 5, that "Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails; and when he had set the brands on fire, he let go<sup>15</sup> into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives." Dr. Shaw thinks *jackals* to be the animals here intended; observing, that "as these are creatures by far the most common and familiar, as well as the most numerous of any in the Eastern countries, we may well perceive the great possibility there was for Samson to take, or cause to be taken, three hundred of them. The *fox*, properly so called, (he adds,) is rarely to be met with, neither is it gregarious." So Hasselquist remarks: "Jackals are found in great numbers about Gaza; and, from their gregarious nature, it is much more probable that Samson should have caught three hundred of *them*, than of the solitary quadruped, the *fox*."

However strange the history of setting fire to corn by tying firebrands to foxes' tails may sound to us, yet we find such a practice alluded to in a very remarkable passage of Ovid, *Fast*, lib. iv. v. 681.

*"Cur igitur missa junctis ardentia tædis  
Terga ferant vulpes, causa docenda mihi."*

The following fable of Athonius, which, says Mr. Merrick<sup>16</sup>, I the rather take notice of, as it is not mentioned by Bochart, seems much to the purpose. Γεωργῶ πονηρῶ φθονοῦ ἐμποιεῖ τὸ τοῦ γειτοῦ

<sup>15</sup> Our Translators insert the word "them," understanding it of letting loose the foxes. I am rather disposed to think the substitution of "it" to be better; i. e. "he let *it* [the fire] go [spread] into the standing corn," &c.

<sup>16</sup> Annot. on Psalm lxxiii. 3.

αυξανόμενον ληιον, &c. *Agricola improbus cum invideret proximo fæturam segetis, quæreretque pro pacto corrumpere posset ejus labores, captam vulpem, alligatâ face, in vicini segetem dimittit. At illa, non quâ missa erat excurrrens, volente sic Deo, ejus qui dimiserat combussit segetem.* Fab. 38.

The reader will find in Mr. Thomas Hearn's *Apparatus*, prefixed to Leland's *Collectanea*, a copper-plate representing a brick of the Roman make, (and therefore the less likely to have any immediate reference to the Scripture,) found twenty-eight feet below a pavement in London, about the year 1675, on which is exhibited, in basso relievo, the figure of a man driving into a field of corn two foxes with fire fastened to their tails<sup>17</sup>. Professor Michaelis, in his "Recueil de Questions, &c." xxxviii., thinks that the beasts mentioned by the Psalmist, lxxiii. 10, could be no other than jackals, which, says he, are so greedy of human carcasses as to dig them out of their graves. He adds, that the large number of foxes taken by Samson, by no means agrees with the condition of the common fox, as far as we know it, but wonderfully suits that of these animals, which assort themselves by hundreds. In order, however, to determine the point more clearly, he proposes that it be inquired, whether the jackal be an animal apt to bite; and observes, that Samson's beasts should rather seem to have been of a timorous nature, and yet ought to have been provided with teeth considerably sharp, in order to defend themselves from those who might attempt to stop them, and to take the firebrands from them. With regard to these circumstances, it deserves to be remarked, that Kämpfer describes the animal as bold, and Aristotle speaks of the *ἄλιον* as not afraid of a man, though not inclined to hurt him. Upon the whole, says

<sup>17</sup> This brick was the key of an arched vault, discovered at the same time full of burnt corn. See Monthly Magazine, V. 1. p. 13, note.



Mr. Merrick, the jackal seems to have been as fit for Samson's purpose as the ordinary fox would have been; and that the fox was capable of being employed by him, on the occasion recorded in scripture, seems sufficiently clear from the quotations already given from Ovid and Aphthonius.

The Author of "Scripture Illustrated" remarks: "There is some attention due to the nature and use of the *torches, flambeaux*, employed by Samson in this procedure; and perhaps, could we identify the nature or form of these, the story might be relieved from some of its uncouthnesses. They are called  $\square\text{פדִים}$  LAPADIM; or rather, as in the Chaldee and Syriac, LAMPADIM; whence the Greek  $\lambda\alpha\mu\pi\alpha\varsigma$ , and our *lamp*. Now, these *lamps or burners*, were placed between two jackals, whose tails were tied together, or at least there was a connexion formed between them by a cord; this is the reading of the LXX in the Complutensian,  $\kappa\alpha\iota\ \sigma\upsilon\nu\epsilon\delta\eta\sigma\epsilon\nu\ \kappa\epsilon\rho\kappa\omicron\nu\ \pi\rho\sigma\ \kappa\epsilon\rho\kappa\omicron\nu$ . Possibly, then, this cord was of a moderate length, and this burner being tied in the middle of it, it had somewhat of the effect which we have seen among ourselves, when wanton malice has tied to the tail of a dog, crackers, squibs, &c. which, being fired, have worried the poor animal to his den; where, supposing them still to burn, they might set all around them on fire. We know it is the nature of the jackal to roam about dwellings and outhouses; this would lead these animals to where the corn, &c. of the Philistines was stowed; which, being inflamed, would communicate the conflagration in every direction. We must therefore suppose, 1. That these *burners* were at some distance from the animals, so as not to burn them. 2. That they were either *dim* in the manner of their burning, and their light; or, perhaps, were even not to be alarmingly distinguished by their illumination. They might burn *dead*, as we say; so that their

effect might take place too late to prevent the mischief that attended them.

"This assimilates the circumstance of these *lamps or burners* pretty much to the history of Gideon, who, we find, used three hundred of them in his expedition, as Samson used one hundred and fifty; so that they could not be rare and valuable, but common and ordinary articles.

"We ought also to know the actual state of the corn, said to be in *sheaves*, but, perhaps, properly, brought into the garner, the threshing-floor, and there gathered into *heaps* ready for threshing: where it had acquired a great degree of dryness; and here, when it was once on fire, it could scarcely fail of being totally consumed. We are then, I presume, to understand the effects produced by these various companies of jackals, as if one rambling party set fire to the standing corn, others to the gathered corn, others to the vines, and others to the olives; so that by reason of the great number employed, a general devastation ensued of whatever was abroad, out of the towns or secured habitations."

On the other hand, Dr. Kennicott remarks<sup>18</sup>: "The three hundred *foxes*, caught by Samson, have been so frequently the subject of banter and ridicule, that we should consider whether the words may not admit a more rational interpretation. For besides the improbability arising here from the *number* of these foxes, the *use* made of them is also very strange. If these animals were tied tail to tail, they would probably pull contrary ways, and consequently stand still; whereas, a firebrand, tied to the tail of each fox singly, would have been far more likely to answer the purpose here intended. To obviate these difficulties, it has been well remarked, that the word  $\text{שׁוּעִלִים}$  here translated 'foxes,' signifies also *handfuls* (Ezek. xiii. 19, 'handfuls of barley'), if we leave out that one

<sup>18</sup> Remarks on select Passages in the Old Testament. Oxf. 1737. p. 100.

letter  $\gamma$ , which has been inserted or omitted elsewhere almost at pleasure. No less than *seven* Hebrew MSS. want that letter here, and read שעלים. Admitting this version, we see that Samson took three hundred *handfuls* (or sheaves) of corn, and one hundred and fifty firebrands; that he turned the sheaves *end to end*, and put a firebrand *between the two ends, in the midst*; and then, setting the brands on fire, *sent the fire into the standing corn of the Philistines*. The same word is used twice in one chapter, Ezek. xiii. 4, and 19: in the former verse, it signifies *foxes*; in the latter, *handfuls*. And in 1 Kings, xx. 10, where we render it 'handfuls,' it is  $\alpha\lambda\omega\pi\epsilon\zeta\iota$  in the Greek version."

Dr. Kennicott refers to the "Memoirs of Literature," for the year 1712, p. 15. I presume that it is the same illustration which is given in the "Republ. des Lettres," Oct. 1707, a translation of which I here insert.

"When Samson, exasperated against the Philistines, had determined to destroy their corn, he observed that they had put together all their sheaves, and made three hundred shocks. He therefore formed a plan to burn them; and the enterprise did not depend so much upon his great strength as upon his courage, prudence, and expedition. These three hundred shocks could not be set on fire one after another, without loss of time, and danger of discovery. On this account, he judged it necessary to lay two sheaves at length upon the ground to make a communication between every two shocks. He then put some combustible matter between the two sheaves, such as flax, hemp, &c. which he could easily carry with him into the fields; and having effected this, he finally set fire to the combustible matter. The fire, aided probably by a dry season, and fanned by the wind, spread from sheaf to sheaf, and shock to shock, and running over the neighbouring fields,

consumed the standing corn, the vineyards, and the olives.

"Hence it appears very evident, that Samson, who was a warrior and not a huntsman, did not undergo the fatigue of hunting foxes, but directly attacked the harvest of his enemies. He did not unkennel three hundred beasts, but only found so many shocks of corn. He did not tie three hundred tails, but only joined so many sheaves together. Interpreters have been misled by the custom of the ancient Jews, who always affected the hieroglyphical or mystical sense in words of an equivocal signification. In this story, they insinuated to the reader, that Samson had deceived his enemies, who, by tampering with his wife, had before been too cunning for him. This gave occasion to saying, 'Samson pursued the foxes;' that is to say, he revenged himself with great damage on the Philistines. They concealed this thought under the ambiguity of the word שועלים, instead of שעלים, which properly signifies *sheaves*: for words must be explained according to the subject, scope, and series of the discourse. It is observable, too, that the word זנב, which we translate "tail," signifies, through the whole tenor of the Jewish law, the extreme part of any thing whatever. For example, if a garden had five trees, in the Jewish language, the fifth and last was always called זנב. In like manner, the last sheaf of a whole shock was called זנב.

"It is no wonder, therefore, that interpreters have not hit upon the real matter of fact, when they did not apprehend the design of the ancient Jews. They fatigue themselves in chasing the poor foxes, and bringing them by droves to Samson; but all the while they are at a loss to know how he surprised them, and where he kept and maintained them till opportunity served; in a word, how he could enchant so many beasts, and make them follow him to the place appointed; with other diffi-



culties in the history too obvious to need enumeration. In reality, they have undergone more drudgery and fatigue to provide Samson with foxes, than he himself could have suffered, had he attempted to surprise them in a hundred places.

“To conclude, there was no need to maintain such a troop of wild beasts, since the prudent captain, without such an impracticable method, was able, as we have seen above, to reduce to ashes the harvest of the Philistines, with no other assistance than his own hands and a small quantity of combustible matter.”

The following strictures upon this criticism were furnished by my venerated friend, the late Stephen Sewall, Hollis Professor of Hebrew and the Oriental languages in Harvard college at Cambridge; and though some of his remarks are in part a recapitulation of preceding ones under this article, I shall give them entire.

“However plausible this turn may seem, I think that it is as far from the sense of the sacred historian as it is from our translation, which, I imagine, truly expresses his meaning. For the word לָכַר, which our Translators have rendered ‘caught,’ never signifies simply to *get, take, or fetch*, but always to *catch, seize, or take by assault, stratagem, or surprise, &c.*; unless the following place, 1 Sam. xiv. 47, ‘So Saul took the kingdom over Israel,’ be an exception. Again, admitting the proposed alteration in the word שָׂעַל, it will be difficult to prove that even then it means a *sheaf*. The word is used but three times in the whole Bible. Its meaning must be gathered from the connexion in which it stands here. The first place is 1 Kings, xx. 10, where it is rendered ‘handfuls,’ not of grain, but of dust. ‘The gods do so unto me, and more also,’ says Benhadad, king of Syria, ‘if the dust of Samaria shall suffice for *handfuls* for all the people that follow me.’ In Isaiah, xl. 12, the same

word is translated, “the hollow of the hand.’ ‘Who hath measured the waters in the *hollow* of his hand, and meted out the heavens with a span.’ The last place in which the word occurs is Ezekiel xiii. 9: ‘And will ye pollute me among my people for *handfuls* of barley, and for pieces of bread?’ The connexion here with pieces of bread seems evidently to point out to us *handfuls* of barley in the grain, not *handfuls* or *sheaves* in the ear and straw. In fine, from the places quoted, taken in their several connexions, the word plainly appears to mean a measure of capacity, as much as the hollow of the hand can hold; as a *hand-breadth* is used in Scripture for a measure of extension. Add to this, that in all other places of Scripture where we meet with the word *handful*, that is, as much grain in the stock as the reaper can grasp in his hand, or *sheaf*, a collection of such *handfuls* bound together, different terms from that in dispute, are always made use of in the original; as Ruth ii. 15, 16, and elsewhere.

“The supposed incredibleness of the story, as it stands in our Bibles, is, I imagine, the only reason for forcing it into another meaning. The language of the critics I oppose, is this: ‘The action of Samson, as represented in our translation, is so extraordinary, that it must be miraculous. The occasion was unworthy of the divine interposition. Therefore the Translators of the Bible must in this particular have mistaken the meaning of the sacred historian.’ But we have shewn above, from an examination of the principal terms, that the translation is just. It remains then to be shewn, either that the occasion was not unworthy of the divine interposition, or that the action was not above human capacity. The latter, I am fully persuaded, is the truth of the case, though I am far from thinking the former indefensible. The children of Israel were, in a peculiar manner, separated from the rest of



mankind, for this purpose more especially, to preserve in the world, till the times of general reformation should come, the knowledge and worship of the one true God. At sundry times, and in divers manners, did the Deity for this end interpose. Many instances of this kind are recorded in the book of Judges. When this people perverted the end of their distinguished privileges, God suffered them to be enslaved by those idolatrous nations whose false deities they had worshiped. By this means they were brought to a sense of their error; and when they were sufficiently humbled, 'the Lord raised up Judges, which delivered them out of the hand of those that spoiled them.' Jud. ii. 16. In such a state of servitude to the Philistines were they at this time. Samson was raised up in an extraordinary manner to be their deliverer; and his intermarriage with the Philistines was a means which Providence saw fit to make use of to effect their deliverance. Thus the affair is represented. Samson proposes his intentions to his parents. They expostulate with him. 'Is there never a woman among the daughters of thy brethren, or among all thy people, that thou goest to take a wife of the uncircumcised Philistines?' 'But they,' adds the sacred historian, 'were ignorant that it was of the Lord, that he sought an occasion against the Philistines; for at that time the Philistines had dominion over Israel.' Though Samson, then, might propose to himself nothing more in forming a connexion with a foreign lady, than the gratification of his own inclinations, yet we are warranted to say, an overruling Providence had a further design. The same may be affirmed of other actions of Samson, which appear to have proceeded from passions of a more rugged complexion. His intention in them might be unworthy of a divine interposition; but the end which God had in view, the deliverance of a people chosen to pre-

serve his worship in the world, would make it highly fit and necessary. Nor ought it to be reckoned strange, that such means should be used; for we are authentically assured, that the wrath of man, and, by parity of reason, other passions too, are sometimes made to praise the Lord. Thus much I thought necessary to say, for the sake of those to whom a solution on natural principles shall seem unsatisfactory. Such a solution I now proceed to give.

"In the first place, it is evident from the Holy Scriptures, that Palestine abounded with foxes, or that animal, be it what it will, which is signified by the Hebrew word שועל. This appears from many passages. Psalm lxxiii. 10; Cantic. ii. 15; Lam. v. 18; 1 Sam. xiii. 17; Josh. xv. 28; xix. 3. From their numbers, then, the capture would be easy.

"Further: under the Hebrew word שועל was probably comprehended another animal, very similar to the fox, and very numerous in Palestine; gregarious, and whose Persian name is radically the same with the Hebrew. Allowing this to be the animal, the story is easily admissible to belief, without the supposition of a miracle. For it is not said, that Samson caught so many foxes in one hour, or one day; or, that he caught them all with his own hands. Being then Judge of Israel, he might employ many hands, and yet be said, according to the common use of language, to do it himself.

"Add to this, that the season, the days of wheat harvest, was extremely favourable for hunting these animals; and, as they were gregarious, many might be surrounded or entrapped at once.

"I shall conclude with an argument more in favour of the justness of our translation, in rendering the word שועל 'a fox,' not a *sheaf*. It has been esteemed by some persons of extensive literature to be a demonstrative argument. I shall mention it, and leave it to stand on its

own bottom. At the feast of Ceres, the goddess of corn, celebrated annually at Rome about the middle of April, there was the observance of this custom,—to fix burning torches to the tails of a number of foxes, and to let them run through the circus till they were burnt to death. This was done in revenge upon that species of animals, for having once burned up the fields of corn. The reason, indeed, assigned by Ovid, is too frivolous an origin for so solemn a rite; and the time of its celebration, the 17th of April, it seems, was not harvest time, when the fields were covered with corn,—‘*vestitos messibus agros* ;’ for the middle of April was *seed-time* in Italy, as appears from Virgil’s *Georgics*. Hence we must infer that this rite must have taken its rise from some other event than that by which Ovid accounted for it; and Samson’s foxes are a probable origin of it. The *time* agrees exactly, as may be collected from several passages of Scripture. For instance, from the book of Exodus we learn, that before the Passover, that is, before the fourteenth day of the month Abib, or March, *barley* in Egypt was in the ear; xii. 18; xiii. 4. And in ch. ix. 31, 32, it is said, that the *wheat* at that time was not grown up. Barley harvest, then, in Egypt, and so in the country of the Philistines which bordered upon it, must have fallen about the middle of March. Wheat harvest, according to Pliny, N. H. lib. viii. c. 7, was a month later. ‘*In Ægypto hordeum sexto a satu mense, frumenta septimo metuntur.*’ Therefore, wheat harvest happened about the middle of April; the very time in which the burning of foxes was observed at Rome.

“It is certain that the Romans borrowed many of their rites and ceremonies, both serious and ludicrous, from foreign nations: and Egypt and Phœnicia furnished them with more, perhaps, than any other country. From one of these, the Romans might either receive this

rite immediately, or through the hands of their neighbours the Carthaginians, who were a colony of Phœnicians; and so its true origin may be referred back to the story which we have been considering.”

A writer in the *Biblioth. Brem.* class viii. fasc. v. p. 802, suggests, that all the difficulty is removed by supposing that Samson employed the *Shualim* (Shualites, or men of Shual, a district of the country bordering on the Philistines<sup>19</sup>) to do this mischief.

“*Non nobis est tantas componere lites.*”

II. Bochart has made it probable that the דָּוָן יַיִם spoken of in Isai. xiii. 22; xxxiii. 14; and Jerem. i. 39, rendered by our Translators “the beasts of the islands,” an appellation very vague and indeterminate, are *jackals*<sup>20</sup>; and that the *ἄγριος* of the Greeks, and the *Beni-ani* of the Arabians are the same animal: and though he takes that to have been their specific name, yet he thinks, that, from their great resemblance to a fox, they might be comprehended under the Hebrew name of a fox, *SHUAL*; which is indeed almost the same with *sciagal* or *sciugal*, the Persian names of the jackal<sup>21</sup>. J. C. Scaliger and Olearius, quoted by Bochart, expressly call the jackal a fox; and Mr. Sandys speaks of it in the same manner: “the jackals, in my opinion, are no other than foxes, whereof an infinite number<sup>22</sup>.” Hasselquist calls it “the little eastern fox;” and Kämpfer says, that it might not improperly be called “the wolf-fox<sup>23</sup>.” It is therefore very conceivable that the ancients might comprehend this animal under the general name of fox.

To be “the portion of foxes,” Psalm lxxiii. 10, is for men to have their land or habitation rendered

<sup>19</sup> 1 Sam. xiii. 17; Josh. xv. 23; xix. 3, 41; 1 Chron. iv. 28; and Jud. i. 35.

<sup>20</sup> The Chaldee paraphrases have דָּוָן *chathul*, the sound of which aids the sense.

<sup>21</sup> Hieroz. p. 1. 3. c. 13.

<sup>22</sup> Trav. b. 3.

<sup>23</sup> Amānit. Exot. fasc. 2. p. 413.



desolate and ruinous, and themselves left unburied. "On my asking a gentleman of the army," says Mr. Merrick, "not long before returning from the East Indies, in what manner the barbarous nations of that country dispose of the bodies of their enemies killed in battle, he answered, that they leave them on the field, to be devoured by the *jackals* and other animals. I could not but regard this intelligence as some confirmation of their opinion, who suppose *jackals* to be the beasts here meant by the Hebrew word which is translated *foxes*."

In Cantic. ii. 15, *foxes* are mentioned as destroying the vines. These animals are observed by many authors to be fond of grapes, and to make great havock in vineyards. Aristophanes, in his *Equites*, compares soldiers to *foxes*, who spoil whole countries, as the others do vineyards. Galen, *de Aliment*, l. 3, c. 2, tells us, that hunters did not scruple to eat the flesh of *foxes* in autumn, when they were grown fat with feeding on grapes. The following is the remark of Theocritus, Idyl, E. v. 112.

Μιγεω τας δασυκερκος Αλωπεκας, αι τα Μικωνος  
Αιει φονιτωσαι τα ποβεσπερα ραγιζοντι.

I hate those brush-tailed foxes, that each  
night  
Spoil Micon's vineyards with their deadly  
bite.

Hasselquist remarks, p. 184, that "this animal is common in Palestine. They are very numerous in the stony country about Bethlehem. There is also plenty of them near the convent of St. John, in the desert, about vintage time; and they destroy all the vines, unless they are strictly watched." The fable of "the *fox* and the sour grapes" is well known. In the original, we have not only mention made of שעלים, "*foxes*," but also of קטנים, "little foxes," which, as it is generally conjectured by the commentators, may perhaps be *jackals*; animals, as Mr. Harmer observes, very common even in the present

day, and, occasionally, extremely troublesome and injurious to vineyards and gardens<sup>24</sup>.

Ezekiel (xiii. 4) compares the false prophets to *foxes*. Either it was his design to heighten their cunning and hypocrisy in imitating the true prophets; or he intended to shew that these false teachers, instead of supporting Jerusalem, endeavoured only to destroy it, by undermining its walls and shaking its foundations, as *foxes* undermine the ground to make holes of retreat for themselves.

To give an idea of his own extreme poverty, our Lord says, Luke ix. 58, "The *foxes* have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." And he calls Herod, the tetrarch of Galilee, a *fox*, Luke xiii. 32; thereby signifying his craft and the refinements of his policy. In illustration of the pertinency of this allusion, I quote a remark of Busbequius, p. 58: "I heard a mighty noise, as if it had been of men who jeered and mocked us. I asked, what was the matter? and was answered, only the howlings of certain beasts which the Turks call *ciacals*, or *jackals*. They are a sort of wolves, somewhat bigger than *foxes*, but less than common wolves, yet as greedy and devouring. They go in flocks, and seldom hurt man or beast; but get their food more by craft and stealth than by open force. Thence it is, that the Turks call subtle and crafty persons by the metaphorical name of *ciagals*."

It may be proper to close this article with a description of the *JACKAL*. It is a beast between the wolf and the dog; and participating the nature of both, to the shyness and ferocity of the one, unites the impudence and familiarity of the other.

*Jackals* never stir out alone, but always in flocks of twenty, thirty, or forty. They collect together every day, to go in search of their prey.

<sup>24</sup> See at large on this passage, Harmer's Observations on Sol. Song, p. 256.



They live on little animals, and make themselves formidable to larger by their number. They attack every kind of beasts or birds almost in the presence of the human species. They abruptly enter stables, sheepfolds, and other places, without any sign of fear; and, when they can find nothing else, they will devour boots, shoes, harnesses, &c.; and what leather they have not time to consume, they take away with them. When they cannot meet with any live prey, they dig up the dead carcasses of men or animals. The natives are obliged to cover the graves with large thorns and other things to prevent them from scratching and digging up the dead bodies. The dead are also buried very deep in the earth; for it is not a little trouble that discourages them. Numbers of them work together, and accompany their labour with a doleful howling. And when they are once accustomed to feed on dead bodies, they run from country to country, follow armies, and keep close to caravans. They will eat the most infectious flesh; and so constant and vehement is their appetite, that the driest leather is savoury to them, and skin, flesh, fat, excrement, or the most putrid animal, is alike to their taste.

For other particulars of the jackal, I refer to A. C. Gueldenstaedt, in Nov. Comment. Acad. Petrop. tom. xv. p. 449. Oedman Vermischte Sammungen, fascic. 2. Diederichs Zur Geschichte Simsons. Goet. 1778.

FRANKINCENSE. לְבוֹנָה LEBONAH. Exod. xxx. 34, et al. freq. ΛΙΒΑΝΟΣ, Matth. ii. 11; Apoc. xviii. 13.

A dry, resinous substance, of a yellowish white colour, a strong fragrant smell, and bitter, acrid taste. The tree which produces it is not known. Dioscorides mentions it as procured from India. What is here called the "pure frankincense," is no doubt the same with the "*mascula thura*" of Virgil; and signifies what is first obtained from the tree.

The region from which it is

brought, is said in Scripture to be Sheba, Isai. lx. 6; Jer. vi. 20. And Theophrastus, Hist. plant. lib. ix. c. 4, says, *Γίνεται μὲν οὖν ὁ λιβανός ἐν τῇ τῶν Ἀραβῶν χωρᾷ μεσῶ περι τοῦ Σαβα, καὶ Ἀδραμίττα, καὶ Κιταβαίνα*. The same is said by Strabo; l. xvi. p. 778. Plin. Nat. Hist. lib. vi. c. 28, and l. xii. c. 14, and Virgil, Georg. ii. v. 58.

*Divisa arboribus patria. Sola India nigrum Fert eburnum; solis est thurea virga Sabæis.*

And Sidonius Apoll. carm. V. v. 43.

——— *Fert Indus ebur, Chaldeus amomum, Assyrius gemmas, Ser vellera, thura Sabæis.*

From the name, some have supposed it to be a gum from Mount Lebanon; and others, that the mount itself was so called from the fragrance of the cedar-trees resembling that of incense. This seems intimated in Cantic. iv. 14; and Ausonius, in *Monosyl.* p. 110, says, "*Libani ceu montis honor thus.*" But it is very certain that the gum was brought to Judea from foreign parts. This is affirmed by Kimchi, ad Jerem. vi. 20. "*Apportabatur thus e terris longe dissitis, quia non inveniebatur in terra Israelis.*" M. Niebuhr, Trav. p. 356, says: "We could learn nothing of the tree from which incense distils; and M. Forskal does not mention it. I know that it is to be found in a part of Hadramaut, where it is called *oliban.*"

FROG. צְפַרְדֵּי TSEPHARDEA; Arab. *akurrak*; Græc. ΒΑΤΡΑΧΟΣ.

Occ. Exod. viii. 2—14; Psalm lxxvii. 45; cv. 30; and Revel. xvi. 13.

There is no disagreement about the meaning of the word<sup>25</sup>; but its etymology is very uncertain. After examining and disproving those of the lexicographers and of Bochart, Dr. Geddes conjectures that the word is derived from the Hebrew

<sup>25</sup> Aben Ezra, indeed, says, that several Rabbins thought it was the *crocodile*; and Abaranel himself deemed this opinion very probable. The proofs which he adduced in support of it had so great weight with D. Levi, that he firmly believed it the right one.

root צפצף, [*pipare, mussitare, ululare,*] and the Arabic فرفر; [*slime, mud;*] as if we were to call the frog, "the slime-croaker."



A frog is, in itself, a harmless animal; but to most people, who use it not as an article of food, exceedingly loathsome. God could with equal ease have sent crocodiles, lions, or tigers, to have punished the Egyptians and their impious king, as frogs, lice, flies, &c.; but, had he used any of those formidable animals, the effect would have appeared so commensurate to the cause, that the hand of God might have been forgotten in the punishment, and the people would have been exasperated without being humbled. In the present instance, he shews the greatness of his power, by making an animal devoid of every evil quality the means of a terrible affliction to his enemies. How easy is it, both to the justice and mercy of God, to destroy or save, by means of the most despicable and insignificant instruments! Though he is the Lord of hosts, he has no need of powerful armies, the ministry of angels, or the thunderbolts of justice, to punish a sinner, or a sinful nation: the *frog*, or the *fly*, in his hands, is a sufficient instrument of vengeance.

The river Nile, which was the object of great admiration to the Egyptians, is here made to contribute to their punishment. The expression, "the river shall bring forth frogs abundantly," not only shews the *vast numbers* of those animals which should infest the land, but it seems also to imply, that all the spawn or ova of those creatures which were already in the waters

and marshes should be brought miraculously to a state of perfection. We may suppose that the animals were already in an embryo existence; but multitudes of them would not have come to a state of perfection, had it not been for this miraculous interference. This supposition will appear the more natural when it is considered, that the Nile was remarkable for breeding frogs and such other animals as are principally engendered in such marshy places as must be left in the vicinity of the Nile after its annual inundations<sup>26</sup>.

The circumstance of their coming up into the *bed-chambers*, and into the *ovens* and *kneuding-troughs*, needs explanation to us, whose domestic apartments and economy are so different from those of the ancient nations. Their lodgings were not in *upper stories*, but recesses on the ground floor; and their *ovens* were not like ours, built on the side of a chimney, and adjacent to a fireplace, where the glowing heat would fright away the frogs; but they dug a hole in the ground, in which they placed an earthen pot, which having sufficiently heated, they stuck their cakes to the inside to be baked. To find such places full of frogs when they came to heat them in order to bake their bread, and to find these nasty creatures in the beds where they sought repose, must have been both disgusting and distressing in the extreme.

The magicians, indeed, went to persuade Pharaoh that Moses was only such a miracle-monger as they were, by imitating this miracle as they had done the precedent ones, and bringing a fresh swarm of frogs. They might, indeed, have shewed their skill to a better purpose, if they had tried to remove those vermin, of which the Egyptians did not need this fresh supply; but it seems that they had not power enough to do that. Wherefore Pharaoh was reduced to the necessity of sending for Moses, and promising that he would

<sup>26</sup> Dr. Adam Clarke, Annot. in loc.

let Israel go, if he would but rid him and his country of that odious plague. Moses took him at his word; and desiring him to name the time when he should free the land of these creatures, punctually and precisely performed it; so that the next day, "the frogs died out of the houses, and out of the villages, and out of the fields;" and whilst his subjects were gathering them up in heaps in order to carry them off, (their stench being like to have bred an infection,) Pharaoh was thinking how to elude his promise, not considering that he only made way for another plague.

"From what is said in Rev. xvi. 13, I should be induced to think," says Mr. Bryant, "that these animals were of old, types of magicians, priests, and prophets; particularly those of Egypt. If this be true, the miracle which Moses at this time exhibited, was attended with a won-

derful propriety in respect to Pharaoh and his wise men; and, at the same time, afforded a just punishment upon the whole of that infatuated people, 'quibus res eo pervenit, ut et ranæ et culices et formicæ Dii esse viderentur.'" Lactantius, *de Origine Erroris*, lib. ii. c. 6. p. 135.

The author of the book of Wisdom, ch. xix. v. 10, refers to this plague inflicted on the Egyptians, and says of the Israelites, that "they were mindful of the things that were done while they sojourned in a strange land, how the ground brought forth flies [σκνιπα] instead of cattle, and the river cast up a multitude of frogs [βατραχων] instead of fishes." Philo, also, in his *Life of Moses*, l. 1, has given a very particular account of the plague of frogs. Bochart has devoted seventeen pages to the elucidation of this subject<sup>27</sup>.

FULLER'S-SOAP. See SOAP.

<sup>27</sup> Hieroz. Vol. iii. p. 563.

## G

**GALBANUM.** חלבנה CHELBE-NAH.

This word occurs in Exodus xxx. 34, only. Michaelis (*Suppl. ad Lex. Hebr.* p. 753,) makes the word a compound of חלב, "milk," or "gum," (for the Syriac uses the noun in both senses,) and לבן, "white;" as being the white milk or gum of a plant<sup>28</sup>.

It is the thickened sap of an umbelliferous plant, called *metopion*, which grows on Mount Amanus in Syria, and is frequently found in Persia, and in some parts of Africa<sup>29</sup>. The plant rises with a

ligneous stalk from eight to ten feet, and is garnished with leaves at each joint. The top of the stalk is terminated by an umbel of yellow flowers, which are succeeded by oblong channelled seeds, which have a thin membrane or wing on their border. When any part of the plant is broken, there issues a little thin juice of a cream colour. To procure this while the plant is growing, the natives wound the stem at a small distance above the root, and the gum which weeps out they collect for use. It is of a strong, piercing smell, and of a bitterish warm taste.

It was an ingredient in the holy incense of the Jews.

**GALL.** זאן רַשׁ RASH.

Something excessively bitter, and supposed to be poisonous; as Deut. xxix. 18; xxxii. 32; Psalm lxix. 21; Jer. viii. 14; ix. 15; xxiii. 15; Lam. iii. 19; Hosea x. 4; Amos vi.

<sup>28</sup> It is still common to call the white juice which exudes from certain plants "the milk," and the term is retained in "gum lac," &c.

<sup>29</sup> *Ferula Africana galbanifera*. Tournefort. *Bubon. galban.* Linnæi.

A particular description of the plant may be found in Morrison, *Hist. pl.* p. 309. See also Dioscorides, l. iii. c. 97. Plin. N. H. l. xx. c. 25.



12. It is evident from the first mentioned place, that some herb or plant is meant of a malignant or nauseous kind at least; being there joined with *wormwood*, and in the margin of our bibles explained to be "a very poisonous herb." Aben Ezra and the Rabbins observe, that the word is written with a *vau* in Deut. xxxii. 32, and with an *aleph* in all the other places, and that improperly. And Dr. Geddes informs us, that in Deut. xxix. 18, instead of  $\Psi\text{A}\Gamma$  RASH, five MSS. have  $\Psi\text{R}$  RUSH, and a sixth had at first the same reading; which, in the elder editions, was the textual reading in ch. xxxii. 32, and which, he thinks, is the true original meaning. Gouset. Lex. Hebr. 785, says, that this plant is named from  $\Psi\text{R}$ , to *make poor*, because it *impoverishes* the land where it grows, and the animals that feed upon it.

I have inquired whether the word is retained in the *Rhus Syriacum* of Pliny. From the violent effects of the poisonous plant, whatever it may be, comes our English word "*rash*," an inflammatory eruption.

In Psalm lxix. 21, which is justly considered as a prophecy of our Saviour's sufferings, it is said, "they gave me  $\Psi\text{A}\Gamma$  to eat;" which the LXX have rendered  $\chi\text{o}\lambda\eta\nu$ , *gall*. And accordingly it is recorded in the history, Matth. xxvii. 34, "They gave him vinegar to drink, mingled with gall,"  $\omicron\zeta\omicron\varsigma \mu\epsilon\tau\alpha \chi\omicron\lambda\eta\varsigma$ . But in the parallel passage, Mark xv. 23, it is said to be  $\epsilon\sigma\mu\upsilon\text{r}\nu\text{i}\sigma\mu\epsilon\nu\omicron\nu\omicron\nu$ , "wine mingled with myrrh," a very bitter ingredient. From whence I am induced to think that  $\chi\omicron\lambda\eta$ , and perhaps  $\Psi\text{A}\Gamma$ , may be used as a general name for whatever is exceedingly bitter; and consequently, where the sense requires it, may be put specially for any bitter herb or plant, the infusion of which may be called  $\Psi\text{A}\Gamma$ <sup>30</sup>. So  $\chi\omicron\lambda\eta \pi\text{i}\kappa\rho\text{i}\alpha\varsigma$  is used metaphorically by St. Peter, Acts viii. 23. And as  $\chi\omicron\lambda\eta$  also denotes *choler* or anger,  $\Theta\upsilon\mu\omicron\varsigma$  is

<sup>30</sup> Blaney, Note on Jerem. viii. 14.

used by the LXX in the Old Testament for poison in this sense of stupifying. Psalm lx. 3,  $\omicron\nu\omicron\varsigma \kappa\alpha\tau\alpha\nu\zeta\epsilon\omega\varsigma$ , the wine of stupidity, of wrath, or malediction. So Psalm lxxv. 9.  $\text{לענה}$  "wormwood," is by the LXX rendered  $\chi\omicron\lambda\eta$ , Prov. v. 4, and Lament. iii. 15; and so is  $\text{מררתי}$  *mererathi*, from *marar*, Job xvi. 13. See MYRRH and WORMWOOD.

The following are the remarks of Dr. Adam Clarke. "Perhaps the word  $\chi\omicron\lambda\eta$ , commonly translated *gall*, signifies no more than *bitters* of any kind. It was a common custom to administer a stupifying potion, compounded of sour wine, (which is the same as vinegar, from the French *vinaigre*,) frankincense, and myrrh, to condemned persons, to help to alleviate their sufferings, or so disturb their intellect that they might not be sensible of them. The Rabbins say, that they put a grain of frankincense into a cup of strong wine; and they ground this on Prov. xxxi. 6. *Give strong drink unto him that is ready to perish*, i. e. who is condemned to death. Some person, out of kindness, appears to have administered this to our blessed Lord; but he, as in all other cases, determining to endure the fulness of pain, refused to take what was thus offered to him, choosing to tread the wine-press *alone*. Instead of  $\omicron\zeta\omicron\varsigma$ , *vinegar*, several excellent MSS. and Versions have  $\omicron\nu\omicron\nu$ , *wine*; but as *sour wine* is said to have been a general drink of the common people and Roman soldiers, it being the same as vinegar, it is of little consequence which reading is here adopted. This custom of giving stupifying potions to condemned malefactors, is alluded to in Prov. xxxi. 6. *Give strong drink*,  $\text{קֶשׁ}$  SHEKAR, inebriating drink, *to him who is ready to perish*; and *wine to him who is BITTER of soul*—because he is just going to suffer the punishment of death. And thus the Rabbins, as we have seen above, understand it. See Lightfoot and Schoetgen.

"Michaelis offers an ingenious

exposition of this place. 'Immediately after Christ was fastened to the cross, they gave him, according to Matt. xxvii. 34, *vinegar mingled with gall*; but, according to Mark xv. 23, they offered him *wine mingled with myrrh*. That St. Mark's account is the right one, is probable from this circumstance, that Christ refused to drink what was offered him, as appears from both evangelists. *Wine mixed with myrrh* was given to malefactors at the place of execution, to intoxicate them, and make them less sensible to pain. Christ, therefore, with great propriety, refused the aid of such remedies. But if vinegar was offered him, which was taken merely to assuage thirst, there could be no reason for his rejecting it. Besides, he tasted it before he rejected it; and therefore he must have found it different from that which, if offered to him, he was ready to receive. To solve this difficulty, we must suppose that the words used in the Hebrew Gospel of St. Matthew, were such as agreed with the account given by St. Mark, and at the same time were capable of the construction which were put on them by St. Matthew's Greek translator. Suppose St. Matthew wrote חליא במירינא CHALEEA BEMIREERA, which signifies *sweet wine with bitters*, or *sweet wine and myrrh*, as we find it in Mark; and Matthew's translator, overlooking the *yod* in חליא CHALEEA, took it for חלא CHALA, which signifies *vinegar*; and *bitter* he translated by *χολη*, as it is often used in the Septuagint. Nay, St. Matthew may have written חליא, and have still meant to express *sweet wine*: if so, the difference only consisted in the *points*; for the same word which, when pronounced *chalé*, signifies *sweet*, denotes *vinegar* as soon as it is pronounced *chala*.'

"With this conjecture, Dr. Marsh (Michaelis's translator) is not satisfied; and therefore finds a Chaldee word for *οινος*, *wine*, which may easily be mistaken for one that de-

notes *οξος*, *vinegar*; and likewise a Chaldee word, which signifies *συμυρνα*, *myrrh*, which may be easily mistaken for the one that denotes *χολη*, *gall*. 'Now,' says he, 'חמר CHAMAR, or חמרא CHAMERA, really denotes *οινος*, *wine*, and חמת CHAMETS, or חמתא CHAMETSA, really denotes *οξος*, *vinegar*. Again, חמרא MURA, really signifies *συμυρνα*, *myrrh*, and חמרא MURERA, really signifies *χολη*, *gall*. If, then, we suppose that the original Chaldee text was חמרא חליא במירנא CHAMERA HALEET BEMURA, *wine mingled with myrrh*, which is not at all improbable, as it is the reading of the Syriac version at Mark xv. 23, it might easily have been mistaken for חמרא חליא במירנא חמתא CHAMETSA HALEET BEMURERA, *vinegar mingled with gall*.' See Marsh's Notes to Michaelis, vol. iii. part ii. p. 127—28. This is a more ingenious conjecture than that of Michaelis. But as that kind of *sour wine* which was used by the Roman soldiers and common people, appears to have been termed *οινος*, and vinegar (*vin aigre*) is *sour wine*, it is not difficult to reconcile the two accounts, in what is most material to the facts here recorded."

Bochart thinks it to be the same herb that the evangelist calls *Ἰσσωπος*, *hyssop*; a species of which growing in Judea, he proves from Isaac Ben Orman, an Arabian writer, to be so bitter as not to be eatable; and Chrysostom, Theophylact, and Nonnus<sup>31</sup>, took the hyssop mentioned by St. John to be poisonous. Theophylact expressly tells us, the *hyssop* was added, *ως δηλητηριωδες*, *as being deleterious*, or poisonous; and Nonnus, in his paraphrase, says:

Ωρεγεν Ἰσσωπιω κεκρασμενον οξος ολεθρου.  
One gave the deadly acid mix'd with hyssop.

In Jer. viii. 14; ix. 15, to give *water of gall to drink*, denotes very bitter affliction. Comp. Lament. iii. 19.

In Habbakuk ii. 15, we read,

<sup>31</sup> Cited in Martini Lexicon, art. *Hyssopus*.



"Woe to him who maketh his neighbour drink; who putteth his flaggon to him, and maketh him drunken, that he may look on his nakedness:" which several versions render by words expressive of gall, or venom; that is, what in the issue would prove so. Perhaps the prophet hints at the conduct of Pharaoh Hophra, king of Egypt, toward king Zedekiah: "He gave him gall to drink, and made him drunk, that he might insult over his nakedness." The Rabbins relate, that one day Nebuchadnezzar, at an entertainment, sent for Zedekiah, and gave him an intoxicating liquor to drink, purposely to expose him to ridicule.

"The gall of bitterness," Acts viii. 23, signifies the most desperate disposition of mind, the most incurable malignity; as difficult to be corrected as to change gall into sweetness. See HEMLOCK.

There is another word, מררתי ME-RERATHI, from *marar*, which our Translators render "gall," in Job xvi. 13; xx. 14, 25. In two of the places, the human bile is intended; in the other, the venom of the asp.

In the story of Tobit vi. 5; viii. 13, the *gall* of a fish is mentioned as being used to cure his father's eyes. Pliny, N. H. l. xxviii. c. 10, says, the gall of a fish is prescribed for sore eyes; "*ad oculorum medicamenta utilis habetur.*"

GARLICK. שום SCHUM.

As this word occurs only in Numbers xi. 5, some doubts have arisen respecting the plant intended. From its being coupled with leeks and onions, there can be but little doubt that the *garlick* is meant. The Talmudists frequently mention the use of this plant among the Jews, and their fondness of it. "*Moris autem apud Judæos erat allium indere omni pulmento, ad conciliandum illi saporem*"<sup>32</sup>. And Salomon Levi thus

defends the practice: "*Hæreditatē hanc consuetudinem a majoribus nostris ad nos transiisse arbitror, quibus allium vehementer arrisisse dicitur Numb. xi. Allium vero, Talmudis testimonio, cibus judicatur saluberrimus*"<sup>33</sup>."



That garlicks grew plenteously in Egypt, is asserted by Dioscorides, lib. i. p. 80; where they were much esteemed, and were both eaten and worshipped<sup>34</sup>.

"Then gods were recommended by their taste.  
Such savoury deities must needs be good,  
Which served at once for worship and for food."

So Prudentius, describing the superstitious of the Egyptians, says:

—————"Numina  
*Porum et cepe nefas imponere nubibus ausi.  
Alliaque ex terra cali super astra colere.*"

Hasselquist, however, says, p. 290, "that garlick does not grow in Egypt, and, though it is much used, it is brought from the islands of the Archipelago;" upon which, Mr. Harmer, Obs. V. ii. p. 337, thus reasons. "If an imported article in these

vi. 9, 10; *Terumoth*, vii. 7; Maimon. *Schemit. ve Jobel*, vii. 11; *Conf. Buxtorf, Lex. Talm. in verbum.*

<sup>33</sup> Theriac. Jud. c. i. § 20.

<sup>34</sup> Pliny reports, lib. xix. c. 6, that onions and garlicks were reckoned among the deities of Egypt, and that they even swore by them. See also Minucius Felix, c. xxviii. p. 145, ed. Davisii and Note.



times, we cannot suppose the enslaved Israelites were acquainted with it, when residing in Egypt in those elder times. Perhaps the roots of the *colocussia* might be meant, which are large, Maillet tells us, almost round, and of a reddish colour; and, as being near akin to the nymphaea, are probably very cooling." See ONION.

GIER-EAGLE. רַחַם RACHAM.

Occ. Levit. xi. 18; and Deut. xvi. 17, only.

As the root of this word signifies *tenderness* and *affection*, it is supposed to refer to some bird remarkable for its attachment to its young. Hence some have thought that the *Pelican* is to be understood; and Bochart endeavours to prove that the *golden vulture* is meant; but there can be no doubt that it is the *percnopterus* of the ancients<sup>35</sup>, the *ach-bobba* of the Arabians, particularly described by Bruce under the name of *Rachamah*<sup>36</sup>. He says: "We know from Horus Apollo, l. i. c. 11, that the *Rachma*, or she-vulture, was sacred to Isis, and adorned the statue of the goddess; that it was the emblem of parental affection; and that it was the hieroglyphic for an affectionate mother." He further says, that "this female vulture, having hatched her young ones, continues with them one hundred and twenty days, providing them with all necessaries; and, when the stock of food fails them, she tears off the fleshy part of her thigh, and feeds them with that and the blood which flows from the wound." In

<sup>35</sup> From Dr. Russell we learn, that at Aleppo, the "*Vultur percnopterus*" of Linnæus is called רַחַמִי, which is evidently the same with the Hebrew רַחַם, and the Arabic رَحْمَة.

<sup>36</sup> The figure which Gessner, de Avib. p. 176, has given of it, Dr. Shaw says, is a very exact and good one.

"Descriptionem ejus avis, qua Arabibus *Rachaeme* audit, accuratissimam dedit Hasselquist in Itiner. p. 286, qui nomen ei indidit *Vulturis percnopteri*, capite nudo, gula plumosa; quo nomine etiam comparat in Syst. Linn. t. i. p. 1. p. 249. Rosenmuller.

this sense of *attachment*, we see the word used with great propriety, 1 Kings iii. 26; Isai. xlix. 15; and Lamentations iv. 10.

Hasselquist (p. 194) thus describes the *Egyptian vulture*. (*Vultur percnopterus*.) "The appearance of the bird is as horrid as can well be imagined. The face is naked and wrinkled, the eyes are large and black, the beak black and crooked, the talons large, and extended ready for prey; and the whole body polluted with filth. These are qualities enough to make the beholder shudder with horror. Notwithstanding this, the inhabitants of Egypt cannot be enough thankful to Providence for this bird. All the places round Cairo are filled with the dead bodies of asses and camels; and thousands of these birds fly about and devour the carcasses, before they putrefy and fill the air with noxious exhalations." No wonder that such an animal should be deemed unclean. This insatiable appetite seems to be alluded to in Prov. xxx. 16, where its name is unhappily translated "womb." The wise man, describing four things which are never satisfied, says, they are the *grave*, and the ravenous *racham*, the *earth*, that is always drinking in the rain, and the *fire* that consumeth every thing." Here, the *grave* which devours the buried body, and the *racham* which feeds on the unburied, are pertinently joined together. See EAGLE and VULTURE.

GLASS. ὙΑΛΟΣ.

This word occurs Rev. xxi. 18, 21; and the adjective *ὕαλιος*, Rev. iv. 6; xv. 2. Parkhurst says, that in the later Greek writers, and in the New Testament, *ὕαλος* denotes the artificial substance, *glass*; and that we may either, with Mintert, derive it from *ελη*, "splendour," or immediately from the Hebrew *לָה*, "to shine." So Horace, l. iii. od. 13, v. 1.

"O fons Blandusiae, splendidior vitro."

O thou Blandusian spring, more bright than glass.

And Ovid, Hesiod. Epist. xv. v. 158.

—“*Vitreo magis pellucidus amne.*”  
Clearer than the glassy stream.

There seems to be no reference to glass in the Old Testament. The art of making it was not known. De Neri, indeed, will have it as ancient as Job; for the writer of that poem, ch. xxviii. 17, speaking of wisdom, says, “gold and glass shall not be equalled to it.” This, we are to observe, is the reading of the Septuagint, Vulgate, Latin, St. Jerom, Pineda, &c. In the English version we read “crystal;” and the same is expressed in the Chaldee, Arias Montanus, and the king of Spain’s edition. In other versions it is rendered “stone;” in some, “beryl;” in the Italian, Spanish, French, Dutch, &c. “diamond;” in others, “carbuncle;” and in the Targum, “mirror.” The original word is זְחֻחִית *ZECHUCHITH*, which is derived from the root *zacac*, to shine, be white, transparent; and it is applied, Exod. xxx. 34, to frankincense, and rendered in the Septuagint, *pellucid*. Hence the reason of so many different renderings; for the word signifying beautiful and transparent, in the general, the Translators were at liberty to apply it to whatever was pure or bright. See CRYSTAL.

Most authors will have Aristophanes to be the first who mentions *glass*<sup>37</sup>; but the word he uses is ambiguous, and may as well be understood of crystal. Aristotle has two problems upon glass; but the learned doubt very much whether they be original. The first author, therefore, who makes unquestionable mention of this matter, is Alexander Aphrodisæus. After him, the word *valoc* occurs commonly enough. Lucian mentions large drinking glasses. And Plutarch, in his Symposiacon, says, that the fire of the

tamarisk wood is fittest for making glass. Among the Latin writers, Lucian is the first who takes notice of glass. Pliny relates the manner in which this substance was discovered. It was found, he says, by accident in Syria, at the mouth of the river Belus, by certain merchants driven thither by the fortune of the sea. Being obliged to live there, and dress their victuals by making a fire on the ground, and there being much of the plant *kali* upon the spot, this herb being burnt to ashes, and the sand or stones of the place accidentally mixed with it, a vitrification was made; from whence the hint was taken and easily improved.

This, says De Pau<sup>38</sup>, is probably a fabulous narrative. Mankind had made fire in this same way, many thousand years before the existence of the town of Tyre; and in certain cases, even the ashes of wood or dried herbs, are sufficient solvents. It was, therefore, superfluous to suppose that these adventurers had the good fortune to find some alkali; and this circumstance has evidently been added afterwards to support an incongruous fable. The concurrence of fortuitous causes has not been so powerful, in all such inventions, as people generally imagine; and the procedures must have been developed one after another. Chance seems, indeed, to have little to do in the discovery of glass, which could only be a consequence of the art of pottery. In Egypt, the people, in burning their earthen pots, might have discovered, sooner than the inhabitants of other countries, all the different stages of vitrification. Accordingly, ancient historians agree, almost unanimously, that glass was known to the Ethiopians: the glass-house of the great Diospolis, the capital of the Thebais, seems to have been the most ancient regular fabric of the kind. They even had the art of chiseling and turning glass, which they formed into vases and cups. The Roman poets speak

<sup>37</sup> See his Comedy of the Clouds, Scene i. Act 2.

<sup>38</sup> Recherches sur les Egyptiennes.



of these fragile goblets, as unfavourable to their parties of pleasure. So Martial,

"*Tolle puer calices, tepidi toreumata Nili;  
Et mihi securo pocula trade manu.*"

This passage is explained by one in the xiith book, as well as by the following lines :

"*Nos sumus audacis plebeia toreumata vitri;  
Nostra nec ardenti gemma feritur aqua.  
Aspicias ingenium Nili, quibus addere plura  
Dum cupit, ah! quoties perdidit auctor opus.*"

So that the factitious, transparent substance now known to us by the name of *glass*, may probably enough be referred to in the New Testament by the Greek word *υαλος*; though, as we noted before, it is not mentioned in the Old Testament.

Our Translators have rendered the Hebrew word מֵרָאָה *MAROTH*, in Exodus xxxviii. 8, and Job xxxvii. 18, "looking-glass." But the making mirrors of glass, coated with quicksilver, is an invention quite modern. Dr. Adam Clarke has a note upon this place in Exodus, where our version represents Moses as making "the laver of brass, and the foot of it of brass, of the looking-glasses of the women." He says: "Here *metal* highly polished must certainly be meant, as *glass* was not yet in use; and had it been, we are sure that *looking-glasses* could not make a BRAZEN laver. The word, therefore, should be rendered *mirrors*, not *looking-glasses*, which in the above verse is perfectly absurd, because from those *MAROTH*, the *brazen laver* was made. The first mirrors known among men were the clear, still fountain, and unruffled lake. The first artificial ones were apparently made of brass, afterwards of polished steel, and when luxury increased, they were made of silver; but they were made at a very early period of mixed metal, particularly of tin and copper, the best of which, as Pliny tells us, were formerly manufactured at Brundisium. '*Optima apud majores fuerant Brundusina, stanno et eremixtis.*' *Hist. Nat.* l. xxxiii. c. 9. But ac-

ording to him, the most esteemed were those made of tin: and he says that *silver mirrors* became so common that even the servant girls used them. '*Specula (ex stanno) laudatissima, Brundusii temperantur; donec argenteis uti capere et ancilla.*' Lib. xxxiv. c. 17. When the Egyptian women went to the temples, they always carried their mirrors with them. The Israelitish women probably did the same; and Dr. Shaw states, that the Arab women carry them constantly hung at their breasts. It is worthy of remark, that at first, these women freely gave up their ornaments for this important service, and now give their very *mirrors*, probably as being of very little service, seeing they had already given up the principal decorations of their persons. Woman has been invidiously defined, *a creature fond of dress*, though this belongs to the whole human race, and not exclusively to woman. Had this been true of the Israelitish women, in the present case, we must say, they nobly sacrificed their incentives to pride to the service of their God."

On the other hand, Dr. Geddes says, that "the word מֵרָאָה from רָאָה, though it occurs above a hundred times in the Hebrew Scriptures, never elsewhere signifies a mirror. Why then should it have that signification here? especially as in the whole Pentateuch, a mirror is not so much as mentioned under any denomination: nor, indeed, as far as I know, in any Hebrew writing prior to the Babylonish captivity<sup>39</sup>.

<sup>39</sup> "I know that Job xxvii. 18, has been alleged as a proof, where מֵרָאָה has been by moderns rendered "*sicut speculum fusum*"—"as a molten looking-glass." But besides that the word here is רָאָה, not מֵרָאָה, it is very doubtful whether רָאָה be well rendered "*speculum*." I have endeavoured to shew the contrary in my C. R. on that place. At any rate, it cannot be brought as a proof, that מֵרָאָה in Exodus has the same meaning."



“The first time I meet with a *mirror* in the Bible, is in the book of Wisdom, vii. 26, ‘the unspotted mirror of the power of God.’ What Hebrew word, (if the book were ever in Hebrew,) corresponded with *εσοπτρον*, we know not; but it could not, I think, be מראה. The term which the Syriac translator of Wisdom uses to express a mirror is מחרתא; and the same term is employed by the Syriac translator of the New Testament in 1 Cor. xiii. 12, and in James i. 13.” After examining the oriental versions and various readings, Dr. Geddes seems assured, that the only proper rendering of the passage is, “he made the laver *under the inspection* of the women, who ministered at the entry of the door of the convention tent.”

It may be remarked, that the word “looking-glass” occurs in our version of Ecclesiasticus, xii. 11. “Never trust thine enemy; for like as iron [*marg.* brass] rusteth, so is his wickedness. Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst washed a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.” This passage proves, by its mention of rust, that mirrors were then made of polished metal.

In reprobating in the daughters of Sion their superfluities of ornamental dress, Isaiah says, ch. iii. 23, that they shall be stripped of their jewels, &c., and our version includes their *glasses*; but Bp. Lowth, Dr. Stock, and Mr. Dodson, render it “transparent garments,” like gauze; worn only by the most delicate women, and such as preferred elegance to decency of habit<sup>40</sup>.

This sort of garments was afterwards in use among the Greeks. Prodicus, in his celebrated fable, exhibits the personage of Sloth in this dress.

<sup>40</sup> ——— “*elegantius, quam necesse esset probis.*”

“Her robe betray’d,  
Through the clear texture, every tender limb,  
Heightening the charms it only seem’d to shade,  
And as it flow’d adown, so loose and thin,  
Her stature show’d more tall, more snowy white her skin.”

This, like other Grecian fashions, was received at Rome when luxury began under the emperors<sup>41</sup>; and it was sometimes worn even by the men, but looked upon as a mark of extreme effeminacy<sup>42</sup>.

The word *εσοπτρον*, or *mirror*, occurs in 1 Cor. xiii. 12, and James i. 23. Dr. Pearce thinks, that in the former place it signifies any of those transparent substances which the ancients used in their windows, and through which they saw external objects obscuredly. But others are of opinion, that the word denotes a mirror of polished metal; as this, however, was liable to many imperfections, so that the object before it was not seen clearly or fully, the meaning of the apostle is, that we see things as it were by images reflected from a mirror, which shews them very obscurely and indistinctly. In the latter place, a *mirror* undoubtedly is meant.

In 2 Cor. iii. 18, “*beholding as in a glass the glory of the Lord,*” the word *κατοπτριζομενοι* is by Dr. Macknight rendered “reflecting as mirrors;” thinking it thus to agree best with the idea of the apostle’s receiving and diffusing the light: but Dr. Doddridge adopts the construction, “beholding as *by* a mirror,” and remarks, in his note, that “here is one of the most beautiful contrasts that can be imagined. Moses saw the Shechinah, and it rendered his face resplendent, so that he covered it with a veil, the Jews not being able to bear the reflected light. We behold Christ, as in the glass of his word, and (as the reflection of a very luminous object

<sup>41</sup> The robes were called *multitia* and *Coa* by the Romans, from their being invented, or rather brought into fashion by one Pamphilia, from the isle of Cos.

<sup>42</sup> Juvenal, sat. ii. v. 65.

from a mirror gilds the face on which the reverberated rays fall) our faces shine too; and we veil them not, but diffuse the lustre, which, as we discover more and more of his glories in the gospel, is continually increasing<sup>43</sup>.”

GLEDE. גִּלְדָּה DAJA. Deut. xiv. 13, and Isai. xxxiv. 15.

As this is from a root which signifies *blackness* or *darkness of colour*, Bochart thinks the *black vulture* to be intended; and observes, that the Latin writers speak of an “*ater vultur*,” black vulture, and sometimes call this species absolutely, “*nigras aves*,” black birds: he adds, that the Hebrew cannot signify the *kite* or *glede*, because these birds are not gregarious as the *vultures* are, and as the גִּלְדָּה are represented to be in Isaiah. Hasselquist tells us<sup>44</sup>, that near Grand Cairo in Egypt, “the *vultures* assemble with the *kites* every morning and evening, to receive the alms of the fresh meat left them by the legacies of great men.”

The word, however, is wanting in the Samaritan Pentateuch, and in four MSS.<sup>45</sup>, as well as in the corresponding passage, Levit. xi. 14; from which place Bochart imagined that it had been dropped from its contiguity to a similar word גִּלְדָּה. In Levit. xi. 14, six of Dr. Ken-

<sup>43</sup> The passage has been somewhat confused by the version of *εικονα*, which does not always signify an exact image or representation, but a resemblance; i. e. in regard to brightness and glory. *Ἐικων* is similarly used, 1 Cor. xi. 7; xv. 49; 2 Cor. iv. 4; Colos. i. 15; iii. 10; Heb. i. 3; and Wisdom ii. 23. Ὡς αὐτὸς ἀργυρὸς, ἀντικρὺς ἡλίου κεκλιμένος, ἀντιπέμπεται καὶ αὐτὸς ἀκτῖνας, ἐκείθεν καταυγαλιζόμενας. Schol. apud Matthæi.

<sup>44</sup> Trav. 194.

<sup>45</sup> By Rosenmuller it is said to be omitted in the Septuagint; but Dr. Geddes thinks this a mistake. “It is true,” he remarks, “that in the four printed editions there is wanting one name; but that name, I think, corresponds with the Hebrew גִּלְדָּה, for which, in the Oxford MS. there is *ισξον*, as in the Vulgate *ixion*. So that, admitting this to be genuine, there are in verse 13 of Deut. xiv. three names corresponding with the three Hebrew names; and that corresponding with גִּלְדָּה will be *ισκτινον*, or, as the other copies, *ισκτινα*.”

nicott's codices read גִּלְדָּה. Admitting this reading, we have the bird which Forskal thus describes: “*Falco cera, pedibus flavis, supra cinereum, subtus ferrugineum, alis supra fuscis, cauda forficata; fusco-fasciata, longitudine corporis*,” and whose Arabic name is *Haddai*<sup>46</sup>. See KITE and VULTURE.

GNAT. ΚΟΝΩΨ.

Occurs, Matth. xxiii. 24.

A small winged insect, comprehending a genus of the order of *diptera*. Bochart, *Hieroz.* T. iii. p. 442, shews from Aristotle, Plutarch, and others, that by *κωνωψ* is properly meant a kind of insect that is bred in the lees of wine.

In those hot countries, as Servius remarks, speaking of the East, gnats are very apt to fall into wine, if it be not carefully covered; and passing the liquor through a strainer, that no gnat, or part of one, might remain, became a proverb for exactness about little matters. This may help us to understand that passage, Matth. xxiii. 24, where the proverbial expression of carefully straining out a little fly from the liquor to be drunk, and yet swallowing a camel, intimates, that the Scribes and Pharisees affected to scruple little things, and yet disregarded those of the greatest moment<sup>47</sup>.

The ancient Greek interpreters render those words, Amos vi. 6,



<sup>46</sup> “In observatione addit Forskal hæc, ‘An Falco Milvus, Linn.? sed nec totus ferrugineus, nec caput albidum. An falco forficatus? sed subtus non albidus, verum ferrugineus.’ Unde in novissima Linneani Systematis editione, T. i. p. 1. p. 261. hic falco sub lemmata Ægyptii peculiarem speciem efficit.” Rosenmuller, Not. ad Bochart, T. ii. p. 778.

<sup>47</sup> “This clause,” says Dr. Adam Clarke, “should be translated, ‘Ye strain out the gnat, but ye swallow down the camel.’ In the common translation, ‘Ye strain at the gnat,’ conveys no sense. Indeed it is likely to have been at first an error of the press, AT for OUT, which on examination I find escaped in the edition of 1611, and has been regularly continued since.”

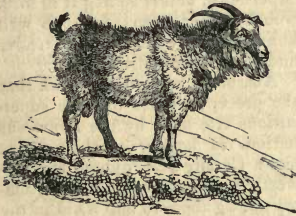


which we translate, "who drink wine in bowls," by—*who drink strained wine, but are not grieved for the affliction of Joseph.* This contradictory affectation of external purity, without corresponding internal sentiments, agrees well with the scope of the above. The Talmudists also mention *jabhkuschin*, or wine gnats; and Maimonides writes (*De lib. Vetit* c. 2, § 22): "He who strains wine, vinegar, or strong liquor, and swallows the *jabhkuschin* which he has strained, is deserving of punishment."

In the Syriac version of Matth. xxiii. 24, the word is בַּק BAK, a word which frequently occurs in the Talmudical glosses, and in AVICENNA, and the Arabic writers; by Bochart rendered "*cimex*," and corresponding to our English word *bug*. Captain Beaver, in his *African Memoranda*, p. 360, describes the *termites*, that most troublesome and descriptive species of ants, as exceedingly numerous; and says that they are called in the Bulama "bug-a-bugs."

GOAT. עַז EZ; Chaldee, *izza*; Phœnician, *aza*; Arabic, *iidda*, and *hedjaz*.

Occurs frequently in the Scripture.



There are other names or appellations given to the goat; as (1.) עִשְׂפִּי CHASIPH, 1 Kings xx. 27, only; which means the "ram-goat," or leader of the flock; (2.) עֲתוּדִים ATHUDIM, a word which never occurs but in the plural, and means *the best prepared*, or choicest of the flock; and metaphorically, "princes;" as Zech. x. 3, "I will visit the goats, saith the Lord;" i. e. I will begin

my vengeance with the princes of the people. Isai. xiv. 9, "Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the great goats of the earth:" i. e. all the kings, all the great men. And Jeremiah, l. 8, speaking of the princes of the Jews, says, "Remove out of the midst of Babylon, and be as the he-goats before the flocks." (3.) צַפִּיר TSAPHIR, a name for the goat of Chaldee origin, and found only in Ezra vi. 17; viii. 35; and Dan. viii. 5, 21. (4.) אַזְאֵל AZAZEL, from עַז, "a goat," and אָזַל, "to wander about," Levit. xvi. 8, "the scape-goat;" and (5.) שַׁעַר SEAR, "hairy" or "shaggy," whence שְׂעִירִים SEIRIM, "the shaggy ones." In Levit. xvii. 21, it is said: "And they shall no more offer their sacrifices unto devils, [SEIRIM, hairy ones,] after whom they have gone a whoring." The word here means idolatrous images of goats, worshiped by the Egyptians. It is the same word that is translated "satyrs," Isai. xiii. 21; where the LXX render it Δαιμονια, *dæmons*. But here they have, ματαιοις, *to vain things*, or *idols*, which comes to the same sense. Light is thrown on this obscure passage by what we read in Maimonides, *Mor. Nev.* p. iii. c. 46, that the Zabian idolaters worshiped *dæmons* under the figure of goats, imagining them to appear in that form, whence they called them by the names of SEIRIM; and that this custom being spread among other nations, gave occasion to this precept. In like manner we learn from Herodotus, l. ii. c. 46, that the Egyptians of Mendes held goats to be sacred animals, and represented the god Pan with the legs and head of that animal<sup>48</sup>. From those ancient idolaters, the same notion seems to have descended to the Greeks and Romans, who represented their Pan, their fauns, satyrs, and other idols, in the form of goats. From all

<sup>48</sup> That they paid divine honours to *real goats*, appears in the table of Isis.



which it is highly probable, that the Israelites had learned in Egypt to worship certain dæmons, or silvan deities, under the symbolical figure of goats. Though the phrase, "after whom they have gone a whoring," is equivalent in Scripture to that of committing idolatry, yet we are not to suppose that it is not to be taken in a *literal* sense in many places, even where it is used in connexion with idolatrous acts of worship. It is well known that *Baal-peor* and *Ashtaroth* were worshiped with unclean rites; and that public prostitution formed a grand part of the worship of many deities among the Egyptians, Moabites, Canaanites, &c. And here it has a peculiar propriety; for Herodotus, Strabo, Pindar, and Plutarch, testify that amongst the ceremonies of their goat worship, it was customary for the Egyptian women to prostitute themselves to the goat that represented their god. "After this, (says Dr. A. Clarke, in his note on Levit. xx. 16,) need we wonder that God should have made laws of this nature, when it appears that these abominations were not only practised among the Egyptians, but were parts of a superstitious religious system. This one observation will account for many of those strange prohibitions which we find in the Mosaic law: of others, the reasons of which are not so plain, we should see the propriety, equally, had we ampler historic records of the customs that existed in that country."

Jeroboam's idols, 2 Chron. xi. 15, are also called *seirim*. See SATYRS.

The goat is an animal found in every part of the world; easily domesticated; and too well known to need a description.

It was one of the clean beasts which the Israelites might both eat and offer in sacrifice. The kid, כִּזְבִּידִי, *GEDI*, is often mentioned as a food, in a way that implies that it was considered as a delicacy<sup>49</sup>. But

<sup>49</sup> Gen. xxxviii. 16, 17; Judges xv. 1; and Luke xv. 29.

there is a passage thrice repeated in the Mosaic law, [Exod. xxiii. 19; xxxiv. 26; and Deut. xiv. 21,] which requires explanation; and that given by Dr. Geddes seems the most satisfactory. "This precept," says he, "has very much puzzled commentators. In both places of Exodus, it is placed immediately after the precepts concerning festivals, sacrifices, and first-fruits; but in Deuteronomy, with precepts that forbid the eating of unclean things: yet, in neither of these positions is the motive or the meaning readily conceived."

Philo, with whom accord Aben Ezra and other learned Jews, is of opinion, that the precept was given merely to teach the Israelites to abhor every species of cruelty. Borchart was pleased with this interpretation; and Dr. Adam Clarke says: "We need go no further for the delicate, tender, humane, and impressive meaning of this precept."

Maimonides, who very properly seeks for the natural reasons of the Mosaic injunctions, thought that a kid boiled in its mother's milk was prohibited as a gross and unwholesome food: but this is contrary to experience, unless boiling it in milk would render it so; for it is well known, that the kid is both a tender and wholesome nutriment.

Abaranel, and others, think that the precept alludes to some superstitious rite used by the idolatrous nations in honour of their gods; and a Caraites Jew, quoted by Cudworth<sup>50</sup>, affirms, that it was customary among them to boil a kid in the milk of its mother, and with the decoction to besprinkle, in a magical manner, their fields and gardens; thinking by this means they should make them fructify. This opinion was adopted by J. Gregoire<sup>51</sup>, and is supported by Spencer by very specious arguments<sup>52</sup>. They, however,

<sup>50</sup> Discourse on the Lord's Supper, c. 2.

<sup>51</sup> Notes and Observations, ch. xix. p. 92.

<sup>52</sup> De Legibus Hebr. l. ii. c. 9. sect. 2.

have been combated by Michaelis<sup>53</sup>, whose opinion is as follows. *First*, He takes it for granted that בָּשָׁל may signify to *roast*, as well as to *boil*. *Secondly*, That the kid's mother is here not to be limited to the real mother of any particular kid, but denotes any goat which has kidded. *Thirdly*, That חֵלֶב here means, not *milk*, but *butter*. *Fourthly*, That the precept is not to be restricted to kids, but extends not only to lambs, but to all other not forbidden animals. These props being erected, he builds on them his conjecture, namely, that the motive of the precept was, to endear to the Israelites the land of Canaan, which abounded in *oil*, and make them forget their Egyptian *butter*. Moses, therefore, to prevent their having any longing desire to return to that country, enjoins them to use oil in cooking their victuals, as well as in seasoning their sacrifices.

"It must be confessed," says Dr. Geddes, "that this is an ingenious hypothesis. But is it well grounded? I think not: for, in the first place, his second, third, and partly his fourth postulates cannot easily be granted. It is unnatural to extend the meaning of the kid's (or lamb's) mother to any other goat or ewe; there is no proof that חֵלֶב ever signifies *butter*; and, although גֵּרִי includes the lamb, to extend it to all other clean animals is too great a stretch. But, in the second place, were all this granted, the conclusion would not, in my conception, be just. There was no need nor temptation for the Israelites to return to Egypt on account of its butter, when they possessed a country that flowed with *milk* and honey. Among the various modes of roasting meat in the East, which the reader may see in Harmer<sup>54</sup>, I find not that either oil or butter is used: and indeed, roast

meat is rarely eaten by them. There is no good reason, then, to turn בָּשָׁל from its common acceptation, nor to convert *milk* into *butter* for the sake of establishing an hypothesis which is otherwise improbable.

"On the whole, I cannot but, with Le Clerc and Dathe, greatly prefer the interpretation of Spencer, which is corroborated by the addition in the Samaritan copy<sup>55</sup>, and in some degree by the Targums<sup>56</sup>. For, granting that the Targums are of no great authority, and that the Samaritan addition is an interpolation, it is clear, at least, that when the Targums were composed, and when the interpolation was made, both Jews and Samaritans were of opinion, that the precept alluded to some abominable rite which was meant to be proscribed."

Of the goat's hair were made stuffs, Exod. xxxv. 6, 26, and coverings for tents. So travellers inform us, that in different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair, which is sheared at proper times, and manufactured into garments.

The tresses of Shulamith are compared to goat's hair. Cantic. iv. 1; vi. 5. Bochart refers the comparison to the hair of the eastern goats, which is of the most delicate, silky softness, and is expressly observed by the ancient naturalist, Damir, to bear a great resemblance to the fine locks of a woman: and Le Clerc observes, that the hair of the goats of Palestine is generally of a black colour, or very dark brown, such as that of a lovely brunette may be supposed to be.

Our translation of 1 Sam. xix. 13, mentions "a pillow of goat's hair

<sup>53</sup> "For he who doth this, is like a man who sacrificeth an abomination; and it is a trespass against the God of Jacob."

<sup>56</sup> "O my people! house of Israel! it is not lawful for you to boil or eat flesh and milk mixed together, lest my wrath be enkindled, and I *boil* your products, corn and straw together." There is a play upon the word בָּשָׁל.

<sup>53</sup> In his "Mosaiches Recht," part. iv. p. 210, of the second edition; and in a Memoir entitled, "Commentatio de Legibus Mosis Israeliticis Palestinam charam facturis," sect. 10.

<sup>54</sup> Vol. i. p. 217, 316, 327, 329.



for a bolster," to support the image which Michal laid in the bed of David her husband, to deceive the messengers sent by Saul to slay him. She probably dressed up something in the figure of a man to serve the occasion; which, being put under the bed-clothes, might pass for David asleep to those that went into the chamber. And to make it appear still more natural, she covered the back part with goat's hair, that, to a glancing view, might make it appear like the back part of David's head. It is added, "and covered it with a cloth." This refers to the net which she hung before it as a screen or curtain. Thus, when Judith [ch. xiii. 9, 15] had beheaded Holofernes in his bed, "she pulled down the canopy, behind which he did lie, from the pillars." Dr. Shaw says: [Travels, p. 221, 2d edit.] "A close curtain of gauze or fine linen is used, all over the East, by people of better fashion, to keep out the flies<sup>57</sup>." So Horace, [Epod. ix. 15,] speaking of the Roman soldiers serving under Cleopatra, queen of Egypt, says:

"*Interque signa (turpe!) militaria  
Sol aspicit CONOPEUM.*"

Amidst the Roman eagles, Sol survey'd,  
O shame! the Egyptian canopy display'd<sup>58</sup>.

There is another place in which the word occurs, and, it should seem, in the same sense. It is in the account which the historian gives us of the real cause of the death of Benhadad, the king of Syria, 2 Kings viii. 15, where the "thick cloth, dipped in water, and spread over his face," was the canopy. I believe that it is commonly supposed, that Hazael spread this net over the face of the king with the design of suffocating him; and, indeed, it is so represented by the commentators. But, if we will carefully examine

<sup>57</sup> See also Maillet, Descript. de l'Egypte, Let. ix. p. 37.

<sup>58</sup> Our English word *canopy* comes from the Greek *καλυπτριον*, from *καλυπτω* a *gnat*; because it was used as a defence against those insects.

the narrative, we shall find, as Dr. Boothroyd has stated<sup>59</sup>, "that nothing is said which makes it clear that Hazael took the fly-net: on the other hand, the text rather suggests that the king did it himself: and, if his complaint was a fever, he might adopt this as a relief, wetting the net to allay the heat; but which, stopping the perspiration, occasioned his death. According to Josephus, this king was greatly beloved by his subjects; and if Hazael had murdered him, would he be raised to the throne? Besides, is it likely that the king should be alone, unattended by his physicians? Would not they, rather than Hazael, be the attendants of the sick monarch? In short, there is nothing to support the common opinion either in the text or the context; and its only foundation is, that Hazael succeeded him on the throne; and, as the love of power is so prevalent, it is presumed that he contrived to smother him. We are not informed that Benhadad had any children; and Hazael might succeed him by the choice of the people. The probabilities are, I think, against the received interpretation." Besides, we find that Hazael so respected the king, that he named his own son after him. See 2 Kings xiii. 24.

Of the goat's skin were made the leathern *bottles* so much used for carrying and preserving liquors. Sir John Chardin describes the manner of making them. "When the animal is killed, they cut off its feet and its head, and then draw it out of the skin without opening the belly. They afterwards sew up the places where the legs were cut off, and the tail; and when it is filled, they tie it about the neck." These bottles are mentioned, Joshua ix. 4, as being liable to become *rent* when much used or grown old, and also capable of being repaired. "Wine bottles, old and rent, and bound up." This reference helps us to understand the declaration of the Psalmist, Psalm

<sup>59</sup> Improved Version of the Bible.



cxix. 83, "I am become like a bottle in the smoke;" and the mention of our Saviour, Matth. ix. 17, of putting new wine into new bottles, and the impolicy of putting it into *old ones*; for the wine fermenting would swell, and thus easily rend those which had been frequently used, and perhaps injured by the acid lees of the old wine.

There is a variety of the goat in Syria, larger in size than the common one, and having pendulous ears, which are often one foot in length<sup>60</sup>. Dr. Russell tells us, that this kind "are kept chiefly for their milk, of which they yield no inconsiderable quantity; and it is sweet and well-tasted." The milk of goats for food is mentioned, Proverbs xxvii. 27. Mr. Harmer, quoting Amos iii. 12, "As the shepherd taketh out of the mouth of the lion, two legs, or a piece of ear, so shall the children of Israel be taken out that dwell in Samaria and Damascus,"—remarks: "Though it is indeed the intention of the prophet, to express the *smallness* of that part of Israel that escaped from destruction, and were seated in foreign countries; yet it would have been hardly natural to suppose that a shepherd would exert himself to make a lion quit a piece only of an ear of a common goat: it must be supposed, I think, to refer to the *large-eared* kind."

II. The קַרְנֵי אֶקְקוֹ, or "wild goat," mentioned Deut. xiv. 5, and no where else in the Hebrew bible, is supposed to be the *tragelaphus*, or goat-deer. Schultens, in his manuscript "Origines Hebraicæ," conjectures that this animal might have its name, "*ob fugacitatem*," from its shyness or running away. This conjecture is confirmed by Dr. Shaw, [Travels, p. 415,] who, from the LXX, and Vulgate translation of the name, concludes that it means some animal resembling both the *goat* and the *deer*; and such a one he shews that

there is in the East, known by the name of the *fishdall*, and in some parts called *terwee*; which, says he, is the most *timorous* species of the goat kind, plunging itself, whenever pursued, down rocks and precipices, if there be any in its way<sup>61</sup>.

III. The word לַיִן JAAL, or IOL, plural IOLIM, feminine IOLEH, occurs 1 Sam. xxiv. 3; Job xxxix. 1; Psalm civ. 18; and Prov. v. 19; and various have been the sentiments of interpreters on the animal intended by it. Bochart insists that it is the *ibex* or *rock-goat*. The root, whence the name is derived, signifies "to ascend," "to mount;" and the *ibex* is famous for clambering, climbing, leaping, on the most craggy precipices. The Arab writers attribute to the *jaal* very long horns, bending backwards; consequently it cannot be the chamois. The horns of the *jaal* are reckoned (says Scheuchzer) among the valuable articles of traffic, Ezek. xxvii. 15.



The *ibex* is finely shaped, graceful in its motions, and amiable in its manners. The female is particularly celebrated by natural historians for tender affection to her young, and the incessant vigilance with which she watches over their safety; and also for ardent attachment and fidelity to her mate.

The authors of "Scripture Illus-

<sup>60</sup> *Capra Mambrica*. Linn. S. N. p. 95. See the Figure in Russell's Aleppo, V. ii. pl. 2.

<sup>61</sup> *Capra cornubus reclinatis, auribus pendulis, gula barbata*. Linn. Syst. ed. 13, p. 194.

trated," remark on the language of Proverbs v. 19, that commentators have hardly seized the poet's meaning. "He is contrasting the constancy and fidelity of a wife with the inconstancy and infidelity of a mistress; and he uses, first, the simile of the *hind*, as expressing kindness in prosperity and in society. The attachment of the *ibex*, in spite of deserts and solitude, forms his second simile. He means to compare, 1, the *hind*, or female deer, accompanying its mate in the forest, on the plains, amidst verdure, amidst fertility; 2dly, the female *ibex*, faithful to its associate on the mountain crags, amidst the difficulties, the dangers, the hardships of rocks and precipices; to the constancy of a wife, who, in the most trying situations, still encourages her partner, shares his toils, partakes his embarrassments, and, however he may be hunted by adversities, endeavours to moderate by her constancy, and to cheer by her blandishments, those hours of solitude and solicitude, which otherwise were dreary, comfortless, and hopeless."

Grævius declares, that the *ל* in this passage, is not the *ibex*, but a species of gazelle described by Buffon, N. H. tom. xii. and Suppl. T. v. under the name of "Nanguer," or "Nagor."

[The prophet Daniel describes Macedonia under the symbol of a goat with one horn; and an ancient bronze figure of a goat with one horn, has been dug up in Asia Minor. The same figure is seen on the reverse of a coin of Archelaus, king of Macedon, and on a gem in the Florentine collection. In all these representations, the horn is seen growing out of the middle of the forehead, but curved backward over the head. The type of Persia appears to have been the head of a ram with two horns, curling on the side of the head. See Coins in Calmet.]

GOLD. זָהָב ZAHAB. Gen. xxiv. 22, and very frequently in all other

parts of the Old Testament<sup>62</sup>. ΧΡΥΣΟΣ, Matth. xxiii. 16, 17, et al.

The most perfect and valuable of the metals.

In Job xxviii. 15, 16, 17, 19, gold is mentioned five times, and four of the words are different in the original. (1.) סֵגוֹר SEGOR, which may mean *gold in the mine*, or *shut up* (as the root signifies) *in the ore*. (2.) כֶּתֶם KETHEM, from כָּתַם CATHAM, to sign, seal, or stamp; gold made current by being coined; standard gold, exhibiting the stamp expressive of its value. (3.) זָהָב ZAHAB, wrought gold, pure, highly polished gold. (4.) פָּזַץ PAZ, denoting solidity, compactness, and strength; probably gold formed into different kinds of plate, or vessels. Jerom, in his Comment on Jer. x. 9, writes: "*Septem nominibus apud Hebræos appellatur aurum.*" The seven names (which he does not mention) are as follows, and thus distinguished by the Hebrews. (I.) ZAHAB, gold, in general. (II.) ZAHAB TOB, good gold, of a more valuable kind, Gen. ii. 12. (III.) ZAHAB OPHIR, gold of Ophir, 1 Kings ix. 28, such as was brought by the navy of Solomon. (IV.) ZAHAB MUPHAZ, solid gold, pure, wrought gold; translated 1 Kings x. 18, "the best gold." (V.) ZAHAB SHACHUT, beaten gold, 2 Chron. ix. 15. (VI.) ZAHAB SEGOR, shut up gold; either, as mentioned above, "gold in the ore," or, as the Rabbins explain it, "gold shut up in the treasures," gold in bullion. (VII.) ZAHAB PARVAIM, 2 Chron. iii. 6. To these, Buxtorf adds three others: (1.) כֶּתֶם KETHEM, pure gold of the circulating medium. (2.) בֵּצֵר BETZER, gold in the treasury. (3.) חֲרֻץ CHARUTZ, choice, fine gold.

Arabia had formerly its golden

<sup>62</sup> In the books of Ezra and Daniel it is written זָהָב; and once in Isai. xiv. 4, where the prophet, introducing the Jews singing their song of triumph after their return from Babylon, very properly and beautifully uses a Chaldee word, and probably the very same as the Babylonians applied to their superb and opulent capital. Parkhurst, Heb. Lex. in verb.



mines. "The gold of Sheba," Psalm lxxii. 15, is, in the Septuagint and Arabic versions, *the gold of Arabia*. Sheba was the ancient name of Arabia Felix. Mr. Bruce, however, places it in Africa, at Azab. The gold of Ophir, so often mentioned, must be that which was procured in Arabia, on the coast of the Red Sea. We are assured by Sanconiathon, as quoted by Eusebius, and by Herodotus, that the Phœnicians carried on a considerable traffic with this gold, even before the days of Job, who speaks of it, chap. xxii. 24. But Mr. Good contends that the original אֹפִיר AUPHIR, in this place, which is generally rendered "Ophir," with *gold* added to it to give it a sense, is a direct Arabic verb from *apher* or *afz*, and signifies "to flow," "rush," "pass on." "Whoever considers the Hebrew of the 24th and 25th verses," says Chappellow, "must be inclined to think that there is the figure *paronomasia*, as the rhetoricians call it; a near affinity both in letters and sound."

Then shalt thou heap up, as the dust [APHAR],  
treasure [BETZER].

Then shall it flow [AUPHIR] as the treasure  
[BETZER] of the brooks;

And then shall the Almighty be thy trea-  
sury [BETZERECA].

That this is no unusual way in scripture expression, in the Old and New Testament, is very certain, as Bp. Sanderson has remarked, 1st. Sermon *ad Aulam*, page 2. Two instances, amongst several to which he refers, are very particular. Isai. xxiv. 18, where the prophet, expressing the variety of God's inevitable judgments under three several appellations, *the fear, the pit, and the snare*, uses three words, agreeing with each other in letters and sound, *pachad, pachath, pach*: and Rom. xii. 3, where the apostle, exhorting men not to think of themselves too highly, sets it off with exquisite elegancy, thus: Μη ὑπερφρονεῖν παρ' ὃ δει φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.

On the method of working gold among the ancients, and of forming various vessels and ornaments from

it, see Goguet, part ii. book ii. ch. 5. art 2. p. 158, Vol. ii.

GOPHER. גֹּפְרִית ETSE GOPHER.  
Gopher wood.

Occurs only Genesis vi. 14.

The wood of which the ark was built. There are various opinions about it. The LXX render it ξυλα τετραγωνα, *squared timbers*; Eben Ezra, Onkelos, Jonathan, and most of the Rabbins, *cedar*; Jerom, in the Vulgate, "*ligna levigata*," planed wood, and elsewhere, "*ligna bituminata*," pitched wood; which last is adopted by Delgado, a learned London Jew<sup>63</sup>. Kimchi translates it, *wood most proper to float*; Junius, Tremellius, and Buxtorf, a kind of cedar called by the Greeks κεδρελατη; Avenarius and Munster, *pine*; Castalio, *turpentine*. Pelletier prefers the opinion of those who suppose that the ark was made of *cedar*. His reasons are, the great plenty of it in Asia, whence Herodotus and Theophrastus relate that the kings of Egypt and Syria built whole fleets of it; the incorruptibility of the wood; and the common tradition prevailing throughout the East, that remains of the ark are yet found on Mount Ararat. The Mahometans explain it by the word "*sag*," which is understood to be the Indian plane-tree<sup>64</sup>. And Dr. Geddes<sup>65</sup> apprehends that the Syrian translator has given the true meaning in the word אקט, rendered in the Polyglott by the Latin word "*vimen*," signifying, in general, a twig, or rod, wicker of any kind. In Arabia, the same word signifies a chest, coffer, or basket made of twigs, particularly of palm-tree leaves: and, indeed, all the first vessels of capacity, whether coffer, ark, or ship, seem to have been composed of the same materials. He conceives, therefore, that the ark of Noah was a large coffer formed of twigs, like basket-work, and covered over with bitumen, within and without, to keep out the

<sup>63</sup> The Hebrew word *gaphar* signifies *to pitch* or *daub with pitch*. *Gophrit*, which signifies *bitumen*, is not much unlike it.

<sup>64</sup> Herbelot. p. 675.

<sup>65</sup> Critical Remarks, Vol. i. p. 67.



water. He does not presume absolutely to determine of what wood it was constructed, but thinks it must have been of osier, which, as we learn from Columella, was the principal of the wicker kind. It is certain, that not only baskets, but boats were made originally of such twigs, and particularly of osier<sup>66</sup>; and even those which were externally covered with skins, had ribs of that wood on account of its pliability<sup>67</sup>.

On the other hand, the learned Mr. Fuller, in his *Miscellanies*, l. iv. c. 5, has shewn that the wood of which the ark was built, was undoubtedly that which the Greeks call *κυμαρισσος*, or the *cypress*; for, taking away the termination, *kupar* and *gopher* differ very little in sound. The affinity of the letters  $\kappa$  and  $\gamma$ ,  $\sigma$  and  $c$ , strengthens the resemblance. This observation, the great Bochart has confirmed, and shewn very plainly, that no country abounds so much with this wood as that part of Assyria which lies about Babylon. Cocquius, *Phytologia Sacra*, p. 125; and Celsius, *Hierobotan.* V. i. p. 329, very learnedly support and confirm this interpretation.

GOURD. I. קיקיון KIKIUN.

Occurs Jonah iv. 6, 7, 9, 10, only.

It is difficult to determine what was the plant which grew up suddenly, and made a shelter to the prophet Jonah. The Author of "Scripture Illustrated," p. 190, says: "The gourd of Jonah should be no trivial lesson to theological disputants. So long ago as the days of Jerom and Augustine, those pious fathers differed as to what the plant was; and they not only differed in words, but from words they proceeded to blows; and Jerom was accused of heresy at Rome by Augustine. Jerom thought this plant was an ivy, and pleaded the authority of Aquila, Symmachus, Theodotion, and others: Augustine thought it was a gourd, and he was supported by the Seventy, the Syriac, the Arabic, &c. &c. Had either of them

ever seen the plant? No. Which of them was right? Neither. Let the errors of these pious men teach us to think more mildly, if not more meekly, respecting our opinions; and not to exclaim, Heresy! or to enforce the exclamation, when the subject is of so little importance as —gourd *versus* ivy."

"Nevertheless, there is a just importance in this subject, as well as in others; and the most minute plant or insect mentioned in the word of God, demands our best endeavours to obtain a competent acquaintance with it."

M. Michaelis, in his remarks on this subject, says: "Celsius appears to me to have proved that it [the *kikiun*] is the 'kiki' of the Egyptians. He refers it to the class of the *ricinus* (the great catapucus). According to Dioscorides, it is of rapid growth, and bears a berry from which an oil is expressed. Lib. iv. c. 164. In the Arabic version of this passage, which is to be found in Avicenna, it is rendered: 'From thence is pressed the oil which they call oil of *kiki*, which is the oil of *Alkeroa*<sup>68</sup>.' So Herodotus, *Hist. Euterpe*, § 94, says: 'The inhabitants of the marshy grounds in Egypt make use of an oil, which they term *the kiki*, expressed from the Sillicyprian plant. In Greece, this plant springs spontaneously without any cultivation; but the Egyptians sow it on the banks of the river and of the canals; it there produces fruit in great abundance, but of a very strong odour. When gathered, they obtain from it, either by friction or pressure, an unctuous liquid, which diffuses an offensive smell, but, for burning, it is equal in quality to the oil of olives.' This plant rises with a strong herbaceous stalk to the height of ten or twelve feet; and is furnished with very large leaves, not unlike those of the plane-tree. Rabbi Kimchi

<sup>68</sup> Jerom says, that the Punic and Syriac name of the *kikiun* is *alkeroa*: thus a Coptic lexicon explains the word KOTKI, by *the berry of the alkeroa*. Abenbitar also renders the *kiki* of Dioscorides by the Arabic *alkeroa*.

<sup>66</sup> Herodot. Clío.

<sup>67</sup> Niebuhr, Arab. V. ii. 175.

says, that the people of the East plant them before their shops for the sake of the shade, and to refresh themselves under them. M. Niebuhr, *Descr. Arab.* p. 180, Fr. ed. says: 'I saw for the first time at Basra, the plant *el-keroa*, mentioned in M. Michaelis's Questions, No. LXXXVII. It has the form of a tree. The trunk appeared to me rather to resemble leaves than wood; nevertheless, it is harder than that which bears the Adam's fig. Each branch of the *keroa* has but one large leaf, with six or seven foldings in it. This plant was near to a rivulet which watered it amply. At the end of October, 1765, it had risen, in five months time, about eight feet, and bore at once flowers and fruit, ripe and unripe. Another tree of this species, which had not had so much water, had not grown more in a whole year. The flowers and leaves of it which I gathered, withered in a few minutes; as do all plants of a rapid growth. This tree is called at Aleppo, *Palma Christi*. An oil is made from it, called *oleum de keroa*; *oleum CICINUM*; *oleum ficus infernalis*. The Christians and Jews of Mosul [Nineveh] say, it was not the *keroa* whose shadow refreshed Jonah, but a sort of gourd, *el-kerā*, which has very large leaves, very large fruit, and lasts but about four months.'

The epithet which the prophet uses in speaking of the plant, "son of the night it was, and, as a son of the night it died,"—does not compel us to believe that it grew in a single night, but either, by a strong oriental figure, that it was of rapid growth, or *akin to night* in the shade it spread for his repose. The figure is not uncommon in the East; and one of our own poets has called the rose, "child of the summer." Nor are we bound to take the expression "on the morrow," as strictly importing *the very next day*, since the word has reference to much more distant time, *Exod.* xiii. 5; *Deut.* vi. 20; *Josh.* iv. 6. It might be

simply taken as *afterwards*. The circumstance of the speedy withering of the flowers and leaves of the *keroa* should not be slightly passed over; nor that of its present name, *cicinum* (pronouncing the c hard like κ), which is sufficiently near the *kikiun* of Jonah. The author of "Scripture Illustrated" remarks: "As the history in Jonah expressly says, the LORD prepared this plant, no doubt we may conceive of it as an extraordinary one of its kind, remarkably rapid in its growth, remarkably hard in its stem, remarkably vigorous in its branches, and remarkable for the extensive spread of its leaves and the deep gloom of their shadow; and, after a certain duration, remarkable for a sudden withering, and a total uselessness to the impatient prophet." The following extract will explain the circumstance of the worm with which this plant is infested. "*Rumphius in Herbario Amboinensi*, t. iv. p. 95, *narrat, calidioribus diebus, tenui cadente pluvia, in ea generari erucas nigras magna multitudine, ejus folia per unam noctem subito depascentes, ut nudæ modo costæ supersint, idque se sæpius non sine admiratione vidisse, simillime, addit, arbusculæ olim Niniviticæ.*"

Hiller, in his *Hierophyton*, part i. p. 456, gives a beautiful poetical illustration of this history.

"*Aspice mærentis ricinum solamine Jonæ,  
Quem modo nascentem perdidit atra dies.  
Floruit et tuguri contexit culmina vatis,  
Et contra solem gratior umbra fuit.  
Una sed hunc ut nox nascentem vidit, eundem  
Arentem vidit pone sequuta dies.  
Scilicet hæc mundi frustra gaudentis imago,  
Gaudia post ortum mox peritura suam.  
Nil stabile æternumque manet sub sole, sausque,  
Qui perimat ricinum, vermis et eurus erit.  
Quam præstat gaudere Dei præsentis amore,  
Atque bono nunquam deficiente frui!"*

In Poole's Annotations is a pathetic and eloquent apostrophe on this passage of sacred history. It will be recollected, that Jonah could have wished with all his soul to have had the gourd spared; and pity for it found way to his breast as soon as it was destroyed, although it had cost him no labour or toil. It is on



this consideration that Jehovah says: "And shall I not spare Nineveh, that great city, wherein are more than six score thousand persons, which cannot discern between their right hand and their left, and also much cattle?"

"Jonah, thou hast pity on a sorry shrub, and shall thy God be by thee confined, that he should not have pity on a vast and mighty city? A stately structure, which cost immense treasures, was the labour of almost one million and a half of workmen, through eight years, and the great wonder of the world! Thy gourd, Jonah, may not be named on the same day with this; only, in a passion, *this* must be ruined to please thee, and thy gourd must *not*, lest it displease thee. Is this equal? Wouldst thou have me less merciful to such a goodly *city*, than thou art to a *weed*? It was a single gourd *Jonah* pitied, and is angry that it is smitten: here are many hundred thousands of men and women which I have pitied and spared. Here are more than six score thousand innocents, who are infants, who are my creatures, made for eternity, who grow slowly under my care and charge, whom I value as my own; and, peevish Jonah, wilt thou not allow me to shew pity to mine own invaluable creatures, when thou pitiest what is neither thine nor valuable? Had it been *thine*, this might have required thy affection; had it been of *worth*, this might have excused thy earnestness for it; but all this aggravates thy fierce and cruel passion against Nineveh. Besides men, women, and children who are in Nineveh, there are many other of my creatures, that are not sinful, and my tender mercies are, and shall be, over all my works. If thou wouldst be their butcher, yet I will be their God. I know what becomes me, God of prophets; and though once I hearkened to Elijah to send fire from heaven to contemptuous sinners, yet it is not meet to send fire from heaven on repenting

Nineveh. I know how to impress their minds with a continual belief that Jonah came from God to preach repentance, and that it was their repentance which prevented their overthrow. I can save thy credit, Jonah, and yet not humour thy cruelty. Go, Jonah, rest thyself content, and be thankful. That goodness, mercy, and kindness which spared Nineveh, hath spared thee, in this thine inexcusable frowardness. I will be to repenting Nineveh what I am to thee, — God, gracious and merciful, slow to anger, and of great kindness; and I will turn from the evil thou and they deserve."

II. We read of the WILD-GOURD, in the second book of Kings iv. 39; that Elisha, being at Gilgal, during a great famine, bade one of his servants prepare something for the entertainment of the prophets who were in that place. The servant, going into the field, found (as our translators render it) some *wild-gourds*, gathered a lap full of them, and having brought them with him, cut them in pieces, and put them into a pot, not knowing what they were. When they were brought to table, the prophets, having tasted them, thought they were mortal poison. Immediately the man of God called for flour, threw it into the pot, and desired them to eat without any apprehensions. They did so, and perceived nothing of the bitterness whereof they were before so sensible. This plant or fruit is called in Hebrew פקעית פקעית PEKAOTH and פקעים PEKAIM. There have been various opinions about it. Celsius supposes it the *colocynth*<sup>69</sup>. The leaves of the plant are large, placed alternate; the flowers white; and the fruit of the gourd kind, of the size of a large apple, which, when ripe, is yellow, and of a pleasant and inviting appearance; but, to the taste intolerably bitter, and proves a drastic purgative.

It seems that the fruit, whatever

<sup>69</sup> *Cucumis prophetarum*. Linn. Syst. Nat. 1436. *Cucumis colocynthis*.



it might have been, was early thought proper for an ornament in architecture. It furnished a model for some of the carved work of cedar in Solomon's temple. 1 Kings vi. 18; vii. 24.

GRAPE. גֵּזַן HANAB.

Occurs frequently.

The fruit of the vine. There were fine vineyards and excellent grapes in the promised land. The bunch of grapes which was cut in the valley of Eshcol, and was brought upon a staff between two men to the camp of Israel at Kadeshbarnea, [Numb. xiii. 23,] may give us some idea of the largeness of the fruit in that country: though, as Dr. A. Clarke observes, "the bringing of the cluster in this manner was probably not rendered necessary by the size of the bunch or cluster, but to preserve it from being *bruised*, that the Israelites might have a fair specimen of the fruit." It would be easy to produce a great number of witnesses to prove, that the grapes in those regions grow to a prodigious size. By Calmet, Scheuchzer, and Harmer, this subject has been exhausted; and to them I may refer the reader<sup>70</sup>, observing only, that Doubdan assures us, that in the valley of Eshcol were clusters of grapes to be found of ten or twelve pounds<sup>71</sup>.

Moses, in the law, Levit. xix. 10; Deut. xxiv. 21, 22, commanded, that when the Israelites gathered their grapes, they should not be careful to pick up those that fell, nor be so exact as to leave none upon the vines. What fell, and what were left behind, the poor had liberty to glean. For the same beneficent purpose the second vintage was reserved: this, in those warm countries, was considerable, though never so good nor

so plentiful as the former<sup>72</sup>. The wise son of Sirach says [Ecclesiasticus xxxiv. 15]: "I waked up last of all, as one that gleaneth after grape-gatherers. By the blessing of the Lord, I profited, and filled my wine-press like a gatherer of grapes."

It is frequent in Scripture, to describe a *total destruction*, by the similitude of a vine stripped in such a manner that there was not a bunch of grapes left for those who came to glean<sup>73</sup>.

The prophecy, Gen. xlix. 11, "He shall wash his clothes in wine, and his garments in the blood of the grape," means, that he shall reside in a country where grapes were in abundance. The vineyards of Engedi and of Sorek, so famous in Scripture, were in the tribe of Judah; and so was the valley of Eshcol, whence the spies brought those extraordinary clusters.

The proverbial expression, Jerem. xxxi. 29, "the fathers have eaten sour grapes, and the children's teeth are set on edge," seems to be founded on what is generally declared in several parts of Scripture, that God visiteth the sins of the fathers upon the children; and perhaps on his having particularly threatened to bring evil upon Judah and Jerusalem, for the sins committed in the reign of Manasseh; ch. xv. 2; 2 Kings xxi. 11—15; xxiii. 26, 27. "But," says Bishop Blaney, "it certainly does not follow from hence, as the proverb would seem to insinuate, that the innocent children were to be punished for the offences of their guilty fathers. This is in no way consistent with our ideas of natural justice; nor can any instance be produced of God's ever having proceeded in such a manner. I speak of judicial punishment, properly so called, and not of the na-

<sup>70</sup> Among other authorities, see Olearius Itiner. l. 3. Forster, Dict. Hæbr. p. 862. J. C. Dieterius, Antiq. Bibl. p. 249. Hue-tius, Quæst. Ainetanæ. l. 2. c. 12. n. 24. Leo Africanus, Radzivil, Sir J. Chardin, Voyages, t. iii. p. 12.

<sup>71</sup> Voyage de la Terre Sainte, c. 21.

<sup>72</sup> M. Flaccus Illyricus, Clav. S. S. voce *racemus*.

<sup>73</sup> Isai. xvii. 6; xxiv. 13; Jer. vi. 9; xlix. 9; Obad. 5.

tural effects and consequences of sin. If children have been punished for the transgressions of their parents, it was because the children were guilty as well as the parents. Nor did the children suffer more than their own iniquities had deserved; although the delinquency of their forefathers might have become a reasonable motive for treating them with greater severity than they would otherwise have met with, in order to put a stop to the progress of hereditary wickedness. This is all, I conceive, that ever was, or could be designed, by God's visiting the sins of the fathers upon the children. It is promised, however, that in those future times of which the prophet was speaking, no regard of any kind should be had to the sins of others, but that every man should bear his own burden, and suffer simply and solely for his own transgressions." So, in Ezekiel xviii. 2, Jehovah says: "What mean ye that ye use this proverb concerning the land of Israel, saying, the fathers eat sour grapes, and the children's teeth are set on edge? As I live, saith the Lord Jehovah, ye shall not any more use this proverb in Israel." Upon this passage, Archbishop Newcombe observes: "The Chaldee explains the proverb rightly: 'the fathers have sinned, and the sons are smitten.' In the second commandment, it is expressly declared, that the children should be punished in this life for the idolatry of their fathers. Idolatry was high treason, while the theocracy subsisted; and was to be restrained by the severest sanctions, under a dispensation appointed for these among other purposes; to preserve the Israelites from the general taint of idolatry, and to maintain and propagate the knowledge of the one God."

II. The WILD GRAPES, באשׁם BAE-SHIM, are the fruit of the wild, or bastard vine<sup>74</sup>; sour and unpalat-

<sup>74</sup> Called in Latin, "*labrusca*." Plin. l. xxiii. c. 1. Virg. Ecl. v. V. 5.

able, and good for nothing but to make verjuice.

In Isaiah v. 2—4, Jehovah complains, that he had planted his people as a choice vine, excellent as that of Sorek<sup>75</sup>; but that their degeneracy had defeated his purpose and disappointed his hopes. When he expected that it should bring forth choice fruit, it yielded only such as was bad: not merely useless and unprofitable grapes, but clusters offensive and noxious. By the force and intent of the allegory, says Bishop Lowth, to *good grapes* ought to be opposed *fruit of a dangerous and pernicious quality*; as, in the application of it, to judgement is opposed tyranny, and to righteousness oppression.

Hasselquist<sup>76</sup> is inclined to believe, that the prophet here means the "*Solanum incanum*," hoary nightshade; "because it is common in Egypt and Palestine, and the Arabian name agrees well with it. The Arabs call it '*Aneb el dib*,' wolf's grapes. The prophet could not have found a plant more opposite to the vine than this; for it grows much in the vineyards, and is very pernicious to them. It is likewise a vine." Mr. Bate, however, explains it of *grapes that rot upon the vine*; so Montanus, "*uvas putidas*."

Jeremiah uses the same image,

<sup>75</sup> Sorek was a valley lying between Ascalon and Gaza, and running far up eastward in the tribe of Judah. Both Ascalon and Gaza were anciently famous for wine. The former is mentioned as such by Alexander Trallianus; the latter by several authors (quoted by Reland, *Palæst.* p. 589, and 986). And it seems that the upper part of the valley of Sorek, and that of Eshcol (where the spies gathered the large bunch of grapes which they were obliged to bear between two upon a staff,) being both near to Hebron, were in the same neighbourhood; and that all this part of the country abounded with rich vineyards. Compare Numb. xiii. 22, 23; Jud. xvi. 3, 4; and see P. Nau, *Voyage de la Terre Sainte*, l. iv. c. 18. De Lisle's posthumous Map of the Holy Land. Paris, 1763. Bochart Hieroz. ii. col. 725. Thevenot, i. p. 406, and Bishop Lowth's Notes on Isai. v. 2, &c.

<sup>76</sup> Trav. p. 298. See also Michaelis, *Quæst.* No. lxiv.

ch. ii. 21, and applies it to the same purpose, in an elegant paraphrase of this part of Isaiah's parable, in his flowing and plaintive manner. "I planted thee a Sorek, a scion perfectly genuine. How then art thou changed, and become to me the degenerate shoot of a strange vine!"

From some sort of poisonous fruits of the grape kind, Moses [Deut. xxxii. 32, 33] has taken those strong and highly poetical images with which he has set forth the future corruption and extreme degeneracy of the Israelites, in an allegory which has a near relation, both in its subject and imagery, to this of Isaiah.

"Their vine is from the vine of Sodom,  
And from the fields of Gomorrah.  
Their grapes are grapes of gall;  
And their clusters are bitter.  
Their wine is the poison of dragons,  
And the deadly venom of aspics."

The historians mention fruits brought from the neighbourhood of Sodom, which on the outside appeared to be fair and of a lively red colour, but within were very bitter, and as it were full of soot and ashes<sup>77</sup>. Tertullian, Apol. c. xl. speaks of them in the same manner. But Maundrell, describing the Dead Sea, tells us, that as for the apples of Sodom so much talked of, he neither saw nor heard of any hereabouts; nor was there any tree near the lake from which one might expect such a kind of fruit: which induced him to believe that it was only a fiction, kept up, as Lord Bacon observes, as many other false notions are, "because it serves for a good allusion, and helps the poet to a similitude."

Hasselquist says, that the "*Poma Sodomitica*," the apple of Sodom, is the fruit of the "*Solanum Melongena*" of Linnæus, called by others "mad-apple." It is found in great quantities near Jericho, in the val-

<sup>77</sup> Josephus De Bel. Jud. l. iv. c. 27. Plin. l. v. c. 16. Strabo, l. xvi. Tacitus, l. v. c. 6. "*Atra et inania velut in cinerem vanescunt.*" Solinus, c. xxxvi.

leys near the Jordan, and in the neighbourhood of the Dead Sea. If this fruit causes madness, if it grows near the city of Sodom, and retains the name "*Sodomitica*," may it not be the vegetable intended by Moses? Does it sufficiently resemble the vine to be compared to it<sup>78</sup>? See GALL.

GRASS. नव्7 DESHA.

Occurs first in Gen. i. 11, and afterwards frequently.



The well-known vegetable upon which flocks and herds feed; and which decks our fields, and refreshes our sight with its grateful verdure. Its feeble frame and transitory duration is mentioned in Scripture as emblematic of the frail condition and fleeting existence of man. The inspired poets draw this picture with such inimitable beauty as the laboured elegies on mortality of ancient and modern times have never surpassed. See Psalm xc. 6, and particularly Isai. xl. 6, 7, 8. "A voice saith, Proclaim! And I said, what shall I proclaim? All flesh is grass, and all its glory like the flower of the field. The grass withereth, the flower fadeth, when the wind of Jehovah bloweth upon it. Verily, this people is grass. The grass

<sup>78</sup> [See Mod. Trav. Palestine, pp. 222 to 225.]



withereth, the flower fadeth; but the word of our God abideth for ever." This is thus versified by Mr. Butt.

"Lo! a voice spoke. Proclaim! and I replied  
 What? That all flesh is grass, and all its pride  
 But as a field-flower. Quickly fades the grass,  
 And so as quick, the flower's soft glories pass!  
 Yea, e'en the little day allow'd their kind  
 Shortens beneath Jehovah's stormy wind.  
 Judah, as grass, shall speedily decay;  
 Grass is soon gone, nor flowers a longer day  
 Boast; but the word of God which I proclaim,  
 For ever lives, for ever is the same."

As, in their decay, the herbs of the field strikingly illustrate the shortness of human life, so, in the order of their growth, from seeds dead and buried, they give a natural testimony to the doctrine of a resurrection: and the prophet Isaiah [xxvi. 19,] and the apostle Peter, [1 Pet. i. 24, 25,] both speak of bodies rising from the dead, as of so many seeds springing from the ground to renovated existence and beauty.

II. It is a just remark of Grotius, that the Hebrews ranked the whole vegetable system under two classes, *xy oz*, and *צבץ OSHEB*. The first is rendered *ξύλον* or *δένδρον*, *tree*. To express the second, the LXX have adopted *χορτος*, as their common way to translate one Hebrew word by one Greek word, though not quite proper, rather than by a circumlocution. It is accordingly used in their version of Gen. i. 11, where the distinction first occurs, and in most other places. Nor is it with greater propriety rendered "grass" in English, than *χορτος* in Greek. The same division occurs in Matth. vi. 30, and Rev. viii. 7, where our Translators have in like manner had recourse to the term "grass." Dr. Campbell prefers and uses the word *herbage*, as coming nearer the meaning of the sacred writer. Under the name *herb* is

comprehended every sort of plant which has not, like trees and shrubs, a perennial stalk. That many, if not all sorts of shrubs, were included by the Hebrews under the denomination, *tree*, is evident from Jotham's apologue of the trees choosing a king, Jud. ix. 7, where the *bramble* is mentioned as one. See HAY.

GRASSHOPPER. *חגב* CHAGAB. In Arabic, *giaba* is the term for Grasshoppers in general. See MENINSKI, No. 6717, 6020.

Occ. Levit. xi. 22; Numb. xiii. 33; 2 Chron. vii. 13; Eccles. xii. 5; and Isai. xl. 22; 2 Esdras iv. 24; Wisd. xvi. 9; Eccclus. xliii. 17.

Bochart supposes that this species of the locust has its name from the Arabic verb *hajaba*, to veil; because, when they fly, as they often do in great swarms, they eclipse even the light of the sun. "But I presume," says Parkhurst, "this circumstance is not peculiar to any particular kind of locust; I should rather, therefore, think it denotes the *cucullated* species; so denominated by naturalists from the *cucullus*, cowl or hood, with which they are furnished, and which distinguish them from the other kinds. In Scheuchzer may be seen several of this sort<sup>79</sup>; and it will appear that this species nearly resemble our grasshopper." Our Translators render the Hebrew word, "locust," in the prayer of Solomon at the dedication of the temple, 2 Chron. vii. 13, and with propriety. But it is rendered "grasshopper" in Ecclesiastes xii. 5, where Solomon, describing the infelicities of old age, says, "the grasshopper shall be a burden." "To this insect," says Dr. Smith, "the preacher compares a dry, shrunk, shrivelled, crumpling, craggy old man; his backbone sticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyses or bunching parts of the bones in general enlarged. And from this exact likeness, without all

<sup>79</sup> Phys. Sac. tab. cclv. and cclvi.

doubt, arose the fable of Tithonus, who, living to extreme old age, was at last turned into a grasshopper." Dr. Hodgson, referring it to the custom of eating locusts, supposes it to imply, that "luxurious gratification" will become insipid; and Bishop Reynolds, that "the lightest pressure of so small a creature shall be uncomfortable to the aged, as not being able to bear any weight." Other commentators suppose the reference to be to the chirping noise of the grasshopper, which must be disagreeable to the aged and infirm, who naturally love quiet, and are commonly unable to bear much noise. It is probable that here also a kind of locust is meant; and these creatures are proverbially loquacious. They make a loud, screaming, and disagreeable noise with their wings. If one begins, others join, and the hateful concert becomes universal. A pause then ensues, and, as it were, on a signal given, it again commences: and in this manner they continue squalling for two or three hours without intermission<sup>80</sup>.

The prophet Isaiah, xl. 22, contrasts the grandeur and power of God, and every thing reputed great in this world, by a very expressive reference to this insect. "Jehovah sitteth on the circle of the earth,

and the inhabitants are to him as grasshoppers." What atoms and inanities are they all before Him, who sitteth on the circle of the immense heavens, and views the potentates of the earth in the light of grasshoppers, those poor insects that wander over the barren heath for sustenance, spend the day in insignificant chirpings, and take up their contemptible lodging at night on a blade of grass! See LOCUST.

GREYHOUND. זִרְזִיר ZIRZIR.

Occurs Prov. xxx. 31, only; from a root which signifies *straight* or *slender*.

Critics have variously interpreted the word here used. In the Chaldee paraphrase and Vulgate, it is called "a cock;" by R. David, a "hunting dog;" by R. Levi, a "leopard;" and by others, "the zebra." The Hebrew words, זִרְזִיר מֹתֵרִים ZIRZIR MOTE-RAJIM, signify something *girt about the loins*, and so may well be applied to a *harnessed horse*<sup>81</sup>, which is a very stately and majestic creature in his going, and is called "the goodly horse in the battle." Zech. x. 4.

"*Et nova velocem cingula ledat equum.*"  
OVID *de remed.*

<sup>81</sup> See Junius and Tremellius, Piscator, Glassius, Bochart, Buxtorf, and Schultens. [Gesenius interprets it, "*the girded on the loins*, an epithet of the war-horse."]

## H

HARE. אַרְנֶבֶת ARNEBETH. Arab. *Arneb*.

Occ. Levit. xi. 6, and Deut. xiv. 7.

This name is derived, as Bochart and others suppose, from אַרְבָּה ARAB, to crop, and נֵיב NIB, the produce of the ground; these animals being remarkable for devouring young plants and herbage.

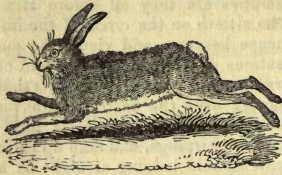
This animal resembles the rabbit,

but is larger, and somewhat longer in proportion to its thickness<sup>82</sup>.

"The hare in Syria," says Dr. Russel, (Aleppo, V. ii. p. 154,) is distinguished into two species, differing considerably in point of size. The largest is the Turkman hare, and chiefly haunts the plains; the other

<sup>82</sup> Concerning the distinction between the hare and the rabbit, see Philosophical Transactions, Vol. lxii. p. 4.

is the common hare of the desert. Both are abundant."



It was pronounced unclean by the Levitical law, probably from its habits of lasciviousness<sup>83</sup>. That the animal here designated was the *hare*, is plain from the circumstance that the Jews abstained from eating it, as we learn from Plutarch, Sympos. iv. 9. 5, and Clemens Alexandrinus, Pædag. 10<sup>84</sup>. Mr. Harmer, however, suggests difficulties in this appropriation; and says: "I can never persuade myself that the two Hebrew words in Leviticus, *shaphan* and *arnebeth*, mean two animals so nearly resembling each other, as the hare and the rabbit, that even modern naturalists put them under the single name '*lepus*,' which in common Latin means the hare exclusively. Our translation is evidently suited to our circumstances in England, where hardly any other of the wild quadrupeds of the smaller sort are eaten, but hares and rabbits, rather than to Asiatic customs, and the beasts that reside in the Arabian deserts."

The difficulty respecting this animal is, that Moses says, the *arnebeth* chews the cud, which our hares do not: but Aristotle takes notice of the same circumstance, and affirms that the structure of its stomach is similar to that of ruminating animals<sup>85</sup>.

<sup>83</sup> "Cur immundis accenseretur, rationes physicas potuit habere Moses. Medicorum certe principes Galenus, Aëtius, Rhasis, et Damir, hos sequutus, leporina carne scribunt crassum sanguinem et melancholicum gigni." Bochart, Hieroz. tom. ii. p. 403.

<sup>84</sup> Cæsar de Bell. Gal. l. v. p. 171, observes, that the ancient inhabitants of Britain abstained from eating the hare.

<sup>85</sup> Hist. Anim. l. iii. c. 21, de part. anim. l. iii. c. 15.

The animal here mentioned may then be a variety of the species. Interpreters in general suppose the hare to be here intended; called by the Arabs at this day, *Arneb*, *Erneb*, and *Eraneb*. The LXX however translate *Δασυπους*, which Aristotle, l. i. c. 1, and Pliny, l. viii. c. 55, and x. 63, seem to describe differently from the hare.

HART. לַיֵּן אַיָּל; Arab. *igial*.

Occ. Deut. xii. 15; xiv. 5; Psalm xlii. 1; Isai. xxxv. 6.

The stag or male deer<sup>86</sup>. Dr. Shaw considers its name in Hebrew as a generic word including all the species of the deer kind; whether they are distinguished by round horns, as the stag; or by flat ones, as the fallow deer; or by the smallness of the branches, as the roe. See DEER.

Mr. Good observes<sup>87</sup>, that "the hind and roe, the hart and the antelope, were held, and still continue to be, in the highest estimation in all the Eastern countries, for the voluptuous beauty of their eyes, the delicate elegance of their form, or their graceful agility of action. The names of these animals were perpetually applied, therefore, to persons, whether male or female, who were supposed to be possessed of any of their respective qualities. In 2 Sam. i. 19, Saul is denominated 'the roe of Israel;' and in verse 18 of the ensuing chapter, we are told, that 'Asahel was as light of foot as a wild roe.' A phraseology perfectly synonymous with the epithet 'swift-footed,' which Homer has so frequently bestowed upon his hero Achilles. Thus again, Lament. i. 6, 'Her princes are like harts which find no pasture; they are fled without strength before their pursuers.' And further, in a passage more similar still to the present, [Cantic. ii. 9,] is that, Habakkuk iii. 19, 'The Lord Jehovah is my strength; he will make my feet like

<sup>86</sup> See Ælian, l. v. for a chapter on the deer of Syria.

<sup>87</sup> Sacred Idylls, p. 84.



hinds' feet; he will cause me to tread again on my own hills.' Our poet, Cantic. ii. 9, assimilating the royal bridegroom to a hart, supposes him to fly forwards from his native mountains, in consequence of his having found favour in the sight of his beloved. Hafiz, in like manner, compares himself to the same order of animals; but adds, that he is compelled to remain on his hills and in his deserts, because the delicate *fawn*, his mistress, has not taken compassion on him. See the commencement of *Gazel* vii. which may be thus translated:

"Tell to that tender fawn, O Zephyr! tell,  
O'er rocks, o'er desert hills, she makes me  
dwell.  
Whence has such sweetness—(ever may she  
live!)  
No bless'd remorse her honey'd bard to  
give?"

See HIND.

**HAWK.** נָץ NETZ; from the root נָצַץ NATZAZ, to fly, because of the rapidity and length of flight for which this bird is remarkable.

Occ. Levit. xi. 16; Deut. xiv. 15; and Job xxxix. 26.

*Naz* is used generically by the Arabian writers to signify both falcon and hawk; and the term is given in both these senses by Meninski. There can be little doubt that such is the real meaning of the Hebrew word, and that it imports various species of the falcon family, as jer-falcon, gos-hawk, and sparrow-hawk.



As this is a bird of prey, cruel in its temper, and gross in its man-

ners, it was forbidden as food, and all others of its kind, in the Mosaic ritual.

The Greeks consecrated the hawk to Apollo; and among the Egyptians, no animal was held in so high veneration as the ibis and the hawk.

Most of the species of hawks, we are told, are birds of passage. The hawk, therefore, is produced in Job xxxix. 26, as a specimen of that astonishing instinct which teaches birds of passage to know their times and seasons, when to migrate out of one country into another for the benefit of food, or a warmer climate, or both. The common translation does not give the full force of the passage: "Doth the hawk fly by thy wisdom?" The real meaning is, "Doth she know, through thy skill or wisdom, the precise period for taking flight, or migrating and stretching her wings towards a southern or warmer climate?" The passage is well rendered by Sandys:

"Doth the wild haggard tower into the sky,  
And to the south by thy direction fly?"

Her migration is not conducted by the wisdom and prudence of man; but by the superintending and upholding providence of the only wise God.

**HAY.** חַיִּיר CHAJIR.

In the two places where this word occurs, Prov. xxvii. 25, and Isai. xv. 16, our Translators have very improperly rendered it "hay." But in those countries they made no hay<sup>88</sup>; and if they did, it appears from inspection, that hay could hardly be the meaning of the word in either of those texts.

The author of "Fragments in continuation of Calmet, No. clxxviii." has the following remarks: "There is a gross impropriety in our version of Proverbs xxvii. 25. 'The hay appeareth, and the tender grass sheweth itself, and the herbs of the mountains are gathered.' Now, cer-

<sup>88</sup> Maundrell's Journey, p. 144, 2d edit. Harmer, Obs. V. i. p. 425.

tainly, if the *tender grass* is but just beginning to shew itself, the hay, which is grass cut and dried after it has arrived at maturity, ought by no means to be associated with it; still less ought it to be placed before it. And this leads me to observe, that none of the dictionaries which I have seen, seem to me to give the accurate import of the word, which, I apprehend, means, *the first shoots, the rising, just budding, spires of grass*. So, in the present passage, גלה חציר GALĒH CHAJIR, *the tender risings of the grass are in motion; and the buddings of grass* [grass in its early state, as is the peculiar import of רשא DESHA] *appear; and the tufts of grass* (proceeding from the same root) *collect themselves together, and, by their union, begin to clothe the mountain tops with a pleasing verdure.*" Surely, the beautiful progress of vegetation, as described in this passage, must appear too poetical to be lost; but what must it be to an eastern beholder,—to one who had lately witnessed all surrounding sterility! a grassless waste!

"Consult Joel ii. 22. 'Fear not, ye beasts of the field [that the earth shall be totally barren, after the locust had devoured its produce,] because the pastures of the wilderness do *spring*,—put forth the rudiments of future pasturage in token of rapid advance to maturity. See also Deut. xxxii. 2, 'As the small rain on the first shoots of the grass.'

"The same impropriety, but in a contrary order, and where perhaps the English reader would be less likely to detect it, occurs in our version of Isai. xv. 6: "For the waters of Nimrim [water is a principal source of vegetation] *shall be desolate* [departed, dead,] *so that* (the 'hay,' in our translation, but the word is חציר CHAJIR as before) *the tender—just sprouting—risings of the grass are withered* [dried up]; the [רשא DESHA] *tender buddings of the grass are entirely ruined* ['faileth']; *green it was not* [i. e. it never came to greenness, to which

state it was prevented from arriving for want of water]. 'There is no green thing;' in our version. The following verse may be thus translated: '*Insomuch that the reserve he had made, and the deposit he had placed with great care in supposed security, shall be driven off to the brook of the willows.* [Hebr. river of the Orebim.] Consult the anxiety of Ahab, who sent all over his kingdom to discover at the brooks grass enough to save the horses alive. [Quere, whether on this occasion he would have sent them to feed at the brooks; or would have had the grass cut and brought to them?] Ahab, it seems, hoped for the possibility of finding grass, i. e. not grass left from a former growth, but *chajir*, fresh tender shoots of grass just budding, 1 Kings xviii. 5.

"A similar gradation of poetical imagery is used 2 Kings xix. 26: '*Their inhabitants were of shortened hand; dismayed, ashamed, they were as grass of the field* [vegetables in general], *as the green buddings* [desha]; *as the tender risings* [chajir] *on the house-tops; and those too struck by the wind before they advanced in growth to a rising up.'* What a climax expressive of imbecility!

"Is it not unhappy that, in the only two places of the Old Testament where our Translators have used the word *hay*, it should be necessary to substitute a word of a directly contrary meaning, in order to accommodate the true rendering of the passages to the native (eastern) ideas of their authors?"

HAZEL. לוץ LUTZ.

Occurs only Genesis xxx. 37.

St. Jerom, Hiller, Celsius, and Dr. Shaw say, that the almond-tree is spoken of here; and that by *lauz* or *luz*, the Arabians always mean the almond: he must mean the *amygdalus sylvestris*, which Rauwolf calls "*Lauzi Arabum. Crescit circa Tripolin et Halepum in sepibus. Fructus inseruiunt mensis secundis.*" See ALMOND.

HEATH. ערער OROR. Jerem. xvii. 6, and xlvi. 6.



“He shall be like the heath in the desert. He shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land.” The LXX and Vulgate render *oror*, “the *Tamarisk*,” and this is strengthened by the affinity of the Hebrew name of this tree with the Turkish *æræer*<sup>89</sup>. Taylor and Parkhurst render it, a “blasted tree, stripped of its foliage.” If it be a particular tree, the *tamarisk* is as likely as any. Celsius thinks it to be the *juniper*; but from the mention of it as growing in a salt land, in parched places, the Author of “Scripture Illustrated” is disposed to seek it among the *lichens*,—“a species of plants which are the last production of vegetation under the frozen zone, and under the glowing heat of equatorial deserts; so that it seems best qualified to endure parched places, and a salt land. Hasselquist mentions several kinds seen by him in Egypt, Arabia, and Syria.”

In Jer. xlvi. 6, the original word is ערוער *ORUOR*, which the Septuagint translators must have read ערוד *ORUD*, for they render it *ovos agptos*, *wild ass*; and, as this seems best to agree with the *flight* recommended in the passage, it is to be preferred. See WILD ASS, p. 26.

HEMLOCK. רוש *ROSH*, and ראש *RASH*.



Occurs Deut. xxix. 18; xxxii. 32; Psalm lxix. 21; Jer. viii. 14; ix. 15; xxiii. 15; Lam. iii. 5, 19; Hosea

<sup>89</sup> See Meninski. Lex. 3248.

x. 4; and Amos vi. 12. In the two latter places, our Translators have rendered the word “hemlock;” in the others, “gall.”

Hiller<sup>90</sup> supposes it the “centaureum” described by Pliny, N. H. l. xxv. c. 6; but Celsius<sup>91</sup> shews it to be the hemlock.

It is evident from Deut. xxix. 18, that some herb or plant is meant of a malignant or nauseous kind<sup>92</sup>, being there joined with “wormwood,” and in the margin of our Bibles explained to be “a poisonous herb.” In like manner, see Jerem. viii. 14; ix. 15; and xxiii. 15. In Hosea x. 4, the comparison is to a bitter herb, which, growing among grain, overpowers the useful vegetable, and substitutes a pernicious weed. “If (says the Author of Scripture Illustrated) the comparison be to a plant growing in the furrows of the field, strictly speaking, then we are much restricted in our plants likely to answer this character; but if we may take the ditches around, or the moist or sunken places within the field also, which I partly suspect, then we may include other plants; and I do not see why *hemlock* may not be intended. Scheuchzer inclines to this, rather than *wormwood* or ‘*agrostes*,’ as the LXX have rendered. I suppose the prophet means a vegetable which should appear wholesome, should resemble those known to be salutary (as judgment, when just, properly is;) but experience should demonstrate its malignity (as unjust judgment is when enforced). Hemlock is poisonous, and water-hemlock especially; yet either of these may be mistaken, and some of their parts, the root particularly may be received—but too fatally.”

<sup>90</sup> Hierophyt. p. ii. c. xi. § 2.

<sup>91</sup> Hierobot. Vol. ii. p. 46.

<sup>92</sup> “Instead of ראש, five MSS. have ררר, and a sixth had at first the same reading, which, in the elder editions, was the textual reading in ch. xxii. 32, and which I am apt to think is the true original reading. But what is the precise meaning of ראש or ררר, it is not easy to determine.” Dr. Geddes, Cr. Rem. in loc.



Michaelis, Quest. No. xlii. is inclined to think it the henbane, "*hy-oseyamus*." See GALL.

HEN. ΟΡΝΙΣ. Matth. xxiii. 37, and Luke xiii. 34. [and compare 2 Esdras i. 30.]

[The Vulgate renders the word in Matth. xxiii. 37, *avis*; but, in Luke xiii. 34, *gallina*, which is supported by the Syriac Version in both places.]

In these passages, our Saviour exclaims, "O Jerusalem, Jerusalem! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." The metaphor here used is a very beautiful one. When the hen sees a bird of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from the danger. The Roman *eagle* was about to fall upon the Jewish state. Our Lord expresses a desire to guard them from threatened calamities. They disregarded his invitations and warnings; and fell a prey to their adversaries.

The affection of the hen to her brood is so strong as to become proverbial. There is a beautiful Greek epigram in the Anthologia, which affords a very fine illustration of this passage<sup>93</sup>. It has been thus translated:

"Beneath her fostering wing, the hen defends  
Her darling offspring, while the snow descends;  
And through the winter's day, unmoved defies  
The chilling fleeces and inclement skies;  
Till, vanquish'd by the cold and piercing blast,  
True to her charge she perishes at last."

Plutarch, in his book "*De Philostorgia*," represents this parental attachment and care in a very pleasing manner. "Do we not daily observe with what care the hen protects her chickens? giving some shelter under her wings, supporting others upon her back; calling them around her, and picking out their food; and if any animal approaches, that terrifies

<sup>93</sup> Anthol. lib. i. tit. 87, ed. Bosch. p. 344.

them, driving it away with a courage and strength truly wonderful!"

"It does not appear," says Michaelis<sup>94</sup>, "that the Israelites were accustomed to the breeding of poultry; for, in the history of the Patriarchs, where so much is said on rural economy, not a word do we find concerning poultry, not even in the laws relating to offerings. Nay, great as is the number of other animals mentioned in it, the Hebrew Bible does not so much as furnish a name for them; unless, perhaps, in a book written about the commencement of the Babylonish captivity, and even there, through the mistakes of transcribers, it is rendered almost undiscoverable. I entertain a suspicion, (of which, however, I cannot here enter fully into the grounds,) that in Jerem. xvii. 11, instead of דגך we should read דגך, and translate, 'the hen hatches and clucks with the chickens of eggs not her own.' Sometimes the hen steals the eggs of a bird of a different species, hatches them, and clucks with the chickens as if they were her own: but if they are not of the galinaceous kind, but ducks or such like, they soon forsake their supposititious mother. To a hen of this thievish cast, the miser who accumulates wealth by unjust means, may be compared. His riches take wings and flee away. This explanation, however, is not incontrovertible; and if here the prophet had not our domestic poultry in his view, in no passage of the Old Testament is mention made of them, nor do we find them among the Jews, until after their subjection by the Romans." See PARTRIDGE.

[The original country of the common poultry fowl, is India, where it is called the jungle-bird. Aristophanes calls the cock, the Persian bird. They are supposed to have been brought to this country by the Phenicians, and Julius Cæsar mentions them as a food forbidden to the Britons.]

<sup>94</sup> Comment. on Laws of Moses, V. ii. p. 386, transl.

HERON. הַנֶּמֶן ANAPH.

Occ. Levit. xi. 19, and Deut. xiv. 18.



This word has been variously understood. Some have rendered it the *kite*, others the *woodcock*, others the *curlew*, some the *peacock*, others the *parrot*, and others the *crane*. The root נָפַח ANAPH, signifies to breathe short through the nostrils, to snuff, as in anger; hence to be angry; and it is supposed that the word is sufficiently descriptive of the heron, from its very irritable disposition. Bochart, however, thinks it the *mountain falcon*; the same that the Greeks call *ανοπια*, mentioned by Homer, *Odys.* i. 320; and this bears a strong resemblance to the Hebrew name.

HIND. אֵילָה AJALAH.

Occ. Gen. xlix. 21; 2 Sam. xxii. 34; Job xxxix. 1; Psalm xviii. 33; xxix. 9; Prov. v. 19; Cantic. ii. 7; iii. 5; Jer. xiv. 5; Habak. iii. 19.

The mate or female of the stag.

It is a lovely creature, and of an elegant shape. It is noted for its swiftness and the sureness of its step, as it jumps among the rocks<sup>95</sup>. David and Habakkuk both allude to this character of the hind. "The Lord maketh my feet like hind's feet, and causeth me to stand on the high places<sup>96</sup>." The circumstance of their standing on the high places, or mountains, is applied to these animals by Xenophon<sup>97</sup>.

Solomon has a very apposite comparison, *Prov.* v. 19, of connubial attachment, to the mutual fondness of the stag and hind. "Let the wife of thy bosom be as the beloved hind and favourite roe." It is well known that the males of the gazelle kind are remarkably fond of their females at the time when the natural pro-pension operates; and, though at other seasons weak and timid animals, they will then, at the hazard of their lives, encounter any danger rather than forsake their beloved partners.

Our Translators make Jacob, prophesying of the tribe of Naphtali, *Gen.* xlix. 21, say, "Naphtali is a hind let loose, he giveth goodly words." Interpreters pretend that this prediction relates to Barak, who was of that tribe, who had not the courage to oppose the army of Sisera without the assistance of Deborah, though she assured him that God had commanded him to do it, and promised him success; but yet gave goodly words in the song which he sung after obtaining the victory. But, as this prophecy regarded the whole of the tribe, it could not be accomplished in the person of an individual: besides, it was not he that composed the song, but the prophetess Deborah, who was of the tribe of Ephraim. Nor do we find it any where recorded of Naphtali,

<sup>95</sup> 2 Sam. xxii. 34; Cantic. ii. 8, 9; viii. 14.

<sup>96</sup> Psalm xviii. 33; Hab. iii. 19.

<sup>97</sup> Ἐπισκοπεῖν δὲ ἔχοντα τὰς κυνάς, τὰς μὲν  
ἘΝ ΤΟΙΣ ΟΡΕΣΙΝ ἘΣΤΩΣΑΣ ἘΛΑΦΟΥΣ.  
*Venari oportet cum canibus certas quæ in montibus stant.* lib. de Venat.



his posterity, that they were more eloquent than the other tribes: not to mention that the Galileans, whose country made a part of that of the Naphtalites, and who might have been of the same tribe, were so unpolished in their language, that those of Jerusalem could not bear their dialect<sup>98</sup>. The Chaldee paraphrase, and that of Jerusalem, and the Rabbins, have mentioned other fables to justify this version, which suppose that the tribe of Naphtali were quick in bringing good news, &c. But the total want of connexion between the images employed and the future situation of Naphtali, so as that the one should be the counterpart of the other, (which the prophecy has been of the circumstances of the other tribes in every preceding instance,) and the incoherence and want of unity between the first and the last clause of the same verse, convince me that something is wrong. The learned Bochart removes the whole difficulty, and elucidates the passage, by only altering a little the punctuation of the original; and it then reads: "Naphtali is a spreading tree, shooting forth beautiful branches<sup>99</sup>." This rendering agrees with the translation of the Septuagint, with the Chaldee paraphrase, and with the Arabic version. It renders the passage intelligible, and the accomplishment of the prophecy complete. Nor are we to wonder that the changing of a few arbitrary points should make so essential a difference in translation; when a very trifling alteration will sometimes make considerable change in the sense of a word even in our own language<sup>1</sup>. Admitting this construction of the passage, it may refer to the fruitfulness of the soil, and the especial,

<sup>98</sup> Pirke Aboth. c. 39. Thus Peter was charged with being a Galilean, Matth. xxvi. 73. "Thou art one of them; thy speech bewrayeth thee."

<sup>99</sup> See Hieroz. tom. ii. p. 257. Ancient Univ. Hist. vol. ii. b. i. p. 492, and Dr. Geddes' remarks and note on the place.

<sup>1</sup> Dr. Collyer's Lectures on Scripture Prophecy, p. 152.

providential care and blessing of the Almighty; agreeably to the expression of Moses, Deut. xxxiii. 23, "O Naphtali, satisfied with favour, and full with the blessing of the Lord!" So that he may be represented under the figure of a tree planted in a rich soil, growing to a prodigious size, and extending its numerous branches in all directions. This, indeed, renders the simile uniform; but another critic has remarked, that "the allusion to a tree seems to be purposely reserved by the venerable patriarch for his son Joseph, who is compared to the boughs of a tree; and the repetition of the idea in reference to Naphtali, is every way unlikely<sup>2</sup>." "Besides," he adds, "the word rendered 'let loose,' imports an active motion, not like that of the branches of a tree, which, however freely they wave, are yet attached to the parent stock; but an *emission*, a *dismission*, or *sending forth* to a distance: in the present case, a roaming, roaming at liberty. The verb 'he giveth', may denote *shooting forth*. It is used of production, as of the earth which shoots forth, yields, its increase, Levit. xxiv. 4. The word rendered 'goodly' signifies *noble*, *grand*, *majestic*; and the noun translated 'words,' radically signifies *divergences*, what spread forth. For these reasons, he proposes to read the passage, 'Naphtali is a deer roaming at liberty; he shooteth forth spreading branches,' or 'majestic antlers.' Here the distinction of imagery is preserved; and the fecundity of the tribe, and the fertility of their lot, are intimated."

In our version of Psalm xxix. 9, we read: "The voice of the Lord maketh the hinds to calve, and discovereth the forests." Mr. Merrick, in an ingenious note on the place, attempts to justify the rendering; but Bp. Lowth, in his Lectures on the sacred poetry of the Hebrews, observes, that, "this agrees very little with the rest of the imagery, or

<sup>2</sup> See "Scripture Illustrated," by the editor of Calmet.



either in nature or dignity; and that he does not feel himself persuaded, even by the reasonings of the learned Bochart on this subject, *Hieroz.* part 1. lib. iii. c. 17. Whereas the oak, struck with lightning, admirably agrees with the context. The Syriac seems, for אִלִּית, *hinds*, to have read אִלִּית, *oaks*, or rather, perhaps, *terebinth*<sup>3</sup>. And Bochart himself explains the word אִלִּית (which has been absurdly understood by the Masorites and other commentators as relating to a stag) as spoken of a tree, in a very beautiful explication of the obscure passage in Genesis xlix. 21<sup>4</sup>.

The passage in the Psalm may be thus versified:

Hark! his voice in thunder breaks,  
And the lofty mountain quakes;  
Mighty trees the tempests tear,  
And lay the spreading forests bare!

HIPPOPOTAMUS. See BEHEMOTH.

HOG. See SWINE.

HOLM-TREE. ΠΙΡΙΝΟΣ.

Occ. Susannah v. 58.

The Ilex. One of the elders, who accused Susannah, said, that he saw her talking with a young man, *υπο σχινου*, under a mastich-tree; Daniel, alluding to the sound of *schinos*, answers him, "The angel of the Lord, *σχισει σε μεσον*, shall cut thee in two." And when the other elder said, "it was, *υπο πρινον*, under a holm-tree;" he replied, in allusion to this also, "The angel of the Lord waiteth, *πρισαι σε μεσον*, to cut thee in two." From these allusions, some have imagined that the story could have been written in no other language than Greek, and consequently that Daniel was not the author of it. This was the objection raised against it by Julius Africanus and Jerom; and several of the moderns have renewed it. See MASTICH-TREE.

Many instances of this figure of speech, called *paronomasia*, are to be found in the Sacred Writings. In

<sup>3</sup> Celsius, Hierobot. V. i. p. 34. Michaelis, Quest. xlv.

<sup>4</sup> See Gregory's translation, Vol. ii. p. 253.

the Hebrew of the fifth chapter of Isaiah, verse 7, it is, *He looked for (MISCHPAT) judgment, and behold (MISCHPACH) tyranny: for (TSEDAKA) righteousness, but behold (TSAAKA) the cry of the oppressed.* See also Isai. xxiv. 18. *He that flieth from fear (PAHHAD), shall fall into the pit (PAHHATH),* and Isai. lxi. 3, *a beautiful crown (PHEAR), instead of ashes (APHER).* The like allusion is observable in the Hebrew text of Eccles. vii. 1; but Dan. v. 25—28, is nearest to the passage before us. Many other examples might be collected out of both testaments. See Jer. i. 11, 12; Ezek. vii. 6; Hosea ix. 15; Amos v. 5; viii. 2; John xv. 2; Rom. i. 29—31; xii. 3; 2 Thes. iii. 11; Heb. xi. 37. All which instances have an affinity of sound with each other, like these of Daniel, but cannot easily be translated into another language, and therefore the beauty of them is frequently lost.

HONEY. דְּבַשׁ DEBASH.

Occ. Gen. xliiii. 11, and frequently in the Old Testament; and ΜΕΛΙ, Matth. iii. 4; Mark i. 6; and Rev. x. 9; and ΜΕΛΙΣΣΙΟΝ ΚΗΡΙΟΝ, *a bee's, or honey-comb*, Luke xxiv. 42.

A sweet vegetable juice collected by the bees from various flowers, and deposited in the cells of the comb<sup>5</sup>.

Most probably, in order that the Jews might keep at a distance from the customs of the heathen, who were used to offer honey in their sacrifices, Jehovah forbade that any should be offered to him, that is to say, burnt upon the altar; Levit. ii. 11; but at the same time commanded that they should present the first fruits of it. These first fruits and offerings were designed for the support and sustenance of the priests, and were not consumed upon the altar.

Some suppose that the honey here mentioned was not that produced by bees, but a sweet sirup procured

<sup>5</sup> Bochart has devoted *twenty-eight* pages to the illustration of the passages of Scripture where *honey* is mentioned. Hieroz. V. iii. p. 374.

from dates when in maturity; and the Jewish doctors observe, that *debash*, rendered "honey," in 2 Chron. xxxi. 15, signifies properly *dates*<sup>6</sup>. The Arabians at this day call the dates *dubous*, and the honey obtained from them, *dibs* or *dibis*. Dr. Geddes, in his Critical Remarks on Gen. xliii. 11, says: "In my version, I have rendered the Hebrew word דבש, *palm-honey*; after Bochart and Celsius. I am now convinced that it is the *inspissated juice of the grape*, still called at Aleppo by the same name, *dibs*. It has much the appearance of coarse honey, but is of a finer consistence. It is much used by the inhabitants of Aleppo; it is brought to town in great goat-skins, and retailed in small quantities in the bazaars." [Russel's Aleppo, Vol. i. p. 82.] See other authorities in Rosenmuller. "In truth, neither common honey nor palm honey could have been considered as a rare gift to the governor of Egypt, where palms and bees were so abundant: whereas, raisin honey, or a sirup made out of the grapes, which grew not in Egypt, might be deemed even a royal present." But it is doubtful whether this inspissated juice was so early known; and it is certain that honey abounded in the eastern countries from the remotest ages. So common and plenteous was it in Palestine, that it was literally, as well as metaphorically, "a land flowing with honey<sup>7</sup>."

In hot weather, the honey burst the comb, and ran down the hollow trees or rocks, where, in the land of Judea, the bees deposited great store of it. This, flowing spontaneously, must be the best and most delicious, as it must be quite pure, and clear from all dregs and wax. This the Israelites called יערה JAARA, wood-

<sup>6</sup> Talm. tract. Nedarim, c. 6. § 10. Terumoth, c. xi. § 2. Maimonid. Comment. in Tr. Biccuring, c. i. Misn. 3. Josephus mentions this *palm honey*, de Bel. Jud. l. v. c. 3. See also Hiller, Hierophyt. part i. p. 125; Celsius, Hierobot. p. ii. p. 476.

<sup>7</sup> Exod. iii. 8; xiii. 5; Deut. xxxii. 13; Psalm lxxx. 17, et al.

*honey*<sup>8</sup>. It is, therefore, improperly rendered *honeycomb*, 1 Sam. xiv. 27, and Cantic. v. 1; in both which places it means the honey that has distilled from the trees, as distinguished from the *domestic*, which was eaten with the comb.

Harmer thinks that the word נופת NOPHETH, which occurs Prov. v. 3; xxiv. 13; xxvii. 7; and Cantic. iv. 11, may be the *honey of dates*; but Russel mentions the *wild honey*, or that found in the trees, as called by the natives, *noub*; and this word bears some resemblance to the Hebrew<sup>9</sup>.

Hasselquist says, that between Acra and Nazareth, "great numbers of wild bees breed to the advantage of the inhabitants;" and Maundrell observes of the great plain near Jericho, that he perceived in it, in many places, a smell of honey and wax as strong as if he had been in an apiary.

Milk and honey were the chief dainties of the earlier ages<sup>10</sup>, and continue to be so of the Bedoween Arabs now<sup>11</sup>. So butter and honey are several times mentioned in Scripture as among the most delicious refreshments. Comp. 2 Sam. xvii. 29; Cantic. iv. 11; Job xx. 17; and Isai. vii. 15.

A fine lesson on the necessity of moderation is taught by Solomon, Prov. xxv. 16. "Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith and vomit it." Upon this passage Dr. Knox has the following remarks<sup>12</sup>. "Man, indeed, may be called a bee in a figurative style. In search of sweets, he roams in various regions, and ransacks every

<sup>8</sup> "A voce יער JAAR, quæ sylvam sonat (ut jar Punice lignum apud Augustinum in Psalmum xxiii.), יער JAAR, vel יערה JAARA, est favus proprie in sylva repertus." Bochart, Hieroz. V. iii. p. 377.

<sup>9</sup> Forskal, deser. Anim. p. xxiii. remarks, "Sape in sylvis Arabia fluens vidi mel; quod vocant indigenæ noub."

<sup>10</sup> Callim. hymn. in Jov. xlvi. Hom. Odys. xx. v. 68, et Eustath. not. in loc.

<sup>11</sup> D'Arvieux, p. 205. Harmer Obs. V. i. p. 299.

<sup>12</sup> Sermons, p. 424.

inviting flower. Whatever displays a beautiful appearance, solicits his notice and conciliates his favour, if not his affection. He is often deceived by the vivid colour and attractive form, which, instead of supplying honey, produce the rankest poison; but he perseveres in his researches, and if he is often disappointed, he is also often successful. The misfortune is, that when he has found honey, he enters upon the feast with an appetite so voracious that he usually destroys his own delight by excess and satiety."

How beautifully is this thought illustrated by Shakspeare. The words, too, are selected with a felicity, of which poetry furnishes but few examples :

" All violent delights have violent ends,  
And in their triumphs die; the sweetest  
honey  
Is loathsome in its own deliciousness,  
And, in the taste, confounds the appetite."

The *wild honey*, ΜΕΛΙ ΑΓΡΙΟΝ, mentioned to have been a part of the food of John the Baptist, Matth. iii. 4, was probably such as he got in the rocks and hollows of trees<sup>13</sup>. Thus, "honey out of the stony rock," Psalm lxxxi. 16; Deut. xxxii. 13. Josephus, Bell, Jud. iv. 27, says of the country near Jericho, that it was μελιττοτροφος δε η χωρα. See also Shaw's Trav. p. 337, and Maundrell, p. 24.

The Hebrew name of the vessel for the preservation of honey, 1 Kings xiv. 3, is בקבוק BAKBUK. From Jerem. xix. 1, it appears to have been an earthen vessel. Our translators are therefore unhappy in rendering it "bottle." A vessel with a long narrow neck could not be proper for

<sup>13</sup> On this subject, the reader is referred to the following authors. Reland, Palestina. p. 374. Lightfoot, Hor. Hebr. in loc. T. Hasæus, in Bibl. Brem. Cl. i. p. 122. Schurzfleisch, Dissert. § 17. Witsius, Miscel. Sacr. tom. ii. ex. xv. § 41. Altman, Obs. theol. et philol.

Wetstein cites from Diodorus Siculus, speaking of the Nabatheans, — *πας' αυτας ΜΕΛΙ πολυ το καλιμενον ΑΓΡΙΟΝ*; in their country is a great deal of wild honey, as it is called.

a substance so thick and apt to candy as honey; but the force of the image is apparent by retaining the word *honey-pot*. The intimation would then be: "Though the people of Israel who dwelt here in former times have been grateful to me, saith Jehovah, as honey is to men, and I have preserved them with special care, yet that in which they have been kept shall be cast from me and totally destroyed, as the *honey-pot* is broken in their sight." See BEE.

HORNET. קַרְנֵי טַרְפֵּה TSIREAH.

Occ. Exod. xxiii. 28; Deut. vii. 20; and Joshua xxiv. 12. Compare Wisdom xii. 8.



"The root," says Dr. A. Clarke, "is not found in Hebrew, but it may be the same with the Arabic *saraâ*, to strike down; the *hornet*, probably, being so called from the destruction occasioned by the violence of its sting."

The hornet, in natural history, belongs to the species *crabo*, of the genus *vespa* or *wasp*. It is a most voracious insect, and is exceedingly strong for its size, which is generally an inch in length, and sometimes more.

In each of the instances where this creature is mentioned in the Scripture, it is as sent among the enemies of the Israelites, to drive them out of the land. Some explain the word metaphorically, as; "I will send my terror as the hornet," &c<sup>14</sup>. But Bochart, v. iii. p. 402, contends that it is to be taken in its proper literal meaning;

<sup>14</sup> Eusebius Cæsariensis, Augustinus, Rabanus Maurus, Liranus, Junius and Tremellius, Piscator, Ainsworth, Michaelis, and Dr. Geddes.



and has accumulated examples of several other people, having been chased from their habitations by insects of different kinds. Ælian, lib. xi. c. 28, records, that the Phaselites, who dwelt about the mountains of Solyma, were driven out of their country by wasps. As these people were Phenicians or Canaanites, it is probable that the event to which he refers, is the same as took place in the days of Joshua.

How distressing and destructive a multitude of these fierce and severely stinging insects might be, any person may conjecture. Even the bees of one hive would be sufficient to sting a thousand men to madness; but how much worse must wasps and hornets be! No armour, no weapons could avail against these. A few thousands of them would be quite sufficient to throw the best disciplined army into confusion and rout. From Joshua xxiv. 12, we find that two kings of the Amorites were actually driven out of the land by these hornets, so that the Israelites were not obliged to use either sword or bow in the conquest.

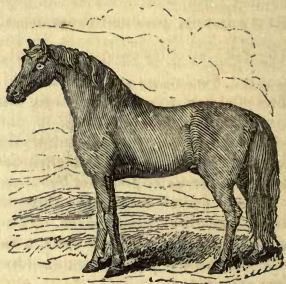
The Septuagint renders the word ΣΦΗΚΙΑ, *the wasp*. The author of the book of Wisdom, ch. xii. 8, says, that God sent *wasps* against them, to drive them by degrees out of their country; making those very creatures a punishment, to which they had paid divine honours.

**HORSE.** סוס *sus*. The Turkish name is *sukk*.

Occ. Gen. xlix. 17; and afterwards frequently in the Hebrew Scriptures; and ΙΠΠΟΣ, James iii. 3; and Rev. vi. 2, 4, 5, 8; and ix. 7, 9, 17; xiv. 20; xviii. 13; xix. 11, 14, 18, 19, 21.

The word אבירים *ABBIRIM*, is also given several times to denote horses, as Judges v. 22; Jer. viii. 16; xlvi. 2, 3; 1. 11, and elsewhere; but seems rather an *epithet*, than a *name*. And פָּרָס *PARAS*, in 1 Sam. viii. 11; and Isai. xxi. 7, may mean steeds broken for the chariot, or used in war; perhaps horsemen; גִּרְשִׁים *PA-*

*RASIM*, or Persians. רָמָךְ *RAMACH*, which occurs only in Esther viii. 10, is supposed to mean *mares*; this seems confirmed by the Arabic version of Cantic. i. 10.



A very serviceable and well-known animal. The description of the war-horse in the book of Job, ch. xxxix. 19—25, is very fine. The following is a corrected translation of it,

Hast thou bestow'd on the horse mettle?  
Hast thou clothed his neck with a mane<sup>15</sup>?  
Canst thou make him bound like the locust<sup>16</sup>?

The majesty of his snort is terrible<sup>17</sup>.  
He paweth in the valley, and exulteth.

<sup>15</sup> Our version is "with thunder," which Dr. Stock has followed; Mr. Good has, "with the thunder-flash." The metaphor appears to me to be too bold, even for oriental hyperbole. I rather believe the *mane* to be intended; and Bochart supports the reading by collateral proofs. That the LXX interpreters understood this passage of Job in the same sense, is probable; for though at present we read, ἐνεδύσας τραχηλῶν αὐτοῦ φόβον [*fear*], I am inclined to think it was originally written φόβον [*mane*]. It is certain, the *mane* shews the beauty of a horse. Xenophon, *De Re Equestr.* says, "the gods have given the horse, for the sake of ornament, a *mane* and a *foretop*." To which may be added, that nothing is more common among the poets, in describing a horse, than to make particular mention of his *mane*, flowing luxuriantly on his neck and shoulders, shaken and parted by every blast of wind.

<sup>16</sup> That is, is it to be ascribed to thee, that the horse hath such particular motions; leaping and prancing in the same manner with the locusts? It is a common saying among the Arabians, *the horse acts the locusts*, i. e. he leaps and jumps from place to place as they do. See Bochart and Schultens.

<sup>17</sup> So Jerem. viii. 16, "The snorting of his horses was heard: the whole land

He advanceth boldly against the clashing  
host.

He mocketh at fear, and trembleth not;  
Nor turneth he back from the sword.  
Against him rattleth the quiver,  
The glittering spear, and the shield.  
With rage and fury he devourerth the  
ground,  
And is impatient when the trumpet sound-  
eth.

At the full blast of the trumpets, he crieth,  
ahah!

He scenteth the battle afar off,  
The thunder of the chieftains, and the  
shouting.

“Every word of this,” says M. Rollin<sup>18</sup>, “would merit an explication, in order to display the beauties of it; but I shall take notice only of the latter, which give a kind of understanding and speech to the horse.

“Armies are a long time before they are set in battle array; and are sometimes a great while in view of one another without moving. All the motions are marked by particular signals; and the soldiers are appointed to perform their various duties by the sound of a trumpet. This slowness is importunate to the horse. He is ready at the first sound of the trumpet. He is very impatient that the army must so often have notice given to it. He murmurs against all these delays; and, not being able to continue quietly in his place, nor to disobey orders, he strikes the ground perpetually with his hoof; and complains in this way, that the warriors lose their time in gazing upon one another. *He swalloweth the ground with fierceness and rage.* In his impatience, he considereth as nothing all such signals as are not decisive, and which only point out some circumstances to which he is not attentive; *neither believeth he that it is the sound of the trumpet.* But when it is earnest, and the last blast calls to battle, then the whole countrembled.” The description which Suidas extracts from an ancient writer, is exactly the same. “The noise of the arms and the horses was such, that *κατακρυβοντες εβρωλησαν*, they who heard it were terrified.” Bochart gives us several quotations of the same kind, relating to the war-horse.

<sup>18</sup> Belles Lettres, v. ii. p. 328, “On the elegance of the Sacred Writings.”

tenance of the horse is changed. One would conclude that he distinguishes by his smell, that the battle is about to begin, and that he heard the orders of the general distinctly, and answers the confused cry of the army by a noise that discovers his joy and courage. *He saith among the trumpets, ha! ha! and he smellath the battle afar off, the thunder of the captains, and the shouting.*”

If the reader compares Homer's and Virgil's admirable descriptions of the horse, he will find how vastly superior this is to them both.

In the “Guardian,” No. 86, is a very ingenious critique on this fine passage of Job; and Bochart has filled fifty quarto pages with his illustrations and remarks. I shall add the poetical version of Mr. Scott.

“Hast thou with prowess fill'd the martial  
horse?

Thou toned his throat with roaring thun-  
der's force?

Light as the locust in the field he bounds;  
His snorting with majestic terror sounds.  
Ardent for fame, and glorying in his might,  
He paws, he stamps, impatient for the fight;  
The ground he swallows in his furious heat,  
His eager hoofs the distant champaign beat:  
He scarce believes that the shrill trumpet  
blows;

He neighs exulting, as the blast still grows;  
Trembling with rapture, when the shouts  
from far,

And thunder of the chiefs arouse the war:  
Deriding death, he rushes undisnay'd  
Where flames with horrid wheel the  
slaughtering blade,

Where quivers clang, and whizzing arrows  
fly,

And spears and javelins lighten in his eye.”

Horses were very rare among the Hebrews in the early ages. The patriarchs had none; and after the departure of the Israelites from Egypt, Jehovah expressly forbid their ruler to procure them. Deut. xvii. 16. “He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the Lord hath said, Ye shall henceforth return no more that way.” As horses appear to have been generally furnished by Egypt, God prohibits these, 1. Lest there should besuch commerce with Egypt as might lead to idolatry. 2. Lest



the people might depend on a well appointed *cavalry*, as a means of security, and so cease from trusting in the promised aid and protection of Jehovah. And 3. That they might not be tempted to extend their *dominion* by means of cavalry, and so get scattered among the surrounding idolatrous nations, and thus cease, in process of time, to be that distinct and separate people which God intended they should be; and without which the prophecies relative to the Messiah could not be known to have their due and full accomplishment.

“In the time of the Judges, we find horses and war chariots among the Canaanites; but still the Israelites had none; and hence they were generally too timid to venture down into the plains, confining their conquests to the mountainous parts of the country. In the reign of Saul, it would appear, that horse-breeding had not yet been introduced into Arabia; for, in a war with some of the Arabian nations, the Israelites got plunder in camels, sheep, and asses, but still no horses. David’s enemies brought against him a strong force of cavalry into the field: and in the book of Psalms, the horse commonly appears only on the side of the enemies of the people of God. And so entirely unaccustomed to the management of this animal had the Israelites still continued, that, after a battle, in which they took a considerable body of cavalry prisoners, (2 Sam. viii. 4,) David caused most of the horses to be cut down, because he did not know what use to make of them. Solomon was the first who established a cavalry force: and compared to what is usual now, it was a very inconsiderable one. 1 Kings x. 26. He also carried on a trade in Egyptian horses for the benefit of the crown. 2 Chron. ix. 28. At this period, Egypt was still the native country of the best horses: none were yet bred in Arabia, else would not the Phœnician kings have purchased horses at second-hand from Solomon, at his own price, but have rather got them di-

rectly from Arabia themselves. It is remarkable too, that one horse cost him as much as another, namely, one hundred and fifty shekels; (1 Kings x. 29.) which shews that the qualities of horses had not yet been noticed with the eyes of amateurs. Even at the time when Jerusalem was conquered, and first destroyed by Nebuchadnezzar, Arabia seems not to have bred horses; for the Tyrians brought theirs from Armenia. Arabia, therefore, could hardly have been, as Buffon supposes, the original and natural climate of horses; but must have had its breed only at a late period from other countries.

“Under these circumstances, it is not wonderful that the Mosaic law should take no notice of an animal which we hold in such high estimation. To Moses, educated as he was in Egypt, and, with his people, at last chased out by Pharaoh’s cavalry, the use of the horse for war and for travelling was well known: but, as it was his object to establish a nation of husbandmen, and not of soldiers for the conquest of foreign lands; and as Palestine, from its situation, required not the defence of cavalry, he might very well decline introducing among his people the yet unusual art of horse-breeding. A great deal of land that might be applied to the production of human food, is requisite for the maintenance of horses in every country. But in those days, riding was less frequent, and travelling in carriages almost unknown, the roads not being adapted to it, so that journeys were generally performed on foot; and when riding was necessary, the camel was always at hand. In the sterile regions of Arabia, this contented creature, which requires but very little provender, and may be brought to drink but once in four days, is vastly preferable to a horse. And those who wished to proceed more at their ease, made use of the ass, which, in a mountainous country, is much surer footed than a horse; and in southern cli-



mates, is so much more nimble and spirited than in northern, that, according to M. Maillet, (in his description of Egypt,) a horse in that country must gallop to keep pace with him at a trot<sup>19</sup>."

Solomon, having married a daughter of Pharaoh, procured a breed of horses from Egypt; and so greatly did he multiply them, that he had four hundred stables, forty thousand stalls, and twelve thousand horsemen. 1 Kings x. 26; 2 Chron. ix. 25.

Horses were conducted to foreign markets in strings; a circumstance favourable to those interpreters who would refer the whole passage, 1 Kings x. 28; and 2 Chron. i. 16, to *horses* instead of *linen yarn*, which seems rather to break the connexion of the verses. Some are therefore inclined to read: "And Solomon had horses brought out of Egypt, even *strings* of horses; (literally *drawings out, prolongations*;) the king's merchants received the *strings* (i. e. of horses), in commutation (exchange or barter). And a chariot, or set of chariot horses (i. e. four), came up from Egypt for six hundred shekels of silver, and a single horse for one hundred and fifty." And these he sold again, at a great profit, to the neighbouring kings. As the whole context seems applicable to horses, rather than to linen yarn; so, this idea, while it strictly maintains the import of the words, preserves the unity of the passage<sup>20</sup>.

It seems that the Egyptian horses were in high repute, and were much used in war. When the Israelites were disposed to place too implicit confidence in the assistance of cavalry, the prophet remonstrated in these terms: "The Egyptians are men, and not God; and their horses are flesh, not spirit." Isai. xxxi. 3.

Bishop Lowth observes, that "the shoeing of horses with iron plates

<sup>19</sup> Michaelis's Commentaries on the Laws of Moses, article 166, vol. ii. p. 394. Smith's transl.

<sup>20</sup> Scripture Illustrated in addition to Calmet, v. iii.

nailed to the hoof, is quite a modern practice, and was unknown to the ancients; as appears from the silence of the Greek and Roman writers, especially those that treat of horse medicine, who could not have passed over a matter so obvious, and of such importance, that now the whole science takes its name from it, being called by us, *farriery*. The horse-shoes of leather and of iron, which are mentioned, and the silver and the gold shoes with which Nero and Poppæa shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity, were of a very different kind; they enclosed the whole hoof, as in a case, and were bound or tied on. For this reason, the strength, firmness, and solidity of a horse's hoof were of much greater importance with them, than with us, being esteemed one of the first praises of a fine horse. For want of the artificial defence to the foot, which our horses have, Amos (vi. 12) speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen. These circumstances must be taken into consideration, in order to give us a full notion of the propriety and force of the image by which the prophet Isaiah (v. 28) sets forth the strength and excellence of the Babylonish cavalry, which made a great part of the strength of the Assyrian army." "The hoofs of their horses," says he, "shall be counted as flint." A quality which, in times when the shoeing of horses was unknown, must have been of very great importance. The value of a solid hoof is intimated in several places in the writings of Homer; and Virgil mentions it as an indispensable requisite in a good breed of horses; Georg. iii. v. 68.

— "et solido graviter sonat ungula cornu."

As the eastern heathens who worshipped the sun, imagined that he rode along the sky in a chariot drawn by fleet horses, to communicate his light and warmth to the world, they

consecrated to him the finest steeds and chariots. With these they rode to the eastern gates of their cities, as the sun arose, to pay their homage. The Jews at one time became infected with this species of idolatry. We read, 2 Kings xxiii. 11, that Josiah took away the horses from the court of the temple, which the kings of Judah, his predecessors, had consecrated to the sun.

Bochart, Hieroz. vol. i. devotes one hundred and seventeen pages to an explication of all those passages in Scripture, in which the horse is mentioned, and displays a profundity of learning and ingenuity on the subject: and Michaelis has annexed to his "Commentaries on the Laws of Moses," "a dissertation on the most ancient history of horses and horse-breeding, in Palestine and the neighbouring countries."

**HORSE-LEECH.** עֲלִיקָה ALAKAH; Arab. *alak*; from a root which signifies to *adhere, stick close, or hang fast*<sup>21</sup>.

Occurs Proverbs xxx. 15, only.



A sort of worm that lives in the water; of a black or brown colour; which fastens upon the flesh, and does not quit it till it is entirely full of blood.

Solomon says, "the horse-leech hath two daughters, give, give." This is so apt an emblem of an insatiable rapacity and avarice, that it has been generally used by different writers to express it. Thus Plautus, *Epidic.* act. ii. makes one say,

<sup>21</sup> Some etymologists deduce the Latin name *Hirudo*, from *hareo*, to stick. Horace, *Ar. Poet.* says,

"*Non missura cutem, nisi plena cruoris, hirudo.*"

Like leeches stick, nor quit the bleeding wound,

'Till off they drop, with skins full, to the ground.

BARNSTON.

speaking of the determination to get money, "I will turn myself into a horse-leech, and suck out their blood;" and Cicero, in one of his letters to Atticus, calls the common people of Rome, "horse-leeches of the treasury." Solomon, having mentioned those that devoured the property of the poor, as the worst of all the generations which he had specified, proceeds to state the insatiable cupidity with which they prosecuted their schemes of rapine and plunder. As the horse-leech had two daughters, cruelty and thirst of blood, which cannot be satisfied; so, the oppressor of the poor has two dispositions, rapacity and avarice, which never say they have enough, but continually demand additional gratifications.

Bochart, however, Hieroz. v. iii. p. 785, thinks that the translators have been mistaken in confounding *allukah* with *allukah*, which indeed signifies a horse-leech, whereas the former means what we call *destiny*, or the necessity of dying; to which the ancient Rabbins gave two daughters, *Eden* or *Paradise*, and *Hades* or *Hell*: the first of which invites the *good*, the second calls for the *wicked*. This interpretation seems strengthened by the observation, Prov. xxvii. 20, "Hell and destruction (that is, Hades and the grave,) are never satisfied."

#### HUSKS. KEPATION.

Occurs Luke xv. 16.

The husks of leguminous plants, so named from their resemblance to *κερας*, a horn. Bochart suggests, that the *κεπαρια* were the husks or fruit of the *ceratonia siliqua* or carob-tree, a tree very common in the Levant<sup>22</sup>. We learn from Columella, that these pods afforded food for swine: and they are mentioned as what the prodigal desired to eat, when reduced to extreme hunger. [The modern Greeks still call this

<sup>22</sup> Called in Spain *algaroba*, *garofero*, *carobbe*, or *locust*. See Dillon's Travels in Spain, p. 360, note. *Ceratonia, carogue*, and *St. John's bread*. Millar.—*Ceratonia siliqua*. Lin. Spec. Plant. 1513.



fruit by the same name, and sell them in the markets. They are given to swine, but are not rejected as food even by men. See Hartley's Res. in Greece, p. 241.]

The fruit is very common in Palestine, Greece, Italy, Provence, and Barbary. It is suffered to ripen and grow dry upon the tree. The poor feed upon it, and the cattle are fattened by it. The tree on which it grows is of a middle size, full of branches, and abounding with round leaves of an inch or two in diameter. The blossoms of it are little red clusters, with yellow stalks. The fruit itself is a flat cod, from six to fourteen inches in length, one and a half broad; composed of two husks, separated by membranes into several cells, wherein are contained flat seeds. The substance of these husks, or pods, is filled with a sweetish kind of juice.

HYÆNA. צבוע TSFBOA; in the Syro-hexapl. of Aquila, *Tsabu*; in Arabic, *Dzuba*, [Russell's Aleppo, vol. ii. p. 186,] *Dubba*, [Shaw's Trav. p. 173, ed. 4to ] and *Dsabuon*, [Bochart, Hieroz, v. ii. p. 163]<sup>23</sup>.

'YAINA, Eccclus. xiii. 18.

This word does not occur in our version of the canonical books of the Old Testament; but is found in Ecclesiasticus xiii. 18. There are, however, several passages in which the animal is supposed to be referred to. These I shall proceed to explain, after describing the animal itself.

The hyæna is a kind of ravenous wolf, in Arabia, Syria, and Africa. It is a little bigger than a large mastiff dog, which it resembles in many respects. Its colour is gray, and streaked transversely with black. The hair is harsh, long, and rather shaggy.

<sup>23</sup> "Hyæna dicitur Arabicus Tsabu, quod quoque nomen ejus Hebraicum fuisse videtur. צבוע forte dictus fuit, quod pellis ejus striis subalbis et infuscis distincta sit. Nam צבוע colorandi et tingendi notionem habet: et ANIMALIA vel a vocis sono, vel a colore et forma externa, vel ab æconomia et moribus, nomina sua apud Veteres reperisse constat." Tyschen, Physiologus Syrus, p. 26.

In the Ethiopic, the Hyæna is called "Zibee;" and "Gib," in the Amharic.

This animal is silent, savage, and solitary; cruel, fierce, and untamea-



ble. It is continually in a state of rapacity; for ever growling, except when devouring its food. Its eyes then glisten, the bristles on its back stand erect, and its teeth appear; which, altogether, give it a most frightful aspect; and the terror is heightened by its terrible howl, which, it is said, is sometimes mistaken for that of a human voice in distress. For its size, it is the most ferocious, and the most terrible of all quadrupeds. Its courage is equal to its ferocity. It defends itself against the lion, is a match for the panther, and frequently overcomes the ounce. Caverns of the mountains, the clefts of the rocks, and subterraneous dens, are its chief lurking places. Its liking to dog's flesh, or, as it is commonly expressed, its aversion to dogs, is particularly mentioned by Mr. Bruce. This animosity between the two animals, though it has escaped the notice of modern naturalists, appears to have been known to the ancients in the East: Bochart has quoted several striking authorities. In Ecclesiasticus, ch. xiii. 18, it is asked, "What agreement is there between the hyæna and the dog?" A sufficient proof that the antipathy was so well known as to be proverbial.

In 1 Sam. xiii. 18, גי הצבועים, "the valley of Zeboim," Aquila, Symmachus, and Theodotion render, φαραγγα των ναυνων, the valley of Hyænas. The Chaldee Targum on



the passage, reads it צפצפ; substituting פ for ב. and so understanding it *vipers*, as if some *party-coloured serpents* were there intended; of which Bochart shews there are several sorts, and one in particular, called by the Greeks *ύαινα*, no doubt from its *streaked* skin. This valley is again mentioned, Nehem. xi. 34, and has its appellation from having been the haunt of the *tseboa*.

Our Translators render עיט צבוי, in Jer. xii. 9, "a speckled bird;" but the LXX, who must not only have best known the meaning of the original, but were well acquainted with the natural history of the country, have rendered it σπηλαιον ύαινης, *the cave of the hyæna*. The learned Bochart, excellently, and at large, defends this reading<sup>24</sup>; according to which, the passage would be

"My heritage is unto me as the ravenous  
hyæna:  
Fierce beasts of the desert are round about  
it."

Bishop Blaney, in a long and very ingenious note upon the place, vindicates his translating it, "the ravenous *bird* TSEBOA;" acknowledging, however, that "there is no determining with certainty, the particular species of bird to which the name עבוי is given."

But the Continuator of Calmet has a criticism which clears up the difficulty, and restores the allusion to the *hyæna*. His remarks, with a translation a little varied, I shall adopt.

"I have abandoned my dwelling;  
I have relinquished my heritage;  
The place I delighted in, I have surrendered  
to enemies.

Mine heritage became to me as a lion's lair;  
Its inhabitant gave out its growl against me,  
Insomuch that I therefore hated it—  
Like the OITH TJEBOO is my heritage to me:  
The OITH turns himself every way round  
upon it—

[i. e. *repelling my approach at any part.*]  
Go, then, assemble, ye wild beasts of the  
field!

Proceed ye to devour it!"

"The idea seems to be that of a

<sup>24</sup> "Accedat itaque necesse est pertinax  
Bochartorum et Cedmannorum industria, et  
felix ingenium ad istas in Hist. Nat. Sacra  
dispellendas tenebras." Tyschen, *Physiol.*  
Sacra. p. 30.

person who, having met with ingratitude, leaves the ungrateful to all calamities: his field having got one wild beast in it, he relinquishes it to all wild beasts. The question is, What is this wild beast? Let us investigate the import of the words.

"The word OITH, signifies 'the rusher;' whether bird, beast, or man. The word TJEBOO, signifies streaked or striped: 'the striped rusher,' then, is the literal meaning of the words used. The HYÆNA is the animal most probably intended. 'It is well known at Aleppo (says Russell), living in the hills at no great distance from the town; and is held in great horror.' It is of the size of a large dog; is remarkably striped or streaked; has much similitude to the wolf, in nature and form, but has only four toes on each foot, in which it is very nearly singular; it is extremely wild, sullen, and ferocious; will sometimes attack men; *rushes* with great fury on flocks and cattle; ransacks graves, devours dead bodies," &c.

Our critic adds: "I cannot avoid suggesting a possibility that that very obscure animal, the *sheeb*, may be the *tjabuo* of this place. I find the following account of it in Russell, Vol. ii. p. 185. 'The natives talk of another animal, named *sheeb*, which they consider as distinct from the wolf, and reckon more ferocious. Its bite is said to be mortal, and that it occasions raving madness before death. It is like the wolf; and is perhaps only a mad wolf. Long intervals elapse, in which nothing is heard of the *sheeb*. In 1772, the forepart and tail of one were brought from Spheery to Dr. Freer. It was shot near Spheery; and was one of several that had followed the Bassora caravan over the desert, from near Bassora to Aleppo. Many persons in the caravan had been bitten, all of whom died in a short time, raving mad. It was reported that some near Aleppo were bitten, and died in like manner; but the doctor saw none himself. The circumference of the body and neck rather exceed

that of the wolf.' If an animal of properties so terrible had taken its abode in any person's heritage, no wonder he should abandon it to its fate. As the creature was scarce (never seen by Dr. Russell, or his brother), may not this account for the ignorance of translators? Were a mad dog to get into any one's house here, would he not quit it? This creature coming from the desert, agrees with 'the valley of Zeboim, towards the wilderness.'"

HYSSOP. *צבן* ESOP; Arab. *supha*.

Occ. Exod. xii. 22; Levit. xiv. 4, 6, 49, 51, 52; Numb. xix. 6. 18; 1 Kings iv. 33; Psalm li. 7. *ΥΣΣΩΠΟΣ*, Matth. xxvii. 48; Mark xv. 36; John xix. 29; and Heb. ix. 19.



A plant of the *gymnospermia* order, belonging to the *didynamia* class. It has bushy stalks, growing a foot and a half high; small, spear-shaped, close-sitting, opposite leaves, with several smaller ones rising from the same joint; and all the stalks and branches terminated by erect whorled spikes of flowers, of different colours in the varieties of the plant. The leaves have an aromatic smell, and a warm pungent taste. It grows in great plenty on the mountains near Jerusalem. It is of a bitter taste; and, from being considered as possessing detersive and cleansing qualities, derived probably its Hebrew name.

The original word has been variously translated; and Celsius has devoted forty-two pages to remove difficulties occasioned by the dis-

cordant opinions of the Talmudical writers, and to ascertain the plant intended. That it is the hyssop, seems most probable: the passage in Hebrews ix. 19, sufficiently identifies it.

Under the law, it was commonly used in purifications as a sprinkler. When the people of Israel came out of Egypt, they were commanded to take a bunch of hyssop, to dip it in the blood of the paschal lamb, and sprinkle it on the lintel and the two side-posts of the door. It was also used in sprinkling the leper. The hyssop is extremely well adapted to such purposes, as it grows in bunches, and puts out many suckers from a single root.

Solomon is said, 1 Kings iv. 33, to have composed a work on Botany, in which he described plants "from the cedar in Lebanon to the hyssop which springeth out of the wall." This work is mentioned in the *Mishna pesachim*, c. iv. t. ii. ed. Surenhusius, p. 148. See also Fabricius, *Codex Pseud. V. Test.* p. 1045. It is supposed that this is the Arabic work, of which Morhoff, *Polyh.* l. i. c. 6, makes mention. See also *Cod. M. S. Ashmol.* p. i. N. 8277. Scheuchzer says, "*Ce qui me parôit très sur, c'est que si ce livre existe, il doit contenir un ample commentaire sur les Plantes et les Animaux de l'Ecriture, et toute la doctrine de la philosophie orientale*"<sup>25</sup>. Hasselquist supposed the plant here mentioned to be a species of moss, very common on the walls of Jerusalem. Professor Sibthorpe, who likewise visited that part of Asia, thinks it more probably a little plant, still called *hyssopo*, frequently growing on rocks in the Holy Land, of which he obtained a beautiful drawing. But Isaac Ben Omran, an Arabian author, says, that the hyssop grows in abundance on the mountains about Jerusalem. The *wall* therefore may mean *cliffs*; or the passage may be rendered, *around the walls*.

In John xix. 29, it is observed, that at the crucifixion of our Lord,

<sup>25</sup> Phys. Sacr. T. v. p. 27.

“ they filled a sponge with vinegar, and put it upon *hyssop*, and put it to his mouth;” and in Matth. xxvii. 48, and Mark xv. 36, the sponge filled with vinegar is said to be “ put on a *reed*.” Critics and commentators have puzzled themselves and others, to account for this variety of expression in the Evangelists. Some have supposed, that there must have been some plant in Judea of the lowest class of *trees* or *shrubs*, which was either a species of *hyssop*, or had a strong resemblance to what the Greeks called *ύσσωπος*, the *stalk* of which is what was meant by the *reed* in Matthew and Mark<sup>26</sup>; and others, that there was a species of *hyssop*, whose stalk was sometimes *two feet long*, which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine<sup>27</sup>.

Now, all the difficulty of this pas-

<sup>26</sup> Dr. Campbell's Note, in loc.

<sup>27</sup> See Salmasius, cited by Wolfius, and Scheuchzer, Phys. Sacr. on Matth. xxvii. 48.

sage in St. John, arises from the idea that *ύσσωπω* here, must mean the same with *καλαμω* in St. Matthew and St. Mark: whereas, St. John does not mention the reed; but says, that when they had put the sponge upon *hyssop*, i. e. when they had added *bitter to the sour*, or *gall to the vinegar*, they advanced it to his mouth, no doubt, *with the reed*. In St. Matthew and St. Mark, the word is *εποτιζεν*. In St. John, *προσηνεγκαν αυτου τω στοματι*; which makes the repetition of *καλαμω* less necessary. Add to this the paraphrase of Nonnus, who undoubtedly understood it in the sense here explained.

Ωρεγεν ύσσωπω κεκερασμενον οξος σλεθρα.

In Pliny, Nat. Hist. l. xxiii. c. 1, we have *the vinegar, the sponge, and the bunch of hyssop*, brought together, though on a different occasion. “ *Calidum acetum, in spongia appositum, adjecto hyssopi fasciculo, medetur sedis vitii.*” See also *lib. xiv. 16.*

## I

### IBIS.



A bird peculiar to Egypt, and, in early ages, held there in the utmost

reverence, so that it was deemed a capital crime to kill one. Polyæneus (*Stratagem. Belli, lib. vii.*) states, that Cambyses, king of Persia, who was not unacquainted with this superstition, placed some of these birds before his army while he besieged Damietta. The Egyptians, not daring to shoot against them, nor consequently against the enemy, suffered the town to be taken, which was the key of Egypt.

The ibis feeds upon serpents, and destroys their eggs; it also devours destructive reptiles and insects; and is thus very serviceable to the inhabitants. This, probably, is the reason for the grateful estimation in which the bird was formerly held.

Hasselquist is inclined to believe the *Ardea Ibis* to be the ibis of the



ancient Egyptians; but Bruce has made it very evident, that the ibis is the bird now called *Abou Hannes* in Egypt. That the bird was known to the Hebrews, seems highly probable. See OWL.

For a particular account of this celebrated bird, I refer to a memoir by J. Pearson, in the Philosophical Transactions for 1805, part 2; "Histoire naturelle et mythologique d'Ibis, par M. Seigny, avec planches, Paris, 1805;" the Monthly Review, new series, vol. xlvi. p. 523, and xlix. p. 531; and a memoir on the ibis of the ancients by Cuvier, in the Annales de Museum, vol. iv.; Paris, 1804. He denominates it the *Nu-menius Ibis*.

**INCENSE.** Gum *thus*; so called by the dealers of drugs in Egypt, from *Thur* or *Thor*, the name of a harbour in the north bay of the Red Sea, near Mount Sinai; thereby distinguishing it from the gum arabic, which is brought from Suez, another port in the Red Sea, not far from Cairo. It differs also in being more pellucid and white. It burns with a bright and strong flame, not easily extinguished. It was used in the temple service as an emblem of prayer<sup>28</sup>. Authors give it, or the best sort of it, the epithets *white*, *pure*, *pellucid*; and so it may have some connexion with a word, derived from the same root, signifying unstained, clear, and so applied to moral whiteness and purity<sup>29</sup>.

This gum is said to distil from incisions made in the tree during the heat of summer. What is the form of the tree which yields it, we do not certainly know. Pliny, in one place, says, it is like a pear-tree; in another, that it is like a mastic-tree; then, that it is like the laurel; and, in fine, that it is a kind of turpentine tree. It was said to grow only in the country of the Sabeans, a people of Arabia Felix. And Theophrastus and Pliny affirm, that it is found in Arabia. Dioscorides, however, men-

tions an Indian, as well as an Arabian frankincense. At the present day, it is brought from the East Indies, but not of so good a quality as that from Arabia. See FRANKINCENSE.

The "sweet incense," mentioned Exod. xxx. 7, and elsewhere, was a compound of several drugs, agreeably to the direction in the 34th verse. Where so many sacrifices were offered, it was essentially necessary to have some pleasing perfume, to counteract the disagreeable smells that must have arisen from the slaughter of so many animals, the sprinkling of so much blood, and the burning of so much flesh.

**IRON.** ברזל BARZEL.

Occurs first in Gen. iv. 22, and afterwards frequently; and the Chaldee פרזל in Dan. ii. 33, 41, and elsewhere often in that book. ΣΙΔΗΡΟΣ, Rev. xviii. 12, and the adjectives, Acts xii. 10; Rev. ii. 27; ix. 9; xii. 5; and xix. 15.

A well known and very serviceable metal. The knowledge of working it was very ancient, as appears from Gen. iv. 22. We do not, however, find that Moses made use of iron in the fabric of the tabernacle in the wilderness, or Solomon in any part of the temple at Jerusalem. Yet, from the manner in which the Jewish Legislator speaks of iron, the metal, it appears, must have been in use in Egypt before his time. He celebrates the great hardness of it (Levit. xxvi. 19; Deut. xxviii. 23, 48); takes notice that the bedstead of Og, king of Bashan, was of iron (Deut. iii. 11); speaks of mines of iron (Deut. viii. 9); and he compares the severity of the servitude of the Israelites in Egypt, to the heat of a furnace for melting iron (Deut. iv. 20). We find also that swords (Numb. xxxv. 16), knives (Levit. i. 17), axes (Deut. xix. 5), and tools for cutting stones (Deut. xxvii. 5) were made of iron.

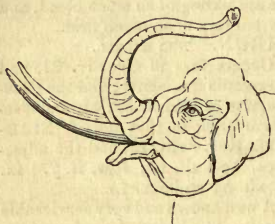
By the "northern iron," Jer. xv. 12, we may probably understand the hardened iron, called in Greek

<sup>28</sup> Psalm cxli. 2; Rev. viii. 3, 4.

<sup>29</sup> Psalm li. 7; Dan. xii. 10.

χαλυψ, from the Chalybes, a people bordering on the Euxine sea, and consequently living to the north of Judea, by whom the art of tempering steel is said to be discovered. Strabo speaks of this people by the name of Chalybes, but afterwards Chaldæi; and mentions their iron mines, lib. xii. p. 549. These, however, were a different people from the Chaldeans who were united with the Babylonians.

IVORY. שנהבים SCHENHABBIM; from שן SCHEN, a tooth; and רבים HABBIM, elephants. ΕΛΕΦΑΝΤΙΝΟΣ, Rev. xviii. 12.



The first time that *ivory* is mentioned in Scripture is, in the reign of Solomon. If the forty-fifth Psalm was written *before* the Canticles, and *before* Solomon had constructed his royal and magnificent throne, then *that* is the first mention of this commodity. It is spoken of as used in decorating those boxes of perfume, whose odours were employed to exhilarate the king's spirits.

It is probable that Solomon, who traded to India, first brought thence elephants and ivory to Judea. "For the king had at sea a navy of Tharshish, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, and *ivory*." 1 Kings x. 22; 2 Chron. ix. 21.

"India mittit ebur, molles sua thura Sabæi."

It seems that Solomon had a throne decorated with ivory, and inlaid with gold; the beauty of these materials relieving the splendour, and heightening the lustre of

each other, 1 Kings x. 18. *Ivory* is here described as שן גדול SCHEN GEDUL, *great tooth*, which clearly shews that it was imported in the whole tusk. "It was, however, ill described as a *tooth*," says the Author of "Scripture Illustrated;" "for *tooth* it is not, but a weapon of defence, not unlike the *tusks* of a wild boar, and for the same purposes as the *horns* of other animals. This has prompted Ezekiel to use another periphrasis for describing it; and he calls it שן קרנות KERENUTH SCHEN, *horns of teeth*. This, however, is liable to great objection, since the idea of *horns* and of *teeth*, to those who have never seen an elephant, must have been very confused, if not contradictory. Nevertheless, the combination is ingenious; for the *defences* which furnish the ivory, answer the purposes of *horns*; while, by issuing from the mouth, they are not unaptly allied to *teeth*." Several of the ancients have expressly called these tusks *horns*, particularly Varro, de Ling. Lat. lib. vi. says of them, "*Quos dentes multi dicunt, sunt cornua*:" what many people call *teeth*, are *horns*. The LXX render the two Hebrew words by οδοντας ελεφαντινους; and the Vulgate, "*dentes eburneos*." The Targum, however, in Ezekiel, separates קרנות and שן, explaining the former word by *horns of the rock-goats*, and the latter, by *elephant's teeth*<sup>30</sup>.

Cabinets and wardrobes were ornamented with ivory, by what is called *marquetry*. Psalm xlv. 8.

— "Quale per artem  
Inclusum buxo aut Oricia terebintho  
Lucet ebur."

VIRG. ÆN. x. v. 135<sup>31</sup>.

These were named "*houses of ivory*," probably because made in the form of a house or palace; as the silver *Naos* of Diana, mentioned Acts xix. 24, were in the form of

<sup>30</sup> See Michaelis, Geogr. Hebr. Exter. pars i. p. 204.

<sup>31</sup> See also Athenæus, l. ii. Lucan, Pharsal. l. x. v. 119. Horat. Carm. l. ii. Od. 17, v. 1. Ovid Met. l. ii. v. 3.

her temple at Ephesus; and as we have now ivory models of the Chinese *pagodas* or *temples*. In this sense I understand what is said of the *ivory house* which Ahab made, 1 Kings xxii. 39; for the Hebrew word translated "house," is used, as Dr. Taylor well observes, for "a place, or case, wherein any thing lieth, is contained, or laid up." Ezekiel gives the name of *house* to chests of rich apparel, ch. xxvii. 24. Dr. Durell, in his note on Psalm xlv. 8, quotes places from Homer and Euripides, where the same appropriation is made. Hesiod makes the same, Op. et D. v. 96. As to *dwelling-houses*, the most, I think, we can suppose in regard to them is, that they might have ornaments of ivory, as they sometimes have of gold, silver, or other precious materials, in such abundance, as to derive an appellation from the article of their decoration; as the emperor Nero's palace, mentioned by Suetonius, in Nerone, c. 31, was named "*aurea*," or *golden*, because "*lita auro*," overlaid with gold. This method of ornamenting buildings, or apartments, was very ancient among the Greeks. Homer, Odys. iv. v. 72, mentions ivory as employed in the palace of Menelaus at Lacedæmon.

Χάλκις τε σφρηγὴν, καὶ δωμάτια ἠχθνεῖα  
Χρυσὸν τ', ἠλεκτρὸν τε, καὶ ἀργύρεα, ἠδ' ἐλεφαντῶς.

Above, beneath, around the palace, shines  
The sunless treasure of exhausted mines;  
The spoils of elephants the roof inlay,  
And studded amber darts a golden ray.

And Bacchylides, cited by Athenæus, lib. ii. says, that in the island Ceos, one of the Cyclades, the houses of the great men, χρυσοῦ δ' ἐλεφαντι τε μαρμαίρουσιν, glisten with gold and ivory. Lucan, in his description of the palace of Cleopatra, Pharsal. l. x. v. 119, observes, that "*Ebur atria vestit*," ivory overlays the entrances. And that the Romans sometimes ornamented their apartments in like manner, seems

evident from Horace, Carm. l. ii. Ode xviii. v. 1.

"*Non ebur, neque aureum  
Mea renidet in domo lacunar.*"

Nor ivory, nor golden roof  
Adorns my house.

And no doubt, when Ovid. Metam. l. ii. v. 3, said of the palace of the sun,

"*Cujus ebur nitidum fastigia summa tegebat*,"  
Its lofty roof shining with ivory bright,

his idea was taken from some ancient palaces or temples. So, in modern times, Lady M. W. Montague, affirms, Let. xxxix. v. ii. p. 146, that in the Haram of the fair Fatima of Constantinople, which she had seen, "the winter apartment was wainscoted with inlaid work of mother-of-pearl, ivory of different colours, and olive wood."

Our marginal translation in Cantic. v. 13, renders the Hebrew words, "towers of perfumes," which Harmer, Outlines, p. 165, says, may mean *vases* in which odoriferous perfumes are kept.

Amos vi. 4, speaks of *beds*, or sofas of *ivory*. So we read in Homer, Odys. xix. v. 55, of κλισίην-δινωτήν ἐλεφαντι καὶ ἀργύρῳ, a couch wreathed with ivory and silver: and Odys. xxiii. v. 199, of λεχὸς δαιδαλλῶν χρυσοῦ τε καὶ ἀργύρῳ ἠδ' ἐλεφαντι, variegating a bed with gold, silver, and ivory.

If we might trust to the Chaldee interpreter, the knowledge of ivory would be much more ancient than we have supposed it; for this authority informs us, that Joseph placed his father Jacob *on a bed of ivory*. "I would not altogether reject this interpretation (says the Author of Scripture Illustrated,) for *ivory* might be known in Egypt, either from Ethiopia, or by the caravans from the central parts of Africa; or it might be procured from India by means of trading vessels or trading merchants; and certainly, its beauty and ornament would well become the residence of the *Nazir*, or Lord



Steward of the royal household of the Egyptian Pharaohs."

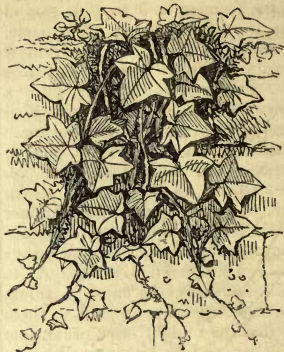
In Ezek. xxvii. 6, the benches of the Tyrian ships are said to be "made of ivory." The meaning is, ornamented. The author of "Fragments in continuation of Calmet," No. ccxvii. asserts, that "shrines" must be intended.

On Rev. xviii. 12, see Kypke, Obs. sacr. tom. ii. p. 461, for some observations concerning the value which the ancients set upon *ivory*, and the various uses to which they applied it.

IVY. ΚΙΣΣΟΣ. Lat. *Hedera*.  
Occ. 2 Maccab. vi. 7.

In this passage, we are informed that "the Jews were compelled to go in procession to Bacchus, carrying ivy." The feasts of this heathen

god were celebrated by frantic votaries crowned with ivy.



## J

JACINTH. ΥΑΚΙΝΘΟΣ.

Occ. Rev. xxi. 20; and, as an adjective, ch. ix. 17.

The name of a gem, or precious stone<sup>32</sup>, of a violet colour, arising from an admixture of red and blue.

The hyacinth of Pliny<sup>33</sup> is now thought to be the amethyst of the moderns; and the amethysts of the ancients are now called garnets.

In the Alexandrian version, by this Greek word, are translated the Hebrew תַּעֲלֵת *TECELET*, in Exod. xxv. 4; xxvi. 4; xxviii. 31; Numb. iv. 6, 9, 11; 2 Chron. ii. 7, 14, and iii. 14; rendered in our version "blue;" and תַּחַשׁ *TACASH*, "badger's skins," in Numb. iv. 6, 8, 10, and Ezek. xvi. 10; and in both instances, a colour or tincture<sup>34</sup> is intended.

<sup>32</sup> "Hyacinthus lapis habens purpureum, et caeruleum colorem, ad modum illius floris." Vet. Dict. in Dict. Phil. Martini citatus. "Hyacinthus ex nominis sui flore vocatur." Isidorus, lib. xvi. cap. 9.

<sup>33</sup> "Ille emicans in amethysto fulgor violaceus, dilutus est in hyacintho." Plin. N. H. lib. xxxvii. c. 9.

<sup>34</sup> Among the laws of Gratian, Valerian, and Theodosius, is this curious one: "Fu-

JASPER. יַשֵּׁף *JASPEH*.

Exod. xxviii. 20; xxxix. 13; and Ezek. xxviii. 13. ΙΑΣΠΙΣ, Rev. iv. 3, and xxi. 11, 18, 19.

The Greek and Latin name *Jaspis*, as well as the English *Jasper*, is plainly derived from the Hebrew, and leaves little room to doubt what species of gem is meant by the original word.

The jasper is usually defined, a hard stone, of a bright, beautiful green colour; sometimes clouded with white, and spotted with red or yellow.

JUNIPER. רוֹתֵם *ROTREM*.

Occ. 1 Kings xix. 4, 5; Job xxx. 4; and Psalm cxx. 4<sup>35</sup>.

As the Arabic word *ratam*, which answers to the Hebrew *ROTREM*,

*canda atque distrahenda purpura vel in serico, vel in lana, quæ blatta vel oxyblattea atque hyacinthina dicitur, facultatem nullus possit habere privatus. Sin autem aliquis supradicti muricis vellus vendiderit, fortunarum suarum et capitis sciat se subiturum esse discrimen."*

<sup>35</sup> See Joh. Stengel, "De Junipero Biblico." Biblioth. Brem. Class. vii. fasci. 5. p. 856.

seems to be explained by the Spanish word *retama*, probably first introduced into Spain by the Moors; and that word is known to signify *broom*, Celsius, (Hierob. t. i. p. 247)



thinks it clear, that it must be the plant referred to, in the places above.

I. In 1 Kings xix. 4, where our translators say of Elijah, that "he lay and slept under a *juniper-tree*," the Septuagint version retains the word *ραθαμ*; and in verse 6, simply has *φυτον* "a plant;" in Job xxx. 4, *ριζας ξυλων*, roots of wood; in Psalm cxx. 4, *ανθρακας ερημικους*, coals of the desert. From these variations it should appear that they did not know the true tree in question. And Josephus, not venturing to designate the tree under which Elijah rested, says barely, "under a certain tree." Antiq. lib. viii. c. 7. That it was not likely to be the juniper, Celsius strongly contends; the shade of which was considered as noxious.

"Solet esse gravis cantantibus umbra;  
*Juniperi gravis umbra.*"

VIRG. Eccl. x. v. 75.

But Virgil speaks of the *broom*, as supplying browse to the cattle, and shade to the shepherds.

"salices, humilesque genista  
Aut illæ pecori frondem, aut pastoribus umbras  
Sufficiunt."

GEORG. II. v. 434.

If it were not that the commentators universally refer to the shade of a tree, we should suppose the

word to be the same with *Rithmah* in the wilderness of Paran, not far from Kadesh-barnea; (Numb. xxxiii. 18.) and that his resting was at a place so called in the desert: a place which had its name from the great number of plants of broom growing in that district.

II. Job complains, ch. xxx. 4, that poor, half-famished fellows despised him, whose condition had been so necessitous, that they were obliged to use "roots of *retem* for food." The Chaldee reads it, a kind of *broom*. This, though an unusual and hard diet, was more palatable and nutritious than the ligneous and rancid roots of juniper: and Dioscorides (l. ii. c. 136) observes, that the *orobanche*, or rape, which grows from the roots of broom, was sometimes eaten raw or boiled, like asparagus. Chappelow, however, says, that "the herb *ratam* is of so pernicious a nature, that when the Arabians say, '*ratama atragolo*,' they understand by it, '*deliquium passus est vir propter esum illius herbae*;' the influence of it being such, as to make him who eats it faint away. Therefore, when we read that *ratam* roots were their food, we are to suppose a great deal more than the words express; namely, that their hunger was so violent, as not to refrain even from those roots which, instead of refreshing or nourishing them, affected their spirits to such a degree, as to make them swoon or faint away." Celsius, who defends the reading of broom (*genista*), suggests an amendment in the translation, by rendering לחמם LACHMAM, fire, and not "food<sup>36</sup>;" and it is so rendered Jerem. xlvii. 14. And Mr. Harmer remarks: "I much question whether the roots of the juniper, or of any other tree in those deserts, can afford nourishment to the human body on the one hand; and on the other, I would observe,

<sup>36</sup> לחמם *reducere non ad לחם, quod panem significat, sed ad rad. חמם calefacit; unde infinitivus est חמום, vel חים, quod cum Lit. servili, et affixo, erit לחמום. Vide doctissimi. Opitium, in Lex. Ebr.*

that the interlineary translation of Arias Montanus supposes that the meaning of the passage is, that they used the roots of the tree in question for *fuel*. And certainly, the same Hebrew letters may as well signify the one as the other—that they used those roots for *warming* themselves as for *bread*.

"The reason, I presume, that has inclined so many to understand the word as our translators have done, has been, in part, from not knowing how far the roots of this tree of the deserts might be used for food by these miserable outcasts from society: and, on the other hand, that they could not want fire in those sultry deserts for the purpose of *warming* themselves. But as Irwin complains not unfrequently of the cold of the night, and sometimes of the day, in the deserts on the west side of the Red Sea; so, in an Appendix to the History of the Revolt of Ali Bey, we find the Arabs that attended the author of that Journal, through the deserts that lay between Aleppo and Bagdat, were considerably incommoded with the cold."

He adds, that we find in the Travels of Rauwolf, that in the wilderness they gathered dry boughs, stalks of herbs, &c. to make a fire to dress some food with: and that Thevenot

mentions the gathering of *broom*, for boiling their coffee, and warming themselves in the wilderness, in going from Cairo to Mount Sinai. He concludes that it is most probable that the roots mentioned in our text were gathered by the poor outcasts for *fuel*.

III. David observes, Psalm cxx. 4, of the calumniating cruelty of his enemies, that it was "like arrows of the mighty with coals of juniper," as our translation renders it. It is indeed true, that juniper abounds with a piercing oil, and makes a smart fire; and Pliny and others affirm that its coals, raked up, will keep glowing a long time: and, admitting this construction, the observation of the Psalmist will emphatically imply, not only the severity, but the lasting fire of malice. Restraining, however, our application of the original word to *broom*, we may recollect that Geirus declares, that the *retama* (*genista*) "*ligni aliis vehementius scintillet, ardeat, ac strideat,*"—sparkles, burns, and crackles more vehemently than other wood.

Mr. Harmer concludes his criticisms upon this perplexing subject, with the following observation: "How acceptable would a more perfect knowledge of the Natural History of the East be!"

## K

KID. גִּדִּי GEDI.

The young of the goat.



Among the Hebrews, the kid was

reckoned a great delicacy; and appears to have been served for food in preference to the lamb. See GOAT.

The village of Engedi, situate in the neighbourhood of Jericho, derives its name from the Hebrew word גִּדִּי GEDI, a *kid*. It is suggested by the situation among lofty rocks, which, overhanging the valleys, are very precipitous. A fountain of pure water rises near the summit, which the inhabitants called Engedi, the fountain of the goat, because it is hardly accessible to any other creature.

KITE. אֵיָה AJAH.



Occ. Levit. xi. 14; Deut. xiv. 13; Job xxviii. 7.



Bochart supposes this to be the

bird which the Arabians call the *ja-juo*, from its note; and which the ancients named "*asalon*;" the merlin; a bird celebrated for its *sharp-sightedness*. This faculty is referred to in Job xxviii, 7, where the word is rendered "vulture."

As a noun masculine plural, אִיִּם, it occurs, Isai. xiii. 22; xxxiv. 14; and Jerem. l. 39. Bochart says, that *jackals* are intended: but, by the several contexts, particularly the last, it may well mean a kind of unclean bird, and so be the same with the above. See GLEDE.

## L

LAPWING. דּוּקִיפַּת DUKIPHATH.

Occ. Levit. xi. 19, and Deut. xiv. 18.

The bird intended by the Hebrew name in these places, is undoubtedly the *hoopoe*; a very beautiful, but most unclean and filthy species of bird.



The Septuagint renders it *εποπα*, and the Vulgate *urupa*; which is the same with the Arabian interpreters. The Egyptian name of the bird is *kukupah*, and the Syrian, *kikupah*; which approach the Hebrew DUKIPHATH. It may have its name from the noise or cry it makes, which is very remarkable, and may be heard a great way.

LEAD. עֶפֶרֶת OPHRETH.

Occ. Exod. xv. 10; Numb. xxxi. 22; Job xix. 24; Jerem. vi. 29;

Ezek. xxii. 18; xxvii. 12; Zech. v. 7, 8.

A mineral of a bluish white colour. It is the softest next to gold, but has no great tenacity, and is not in the least sonorous. It is mentioned with five other species of metal, Numb. xxxi. 22; and there is no doubt that this is the meaning of the word: so the Septuagint render it throughout, *μολιβδος* or *μολιβος*.

Our Translators render Job xix. 23, 24, "Oh that my words were NOW WRITTEN! Oh that they were PRINTED in a book! that they were GRAVEN with an iron PEN and lead, in the rock for ever!" There is in this translation, a strange confusion of *writing*, *printing*, and *engraving*. *Printing* is a modern invention, and *pens* (from *penna*, a feather) are a modern instrument for writing. An *iron feather*, *quill*, or *pen*, must be a great impropriety of translation. Michaelis<sup>37</sup> says, that he does not understand what the Hebrew word means, which is here translated "lead." The passage has been the subject of much criticism. The remarks of Mr. Costard are very ingenious<sup>38</sup>. They are as follows:—

<sup>37</sup> Prælect. in Lowth, p. 211.

<sup>38</sup> Observations on the Book of Job, p. 22.

“The Vulgate renders the word עפרת by *plumbi lamina*, from whence it is apparent what opinion the authors of that version were of. The LXX have Μολιβδος, and our English V., *lead*. But if, indeed, עפרת be rightly translated *lead*, it must mean the materials on which the writing was made; for lead is of too soft a substance to be used in the nature of a style. What time the custom of writing upon lead began, is uncertain, but it is probable not till late. The oldest inscriptions were on stones, as the law at Mount Sinai, Exod. xxiv. 12, or on stones plastered over, as were those in Gilgal, Deut. xxvii. 2. Lead and brass, and the like, may be supposed not to have come into use till commerce and literature, and the politer arts of life, made writing more frequent and necessary. That lead was of use in the Augustan age, appears from Tacitus<sup>39</sup>; and that it continued some little time after, is asserted by other authors<sup>40</sup>; but how long before that it had been introduced, is not so clear. Pausanias says, that he saw in Bœotia, Hesiod’s *Erga* wrote on lead [p. 306], but greatly injured by time. Pausanias lived under the emperor Adrian, about a hundred and seventeen years after Christ. So that the writing might not have been much older than Augustus Cæsar; the very dampness of the place where he describes it to have

<sup>39</sup> *Nomen Germanici plumbeis tabulis insculptum*, Annal. lib. ii. c. 69. *Prius autem quam digrediamur ab Ægypto* (says Pliny, N. H. l. xiii. c. 11) *et Papyri natura dicetur, cum charta usu maxime humanitas vita constet et memoria. Et hanc Alexandri Magni victoria repertam, autor est M. Varro, condita in Ægypto Alexandria, ante non fuisse chartarum usum. Palmarum foliis primo scriptatum, deinde quarundam arborum libris. Postea publica monumenta, plumbeis voluminibus, mox et privata, linteis confici cæpta aut ceris.*”

<sup>40</sup> Pineda, on this place of Job, mentions some leaden books of Ctesiphon and Cæcilius, disciples of St. James, and written with an iron style. And Euty chius, speaking of the Seven Sleepers, as they are commonly called, says, the governor wrote an account of them in lead. Ann. Alex. p. 390.

been, contributing not a little to its decay.

“’Tis true, indeed, the custom of writing upon *lead* might have been of more ancient date in the East, at least for any thing that we can know to the contrary, could we be certain that the country thereabouts produceth any lead. It may not be improbable, therefore, that עפרת in this place, may signify the instrument, or style made use of; and that the ו *vau* joined to it, should be rendered *or*, the rock being the thing on which Job wishes his words to be wrote.

“That עפרת was some heavy substance, appears from Exod. xv. 10, where Pharaoh and his army are said to have sunk to the bottom of the Red Sea, כעפרת. But in order to this being *lead*, it is necessary that it should be not only *heavy*, but *ductile*, properties very distinct. In Zechariah, v. 8, we meet with אבן העיפרת *the stone of Ophereth*. By this, one would be apt to think that it means some hard stone, sharpened by nature or art, and so fit for engraving on a rock. That עופרת OPHERETH included under it the notion of *hardness* or *strength*, appears yet in the Arabic verb *aphar*; and that such stones were used by the ancients instead of knives and tools for engraving, may be learnt from Moses [Exod. iv. 25], Jeremiah [xvii. 1], and Herodotus [p. 119, Edit. Gronov. and p. 405].

“But in which of these senses soever we take the word, it is plain that our author was acquainted with the manner of writing upon *wax* or *skins*, or other materials at least, more manageable than stones or lead, but not so lasting: for he wishes in the first place for a book, עפר ספר SEPHER, to write his words in. But, as if that was not sufficient, or like to be durable enough, he wants further, an *iron* or *stone* style to engrave them on a rock.”

The reader may also find in Harmer’s Obs. v. ii. p. 149, some curious observations upon this obscure pas-

sage. I am myself inclined to believe, that if *lead* be intended by the עפרת, its use might have been for a MALLET to drive the *iron* chisel, so as to make an inscription upon the *rock*. The word signifies something *heavy*. Comp. Exod. xv. 10. In Zech. v. 8, we meet with "the stone of Ophereth," or of hardness, from the Arabic word *aphar*, hard, heavy.

In Jerem. vi. 29, we have a reference to the use of lead in refining metals. Before the use of quicksilver was known, lead was used to separate silver from the other substances mixed with it. So we learn from Pliny, N. H. l. xxxiii. c. 31, "*Excoqui (argentum) non potest nisi cum plumbo nigro, aut cum vena plumbi.*" *Silver cannot be refined or separated, but with lead, or lead ore.* And long before him, Theognis (who was born about the middle of the sixth century before Christ, and consequently lived in the time of Cyrus the Great), in his Γνωμαι, v. 1101, mentions it as then used in the refining of gold.

Εἰς βασανον δ' ἔλθων, παραστρεβόμενος τε μολύβδῳ  
Χρυσος ἀπεφθός εἰν, καλὸς ἀπασιν ἐσθί.

*But coming to the test, or furnace, and ground with lead, and then being refined gold, you will be approved of all.*

The severity of God's judgments, and the fiery trial of his servants, Ezekiel (in ch. xxii. 17—22,) has set forth at large, with great boldness of imagery and force of expression. "Moreover, the word of Jehovah came to me, saying, Son of man, the house of Israel is become unto me as dross; all of them are as *copper*, and *tin*, and *iron*, and *lead*; in the midst of the furnace they are as the dross of *silver*. Therefore, thus saith the Lord Jehovah: Because ye are all of you become dross, therefore, lo, I will gather you into the midst of Jerusalem, as men gather *silver*, and *copper*, and *iron*, and *lead*, and *tin*, into the midst of the furnace, to blow the fire upon them, to melt them; so will I gather you in mine

anger, and I will blow upon you, and melt you, yea, I will collect you and blow upon you with the fire of my wrath, and ye shall be melted in the midst thereof, as silver is melted in the midst of the furnace<sup>41</sup>." Malachi, ch. iii. 2, 3, treats the same event under the like images.

Lead is mentioned three times in our translation of the book of Ecclesiasticus, ch. xxii. 14. "What is heavier than lead [ΜΟΛΥΒΔΟΝ]; and what is more burthensome than a fool?" Ch. xxxviii. 30, "The potter fashioneth the clay with his arm; he applieth himself to *lead it over*;" in the original, εἰς τὸ συντελεσαι τὸ χρῖσμα, to polish over the vessel. And xlvii. 18, "Thou didst gather gold as tin, and didst multiply silver as lead," μολυβδον. Which is a reference to 1 Kings x. 27, "He made silver to be in Jerusalem as stones."

LEEK. ἸΥΠΙ CHATZIR.

In Numb. xi. 5, translated "leek." In 1 Kings xviii. 5; 2 Kings xix. 26; Job xl. 15; Psalm xxxvii. 2; xc. 5; ciii. 15; civ. 14; cxix. 6; cxlvii. 8; and Isai. xxv. 7; xxxvii. 27; and xl. 6, it is rendered "grass." In Job viii. 12, "herb." In Prov. xxvii. 25, and Isai. xv. 6, "hay." And in Isaiah xxxiv. 13, "a court."

A plant with a bulbous root. It is much of the same nature with the onion. The kind called *karrat* by the Arabians, (the "*allium porrum*" of Linnæus,) Hasselquist says, must certainly have been one of those desired by the children of Israel; as it has been cultivated and esteemed from the earliest times to the present in Egypt. The inhabitants are very fond of eating it raw, as sauce for their roasted meat; and the poor people eat it raw with their bread, especially for breakfast.

There is reason, however, to doubt whether this plant is intended in Numbers xi. 5, and so differently

<sup>41</sup> On the discovery and art of working metals among the ancients, much curious information will be found in Goguet's Origin of Laws, Arts, &c. v. i. p. 140, book ii. ch. iv.



rendered every where else. It should rather intend such vegetables as grow promiscuously with grass. Ludolphus supposes that it may mean lettuce and salads in general<sup>42</sup>; and Maillet observes, that the succory and endive are eaten with great relish by the people in Egypt. Some, or all of these, may be meant.

LENTIL. **לְשֵׁמֶת** ODESIM.

Occ. Gen. xxv. 34; 2 Sam. xvii. 28; xxiii. 11; and Ezek. iv. 9.

A sort of pulse; in the Septuagint **φακος**, and in the Vulgate, *lens*. The lentils of Egypt were very much esteemed among the ancients. St. Austin says, "they grow abundantly in Egypt; are much used as a food there; and those of Alexandria are considered particularly valuable."



[In Psalm xlvi.] Dr. Shaw, Trav. p. 140, 4to. ed. says: "Beans, lentils, kidney beans, and garvancos are the chiefest of their pulse kind. Beans, when boiled and stewed with oil and garlic, are the principal food of persons of all distinctions. Lentils are dressed in the same manner as beans, dissolving easily into a mass, and making a pottage of a chocolate colour. This we find was the 'red pottage,' which Esau, from thence called *Edom*, exchanged for his birthright."

LEOPARD. **נִמְרֹד** NIMR.

Occ. Cantic. iv. 8; Isai. xi. 6; Jer. 5, 6; xiii. 23; Hosea xiii. 7; Hab. i. 8; and Dan. vii. 6. **ΠΑΡ-**

<sup>42</sup> In Append. ii. ad. Hist. Æthiop. p. 27.

**ΔΑΙΔΙΣ**, Rev. xiii. 2, and Ecclesiasticus xxviii. 23.

There can be no doubt that the pard or leopard is the animal mentioned. Bochart shews, that the name is similar in the Chaldee, Syriac, Arabic, and Ethiopic. The LXX uniformly render it by **παρδαλις**; and Jerome, "*pardus*."

The leopard is a beast of prey; usually in height and magnitude, equal to a large butcher's dog. Its shape is like a cat's, and its skin is beautifully spotted. Fierce, savage,



and incapable of being tamed, it attacks all sorts of animals; nor is man himself exempted from its fury. In this circumstance, it differs from the lion and the tiger, unless they are provoked by hunger, or by assault. Its eyes are lively and continually in motion; its aspect is cruel, and expressive of nothing but mischief. The ears are round, short, and always straight; the neck is thick. The feet are large; the fore ones have five toes, the hind but four; and both are armed with strong and pointed claws: it closes them like the fingers of the hand, and with them tears its prey as well as with the teeth. Though it is exceedingly carnivorous, and devours great quantities of food, it is nevertheless gaunt. It is very prolific; but having for its enemy the panther and the tiger, who are more strong and alert than itself, great numbers of the species are destroyed by them<sup>43</sup>.

Probably, these animals were not

<sup>43</sup> Voyages de Desmarchais, tom. i. p. 202.

merous in Palestine; as we find places with a name intimating their having been the haunts of Leopards. *Nimrah*, Numb. xxxii. 3; *Beth-Nimrah*, v. 36; and Josh. xiii. 27; and "waters of Nimrah," Isai. xv. 6; and Jerem. xlvi. 34; and "mountains of leopards," Cantic. iv. 8. Nimrod might have his name from this animal. "He was a mighty hunter before the Lord; wherefore it is said, even as Nimrod the mighty hunter before the Lord;" Gen. x. 9. It is supposed, however, that his predations were not confined to the brute creation. Dr. Geddes remarks, that the word "hunter" expresses too little. He was a freebooter in the worst sense of the word; a lawless despot.

"Proud Nimrod first the bloody chase began,  
A mighty hunter—and his prey was man."

Isaiah, describing the happy state of the reign of Messiah, ch. xi. 6, says, "the leopard shall lie down with the kid." Even animals shall lose their fierceness and cruelty, and become gentle and tame.

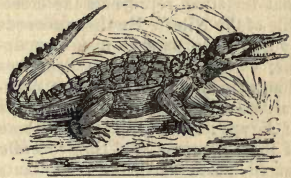
Jeremiah, v. 6, mentions the artful ambuscades of this animal; and in ch. xiii. 23, alludes to his spots: "Can a Cushite change his skin, or a leopard his spots? Then may ye prevail with them to do good who are habituated to do evil." Habakkuk, i. 8, refers to its alertness.

LEVIATHAN. לִיָּתָן.

Occ. Job iii. 8; xli. 1; Psalm lxxiv. 14; civ. 26; Isai. xxvii. 1.

The old commentators concurred in regarding the *whale* as the animal here intended<sup>44</sup>. Beza and Diodati

were among the first to interpret it the *crocodile*; and Bochart has since supported this last rendering with a train of argument which has nearly overwhelmed all opposition, and brought almost every commentator over to his opinion<sup>45</sup>. It is very certain that it could not be the *whale*, which does not inhabit the Mediterranean; much less the rivers that empty themselves into it; nor will the characteristics at all apply to the whale. "The crocodile, on



the contrary, is a natural inhabitant of the Nile, and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight sharp, but strong and massy teeth; and is furnished with a coat of mail, so scaly and callous as to resist the force of a musket ball in every part, except under the belly. Indeed, to *this*

Diabolum intelligunt." Mercer says, "Nos tri collegerunt hanc descriptionem Leviathanis ad Satanam pertinere." And, "Multa in Leviathanis descriptione nulli alii quam Diabolo, aut saltem non adeo proprie congruent."

<sup>45</sup> Bochart, Hieroz. tom. iii. p. 737—774. ed. Rozenmuller. See also Schencher, Phys. Sacr. Chapellow, Heath, Scott, and Good, and more particularly, "Remarks, Critical and Philological, on Leviathan, described in the 41st chapter of Job," by Rev. W. Vansittart, Oxf. 1810.

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animal the general character of the leviathan seems so well to apply, that it is unnecessary to seek further."<sup>46</sup>

Mr. Vansittart observes, that "the main proof that the leviathan is the crocodile of the Nile, arises chiefly from some particular circumstances and contingencies attending the crocodiles of Egypt, and of no other country: and if these circumstances are such, that we can suppose the Hebrew writer drew his ideas from them in his description of Leviathan, they will afford an almost certainty that leviathan represents the crocodile of the Nile." He then proceeds by quoting a passage from Herodotus, where the historian describes that animal, and relates the peculiarities attendant upon him in parts of Egypt; remarking, that "some of the Egyptians hold the crocodile sacred, particularly the inhabitants of Thebes, and others bordering upon the lake Mæris, who breed up a single crocodile, adorn him with rings and bracelets, feed him with the sacred food appointed for him, and treat him with the most honourable distinction." With much ingenuity, he proceeds to illustrate this description in the book of Job, and to consider it as strongly indicating the peculiarities of the Thebaic crocodile. It would occupy too much room to detail his remarks: some of them will be inserted in the course of the following comment; but he states *this* as the result of the whole. "The chapter introduces two speakers in the shape of dialogue, one of whom questions the other in regard to such and such circumstances relating to leviathan; and this continues till the twelfth verse; at which the description of leviathan commences. The dialogue is professed to be between the Almighty Jehovah and his servant Job. But whether it is Jehovah himself, or some one representing

him, is not to be inquired in this place. As it is, the person appears extremely well acquainted with the crocodile, as he does also with the other animals described in the 39th and 40th chapters. The other person of the dialogue appears to be one well knowing the worship paid to the crocodile: and the eleven first verses are an exposure of the folly of making an animal of a savage nature, and one whose head could be pierced with fishhooks, a god. Of these eleven verses, the first six appear to relate to the mode of treatment received by the crocodile in the places where he was worshipped; the remaining five to his treatment at Tentyra, and wherever he was considered as a destructive animal. At the twelfth verse, the description of leviathan commences, and is divided into three parts, and classed under the different heads of (1.) *ברו ברו* his parts; (2.) *דבר נבירות* great might; (3.) *זיו ערכו* his well-armed make. Of these the first and the third describe him as truly as a naturalist would do. The second or middle part magnifies him as a god. If, then, this second part be in honour of the crocodile as a god, then the person speaking it must be either an inhabitant of Egypt, a worshipper of that animal, or one well acquainted at least with his worship:" or, perhaps, the whole chapter may be altogether an argument, founded on the idolatrous homage paid to this creature.

I cannot say that I am convinced by the reasonings and inferences of Mr. Vansittart, though I consider them as entitled to much consideration. Under the article "DRAGON," I have adduced authorities to shew that the *תן* THAN is the Crocodile; if so, *לוי* LEVI, must mean some characteristic. In the article just referred to, it is suggested that it may mean "jointed," or "lengthened out:" Parkhurst says, "coupled;" it may also mean "tied," and "associated." In this latter sense it may strengthen

<sup>46</sup> "The Book of Job literally translated," &c. by J. M. Good, 8vo. Lond. 1812, p. 479.



the suggestion of Mr. Vansittart, that the *trained* crocodile is meant as distinguished from the one unsubdued<sup>47</sup>.

I now proceed to give a corrected version of the description contained in the 41st chapter of Job, with explanations and references to the crocodile.

Behold leviathan! whom thou leadest about with a hook<sup>48</sup>.

Or a rope which thou fixest upon his snout<sup>49</sup>.

It is no easy matter, says Mr. Scott, to fix the precise meaning of the several terms here used: they seem, however, to denote in general the instruments made use of, partly for the taking him alive in the water, and partly for governing him when brought to land. Herodotus expressly asserts, l. ii. 70, that one of the modes by which this creature was occasionally taken, in his time, was by means of a *hook*, *αγκιστρον*, which was baited with a dog's chine, and thrown into the midst of the river; the crocodile, having swal-

<sup>47</sup> I have in my possession an ancient medal, bearing on one side the heads of Aug. Cæsar and M. Agrippa; and on the other, a CROCODILE *chained to a tree*, with the words Col. Nem. [Colonia Nemausus] a province of Gaul, with which those princes were rewarded after the conquest of Egypt.

<sup>48</sup> (תמשך) Septuag. ἀΐεις. "I conceive," says Mr. Vansittart, "that this verb signifies *leading about*, rather than *drawing out*; and that leading about leviathan is meant, instead of dragging him out of the water. Hence, perhaps, leading about one of the tame crocodiles. The word for forcibly drawing out leviathan with a hook, Ezek. xxix. 4, is העלתוך from the root עלה.

<sup>49</sup> "A rope." The original word signifies a *reed* or *rush*, growing upon the banks of the Nile. Hence some imagine that it alludes to the stringing leviathan upon it, as boys frequently string fish upon a rush, or twig of a tree, which they pass through the gills. Schultens would render it, "a rope made of reeds;" as the Egyptians at this day make ropes of rushes, and probably from time immemorial did so. Pliny, l. xix. c. 3, informs us, that the Greeks at first made their ropes of rushes. The ancient Britons learned the same manufacture of the Romans; and our English sailors call old rope "junk," from its Latin name, *juncus*, a bullrush.

lowed which, was drawn on shore and despatched.

Hast thou put a ring in his nose,  
Or pierced his cheek through with a clasp?

This has been usually supposed to refer to the manner of muzzling the beast, so as to be able to lead him about, by a hook or ring in the nostrils, as is threatened Pharaoh, under the emblem of the crocodile, Ezek. xxix. 4. But Mr. Vansittart thinks the words here used expressive of ornaments<sup>50</sup>; and says: "This second verse may be considered as expressive of leviathan led about, not as a sight, but in his state of divinity; and the *κοικος*, a gold ring or ornament worn at the nose; for, in the Eastern countries, nasal rings are as frequent as any other ornament whatever." The commentators and lexicographers, not dreaming of applying Herodotus's account of the Thebaic crocodile to the illustration of leviathan, have imagined only large rings for the purpose of chaining leviathan. Herodotus says, the ears and fore feet were the parts from which the ornaments were suspended. But as the ears do not appear capable of bearing ear-rings, from their lying extremely flat upon the lower jaw, perhaps they were

<sup>50</sup> (ב.הוה.) LXX. ψέλλωον, *armilla*. This word signifies *fibula*, as well as *spina*; see Robertson; and *fibula* is an ornament of dress. Where חוה is used for a fish-hook, or a strong iron hook, for the purpose of dragging any one violently, or restraining him, it is generally rendered by a strong word suited to the occasion, and not a word usually adapted to ornaments: thus Ezek. xix. 4, where Israel, under the figure of a young ravaging lion, is caught in a net, and carried fettered (ב.ח.ח.) into Egypt, the LXX render it εν κημω, and the Vulgate, *catenis*, not *armilla*, as above.

ψέλλωον is usually the rendering for צמית, *bracelet*. It occurs frequently in this sense, and answers to the latin *armilla*. Biel has been anxious to prove that it means an *iron ring*, or *hook*, or *bit*; because he thinks something of restraint is best adapted to the sense: but its general acceptation is the *bracelet*, κοσμος της χειρος. *ornamentum manus*. See Trommius and Biel.

(ב) *τροπησεις*; the LXX use this word for boring the ear of a slave.

(ו) *χελος*, Vulg. *maxilla*; the flesh that covers and wraps over the jaw.

put upon other parts; or the historian, hearing that the sacred crocodile was adorned with ornaments, fixed them naturally upon the ears and fore feet, as ear-rings and necklaces were the most usual ornaments of the Greeks. Very likely the ornaments were not always put upon the same parts, but varied at different times; and that, in the time of the Hebrew writer, the nose and the lips received the ornaments, which, in the days of the Greek historian, were transferred to the ears and fore feet. The exact place of the ornaments is, however, of no material consequence; it is sufficient for our purpose to know, that ornaments were put upon the sacred crocodile, and that he was treated with great distinction, and in some degree considered as a domestic animal. The three verses immediately following speak of him as such; as entering into a covenant of peace, being retained in subjection, &c.

Has he made many supplications to thee?  
Has he addressed thee with flattering words?

Hast thou (in return) made a league with him,  
And received him into perpetual service?

The irony here is very apparent. The sacred poet shows a wonderful address in managing this deriding figure of speech in such a manner as not to lessen the majesty of the Divine Being into whose mouth it is put.

Hast thou played with him as a bird?  
Wilt thou engage him for thy maidens?  
Shall thy partners spread a banquet for him,  
And the trading strangers bring him portions<sup>51</sup>?

Job is here asked how he will dispose of his captive. Whether he will retain him in his family for his own amusement, or the diversion of his maidens; or exhibit him as a

<sup>51</sup> *Trading strangers.* כְּעֵינִים CANONIM, Canaanites. The word is used as traffickers, Isai. xxiii. 8; Hosea xii. 7; and Zeph. i. 11. The LXX render it Φοινικῶν ἔθνη the Phœnician people. "Si Philoni Byblio credimus, qui Sanchoniathonem, veterem scriptorem Phœnicium, Grace transtulit, primus Χνα, id est Chanaan, Phœnicis cognomen habuit. Unde et Phœnice regio Χνα dicitur apud Stephanum." Bochart.

spectacle to the Phœnician caravans. But Mr. Vansittart gives quite another turn to the verse. He thinks the word חֲבָרִים CHABARIM, which I have rendered "partners," signifies charmers (*incantatores*); hence rendered by the Chaldee Targum, חֲכִימֵיא *wise men*; and that it is to be applied to the priests who had the charge of the sacred crocodile, and might as well be called charmers of the crocodile, as the psylli were of serpents: and כְּנַעֲנִים, which is at present rendered "merchants," may be formed from כָּנַע *prostravit, humilem reddere*, and mean *suppliants, worshippers*. Hence he would understand it of the PRIESTS making a feast, and the SUPPLIANTS going up to make offerings.

Hast thou filled his skin with barbed irons,  
Or his head with harpoons<sup>52</sup>?

The impenetrability of his skin is here intimated, and is afterwards described at large. The attempt to wound him with missile weapons is ridiculed. This is a circumstance which will agree to no animal so well as to the crocodile. The weapons mentioned, are undoubtedly such as fishermen use in striking large fish at a distance.

Make ready thy hand against him.  
Dare the contest; be firm<sup>53</sup>.  
Behold! the hope of him is vain;  
It is dissipated even at his appearance.

The hope of mastering him is absurd. So formidable is his very appearance, that the resolution of his opposer is weakened, and his courage daunted.

None is so resolute that he dare rouse him<sup>54</sup>,  
Who then is able to contend with me?

<sup>52</sup> Gussett, and after him Parkhurst and Miss Smith, render this, "Wilt thou put his skin in a booth, and his head in the fish hut?" But this rendering is remote, and inaccordant with the preceding verse. Bp. Stock thinks that צַלְצַל TZALTZAL, is the fisherman's *tinkler*, from the well known custom of fishers to attach a *bell* to the end of the harpoon to terrify the fish when struck.

<sup>53</sup> For the authority of this rendering, I refer to Good, and his learned note, p. 481.

<sup>54</sup> This gives light to the phrase, ch. iii. 8, "ready to rouse the leviathan;" and intimates the hazard of such a conflict.



That will stand before me, yea, presumptuously?

Whatsoever is beneath the whole heavens is mine.

I cannot be confounded at his limbs and violence,

Nor at his power, or the strength of his frame<sup>55</sup>.

“However man may be appalled at attacking the leviathan, all creation is mine: his magnitude and structure can produce no effect upon me. I cannot be appalled or confounded; I cannot be struck dumb.”

Job is, in this clause, taught to tremble at his danger in having provoked, by his murmurs and litigation, the displeasure of the Maker of this terrible animal.

The poet then enters upon a part of the description which has not yet been given, and which admirably pairs with the detailed picture of the war-horse and Behemoth. Nor does he descend from the dignity he had hitherto supported, by representing the great Creator as displaying his own wonderful work, and calling upon man to observe the several admirable particulars in its formation, that he might be impressed with a deeper sense of the power of his maker.

Who will strip off the covering of his armour<sup>56</sup>?

Against the doubling of his nostrils who will advance<sup>57</sup>.

<sup>55</sup> J. M. Good's version of the verses above I have principally followed; and refer to his notes for satisfactory reasons for rendering.

<sup>56</sup> Our common version is, “Who can discover the face of his garment?” Mr. Chapellow follows this; and Vansittart only substitutes “colour” for “face.” *לבוש* signifies in general, a garment; but the garment or clothing of a warrior and a war-horse is a coat of mail. Such a covering seems alluded to, *Isai. lxix. 17*, and *lxiii. 1*.

<sup>57</sup> “The doubling of his nostrils.” Usually “a double bridle,” or “the fold or doubling of the bridle.” Bochart observes from *Pol. Onom.*, that the Greeks called those parts of the lips which end at the cheeks, *χαλινος*, bridles; and hence Parkhurst has rendered the passage “his gaping jaws.” This, however, is a very circuitous explanation, and after all not quite correct. *רִסְן רִסְן* means equally, “the bridle or halter of a horse,” and “the bridle or halter part,” i. e. the snout or nostrils;

This verse is obscure. The first line, however, seems to describe the terrible helmet which covers the head and face of the crocodile. The translation might be, “Who can uncover his mailed face?” If, in the days of Job, they covered their war-horses in complete armour, the question will refer to the taking off the armour; and the scales of leviathan be represented by such an image. Then the second line may denote bridling him, after the armour is stripped off for some other service.

The doors of his face who will tear open?  
The rows of his teeth are TERROR;  
The plates of his scales, TRIUMPH!  
His body is like embossed shields,  
They are joined so close one upon another,  
The very air cannot enter between them.  
Each is inserted into its next;  
They are compact, and cannot be separated.

The mouth of the crocodile is very large; and the apparatus of teeth perfectly justifies this formidable description. The indissoluble texture, and the largeness of the scales with which he is covered, are represented by the powerful images of these verses<sup>58</sup>.

His snortings are the radiance of light;  
And his eyes as the glancings of the dawn<sup>59</sup>.

that around which the cord is usually tied, or into which, in some animals, it is fixed by a hole bored through it. Thus verse 2 of the above chapter, “Canst thou fix the cord to his snout?” The very same term, in the very same twofold sense of a bridle or halter applied round the nose of a horse, and the nose itself, is still common to the Arabic. J. M. Good, Note, p. 483.

<sup>58</sup> Herodotus, *Enterpe lxxvii.* says, that the crocodile has *δερμα λεπιδωτον αρρηκτον επι τε νωτη*, “a skin of scales upon the back impenetrable;” and *Ælian, de Nat. Anim. x. 24*, *νωτα δε πεφυκε και την ουραν αρρηκτος λεπιτι μεν γαρ τε και φολισι πεφρακται, και ως αν επι τοις ωπλυσαι. και εικασιν οφρακοις καρτερους η κογχακας*. “Shut up with a thick skin and scales, with which he appears armed as with the strongest shells, he is impenetrable as to his back and tail.” And *Diodorus Siculus, p. 41. sect. 35.* το δε σωμα θαιμασιω; υπο της φυσειω; ωχυρωται. το μεν γαρ δερμα αυτησ παν φολιδωτον εστιν και τη σκληροτητι διαφερον. “His body is protected by nature in a most extraordinary manner; for his whole skin is impenetrable with scales of a wonderful hard texture.”

<sup>59</sup> Tyndal has rendered this distich nearly verbally:  
“Hys neesyng is lyke a glistryng fyre,  
And hys eyes lyke the mornyng e shyne.”



Schultens remarks, that amphibious animals, the longer time they hold their breath under water, respire so much the more strongly when they begin to emerge; and the breath confined for a length of time, effervesces in such a manner, and breaks forth so violently, that they appear to vomit forth flames.

The eyes of the crocodile are small, but they are said to be extremely piercing out of the water<sup>60</sup>. Hence, the Egyptians, comparing the eye of the crocodile, when he first emerged out of the water, to the sun rising from out of the sea, in which he was supposed to set, made the hieroglyphic of sunrise. Thus Horus Apol. says, lib. i. § 65, "When the Egyptians represent the sunrise, they paint the eye of the crocodile, because it is first seen as that animal rises out of the water."

From out of his mouth issue flashes:  
Sparks of fire stream out<sup>61</sup>.  
From his nostrils bursteth fume,  
As from the rush-kindled oven<sup>62</sup>.  
His breath kindleth coals;  
Raging fire spreadeth at his presence.

Here the creature is described in pursuit of his prey on the land. His mouth is then open. His breath is thrown out with prodigious vehemence: it appears like smoke; and

<sup>60</sup> Herodot. Enterpe. lxxviii. So Pliny, l. ii. c. 25. "*Hebetes oculos hoc animal dicitur habere in aqua, extra acerrima visus*"

<sup>61</sup> Bishop Stock renders it with a strange mingling of figures—

"Out of his mouth march burning lamps,  
Sparks of fire do fling themselves."

<sup>62</sup> Our common version is—"as from a seething pot or caldron," which is followed by Chappellow, Stock, and Good. The word *קִיבֵּי* rendered "seething-pot," is translated "kettle," 1 Sam. ii. 14; "caldron," 2 Chron. xxv. 13; "basket," 2 Kings x. 7, and Jer. xxiv. 1, 2; and "pot," Psalm lxxxix. 6. And *אֲגֻמוֹן* AGMON, here rendered "caldron," and in the 2d verse of the chapter, "a hook," is elsewhere correctly translated a "rush," or "bull-rush." Now, recollecting that the Egyptians heated their baking places with dry rushes, as they did their kilns with stubble; the comparison of the mouth of the crocodile belching out vapour apparently ignited, to the smoke and fire issuing from an oven or furnace, is much more pertinent than to the vapour of a boiling pot.

is heated to that degree as to seem a flaming fire.

The images which the sacred poet here uses, are indeed very strong and hyperbolical; they are similar to those at Psal. xviii. 8. "There went a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it." Ovid, Metaph. viii. does not scruple to paint the enraged boar in figures equally bold.

"*Fulmen ab ore venit, frondesque adflatus ardent.*"

Lightning issueth from his mouth, and boughs are set on fire by his breath. Silius Italicus, l. vi. V. 208, has a correspondent description.

In his neck dwelleth MIGHT;  
And DESTRUCTION exulteth before him<sup>63</sup>.

Might and destruction are here personified. The former is seated on his neck, as indicating his power, or guiding his movements; and the latter as leaping and dancing before him when he pursues his prey, to express the terrible slaughter which he makes.

The flakes of his flesh are compacted together,  
They are firm, and will in no wise give way.

His heart is as hard as a stone,  
Yea, as hard as the nether mill-stone.

These strong similes may denote not only a material, but also a moral hardness, his savage and unrelenting nature. Ælian calls the crocodile, "a voracious devourer of flesh, and the most pitiless of animals."

At his rising, the mighty are alarmed;  
Frighted at the disturbance which he makes in the water<sup>64</sup>.

<sup>63</sup> In our version, "and sorrow is turned into joy before him." The very reverse is the fact.

<sup>64</sup> The original of this passage has been strangely understood by translators. Thus the Vulgate, "*territi purgabantur*," their fears are so great that they exonerate themselves; and Junius and Tremellius, "*metu confractioem se purgant*," which is rendered, in sufficiently delicate terms in our common version, "by reason of breakings they purify themselves." The literal rendering of *מִשְׁבָּרִים יִתְחַטְּאוּ* MISEBARIM JITHATAU, is, "they are confounded at the tumults." But the question is, What are the tumults referred to? Regarding the plural termination of *מִשְׁבָּרִים* as a dis-

The sword of the assailant is shivered at the onset,  
As is the spear, the dart, or the harpoon.  
He regardeth iron as straw,  
Copper as rotten wood.  
The arrow cannot make him flee.  
Sling-stones he deemeth trifling.  
Like stubble is the battle-axe reputed<sup>65</sup>;  
And he laugheth at the quivering of the javelin.

These expressions describe, in a lively manner, the strength, courage, and intrepidity of the crocodile. Nothing frightens him. If any one attack him, neither swords, darts, nor javelins avail against him. Travellers agree that the skin of the crocodile is proof against pointed weapons.

His bed is the splinters of flint  
Which the broken rock scattereth on the mud<sup>66</sup>.

This clause is obscure, and has been variously rendered. The idea seems to be, that he can repose himself on sharp pointed rocks and stones with as little concern as upon mud.

He maketh the main to boil as a caldron:  
He snuffeth up the tide as a perfume.  
Behind him glittereth a pathway;  
The deep is embroidered with hoar<sup>67</sup>.

tinct word, מִשְׁבֵּר ים, we have a clear and satisfactory answer; for the passage will then run, "the tumult of the water," or "sea."

<sup>65</sup> "Battle-axe,"—our version "darts," and Bp. Stock, "clubs." Mr. Chappellow observes: "When words are found but once in the Bible, as רִתְּחָה TOTHACH is, it will be a difficult matter to ascertain their true meaning; especially those relating to instruments or weapons which the ancients used either in war or in any mechanic business. We can only learn from thence what they were in general intended for; but not their particular form or composition. This observation will, I am inclined to think, hold good with regard to the CHANITH, MASSAO, and SHIRJAH, in the 26th verse. To which let me add, that SHIRJAH being mentioned the last of the three, it may suggest some instrument of greater moment than the other two: for if JAH is sometimes joined to a word to enlarge the sense, this may possibly be the case here." V. i. p. 564.

<sup>66</sup> Bp. Stock renders this,  
"Underneath him are splinters of the potter,  
Which the breaking rock scattereth on the mud."

<sup>67</sup> The word עֲשָׂה signifies "to embroider, or work in tapestry." It furnishes, says Mr. Good, "a beautiful and truly oriental

To give a further idea of the force of this creature, the poet describes the effect of his motion in the water. When a large crocodile dives to the bottom, the violent agitation of the water may be justly compared to liquor boiling in a caldron. When swimming upon the surface, he cuts the water like a ship, and makes it white with foam; at the same time, his tail, like a rudder, causes the waves behind him to froth and sparkle like a trail of light. These images are common among the poets. Thus Homer, *Odyss.* l. xii. v. 235, as translated by Pope—

—"tumultuous boil the waves;  
They toss, they foam, a wild confusion  
raise,  
Like waters bubbling o'er the fiery blaze."  
He hath not his like upon earth,  
Even among those made not to be daunted.  
He looketh upon every thing with haughtiness;  
He is king over all the sons of the fierce.

Mr. Good observes, that all the interpreters appear to have run into an error in conceiving, that "the sons of pride or haughtiness, in the original בְּנֵי שׂוֹדָךְ, refer to wild beasts, or monsters of enormous size; it is far more confounding to the haughtiness and exultation of man, to that undue confidence in his own power which it is the very object of this sublime address to humiliate, to have pointed out to him, even among the brute creation, a being which he dares not to encounter, and which laughs at all his pride, and pomp, and pretensions, and compels him to feel in all these respects his real littleness and inferiority. It is difficult, perhaps impossible, to find a description so admirably sustained in any language of any age or country. The whole appears to be of a piece, and equally excellent."

The following is the poetical version of Mr. Scott:

"Doubtless, with hook and cordage thou art bold  
To draw LEVIATHAN from his watery hold;

image for 'the deep is covered with foam.'" Bp. Stock has, "the sea he rendereth like unto wort." This is *bathos*, both literally and figuratively.



To strain the noose about his dreadful  
 jaw,  
 And tame his fierceness with domestic law !  
 Will he, in humble parle, before thy feet,  
 With mollifying words thy grace entreat ?  
 And, if thy clemency his life but spare,  
 Eternal service to his victor swear ?  
 What duty wilt thou to this slave assign ?  
 Tied, like a household bird, with silken  
 twine,  
 His gamesome mood thy weighty cares  
 may ease,  
 Or his soft touch thy gentle damsels please.  
 Or wilt thou send him into foreign lands,  
 Barter'd to Zidon's ships or Tema's bands ?  
 " Is open war thy choice ? What fame is  
 won,  
 If thou invade him basking in the sun !  
 Surely thy javelins will transpierce his  
 hide,  
 And showers of fang'd harpoons his skull  
 divide.  
 Assail him, but remember well the foe,  
 Fell him at once, or aim no second blow.  
 Deceiving hope ! his look thy heart appals,  
 The foe appears, the swooning champion  
 falls.  
 Not even the fiercest chief, with war's  
 whole power,  
 Dares rouse this creature in his slumbering  
 hour.  
 Who then shall face my terrors ? where is he  
 Whose rash presumption will contend with  
 me ?  
 Where is the giver to whose gifts I owe,  
 Owner of all above and all below ?  
 " Come forth, LEVIATHAN, harness'd for  
 the fight,  
 In all thy dread habiliments of might !  
 Behold his limbs, their symmetry survey,  
 For war how well adjusted his array :  
 The temper'd morion, o'er his visage  
 braced,  
 What hardy valour ever yet unlaced ?  
 Who, near his mouth, with double rein,  
 will draw,  
 And lift the huge portcullis of his jaw ?  
 Behold he yawns, the hideous valves dis-  
 close  
 Death's iron teeth embattled rows on rows.  
 Proud o'er his mailed back his scales are  
 class'd,  
 Like serried shields, lock'd each in each  
 so fast,  
 And seal'd together, that no breath of wind  
 Insinuates ; so close the plates are join'd,  
 So solder'd that the stoutest force were vain  
 To pierce the tight-wedged joints, and  
 burst the chain.  
 His sneeze is lightning ; from his eye the ray  
 Streams like the pupil of emerging day.  
 He belches flame, and fire at every blast  
 Leaps sparkling out : a smoke his nostrils  
 cast  
 Like clouds which from a boiling caldron  
 rise,  
 Or marsh mist beneath the morning skies.  
 His breath enkindles coals ; so hot it  
 steams,  
 That his wide mouth a furious furnace  
 seems.

Strength on his neck is throned ; where'er  
 he turns,  
 Woe springs before him, and the carnage  
 churns.  
 His flesh coheres in flakes, with sinews  
 barr'd,  
 Compact as steel, indissolubly hard :  
 His heart is from the quarry hewn, com-  
 press'd,  
 Hard as the nether millstone is his chest.  
 The valiant tremble when he lifts his head,  
 Down sink the mighty, impotent with  
 dread.  
 The sword at hand, the missile arms from  
 far,  
 Will thunder on his skin an idle war :  
 The sword breaks short, the blunted spears  
 rebound,  
 And harmless clank the javelins on the  
 ground.  
 Iron as straw, and brass as mouldering  
 wood,  
 He scorns ; nor flees, nor flinches to elude  
 The whirring shaft ; as stubble is the stone,  
 From the strain'd sling with forceful eddies  
 thrown ;  
 As stubble is the pounding mace ; his hide  
 Death's every brandish'd weapon will de-  
 ride.  
 " Sharp, ragged pebbles are his chosen  
 bed ;  
 On pointed rocks his slimy couch is spread.  
 What time he flounces in the wave and mire,  
 He boils the water like the rage of fire :  
 The boiling water to a thick perfume  
 Works, as he dashes the discoloured spume ;  
 The flood turns hoary, while his way he  
 cleaves,  
 And in his rear a shining path he leaves.  
 " Dire reptile, on the dust without a peer,  
 Fill'd with a soul incapable of fear ;  
 All beasts of lofty stature he disdains,  
 And fiercest o'er the fierce, supreme he  
 reigns."

The word *leviathan* is found in the original of Job iii. 8 ; in our version rendered, "mourning." Mr. Good has a long note, explaining the passage as having a reference to ancient sorceries and execrating incantations : but Mr. Scott's version and note seem satisfactory.

Let them curse it, that curse the day  
 Of those who shall awake leviathan.

To *stir up* or *awake* leviathan is represented, in ch. xli. 8—10, to be inevitable destruction. It was natural to mention such a terrible casualty in the strongest terms of abhorrence, and to lament those who so miserably perished, with the most bitter imprecations on the disastrous day. Job here calls for the assist-



ance of such language, to execrate the fatal night of his nativity.

Or it may have a reference to the execration expressed by the Ombitiæ against the Tentyrites. The Ombitiæ were the inhabitants of Ombos, a town upon the right bank of the Nile, not far from the cataracts of the ancient Syene, now Assuan. This people were remarkable for the worship of the crocodile, and the foolishly kind manner in which they treated and cherished him. Their nearly opposite neighbours, the Tentyrites, were, on the contrary, conspicuous for their hatred and persecution of the same animal. The different mode of treatment of this animal produced deadly feuds and animosities between the two people, which Juvenal, in his fifteenth Satire, ridicules most justly<sup>68</sup>. He was an eye-witness of the hostility described, residing as a Roman officer at Syene. If there be any allusion to this in the passage before us, it would mean: "Let my birth be held in as much abhorrence, as is that of those who are the rousers of leviathan."

"*Immortale odium, et nunquam sanabile vulnus*

*Ardet adhuc, Ombos et Tentyra."*

JUV. Sat. xv. v. 35.

Between two neighbouring towns a rancorous rage

Yet burns; a hate no lenients can assuage.

By leviathan, Psalm lxxiv. 14, we may suppose Pharaoh to be represented, as a king of Egypt is

[<sup>68</sup> "*Quis nescit....qualia demens*

*Egyptus portenta colat? CROCODILON*

*adorat*

*Pars hæc: illa pavet satiram serpentibus*

*IBIN."*

On the temple still standing at Ombos, Osiris is frequently depicted with a crocodile's head; and among the sculptured hieroglyphics, in one place, the crocodile itself is seen surrounded with worshippers. From this it would seem that the crocodile was worshiped by the Ombites as an emblem of Osiris; as the serpent was the bestial symbol of Cnuphis, and the ibis, the vulture, and the hawk were the representatives of other deities. See Modern Traveller, vol. vi. p. 184. The worship of the crocodile was not peculiar to Ombos. At Ahanta, on the Gold Coast, it is an object of worship at the present day.]

called by Ezekiel, xxix. 3, "the great dragon (or crocodile) that lieth in the midst of his rivers." And if, says Mr. Merrick, the Arabic lexicographers quoted by Bochart, Phaleg. l. i. c. 15, rightly affirm that *Pharao*, in the Egyptian language, signified a crocodile, there may possibly be some such allusion to his name, in these texts of the Psalmist and of Ezekiel, as was made to the name of *Draco*, when Herodicus, in a sarcasm recorded by Aristotle, Rhet. l. ii. c. 23, said that his laws, which were very severe, were the laws *ουκ ανθρωπων, αλλα δρακοντος, non hominis, sed draconis*. Moses Choronenis mentions some ancient songs, which called the descendants of Astyages a race of Dragons, because Astyages in the Armenian language signified a dragon, l. i. c. 29, p. 72.

["Pharaoh appears to be," in fact, "the Coptic word *ouro*, a king, with the masculine article prefixed, *phouro*. *Ouro* is also the name of the basilisk or asp; but it is remarkable, that the hieroglyphic for *ouro*, king, is a sort of dragon; and to this symbol, probably, the sacred writers allude. Isa. xxvii. 1; li. 9. That the crocodile was anciently the symbol of Egypt, is certain from Roman coins still extant; and that it was also regarded as a royal animal, is clear from the magnificent description in the Book of Job, in which he is styled, 'the king over all the sons of pride,' or as the Sept. Syr. and Chald. read, 'king over all that live in the waters.' We may therefore conclude, that either, like the basilisk, it bore the name of king (*phouro*), or was a hieroglyphic symbol of royalty; so that the literal translation of the type, though not of the word Pharaoh, was dragon or crocodile<sup>69</sup>."]

LIGN-ALOE [or Aloes-wood.]

אֶהָלִים AHALIM.

Occ. Numb. xxiv. 6; Psalm xlv. 9; Prov. vii. 17; Cantic. iv. 14.

The Geneva version and ours have

<sup>69</sup> Modern Traveller, vol. vi. p. 186, note.

rendered the Hebrew word *ahalim* by *aloe-trees*, Numb. xxiv. 6; though they might, with as good reason, render it by *tents*, as the Septuagint, the Vulgate, the Syriac, and the Arabic versions have done; since it evidently has this signification in several places of Scripture<sup>70</sup>, and since Balaam, in the preceding verse, admires *the tents and the tabernacles* of Jacob and Israel. Nay, since there grow no *aloe-trees* in Mesopotamia, which was Balaam's country, nor in the land of Moab, where these words were expressed, it seems more natural to translate the word by that of *tabernacle* or *tent*<sup>71</sup>. It is true that what is here observed, that God planted those *ahalim*, seems to denote that they were *trees*, as well as the *cedars* which are mentioned directly after: but in answer to this it may be said, that the verb *to plant*, is not only employed to signify to put trees in the earth to grow, but also to express the pitching or setting up of tents, as may be seen in Dan. xi. 4, and elsewhere. It is likewise true, as Dioscorides observes<sup>72</sup>, that *the wood of aloes* was formerly brought from Arabia into other countries; but this is no proof that it grew there, since we find, that Jacob sent *laudanum* to Pharaoh, Gen. xliii. 11, which was collected in the land of Gilead, whence the Israelites transported it to Egypt, Gen. xxvii. 25, and they might leave some of it in Syria, as they passed that way. Not to mention that no ancient author speaks of *the wood of aloes*<sup>73</sup>; Actius, Dioscorides, Paul Ægineta, Serapion, and some modern Arabians, having mentioned it first; who give that wood the name of *agallochon*, or

<sup>70</sup> Gen. iv. 20; xiii. 3; Josh. vii. 21; Judg. vii. 8; Job xxii. 23; Dan. xi. 45, &c.

<sup>71</sup> Tents were probably first made (it may be then) of the thick-leaved boughs of trees; so that the word may be rendered *arbour* or *bower*.

<sup>72</sup> Lib. i. c. 21.

<sup>73</sup> See Garsius aromat. l. i. c. 16. Bacchin. in Mathioluni. l. i. Jul. Scal. 142, *Exercit.* sec. vi. Ursinus arboret. sac. c. iii. et 43, et hort. aromat. c. 2. Plin. Nat. Hist. l. xxvii. c. 4. Bochart, Cauaan, l. i. c. 46.

*xylaloe*, that is, *the wood of aloes*, because it resembles the aloes in colour, or perhaps, because they could find no wood nearer the Arabic *agalugen*, or the Indian or Arabic *ahula*. However it be, it is certain that what we now call *the wood of aloes*, comes from the Indies; the best sort from Sumatra and Malacca.

The Septuagint, Vulgate, Geneva version, and ours render *ahalim* by *aloes*, only in Prov. vii. 17; Psalm xlv. 9; and Cantic. iv. 14. But this is manifestly a mistake, and clearly destroys the sense of these texts. For, as Junius, Tremellius, Piscator, and Ursinus observe, *aloes* have a bad smell, and cannot enter among the perfumes which are mentioned in these places. But, in abandoning this signification, Junius, Buxtorf, and others, seem not to have succeeded better in rendering it *santal*. For though the heart of several sorts of the *santal* yields an agreeable fragrance, yet this seems known (or rather used) only by the modern Arabians, who, in speaking of it, remark that it comes from the Indies<sup>74</sup>.

The same difficulty may be brought against the opinion of those who are for rendering *ahalim*, by *the wood of aloes*, called *agalloch* or *xylaloe*. For suppose that Balaam should have meant *trees*, he must have spoken of such as were common in Syria and Arabia, whereas the *agalloch* comes from the East Indies, and from Taprobane: and Serapion formally denies, upon the testimony of Abahanifa, an Arabian, that any of it grows in Arabia<sup>75</sup>.

Nor is it probable that David or Solomon speaks of this *wood* in the places cited out of their writings: for though it may be presumed that

<sup>74</sup> [On the other hand, the Hebrew *ahalim* is by the Rabbins translated *santal*, as well as by the Persian Translator; and the *אלון* of the Indian Periplus is supposed to be sandal wood.]

<sup>75</sup> [“ In Num. xxiv. 6, the *tree* itself is intended, which, though foreign, the Hebrew poet might speak of, as our poets would of the palm: in the other passages, the wood, as a perfume, is intended.” Gesenius's Lex.]



the fleet which Solomon sent to Ophir might bring some of this wood among other rarities, yet, the books of the Psalms, of Proverbs, and of Songs, were composed before the setting out of that fleet. It may likewise be questioned, whether that fleet brought any of that wood to Judea; because it is so rare and precious, even in the Indies, that one pound of it costs as much as three hundred weight of the best frankincense; as Garsias declares. Nor yet is it to be supposed, though this wood had been common in Judea in David's and Solomon's time, that they would have mixed it with myrrh and cinnamon; for the *agalloch* or *Indian lign-aloë*, is so odoriferous and so agreeable, that it stands in no need of any composition to increase or moderate its perfume.

Yet, there is another kind of wood, called the *Syrian aloë*, or of Rhodes and of Candia, called otherwise *aspalatha*, which is a little shrub covered with prickles, of the wood of which, perfumers (having taken off the bark) make use to give a consistency to their perfumes, which otherwise would be too thin and liquid. Cassiodorus observes, that this is of a very sweet smell, and that in his time they burned it before the altars instead of frankincense. Levinus Lemnius says, that it resembles very much the *agalloch*, or *Indian lign-aloë*. All which considerations make it probable, that *ahalim* should have been rendered the *aspalatha*. See ALOË.

[It is the yellow sanders-wood of India (*santalum flavum*), which is highly prized by the natives, that is supposed to be the aloes-tree of the ancients. It has a pleasant smell, and is an aromatic bitter. With the powder of this wood, which is merely the heart of the tree, a paste is prepared, with which the Hindoos, Persians, Arabians, Chinese, and Turks anoint themselves. It is likewise burned in their houses, and gives a fragrant and wholesome smell. It yields, on distillation, a fragrant essential oil, which thickens

into the consistence of a balsam. At all events, it appears to resemble, in many of its qualities, the aloes-wood.]

LIGURE. לִשְׁמֵן LFSHEM.

Occ. Exod. xxviii. 19; and xxxix. 12, only.

A precious stone of a deep red colour, with a considerable tinge of yellow. Theophrastus and Pliny describe it as resembling the carbuncle, of a brightness sparkling like fire.

The generality of the Hebrew lexicographers, and most of the ancients, critics, and commentators, whom we find reckoned up in a very learned article upon the *ligure*, in Martinus's lexicon, suppose that to be the *leschem*; and the Septuagint, Josephus, and Jerom, so render it, and their authority is decisive.

LILY. שוּשָׁן SHUSHAN.

Occ. 1 Kings vii. 19, 22, 26; 2 Chron. iv. 5; Cantic. ii. 2, 16; iv. 5; v. 13; vi. 2, 3; vii. 2; Hosea xiv. 5. KPINON. Matth. vi. 28; and Luke xii. 27.



A well-known sweet and beautiful flower; which furnished Solomon with a variety of charming images in his Song, and with graceful ornaments in the fabric and furniture of the Temple.

The title of some of the Psalms, "Upon Shushan, or Shoshanim<sup>76</sup>,"

<sup>76</sup> Psalm xlv. lx. lxi. and lxxx.



probably means no more, than that the music of these sacred compositions was to be regulated by that of some odes, which were known by those names or appellations.

By "the lily of the valley," Cantic. ii. 2, we are not to understand the humble flower generally so called with us, the *lilium convallium*, but the noble flower which ornaments our gardens, and which, in Palestine, grows wild in the fields, and especially in the valleys.

Pliny reckons the *lily* the next plant in excellency to the rose; and the gay Anacreon compares Venus to this flower. In the East, as with us, it is the emblem of purity and moral excellence. So the Persian poet, Sadi, compares an amiable youth to "the white lily in a bed of narcissuses," because he surpassed all the young shepherds in goodness<sup>77</sup>.

As in Cantic. v. 13, the *lips* are compared to the *lily*, Bishop Patrick supposes the lily here instanced to be the same which, on account of its deep red colour, is particularly called by Pliny, "*rubens lilium*," and which, he tells us, was much esteemed in Syria.

Such may have been the lily mentioned in Matth. vi. 28—30; for the royal robes were *purple*. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these." So Luke xii. 27. The scarcity of fuel in the East, obliges the inhabitants to use, by turns, every kind of combustible matter. The withered stalks of herbs and flowers, the tendrils of the vine, the small branches of rosemary, and other plants are all used in heating their ovens and bag-nios. We can easily recognise this practice in that remark of our Lord, Matth. vi. 50, "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe

you, O ye of little faith!" The grass of the field, in this passage, evidently includes the *lilies* of which he had just been speaking, and by consequence herbs in general; and in this extensive sense, the word *χορρος* is not unfrequently taken. Those beautiful productions of nature, so richly arrayed, and so exquisitely perfumed, that the splendour even of Solomon is not to be compared to theirs, shall soon wither and decay, and be used as fuel. God has so adorned these flowers and plants of the field, which retain their beauty and vigour but for a few days, and are then applied to some of the meanest purposes of life: will he not much more take care of his servants, who are so precious in his sight, and designed for such important services in the world? This passage is one of those of which Sir Thomas Brown says, "the variously interspersed expressions from plants and flowers, elegantly advantage the significancy of the text."

Mr. Salt, in his *Voyage to Abyssinia*, p. 419, says: "At a few miles from Adowa, we discovered a new and beautiful species of amaryllis, which bore from ten to twelve spikes of bloom on each stem, as large as those of the Belladonna, springing from one common receptacle. The general colour of the corolla was white, and every petal was marked with a single streak of bright purple down the middle. The flower was sweet-scented, and its smell, though much more powerful, resembled that of the lily of the valley. This superb plant excited the admiration of the whole party; and it brought immediately to my recollection the beautiful comparison used on a particular occasion by our Saviour, "I say unto you, that Solomon in all his glory was not arrayed like one of these." And Sir J. E. Smith<sup>78</sup> observes: "It is natural to presume, the Divine teacher, according to his usual custom, called the attention of

<sup>77</sup> Forskal gives to the Arabic *sisann*, the Linnæan name, *Pancreatium*, which is a kind of narcissus.

<sup>78</sup> Considerations respecting Cambridge, quoted in the Monthly Repository, for October, 1819. p. 607.

his hearers to some object at hand; and as the fields of the Levant are overrun with the *Amaryllis Lutea*, whose golden lilaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature, the expression of 'Solomon in all his glory not being arrayed like one of these,' is peculiarly appropriate. I consider the feeling with which this was expressed, as the highest honour ever done to the study of plants; and if my botanical conjecture be right, we learn a chronological fact respecting the season of the year when the Sermon on the Mount was delivered."

[Pococke supposes the tulip to be referred to. "I saw," he says, "many tulips growing wild in the fields (in March); and any one who considers how beautiful those flowers are to the eye, would be apt to conjecture, that these are the lilies to which Solomon, in all his glory, was not to be compared."]

The lily is said to have been brought originally from Persia, whose chief city was called *Shushan*, and one of its provinces, *Susiana*, from the plenty of these beautiful flowers growing there naturally.

Souciet affirms, that the lily mentioned in Scripture is the crown imperial or Persian lily.

Mr. Beckmann<sup>79</sup> informs us, that "the roots of the magnificent *Fritillaria Imperialis* were, about the middle of the sixteenth century, brought from Persia to Constantinople, and were carried thence to the emperor's garden at Vienna, from whence they were dispersed all over Europe. This flower was first known by the Persian name *tusac*, until the Italians gave it that of *Corona Imperiale*<sup>80</sup>. I have somewhere read, that it has been imagined, that the figure of it is to be found represented on coins of Herod, and that on this account it has been considered as the lily so much celebrated in the Scripture."

It appears from Cantic. v. 13,

that the lily there spoken of was red, and distilled a certain liquor. There are crown-imperials with yellow flowers, but those with red are the most common; they are always bent downwards, and disposed in the manner of a crown at the extremity of the stem, which has a tuft of leaves at the top. At the bottom of each leaf of this flower, is a certain roscid humour, appearing in the form of a pure drop of water. This is what the spouse in the song alludes to: "His lips are like lilies dropping sweet-scented myrrh."

"Moisten'd with sweets and tinged with ruddy hue,  
His lips are lilies dropping honey-dew."

#### LIME. 7W SEED.

Occ. in Deut. xxvi. 2, 4; Isai. xxxii. 12; Amos ii. 1.

A soft, friable substance, obtained by calcining or burning stones, shells, or the like. From Isai. xxxiii. 12, it appears that it was made in a kiln lighted with thorn bushes; and from Amos ii. 1, that bones were sometimes calcined for lime. The use of it was for plaster, or cement; the first mention of which is in Deuteronomy xxvii., where Moses directed the elders of the people, saying: "Keep all the commandments which I command you this day. And it shall be on the day when you shall pass over Jordan unto the land which the Lord your God giveth you, that you shall set up great stones, and plaster them with plaster; and shall write upon them all the words of this law, &c." Upon this passage, the learned Michaelis<sup>81</sup> has the following remarks.

"The book of the law, in order to render it the more sacred, was deposited beside the ark of the covenant. The guardians of the law, to whom was intrusted the duty of making faithful transcripts of it, were the priests. But Moses did not account even this precaution sufficient for the due preservation of his law in its original purity; for

<sup>79</sup> History of Inventions, V. iii. p. 5.

<sup>80</sup> Clusius, Hist. Plant. i. p. 128.

<sup>81</sup> "Commentaries on the Laws of Moses;" translated by Dr. Smith. V. i. pp. 355-358.



he commanded that it should besides be engraven on stones, and these stones kept on a mountain near Sichem, in order that a genuine exemplar of it might be transmitted even to latest generations.

“ In his ordinance for this purpose, there are one or two particulars that require illustration. He commanded that the stones should be coated over with lime; but this command would have been quite absurd, had his meaning only been, that the laws should be cut through this coating; for after this unnecessary trouble, they could by no means have been thus perpetuated with such certainty, nor have nearly so long resisted the effects of wind and weather, as if at once engraven in the stones themselves. Kennicott, in his *Second Dissertation on the printed Hebrew text*, p. 77, supposes that they might have been cut out of black marble, with the letters raised, and the hollow intervals between the black letters filled up with a body of white lime, to render them more distinct and conspicuous. But even this would not have been a good plan for eternizing them; because lime cannot long withstand the weather, and whenever it began to fall off in any particular place, the raised characters would, by a variety of accidents, to which writing deeply engraved is not liable, soon be injured and become illegible. No one that wishes to write any thing in stone, that shall descend to the most remote periods of time, will ever think of giving a preference to characters thus in relief. And besides, Moses, if this was his meaning, has expressed himself very indistinctly; for he says not a word of the colour of the stone, on which, however, the whole idea turns.

“ I rather suppose, therefore, that Moses acted in this matter with the same view to future ages, as is related of Sostratus, the architect of the Pharos, who, while he cut the name of the then king of Egypt in the outer coat of lime, took care to engrave his own name secretly in

the stone below, in order that it might come to light in after times, when the plaster with the king's name should have fallen off. In like manner, Moses, in my opinion, commanded that his laws should be cut in the stones themselves, and these coated with a thick crust of lime, that the engraving might continue for many ages secure from all the injuries of the weather and atmosphere, and then, when by the decay of its covering it should, after hundreds or thousands of years, first come to light, serve to shew to the latest posterity whether they had suffered any change. And was not the idea of thus preserving an inscription, not merely for hundreds, but for thousands of years, a conception exceeding sublime? It is by no means impossible, that these stones, if again discovered, might be found still to contain the whole engraving perfectly legible. Let us only figure to ourselves what must have happened to them, amidst the successive devastations of the country in which they were erected. The lime would gradually become irregularly covered with moss and earth; and now, perhaps, the stones, by the soil increasing around and over them, may resemble a little mount; and were they accidentally disclosed to our view, and the lime cleared away, all that was inscribed on them three thousand five hundred years ago would at once become visible. Probably, however, this discovery, highly desirable though it would be, both to literature and religion, being in the present state of things, and particularly of the Mosaic law, now so long abrogated, not absolutely necessary, is reserved for some future age of the world. What Moses commanded, merely out of legislative prudence, and for the sake of his laws, as laws, God, who sent him, may have destined to answer likewise another purpose; and may choose to bring these stones to light, at a time when the laws of Moses are no longer of any authority in any community whatever. Thus



much is certain, that no where in the Bible is any mention made of the discovery of these stones, nor indeed any further notice taken of them, than in Josh. viii. 30—35, where their erection is described; so that we may hope they will yet be one day discovered."

On the contrary, Dr. Geddes considers this as "mere fancy;" observing, that "the end of the inscription was, undoubtedly, that it might be at all times legible to every Israelite. To cover it over with plaster, would be to lock it from the sight of the people, and to render it a useless, dumb monitor. Others suppose, that the writing was upon the plaster itself; and this I should deem more probable, if a writing of that kind were durable, when exposed to the winds and weather; which, when done in *fresco*, I am told it is. But it is a question, if the Israelites understood painting in *fresco*: and stones would naturally occur to the legislator as the most proper material for preserving his injunctions. The Greek of Venice has a word which, perhaps, the best of all expresses the meaning of the original, *ταπανωσεις τ' αυτους εν τι τανφ*: by which, I conceive, is not meant that the stones were to be plastered over with plaster, as our translation has it, but that they were to be cemented together with mortar."

**LINEN.** Cloth made of flaxen thread. Lat. *linum*; *Anglice*, line, a thread, or cord.

Lipsius, in his notes on Tacitus, *Annal.* ii. says: "*Nolim erres, distincta genera vestium olim Byssina, Bombycina, et Serica. Byssina e lino, Bombycina e verme, Serica ex arborum lana confecta.*"

According to Virgil, *serica* is the product of a worm, and is called "*vellera serum*," the cocoon of the silkworm.

"Fine linen," **ΒΥΣΣΟΣ**, is mentioned Luke xvi. 19, and Rev. xviii. 12. From Pöllux, *Onomastic*, vii. c. 17, sect. 75, we learn that *ἡ Βυσσοσ λινου τι ειδος παρ' Ινδοις*, *byssus* is

a species of flax from India. Pliny, l. xix. c. 1, says: "*Huic lino (abestino) principatus in toto orbe. Proximus byssino, mulierum maxime deliciis circa Elim in Achaia genito:*" and Pausanias, *Eliac.* l. i. *Θαυμασαι δ' αυτις εν τη Ηλιακ την Βυσσόν.*—*Η δα Βυσσοσ ἡ εν τη Ηλια λεπτοτητος μεν εινεκα ουκ αποδει της Εβραιων, εσι δε ουκ ομοιως ξανθη.* But it appears uncertain, whether the Byssus of Elia or Judea, was flax or cotton<sup>82</sup>.

Theocritus, *Idyl.* ii. v. 73, mentions Byss, as a clothing worn by women on festive occasions.

*Βυσσοιο καλον περιεσσα χιτωνοι.*

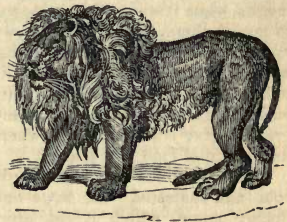
Trailing a beauteous robe of byss.

See **FLAX**.

**LION.** *Ἰν* ARI, *οἱ* Ἰν ARIEH.

*Occ. Gen.* xlix. 9; *Deut.* xxxiii. 22; *Psalm* vii. 3; xxii. 14; *Hosea* xiii. 8; *Mic.* v. 7, and frequently.

A large beast of prey: for his courage and strength, called the king of beasts.



This animal is produced in Africa and the hottest parts of Asia. It is found, in the greatest numbers, in the scorched and desolate regions of the torrid zone, in the deserts of Zahara and Biledulgerid, and in all the interior parts of the vast continent of Africa. In these desert regions, whence mankind are driven by the rigorous heat of the climate, this animal reigns sole master. Its disposition seems to partake of the

<sup>82</sup> Other authorities may be found in Philostratus, *Vit. Apollon.* ii. c. 20. *Sal-mass. Exercit.* Plin. p. 701. *Reland, Diss. Miscel.* p. i. p. 212. *Forster, de Byssu Antiquorum*, Lond. 1776.

ardour of its native soil. Inflamed by the influence of a burning sun, its rage is most tremendous, and its courage undaunted. Happily, indeed, the species is not numerous, and is said to be greatly diminished; for, if we may credit the testimony of those who have traversed those vast deserts, the number of lions is not nearly so great as formerly. Mr. Shaw observes, that the Romans carried more lions from Libya in one year for their public spectacle, than could be found in all that country at this time. It is likewise remarked, that in Turkey, Persia, and the Indies, lions are not so frequently met with as in former times.

From numberless accounts we are assured, that, powerful and terrible as this animal is, its anger is noble, its courage magnanimous, and its temper susceptible of grateful impressions. It has been often seen to despise weak and contemptible enemies, and even to pardon their insults, when it was within its power to punish them. It has been known to spare the life of an animal that was thrown to be devoured by it; to live in habits of perfect cordiality with it; to share its subsistence, and even to give it a preference, where its portion of food was scanty.

The form of the lion is strikingly bold and majestic. Its large and shaggy mane, which it can erect at pleasure, surrounding its awful front; its huge eyebrows; its round and fiery eyeballs, which, upon the least irritation, seem to glow with peculiar lustre; together with the formidable appearance of its teeth; exhibit a picture of terrific grandeur which no words can describe.

The length of the largest lion is between eight and nine feet; the tail about four feet long; and its height about four feet and a half. The female is about one-fourth part less, and without a mane.

As the lion advances in years, its mane grows longer and thicker. The hair on the rest of the body is short

and smooth, of a tawny colour, but whitish on the belly.

Its roaring is loud and dreadful. When heard in the night, it resembles distant thunder. Its cry of anger is much louder and shorter.

Kolben, who says he had often heard it<sup>83</sup>, observes, that "it is one of the most horrid sounds in nature, which the stoutest man can scarcely hear without trembling;" but it becomes still more dreadful when it is known to be a sure prelude of destruction to whatever living creature comes in his way. Comp. Jud. xiv. 5; Jer. ii. 15; Amos iii. 8. "The lion hath roared: who will not fear?"

The lion seldom attacks any animal openly, except when impelled by extreme hunger; in that case, no danger deters him. But, as most animals endeavour to avoid him, he is obliged to have recourse to artifice, and take his prey by surprise. For this purpose, he crouches on his belly in some thicket, where he waits till his prey approaches; and then, with one prodigious spring, he leaps upon it at the distance of fifteen or twenty feet, and generally seizes it at the first bound. If he miss his object, he gives up the pursuit; and, turning back towards the place of his ambush, he measures the ground step by step, and again lies in wait for another opportunity. The lurking places are generally chosen by him near a spring, or by the side of a river, where he has frequently an opportunity of catching such animals as come to quench their thirst.

The lion is a long-lived animal, although naturalists differ greatly as to the precise period of its existence. Of some that have been trained in the Tower of London, one lived to the age of sixty-three years, and another exceeded seventy.

The attachment of a lioness to her young is remarkably strong. For their support, she is more ferocious than the lion himself: makes her incursions with greater boldness;

<sup>83</sup> Nat. Hist. of Cape of Good Hope.



destroys, without distinction, every animal that falls in her way, and carries it reeking to her cubs. She usually brings forth in the most retired and inaccessible places: and when afraid that her retreat should be discovered, endeavours to hide her track by brushing the ground with her tail. When much disturbed or alarmed, she will sometimes transport her young (which are usually three or four in number) from one place to another in her mouth: and, if obstructed in her course, will defend them to the last extremity.

The lion has several names in Scripture, according to his different ages or character.

גור GOR, a little lion, a lion's whelp. Occ. Deut. xxx. 22; Jer. li. 38; Ezek. xix. 2; Nah. ii. 13.

כפיר CHEPHIR, a young lion, that has done sucking the lioness, and, leaving the covert, begins to seek prey for himself. So Ezek. xix. 2, 3, "*The lioness hath brought up one of her whelps; it became a CHEPHIR; it learned to catch the prey; it devoured men.*" Psalm xci. 13; Prov. xix. 12, and elsewhere frequently.

ארי ARI, a grown and vigorous lion, having whelps, eager in pursuit of prey for them; Nahum ii. 12; valiant, 2 Sam. xvii. 10; arrogantly opposing himself, Numb. xxiii. 24. This is, indeed, the general name, and occurs frequently.

שחל SHACAL, one in full strength of his age. A black lion. Job iv. 10; x. 16; Psalm xci. 13; Prov. xxvi. 13; Hosea v. 14; xiii. 7.

ליש LAISH, a fierce or enraged lion. Job iv. 11; Prov. xxx. 30; and Isai. xxv. 6.

A regard to these characteristics and distinctions is very important for illustrating the passages of Scripture where the animal is spoken of, and for discovering the propriety of the allusions and metaphors which he

so often furnishes. I will quote a few instances in proof of this.

In Job iv. 10, 11, our Translators render: "*The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken. The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.*" Here, in the original, are five different words to express a lion, or rather five different lions; the ARIEH, the greater and more adult lion; SHACHAL, the sullen and strong lion; CHEPHIR, the young lion rising in full vigour; LAISH, the ferocious lion; and LABIAH, the lioness, with her whelps, literally, "sons of labia." The most obvious reason why Eliphaz uses so many distinct words, is, no doubt, to insinuate that Job and his family had tyrannized over mankind; some in one way, and some in another; like so many lions of different ages, fierceness, and strength.

So, in Nahum ii. 11, 12, the prophet inquires—Where are the inhabitants of Nineveh, who were strong and rapacious as lions?

Where is the habitation of the devouring lions [ARIAH],  
And the feeding-place of the young lions [CEPHIRIM]?

Whither the devouring lion [ARIAH] retired,  
The lionesses [LABIAH] and the lion's whelps?  
The devouring lion [ARIATH] tare for his whelps,

And strangled for his lionesses [LABIAH];  
And filled his dens with prey,  
And his habitations with rapine.

The allegory, says Bishop Newcome, is beyond measure beautiful.

In Gen. xlix. 9, "*Judah is a lion's whelp, gone up from devouring the prey. He stooped down, he couched like [ARIAH] a grown lion;*" (about to spring upon his prey and tear it to pieces;) "*and like [LABIAH] the lioness*" having whelps, and then most fierce and most active, *who shall rouse him up?*"

The Scripture also has taken notice of whatever is formidable in him; his look, his walk, his roar, his teeth, his paws, &c. And this with a discrimination which it is



difficult to express in a translation, but which gives admirable force and accuracy to the original allusion. For instance, in Gen. xlix. 9, we read of "the lion's whelp," which, in Jer. li. 8, is said not to roar [שָׁאָן], as would a full-grown lion, but [נָהָם] to roar imperfectly, to growl; by which it is distinguished from "the young lion," Judg. xiv. 5, which [שָׁאָן] roared, with the full sound of menace.

Bochart, Hieroz. V. ii., has traced the several characteristics of the lion, through all the passages of Scripture in which they are mentioned, and has devoted *ninety* pages to their explication. Paxton, in his Illustrations of Scripture, V. i. p. 505, has filled *twenty-eight* pages, with the like purpose of explaining every reference to the lion which is to be found in the Bible.

Bochart supposes the שָׁחַל SHACAL to be the black lion, according to the import of the Hebrew name. Oppian, Venat. iii. informs us, that he had seen lions of this colour; and Pliny, N. H. l. viii. c. 17, assures us, that there were lions of this sort in Syria.

I take an opportunity here to introduce a remark upon a singular event.

While the Jews were learning in their captivity the salutary lessons of humility and obedience to God, His divine providence was graciously employed in correcting the various superstitions of the Cutheans, and leading them to truer notions of things. When these mixed people introduced into Samaria the several deities of their own countries, and worshiped them according to their own manner, the Lord, jealous of his honour, and concerned to maintain the sanctity of his land, was highly provoked at such profanation, and sent among them a number of lions, by which they were grievously vexed and destroyed<sup>84</sup>. Why he made choice of these animals to annoy them, may not perhaps be

<sup>84</sup> 2 Kings xvii. 25, 26.

accounted for with any degree of certainty or precision. But if we suppose, as we have some reason to suppose, that Arioch or Ariel, that is, *the lion God*, was their chief and general deity<sup>85</sup>; then, the sending lions among them was a kind of judgement the most appropriate that we can well conceive, as it served to convince them in the most affecting manner, that *wherewithal a man sinneth, by the same also shall he be punished*. But whatever might be the reason for which the punishment was particularly inflicted in this form, yet certain it is that it produced upon them the desired effect. For it brought them to the acknowledgment of the true God, and to a respectful compliance with his laws and worship. And though they continued for a time to join their own gods with the Lord God of Israel, yet did they gradually so advance in knowledge, and ultimately so improve in piety, as to forsake all their false deities, and confine themselves to the worship of the Lord, and to the worship of him only<sup>86</sup>.

LIZARD. לִטְאוֹה LETAAH.

Occurs Levit. xi. 30, only.



All interpreters agree, that the original word here signifies a sort of

<sup>85</sup> The principal deity of the Assyrians was Agēs or Mars (see Hyde de rel. vet. Pers. c. ii. p. 62), whose symbol was a *lion*. Josephus says (Antiq. Jud. l. ix. c. 14, § 3, and l. xii. c. 5, § 5), that these Cutheans were destroyed by plagues, and not by lions. How he came by this reading, it is not easy to conceive, unless he translated the Hebrew word לָרִי by Agēs, which he found to be sometimes used in a sense equivalent to λαιμός, *pestis*, or plague, and then adopted the word as the most common and best understood. Though, in truth, it is to be suspected, it proceeded from a worse cause.

<sup>86</sup> See Patrick's Commentary on 2 Kings xvii. 41. Owen's Sermons at the Boylean Lecture, V. ii. p. 81.

lizard. Bochart takes it for that kind which is of a reddish colour, lies close to the earth, and is of a venomous nature. See DRAGON.

LOCUST. ארבה ARBEH. [ἀκρίς. Matth. iii. 4; Mark i. 6.]

The word is probably derived from רבה RABAH, which signifies *to multiply, to become numerous, &c.*, because of the immense swarms of these insects by which different countries, especially in the east, are infested. See this circumstance referred to, Jud. vi. 5; vii. 12; Psalm cv. 34; Jer. xlvi. 23; li. 14; Joel i. 6; Nahum iii. 15; and Judith ii. 19, 20; where the most numerous armies are compared to the ARBEH, or locust.



I. The locust, in entomology, belongs to a genus of insects known among naturalists by the name of GRYLLI. The common great brown locust is about three inches in length; has two antennæ about an inch long, and two pair of wings. The head and horns are brown; the mouth and insides of the larger legs bluish; the upper side of the body and upper wings brown, the former spotted with black, and the latter with dusky spots. The back is defended by a shield of a greenish hue; the under wings are of a light brown hue, tinged with green, and nearly transparent<sup>87</sup>. The general form and appearance of the insect is that of the grasshopper so well known in this country.

These creatures are frequently mentioned in the Old Testament. They were employed as one of the plagues for the punishment of the Egyptians; and their visitation was

threatened to the Israelites as a mark of the Divine displeasure. Their numbers and destructive powers very aptly fit them for this purpose. When they take the field, they always follow a leader, whose motions they invariably observe. They often migrate from their native country, probably in quest of a greater supply of food. On these occasions they appear in such large flocks as to darken the air, forming many compact bodies, or swarms, of several hundred yards square. These flights are very frequent in Barbary, and generally happen at the latter end of March or beginning of April, after the wind has blown from the south for some days. The month following, the young brood also make their appearance, generally following the track of the old ones. In whatever country they settle, they devour all the vegetables, grain, and in fine all the produce of the earth, eating the very bark off the trees; thus destroying at once the hopes of the husbandman, and all the labours of agriculture; for, though their voracity is great, yet they contaminate a much greater quantity than they devour, as their bite is poisonous to vegetables, and the marks of devastation may be traced for several succeeding seasons<sup>88</sup>.

There are various species of them, which consequently have different names; and some are more voracious and destructive than others; though all are most destructive and insatiable spoilers. Bochart, Hieroz. iii. 251, enumerates ten different kinds which he thinks are mentioned in the Scripture; viz. (1) ארבה ARBEH. (2) גוב גוב GOB. (3) גזם GAZAM. (4) חגב חגב CHAGAB. (5) חנמל CHANAMAL. (6) חסיל חסיל CHASIL. (7) חרגל חרגל CHARGAL. (8) ילק ילק JELEK. (9)

<sup>88</sup> " Dans quelque endroit que se tiennent ces espèces d'armées, elles ne laissent rien après elles; elles consomment même en peu d'heures le travail et le revenu de toute une année. Ces petits animaux dévorent tout ce qu'il y a de verdure dans les champs; ils pelent, ils rongent, ils écorchent tout. Ils sont même si voraces, que lorsqu'il ne leur reste plus rien à manger, ils se déchirent entre eux, et se dévorent les uns les autres." Scheuchzer, tom. ii. p. 62.

<sup>87</sup> For a very curious and circumstantial account of the Locust, the reader is referred to Dillon's Travels in Spain, p. 256, ed. 4to.



סלעם SOLAM. (10) צלצל TSELTSAL. From what he has written, and from various other sources<sup>89</sup>, I shall endeavour to give an explanation of each of these names, with the aim to identify the several species, and to elucidate the passages of Scripture in which they are mentioned.

(1.) ארבה ARBEH. Occurs Exod. x. 4, 12, 13, 14, 19; Levit. xi. 22; 1 Kings viii. 37; 2 Chron. vi. 28; Psalm lxxviii. 46; cv. 34; cix. 23; Prov. xxx. 27; Joel i. 4; ii. 25; and translated "Grasshopper," Jud. vi. 5; vii. 12; 1 Kings viii. 37; Job xxxix. 20; and Jer. xlvi. 23. See GRASSHOPPER.

This is probably the general name, including all the species. If understood of a single kind, it must be without doubt the "*gryllus gregarius*" of Forskal, or the common gregarious locust, which the Arabs call **جراد** DJERAD; and which, the Jews who dwell in Yemen assured Mr. Forskal, is the same with the Hebrew **ארבה**.

Is it not probable that the fable of the HARPIES originated from the plunderings of the locust tribes? The name *Ἀρπυια* is not dissimilar to the Hebrew **ארבה** ARBEH, the generic name of the locusts. CELENO resembles the Syriac **סלעמא** SOLHAMO, and the Hebrew **סלעם** SALAM: ACHOLOR may be deduced from **אכל** ACHAL, to devour; and AELLO from **על** EYL HAHOL<sup>90</sup>.

(2.) **גוב** GOB, OR **גובאי** GOBAI. Isai. xxxiii. 4; Amos vii. 1; and Nah. iii. 17, only.

Bochart derives it from the Arabic **גבא** "e terra emergere;" Castel furnishes another root, the Arabic **גאב** "secuit." **גובי**, which is the reading of many MSS., is formed, says Houbigant, as **שב** captivity, and signifies a swarm of locusts.

<sup>89</sup> Rosenmuller, note in Bocharti Hieroz. tom. iii. Oedmann Vermischte Sammlungen, Fasc. ii. part 2. Tyschsen Comment. de Locustis quarum in V. T. mentio fit, Rostoch. 1787. Ludolphus, De Locustis, append. Hist. Æthiop. Hasæus, de Judaica terra depopulatio per Gazam, Arbe, Jelek, et Chasil, ad vat. Joel. illustr. 1724.

<sup>90</sup> See Clericus, diss. de stat. sal. sub. finem, appendix in Com. Genes.

This is supposed to be the locust in its caterpillar state; so called either from its *shape* in general, or from its continually *hunching up its back* in moving, says Parkhurst; who adds, to explain these passages: "I would observe that it is in their *caterpillar* state that the locusts are the most destructive, *marching directly forward*, and in their way eating up every thing that is green and juicy; that in and near the Holy Land, they are in this state in the month of April, which corresponds to the *beginning of the springing up of the latter growth after the king's feedings* (Amos vii. 1), which was in March: and in the beginning of June, **ביום קרה** in the *time of cooling* (Nah. iii. 17), when the people are retired to their *cool* summer houses, or country seats, the caterpillar-locusts of the second brood are *settled in the fences*, whither the parent-locusts had retired to lay their eggs." But for the further illustration of these particulars I must request the reader attentively to peruse Dr. Shaw's Travels, p. 187, 2d edition, and compare it with Harmer's Observations, v. i. p. 225, &c. and v. ii. p. 466, &c.

Increase thyself as the locust, increase thyself as the numerous locust:

Multiply thy merchants more than the stars of heaven.

Yet the locust hath spoiled, and hath flown away.

Thy crowned princes are as the numerous locust,

And the captains as the GOBAI, Which encamp in the hedges in the cold day.

The sun riseth, they depart: and their place is not known.

NAH. iii. 16, 17.

Your spoil shall be gathered as the CHASIL gathereth: As the **גובים** GOBIM run to and fro, so shall they run and seize it. Isai. xxxiii. 4.

(3.) **גזאם** GAZAM. Occurs Amos iv. 9; and Joel i. 4; ii. 25, only, and in our translation is rendered, "the palmer worm."

Bochart says, that this is a kind of locust, which, furnished with very sharp teeth, gnaws off, not only grass and grain, and the leaves of trees, but even their bark and more tender



branches. But Michaelis, agreeing with the LXX translation, *καμπη*, and the Vulgate, "*eruca*," thinks it means the *caterpillar*, which might have its name from the sharp sickle with which its mouth is armed, and with which it *cuts* the leaves of trees to pieces; and which, beginning its ravages long before the locust, seems to coincide with the creature mentioned in Joel i. 4. Tychsen thinks it the "*Gryllus cristatus*" of Linnæus.

(4.) חגב CHAGAB. Occurs Levit. xi. 22; Numb. xiii. 34; 2 Chron. vii. 13; Eccl. xii. 5; and Isai. xl. 22. See the article GRASSHOPPER.

Tychsen supposes it the "*Gryllus coronatus*" of Linnæus.

(5.) חנמל CHANAMAL. Psalm lxxviii. 47.

Bochart, following some of the Rabbins, would render this a species of locust. In our translation it is rendered "hail;" but the word for hail in Exod. ix. which is here referred to, is ברד. As חנמל is found only in Psalm lxxviii. 47, its signification is uncertain. The French word *Chenille* bears some resemblance to it.

(6.) חסיל CHASIL. Occ. Deut. xxviii. 38; Psalm lxxviii. 46; Isai. xxxiii. 4; 1 Kings viii. 37; 2 Chron. vi. 28; Joel i. 4; ii. 25.

This has been variously rendered. Paulus, in Clav. Psalmorum, p. 197, thinks it the "*eruca, quæ ex nympa, (s. larva) proreperit*;" Oedman. Fasc. ii. c. vi. p. 138, that it is the "*cimex Ægyptius*;" and Tychsen, that it is the "*Gryllus verucinorus*," Linn. Sys. Nat. t. i. p. iv. p. 2067. See CATERPILLAR.

(7.) חרגל CHARGOL. Occ. Levit. xi. 22, only.

Rosenmuller, in his notes to Bochart, suggests that this may be the "*Gryllus onos*," or "*papus*" of Linnæus. See BEETLE.

(8.) ילק JELEK. Occ. Psalm cv. 34; Jer. li. 27; Joel i. 4; ii. 25; and Nah. iii. 15. See CANKER-WORM.

Oedman, Fasc. ii. c. vi. p. 126, takes it for the "*Gryllus cristatus*,"

Linn. Sys. Nat. t. i. p. 4 p. 2074; and Tychsen, for the "*Gryllus hæmatopus,—horripilans*."

(9.) סלעם SOLAM. Occ. Levit. xi. 22, only, where it is rendered, "the bald locust."

A kind of locust, probably so called from its *rugged form*, as represented in Scheuchzer's Phys. Sacr. tab. ccl. fig. i. Tychsen is persuaded that it is the "*Gryllus eversor*."

(10.) צלצל TZALTZAL. Occ. Deut. xxviii. 42, only.

Michaelis, Suppl. Lex. Hebr., defines this the "*Gryllus talpiformis*." Oedmann, Fasc. ii. p. 140, opposes this; and Tychsen insists that it must intend the "*Gryllus stridulus*" of Linn. t. i. p. 14, p. 2078, and that its very name imports this. Most of the ancient versions, says Dr. Geddes, favour some such meaning; yet he is inclined to think that it is not an animal, but a particular sort of blight that principally affects trees; and therefore follows the LXX, who render it *επισυβη*<sup>91</sup>, and the Vulgate "*rubigo*<sup>92</sup>."

II. These insects come into the catalogue of animals permitted for food; Levit. xi. 20—22. "All fowl that creep, going upon all four, shall be an abomination unto you. Yet these ye may eat: of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth." The author of "Scripture Illustrated," remarking the obscurity of this rendering, "fowl-going on all four; flying-creeping; legs above

<sup>91</sup> Suidas, however, says, that the word means, *a little animal which is born in the fruit, and destroys it*: *δρηιδιον τι εν τω σπρω γενομενον*; but he adds, that *some consider it only as a malady that harbours in the seeds, and corrupts the fruit*: *τινες νοσον επιγνομενον τοις σπρωμασι, ο λυμαινεται τον καρπον*.

<sup>92</sup> Mr. Bruce, in describing the Zimb, says: "The Chaldee version is content with calling this animal simply Zebub, which signifies fly in general, as we express it in English. The Arabs call it Zimb in their translation, which has the same general signification. The Ethiopic calls it *Tsalsalya*, which was the true name of this particular fly in Greek, and was the same in Hebrew." He must have referred to the insect abovementioned.

their feet,"—observes, that the passage would read thus, literally: *All winged reptiles, walking on four feet, are abomination to you: but yet these ye may eat from among all winged creepers going on four; those which have in them joints (כרעים CAROIM), at the upper part of their hind legs (רגלי REGELI), for the purpose of leaping from off the earth.* These parts of the locust had exercised the critical inquiries of Michaelis, Quæst. xxx., which Niebuhr answered by information, that "Arbah is the name, at Bagdad and Maskat, of those locusts of passage which devour all they meet with, and then go further. CHAGAB is also a locust known at Maskat. *Rijelin* are the two hind legs: *kiraim* are the joints." By these terms, I understand the joints of the hinder leg; those very conspicuous ones which unite the muscular thigh with the slender leg. The distinction, I presume, is this. The locust has usually, beside his wings, six legs; four for crawling, and two for leaping. Such as may have four legs only, are forbidden, since they only *creep* with such feet, though they also fly with their wings: but if they have two hind legs also, with which they leap, then, as they leap and fly, as well as creep, they are allowed. It will follow that the locusts named in the following verse have six legs. This principle excludes other insects, flies, &c. which use their two fore feet as paws, but do not leap with any.

"The ARBEH, after its kind; the SOLAM, after its kind; the CHARGOL, after its kind; and the CHAGAB, after its kind." Strange as this permission to eat locusts may appear to the mere English reader, yet nothing is more certain than that several nations, both of Asia and Africa, anciently used these insects for food, and that they are still eaten in the East. Diodorus Siculus, lib. xxiv. c. 3, mentions a people of Ethiopia who were so fond of eating them that they were called *Acridophagi*, eaters of locusts. They made large fires, to intercept the flight of the

locusts, which they collected and salted; thus preserving them palatable till the season for again collecting them returned<sup>93</sup>. Ludolphus, Dr. Shaw, and all the modern travellers, mention the custom of eating them, fried and salted<sup>94</sup>.

"Locusts," says Jackson, in his Account of Marocco, p. 52, "are esteemed a great delicacy, and, during the time of their swarming, dishes of them are generally served up at the principal repasts. There are various ways of dressing them: that usually adopted is, to boil them in water half an hour, then sprinkle them with salt and pepper, and fry them, adding a little vinegar. The head, wings, and legs are thrown away; the rest of the body is eaten, and resembles the taste of prawns. As the criterion of goodness in all eatables among the Moors, is regulated by the stimulating qualities which they possess, so these locusts are preferred to pigeons, because supposed to be more invigorating. A person may eat a plate full of them, containing two or three hundred, without any ill effects."

III. The dire armies of these invading destroyers are magnificently described in Scripture. I select the sublime description of the prophet Joel, and accompany it with some illustrations and notes.

<sup>93</sup> See also Strabo, lib. xvi. Plin. N. H. l. xvii. c. 30. Agatharcides, periplus de rubro mari. Ælian, lib. vi. c. 20. Athenæus, l. xlix. Jerom, who lived in the fifth century, speaks of the Orientals and inhabitants of Libya, as eating locusts.

<sup>94</sup> Ludolphus, p. 67. Dr. Shaw's Trav. p. 419, ed. 4to. Mariti, v. ii. p. 189. Russell, N. H. of Aleppo, p. 62. Hasselquist, 231, 419. Niebuhr, Description de l'Arabie, p. 150. ["We saw locusts," says Niebuhr, "put into bags or on strings, in several parts of Arabia. In Barbary, they are boiled, and then dried upon the roofs of the houses. The Bedouins of Egypt roast them alive, and devour them with the utmost voracity." All Arabians eat locusts: the Turks, on the contrary, have an aversion to the food. The *muken*, or red locust, is preferred as the fattest and most delicate species. The *dubbe*, another species, is not deemed esculent, because it tends to produce diarrhœa. The flesh of the locust is said to resemble the small sardine of the Baltic.]



Hear this, ye old men ;  
 And give ear, all ye inhabitants of the land.  
 Hath such an event happened in your days,  
 Or even in the days of your fathers ?  
 Tell ye your children of it ;  
 And let your children tell their children ;  
 And their children tell another generation.  
 What the GAZAM leave, the ARBEH devour ;  
 What the ARBEH leave, the JALEK devour ;  
 What the JALEK leave, the CHASIL devour.  
 Before them a fire consumeth,  
 And behind a flame burneth :  
 The land is as the garden of Eden before  
 them,  
 And behind them a wilderness of desola-  
 tion ;  
 Yea, and nothing shall escape them.

They consume like a general con-  
 flagration. " Wheresoever they feed  
 (says Ludolphus), their leavings  
 seem as it were parched with fire<sup>95</sup>."  
 Though the land before their coming  
 shall appear beautiful for its verdure  
 and fruitfulness as the garden of  
 Eden ; yet, after the ravages they  
 have made on it, it shall look like a  
 desolate and uncultivated wilder-  
 ness. Neither herbage, nor shoots,  
 nor leaves escape them. So Adan-  
 son, in his voyage to Senegal, says :  
 " After devouring the herbage, with  
 the fruits and leaves of trees, they  
 attacked even the buds and the  
 very bark : they did not so much as  
 spare the reeds with which the huts  
 were thatched." And Ludolphus  
 says : " Sometimes they corrode the  
 very bark of trees ; and then the spring  
 itself cannot repair the damage."

Their appearance shall be like the appear-  
 ance of horses,  
 And like horsemen shall they run.

Many writers mention the resem-  
 blance which the head of the locust  
 bears to that of the horse<sup>96</sup> ; whence  
 the Italians call them " cavalette."  
 But I do not apprehend the prophet  
 is here describing the *shape* of the  
 insect, but rather its properties, its  
 fierceness, and swift motion : and  
 thus, in Rev. ix. 7, the locusts are  
 compared to *horses prepared for the  
 battle* ; furious and impatient for the  
 war.

<sup>95</sup> Hist. Æthiop. l. i. c. xiii. So Pliny,  
 xi. 29, " *Multa contactu adurentes.*"

<sup>96</sup> Theodoret in Joelem. Albertus, lib.  
 xxvi. So Ray, on Insects, " *Caput ob-  
 longum, equi instar, prona spectans.*"

Like the sound of chariots, on the tops of  
 the mountains shall they leap :  
 Like the sound of a flame of fire which  
 devoureth stubble.  
 They shall be like a strong people set in  
 battle array.

The noise of their coming shall be  
 heard at a distance, like the sound  
 of chariots passing over the moun-  
 tains. When they fall on the ground,  
 and leap from place to place, and  
 devour the fruits, the sound of them  
 will resemble the crackling of the  
 stubble when consuming by the  
 flames ; or the din and clamour of  
 an army ready prepared to engage  
 in battle.

How this description agrees to  
 the locusts, is shewn abundantly by  
 Bochart ; who tells us, from several  
 authors, that they fly with a great  
 noise ; as St. John has also described  
 them, Rev. ix. 9. *The sound of their  
 wings was as the sound of chariots, of  
 many horses running to battle* ; that  
 they may be heard at six miles dis-  
 tance ; and that when they are eating  
 the fruits of the earth, the sound is  
 like that of a flame driven by the  
 wind<sup>97</sup>.

Before them shall the people be much  
 pained ;  
 All faces shall gather blackness.

Their approach shall be heard  
 with consternation, their ravages  
 observed with distress : every face  
 shall wear the marks of the most  
 dreadful fear<sup>98</sup>.

<sup>97</sup> " *Quand ces insectes volent en société, ils  
 font un grand bruit. Elles s'élèvent avec un  
 bruit semblable à celui d'une tempête. Elles  
 engloutissent, devorent, recherchent, rongent,  
 et pelent toute la verdure des champs avec un  
 si grand tintamarre, qu'elles se font entendre  
 de loin.*" Encyclop. voc. Sauterelle.

" *La plupart des sauterelles sautent plus  
 qu'elles ne volent ; et leur saut est telle qu'ils  
 s'élancent en décrivant, dit on, un espace qui  
 a deux cent fois la longueur de leur corps.*"

Cyril says of them, that while they are  
 breaking their food with their teeth, the  
 noise is like that of a flame driven about  
 by the wind.

" *Transeuntis grylli super verticem nostrum  
 sono magna cataractæ fervebant.*" Forskal,  
 Descript. Animal. quæ in Itinere Orientali  
 obs. p. 81.

<sup>98</sup> Virgil gives the epithet of *black to fear* :

" *Caligantem nigra formidine lucum.*"

GEORG. iv.

The same expression with this of Joel is



They shall run like mighty men :  
 Like warriors shall they climb the wall :  
 And they shall march every one in his  
     way ;  
 Neither shall they turn aside from their  
     paths ;  
 Neither shall one thrust another.  
 They shall march each in his road.

Many writers mention the order of locusts in their flight and march, and their manner of proceeding directly forward, whatever obstacles were interposed. Jerom, who had seen them in Palestine, gives a very particular account of it; and Bochart quotes other authorities from Cyril, Theodoret, and Sigebert.

Though they fall on the sword, they shall not be wounded.

Their outward coat is so hard and smooth that they are not wounded though they alight upon the edge of the sword. So Rev. ix. 9, "They had breast-plates, as it were breast-plates of iron."

They shall run to and fro in the city ;  
 They shall run upon the wall ;  
 They shall climb up into the houses ;  
 They shall enter in at the windows like a thief.

KIMCHI, upon this place, says : "They are not like other enemies, against whom you may shut the gate; for they enter the house by the window as a thief." And Jerom himself tells us : "Nothing is unpassable to locusts; since they get into the fields, the trees, the cities, the houses, and most secret chambers." And Theodoret, who was himself a witness, tells us : "No height of walls is sufficient to prevent their entrance; for they easily get over them, and, like thieves, enter into houses by the windows, not only by flying, but by creeping up the walls."

Before them the earth quaketh, the heavens tremble ;  
 The sun and the moon are darkened,  
 And the stars withdraw their shining.

Kimchi tells us, that all these expressed by the prophet Nahum, ii. 10, to denote the extremity of sorrow and pain; *The knees smite together, and much pain is in all loins, and the faces of them all gather blackness.*

expressions are by way of similitude, to denote the greatness of the affliction occasioned by these locusts, according to the usual custom of Scripture; and Jerom agrees with him, and adds, that we are not to imagine that the heavens moved, or the earth shook; but that these things seemed to be so through the greatness of their affliction and terror. Others expound the metaphor in a different way:—"the earth," that is the common people; "the sun, moon, and stars," their nobles and great men; all ranks and degrees should be in the utmost consternation. But I see not why these expressions may not have a more literal meaning, at least most of them. "The earth shall tremble," really appear to do so, through the continual motion of these insects invading houses, fields, trees, and corn: or the earth may be said to move through the excessive fear and trembling of those who dwell in it. "The heavens shake," or, as the word may signify, *move*, because the locusts should obscure the very light of them: and thus Jerom himself explains it, though he declares for the figurative sense: "through the multitude of the locusts covering the heavens, the sun and moon shall be turned into darkness." Bochart has brought many instances to prove that this is often literally the case. Dr. Chandler quotes a remarkable one that happened in Germany, from the Chronicon of Hermannus Contractus, under the year 873; which is thus translated. "So great a multitude of locusts, of an unheard of size, coming in swarms from the east, like an army, passed over these countries, that, during the space of two whole months, they oftentimes, by their flight, obscured the rays of the sun for the space of one whole mile; and when they alighted, they in one hour consumed every thing that was green upon a hundred acres or more: and being afterwards driven into the sea by the wind, and thrown back by the waves, they corrupted the air by

their stench, and produced no small pestilence<sup>99</sup>.”

Lundius also, one of the commentators upon the Mishna<sup>1</sup>, tells us, that while he was in the University of Jena in Saxony, there came a prodigious swarm of locusts, which seized upon all the fields near the city, and devoured all the growing herbage; and when they rose upon the wing, intercepted like a cloud the very heavens from their sight; and that they are so dreaded by the Jews, that when they make their appearance, they immediately sound the trumpet for a fast.

Dr. Shaw<sup>2</sup>, by whose excellent zoological remarks in his travels, so many passages in the sacred writings have been elucidated, has shewn, from the testimony of his own observation, that these poetical expressions are scarcely hyperbolic with respect to this formidable insect. And Pliny, the Roman naturalist, gives a description of its migratory swarms, almost equally sublime with that of the eastern poet. “This plague,” says he, “is considered as a manifestation of the wrath of the gods. For they appear of an unusual size; and fly with such a noise from the motion of their wings, that they might be taken for birds. They darken the sun. And the nations view them in anxious suspense; each apprehensive lest their ownlands should be overspread by them. For their strength is un-failing: and, as if it were a small thing to have crossed oceans, they pervade immense tracts of land, and cover the harvests with a dreadful cloud: their very touch destroying many of the fruits of the earth, but their bite utterly consuming all its products, and even the doors of houses<sup>3</sup>.”

<sup>99</sup> Canisii Thesaur. Monum. Eccles. V. 3. ed. Antw. 1725.

<sup>1</sup> Tractat. de Jejun. Mischna ed. Surenhusii.

<sup>2</sup> Travels into the East, p. 256. &c. fol. edit.

<sup>3</sup> Nat. Hist. l. xi. c. 29.

As extraordinary as the latter circum-

The account which M. Volney gives of these insects and of their devastations, is a wonderful illustration of this passage of the prophet<sup>4</sup>. “Syria, as well as Egypt, Persia, and almost all the south of Asia, is subject to a calamity no less dreadful than that of the volcanoes and earthquakes I have mentioned, I mean those clouds of locusts so often mentioned by travellers. The quantity of these insects is incredible to all who have not themselves witnessed their astonishing numbers; the whole earth is covered with them for the space of several leagues. The noise they make in browsing on the trees and herbage, may be heard at a great distance, and resembles that of an army in secret. The Tartars themselves are a less destructive enemy than these little animals. One would imagine that fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears: trees and plants stripped of their leaves and reduced to their naked boughs and stems, cause the dreary image of winter to succeed in an instant to the rich scenery of the spring. When these clouds of locusts take their flight, to surmount any obstacles, or to traverse more rapidly a desert soil, the heavens may literally be said to be obscured with them. Happily this calamity is not frequently repeated, for it is the inevitable forerunner of famine, and of the maladies it occasions.”

[Notwithstanding that it is notorious, that locusts have always been eaten by the Jews and Arabs, some

stance may appear, Mr. Adanson mentions a very similar one to which he was witness; “a swarm of locusts at Senegal devoured even the dry reeds with which the huts were thatched.” *Voyages à Senegal*.

The Sieur de Bauplan gives a very particular description of the devastation these destructive creatures made in the Ukraine. His narrative would of itself be a good commentary upon Joel's prophecy. See Churchill's Collection of Voyages, Vol. i. p. 471.

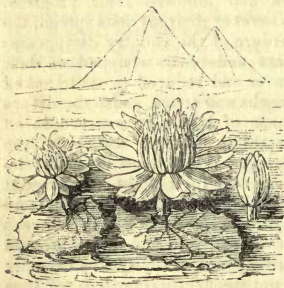
<sup>4</sup> Trav. V. i. State of Syria, ch. i. sect. v. p. 188.



learned men have misemployed their ingenuity in endeavouring to prove that the locusts (*ἀκρίδες*) which John the Baptist is represented as making his chief food<sup>5</sup>, were the fruit of the *ceratonia siliqua* or locust-tree; (called by the monks of Palestine, St. John's bread;) and that the original word signifies also buds or pods<sup>6</sup>. This conceit, Maundrell justly ridicules. The plain import of the words of the Evangelist are, that the Baptist lived on the poorest fare and practised the most rigid abstemiousness. It is not implied that he either gathered or prepared his own food. See HUSKS.]

### LOTUS.

Some have thought the plant translated "leek" in Numbers xi. 5, to be the *lotus*; and Lowth so renders the word which, in our version of Isaiah xix. 6, is called "flags."



The lotus is an aquatic plant peculiar to Egypt; a kind of water lily; which, says Homer, II. xxii., "is the first of plants which grow for the pleasure of the gods." Alpinus (*de Plantis Ægypti*, p. 103) says: "This is the white *nenuphar*."

<sup>5</sup> Matth. iii. 4; Mark i. 8. See Bochart, t. iii. p. 488. Wolfius, Cur. Phil. in loc. Shaw's Trav. p. 188.

<sup>6</sup> See Athanasius, Isidorus Dam. Ep. I. 1, ep. 5, et 132. Paulinus Carm. de Joan. Partelion diac. de lum. sanc. Capell Comment. Knatchbull Annot. p. 18. Ἀκρίδες, wild pears. H. Stephan. [Had the fruit of the carob or locust-tree been meant, the evangelist would have employed the proper word, which occurs Luke xv. 16—καρατία.]

The Egyptians, during the heats of summer, eat the whole stalk, raw, with the upper parts: they are watery, proper to moisten and refresh; and are called *razelnil*."

Herodotus (*Hist. Euterpe*, § xcii.) says: "The Egyptians who inhabit the marshy grounds, to procure themselves more easily the means of sustenance, make use of the following expedient: when the waters have risen to their extremest height, and all their fields are overflowed, there appears above the surface an immense quantity of plants of the lily species, which the Egyptians call the lotos; these, having cut down, they dry in the sun. The seed of the flower, which resembles that of the poppy, they make into a kind of bread, and bake; they also eat the root of this plant, which is round, of an agreeable flavour, and about the size of an apple. There is a second species of the lotos, which grows in the Nile; the root of which is very grateful, either fresh or dried."

M. Sonnini describes the lotus as a water lily, with white and odoriferous flowers<sup>7</sup>. He remarks, that its roots form a tubercle, which is gathered when the waters of the Nile subside, and is boiled and eaten like potatoes, which it somewhat resembles in taste. This forms one of the most common aliments of the Egyptians now, as we learn from history, it did those of ancient times. It appears singular that several authors, from Maillet down to M. Pau, should have overlooked this lotus in the *nymphaea*; and that the latter should have declared, that this plant had disappeared out of Egypt, where it formerly grew in great abundance. But what has contributed to confuse the history of the *lotus nymphaea*, is, that it has frequently been mistaken for a totally different plant, which

<sup>7</sup> Travels in Egypt, translated by Hunter, vol. i. p. 314. See also Forskal, Flor. Ægyptiaca. p. 100. Le Pluche. Hist. of the Heavens, vol. ii. p. 308; and Shaw's Travels, ed. 4to. p. 143, note.



the ancients also called *lotus*, and which composed the principal nourishment of certain nations of Africa, who, on that account, were called "*lotophagi*." This latter bears no relation to the *lotus* which grows in Egypt; but is a shrub, a species of wild jujube-tree, as M. Desfontaines has ascertained, and which grows in several parts of Barbary<sup>8</sup>.

LOUSE. כְּנִים CINNIM.

Occ. Exod. viii. 16, 17, 18, and Psalm cv. 51.

It is needless to describe this little contemptible insect.

Various as are the antipathies of mankind, all seem to unite in their dislike to this animal, and to regard it as their natural and most nauseous enemy.

JOSEPHUS, the Jewish Rabbis, and most of the modern translators, render the Hebrew word here *lice*<sup>9</sup>; and Bochart<sup>10</sup> and Bryant<sup>11</sup> have laboured hard to support this interpretation. The former endeavours to prove that the כְּנִים in Exod. viii. may mean *lice* in the common acceptance of the term, and not *gnats* as others have supposed; 1. Because the creatures here mentioned sprang from the *dust* of the earth, and not from the *waters*. 2. Because they were both on men and cattle, which cannot be spoken of *gnats*. 3. Because their name comes from the radix כָּן, which signifies to make *firm, fix, establish*, which can never agree to *gnats, flies*, &c. which are ever *changing their place*, and are almost constantly *on the wing*. 4. Because כִּנָּה KINNAH is the term by which the Talmudists express the term *louse*, &c. To which may be added, that if they were winged and stinging insects, as Jerom, Origen, and others have supposed, the plague of flies is unduly anticipated; and

the next miracle will be only a repetition of the former.

Mr. Bryant, in illustrating the propriety of this miracle, has the following remarks. "The Egyptians affected great external purity; and were very nice both in their persons and clothing; bathing and making ablutions continually. Uncommon care was taken not to harbour any vermin. They were particularly solicitous on this head; thinking it would be a great profanation of the temple which they entered, if any animalcule of this sort were concealed in their garments. The priests, says Herodotus, are shaved, both as to their heads and bodies, every third day, to prevent any *louse* or any other detestable creature being found upon them when they are performing their duty to the gods. The same is mentioned by another author, who adds, that all woollen was considered as foul, and from a perishable animal; but flax is the product of the immortal earth, affords a delicate and pure covering, and is not liable to harbour lice. We may hence see what an abhorrence the Egyptians shewed towards this sort of vermin, and what care was taken by the priests to guard against them. The judgements, therefore, inflicted by the hands of Moses were adapted to their prejudices. It was, consequently, not only most noisome to the people in general, but was no small odium to the most sacred order in Egypt, that they were overrun with these filthy and detestable vermin."

Mr. Harmer supposes, that he has found out the true meaning in the word *tarrentes*, mentioned by Vinsauf, who, speaking of the expedition of king Richard I. to the Holy Land, says: "While the army were marching from Cayphus to Cæsarea, they were greatly distressed every night by certain worms called *tarrentes*, which crept on the ground, and occasioned a very burning heat by most painful punctures; for, being armed with stings, they conveyed a

<sup>8</sup> Journal de Physique, Oct. 1783. The *Rhamnus Lotus Linnei*.

<sup>9</sup> Josephus, Antiq. l. ii. c. 14. Chald. Targum. Montanus, Munster, Vatablus, Junius and Tremellius.

<sup>10</sup> Hieroz. tom. ii. p. 455.

<sup>11</sup> On the Plagues of Egypt, p. 56, et seq.

poison, which quickly occasioned those who were wounded by them to swell; and was attended with the most acute pain."

Dr. Adam Clarke remarks, that the circumstance of these insects being *in man and in beast*, agrees so well with the nature of the *acarus sanguisugus*, commonly called "the tick," that he is ready to conclude that *this* is the insect meant. This animal buries both its sucker and head equally in man or beast; and can with very great difficulty be extracted before it is filled with the blood and juices of the animal on which it preys. When fully grown, it has a glossy black oval body. Not only horses, cows, and sheep are infested with it in certain countries, but even the common people, especially those who labour in the fields, in woods, &c. "I know (continues he) no insect to which the Hebrew term so properly applies. This is the *fixed, established* insect, which will permit itself to be pulled in pieces rather than let go its hold; and this is literally *באדם ובבהמה* BAADAM UBA-BEHEMAH, *IN man and IN beast*, burying its trunk and head in the flesh of both."

On the other hand, Dr. Geddes says, that those who think that *lice* were meant, ought not to have so confidently appealed to the Syriac and Chaldee versions as being in their favour; for *קלמא* or *קלמתא*, which are the words they use, are without sufficient authority translated *pediculus* in the Polyglott<sup>12</sup> and by Buxtorf. From Bar-Bahlul, the prince of Syrian lexicographers, we learn that the Syriac *קלמא* is an animalcule hurtful to the eyebrows, "*animalcula palpebris inimica*." Nor is it to be doubted that the Chaldee, being the same word, has the same meaning<sup>13</sup>. So Walton: "*Bestiola est exigua, lædens cutem, penetrans*

<sup>12</sup> That is, by the translator of the Syriac and Thargum; for the translator of Onkelos, renders *קלמתא* by "*ciniphes*."

<sup>13</sup> The Samaritan *קלמא* belongs to the same class.

*per nares, aures, itemque oculos. Non igitur pediculus, illis partibus vix, aut ne vix infensus unquam.*" Philo, who must have been well acquainted with the insects of Egypt, describes it nearly in the same manner: "A small but most troublesome animal, which hurts not only the surface of the skin, but forces its way inwardly by the nostrils and ears, and even insinuates itself into the pupils of the eyes, if one be not very heedful<sup>14</sup>." "Indeed, the authority of the Septuagint alone is to me (says Dr. Geddes) a stronger proof that not *lice*, but *gnats*, *σκιόφες*, is the genuine meaning of *כניף*, than that of all the Rabbinical commentators together, with Josephus at their head, and with the collateral aid of both Arabs, Pers. and Gr. Ven., although the Arabs are at best but dubious evidence on the question<sup>15</sup>. Nor of small avail is the testimony of Jerom, who, both here and in the Psalms, follows the Septuagint, and renders *sciniphes*; which he would hardly have done, if his Hebrew masters, to whom he sometimes gave too much credit, had told him that the word had a different meaning."

<sup>14</sup> Τὸ δὲ ζῷον, De Vita Mosis, l. i. p. ii. p. 97, ed. Mangey. The description given by Origen, who also resided in Egypt, is to the same purport: "*Hoc animal pennis quidem suspenditur per aere volitans, sed ita subtile est et inminutum, ut oculi visum, nisi acute cernentis, effugiat: corpus tamen cum insiderit acerrimo terebrat stimulo, ita ut quem volitantem videre quis non valeat, sentiat stimulantem.*" Homil. iv. in Exod. et interpret. Rufini, tom. ii. p. 141, ed. Bened.

Augustinus, de convenientia decem preceptorum et decem plagarum, ait, "*Ciniphes nata sunt in terra Ægypti de limo, musca minutissima, inquietissime et inordinanter volantes, non permittentes homines quiescere. Dum abiguntur, iterum irruunt.*"

<sup>15</sup> The Arabic word is *קמל*, too generical a term to restrict the meaning to *lice*, as it denotes several other animalcules of the insect kind; as the curious reader may see by turning to Golius or Castell. Certain it is, that by the Arabic translator of the Psalms, who made his version from the Greek, the same word is used to express *σκιόφες*. So that, on the whole, only two versions, namely Pers. and Gr. Ven., are decidedly for *lice*, the former having *שׁבב*, the latter *φθίφες*.



Dr. Geddes then proceeds to explain the etymology of the word<sup>16</sup>, as follows. "Some will have it to be an Egyptian word; but this I think improbable, as in that case we should probably find *σκιόφες* rendered by it in the Coptic version, which however has a very different word, *lehlem*. Others derive it from כן, alluding, they say, to the *steadiness* with which *lice* adhere to the human body; or to the *firm settling* of the *gnats* or *mosquitoes* on the bodies of men or animals. Others make כן the root, and quote Isaiah li. 6, במרו כן ימרתו, which in our common English version is rendered, "they shall die in like manner;" but which, according to those interpreters, should be, *like a louse*. If כן here be the singular of כנים<sup>17</sup>, it would

<sup>16</sup> Bochart's objections are well answered by Michaelis, to whose *supplementa* I refer my reader; and also to Oedmann's excellent *Vermischete Sammlungen aus der Naturkunde zur Erklärung der Heil. Schrift.* p. i. c. 6. His book was originally written in Swedish, but translated into German by Groning, and printed at Leipsic in 1786. A good account of it may be found in Michaelis's *New Oriental Library*, part iii. p. 20, &c.

<sup>17</sup> "Singularum recentiorum mihi faciunt, a quo plurale כנים, ut putant, ortum: quod quidem mihi suspectum esse jam supra pro-

greatly confirm the version of the Septuagint in Exodus; for the ephemeral life of any species of *gnats*, would be a fitter image of the transitoriness of human life, than the very uncertain duration of the *louse*; besides that the figure would be less ignoble, and more congruous to the dignity of the subject. On the whole, I am inclined to think, that the כן of Isaiah, is the singular of כנים, and that כנס is a blunder of the Hebrew copyists; for in the Samaritan exanplars the word is uniformly written full."

If we can suppose that the word was originally written כניפ CINNIP, instead of כנים CINNIM, which has embarrassed the critics by its plural termination, the difficulty will be wholly removed, and we shall have the Greek word *σκιόψ*.

*fessus sum. Sed fac verum esse, vel huic loco aptiores culices quam pediculi erunt: hoc quidem, turpe animal atque in magnifico carmine indecorum ac prope nefas nominatum, mortales quidem agnosco, sed mori non videmus, nisi vi necentur; ut vel, quam diu vivant, ignoremus; perennare et in dies augescere sentiunt ii quibus harent: at culices annum vivendo non superant, sed stato anni tempore emoriuntur et intereunt; multo melior brevitate vite humanæ nec turpis imago."* Michaelis's *Suppl. ad Lexic. Hebr.*

## M

MALLOWS. מלוך MALUACH.

Occurs Job xxx. 4, only.

It is uncertain what is meant by the original term. In Hebrew, in Chaldee, and in Syriac, the word implies a brackish or salt-tasted plant. In the Septuagint, it is rendered ἄλιμα, the *halimus*.

The deserts of Arabia abound with saline particles, which give a saltish, bitter taste to the few hardy plants that live there<sup>18</sup>. Mr. Scott, who

<sup>18</sup> So also M. Volney observes: "Cette qualité saline est si inhérente au sol (dans tout le désert d'Arabie et d'Afrique) qu'elle passe jusque dans les plantes. Toutes celles du désert abondent en soude et en sel de Glauber." *Voyage*, tom. i. p. 354.

makes this remark, adds: "The original word denotes either in general all such brackish vegetables; or some particular plant of the desert that camels are exceedingly fond of."

Drusius, Hiller, Celsius, and Schultens, interpret this of the *halimus*, which Dioscorides describes as a kind of bramble, without thorns, and says that its leaves are boiled and eaten<sup>19</sup>. It grows, says Hey-sichius, in dry and desert places; according to Antiphanes, in clefts and openings of the earth<sup>20</sup>. Bochart

<sup>19</sup> *Diosc. lib. i. 121.*

<sup>20</sup> Athenæus [lib. iv. c. 16] relates of An-



quotes from Abenbitar, an Arabian author, a declaration that the plant which Dioscorides calls "*halimus*," is that which the Syrians call "*maluch*"<sup>21</sup>. Galen says, that *the tops*, when young, *are used for food*. Serapion says, that at Bagdad quantities of this vegetable are hawked about; those who carry it, crying "*molochia, molochia!*" which is nearly the Hebrew word: and it is certain, from Meninski [Lexic. 3968], that the pot-herb which the Turks call "*küsmehæt*," "*küsmelæt*," and "*müllach*," is a species of *halimus*; probably the *sea-orach*<sup>22</sup>. The reasons which Bochart gives for supposing it the *halimus*, are, (1.) because the Syrians still call this plant by the same name; (2.) because the Hebrew name and the Greek ἄλιμος refer to the salt taste which the Arab writers attribute to this plant; (3.) because as the *maluch* is described as the food of the wretched, so is the *halimus* in Athe-

tiphanes (speaking of the Pythagoreans), "Ἐν τῇ Χαράδρᾳ τρώγοντες ἄλιμα καὶ κακὰ τοιαῦτα συλλέγοντες."

<sup>21</sup> "*Halimus, quod populus Syria vocat maluch, est arbustum, ex quo fiunt sepes, rhamno simile, nisi quod caret spinis, et folio simile oleæ, sed latiori, crescens ad littora maris et circa sepes.*" "*Galenus libro sexto scribit, almaluck plantam esse que abundat in regione Cilicia, cujus summitates comeduntur cum sunt recentes, atque etiam reconduuntur, et parantur in tempus posterum, et generatur in corpore illis utentis semen et lac: sapor autem salsus est, et aliquantum stypticus.*"

So also Prosper Alpinus, *De Plantis Ægypti*, cxxviii. p. 45. "*In cibus nihil est ipsa Ægyptiis familiarius, vel gratius: decoquant enim in aqua vel jure carni ut nos betam elizare solemus. Convivia carentia melochie ferculis ab his parum reputantur; cibus quidem illis populis melochia est familiarissimus, ex quo multi tamen male se habent, nam parum nutrit, et succum viscidum gignit ex quo in difficiles obstructions viscerum, qui eam in cibo frequentant, incurrunt. Nihilominus Melochiam in cibus non omittunt, præcipue viscosiorem mucilaginem facientem, avide omnes esitant.*"

See also Abdollatiph, *Compend. Hist. Ægypti*, p. 15.

<sup>22</sup> *Atriplex maritima fruticosa, halimus et portulaca marina dicta angustifolia*. Rai. Syn. iii. p. 153. The "*Atriplex Hortensis*," or *garden orach* is cultivated in gardens, and used as a substitute for spinach, to which it is still preferred by some.

næus; (4.) because the LXX render מלוּחַ by ἈΛΙΜΑ; and (lastly) because it is described in Job as *cropped upon the shrub*, which exactly agrees with what the Arab writers say of the *maluch* or *halimus*, namely, that they ate *the tops* of it.

Mr. Harmer quotes the following passage from Biddulph<sup>23</sup>: "We saw many poor people collecting mallows and three-leaved grass, and asked them what they did with it; and they answered, that it was all their food, and that they boiled it and did eat it. Then we took pity on them, and gave them bread, which they received *very joyfully*, and blessed God that there was bread in the world." Upon this, Mr. Harmer makes these observations: "This was in Syria, not far from Aleppo. Whether mallows was one of the herbs Job precisely meant, may be doubted; it appears, however, to be a species of herb actually used for food by the very poor people of the East; and at the same time, the joy they expressed upon having a little bread given, shews that it was not any gustfulness in those herbs which they eat, which caused them to gather them, or the force of long established habit, but the extremity of want. As Biddulph went to Jerusalem some time before the translation of the Bible was undertaken by the command of King James I., the observation he made of the people eating mallows in Syria, might engage those learned men so to render the word used in that passage of the book of Job."

Dr. Shaw (Trav. p. 141, ed. 4to.) has the following note: "*Melloukeuh*, or *mulookiah*, מלוּחַ, as in the Arabic, is the same with the *melochia*, or *corchorus*, J. B. ii. 982, J. R. H. 259. It is a podded species of *mallows*, whose pods are rough, of a glutinous substance, and used in most of their dishes. *Melloukeah* appears to be a little different name

<sup>23</sup> Collection of Voyages and Travels, from the Library of the Earl of Oxford, p. 807.

from מלוח, Job xxx. 4, which we render "mallows;" though some other plant of a more saltish taste and less nourishing quality may be rather intended."

Mr. Good thinks, that "the real plant is a species of *salsola* or salt-wort; and the term ἄλιμα, employed in the Greek versions, gives additional countenance to this conjecture. The *salsola*, salt-wort, or *kali*, is, in modern botany, an extensive genus of plants, comprising not less than two or three and twenty different species, of which some are herbaceous, and others shrubby; several of them common to Asia, and not a few indigenous to a dry, sandy soil. They have all a saline and bitter taste."

MANDRAKE. דודאִם DUDAIM.

Occurs Gen. xxx. 14, 15, 16, and Cantic. vii. 13.

Interpreters have wasted much time and pains in endeavouring to ascertain what is intended by the Hebrew word *dudaim*<sup>24</sup>. Some translate it by "violet;" others, "lilies," "jasmins," "truffle or mushroom;" and some think that the word means "flowers," or "fine flowers," in general. Bochart, Calmet, and Sir Thomas Browne suppose *the citron* intended; Celsius is persuaded, that it is *the fruit of the lote-tree*; Hiller, that *cherries* are spoken of; and Ludolf maintains that it is the fruit which the Syrians call "*mauz*," resembling in figure and taste the Indian fig; but the generality of interpreters and commentators understand MANDRAKES, a species of melon, by *dudaim*; and it is so rendered in the

<sup>24</sup> Besides what is to be found in commentators and critics, in Calmet, Hiller, Celsius, Lemnius, Cocquius, and others, the following authors have published distinct dissertations and treatises on the DUDAIM; J. H. Heidegger, Drusius, Ant. Deusing, J. Thomasius, C. Ravius, and M. Licheantanz. I possess also "A critical Dissertation on the Mandrake of the Ancients, with some Observations on the Egyptian, Grecian, and Roman Literature, Botany, and Medicine." Lond. 1737, 8vo.

M. Granier, of the Royal Academy of Nismes, has published "an historico-botanical Dissertation on the Mandragora."

Septuagint, and in both the Targums, on Gen. xxx. 14. It appears from Scripture, that they were in perfection about the time of wheat harvest, have an agreeable odour, may be preserved, and are placed with pomegranates. Hasselquist, the pupil and intimate friend of Linnæus, who travelled into the Holy Land to make discoveries in natural history, imagines that the plant commonly called "mandrake," is intended. Speaking of Nazareth in Galilee, he says: "What I found most remarkable at this village was the great number of mandrakes which grew in a vale below it. I had not the pleasure to see this plant in blossom, the fruit now [May 5th, O. S.] hanging ripe on the stem, which lay withered on the ground. From the season in which this mandrake blossoms and ripens fruit, one might form a conjecture that it was Rachel's *dudaim*. These were brought her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit."

Both among the Greeks and Orientals, this plant was held in high repute, as being of a nature provocative of amorous inclinations<sup>25</sup>; and from it, *philtres* or *love potions* were made; and this is favoured by the original, which signifies *loves*. It is probable, that this opinion of their possessing prolific qualities, and being helpful to conception, might make Rachel desire to have them; and lead the spouse, in Canticles vii. 13, to extol their odours. The latter passage is thus paraphrased by Michaelis: "*Jam et somnifero odore, venerens mandragoras, late olens, spirat suadetque amores.*" "Now widely exhaling its somniferous fragrance,

<sup>25</sup> See Dioscorid. l. iv. c. 76. Matthioli in Dioscorid. Brodeus in Theophrast. Bauhin, Hist. Plant. tom. iii. p. 614. The emperor Julian, in his epistle to Calixenes, says, that he drank the juice of the mandrake to excite amorous inclinations.

The ancients gave to the fruit the name of *apples of love*, and to Venus, the goddess of love, that of *Mandragoritis*.



the voluptuous mandrakes breathe and excite to love." From this passage, it appears that the dudaim yielded a remarkable smell, at the same time that the vines and pomegranates flowered, which in Judea is about the end of April or beginning of May. Maundrell observes, that the chief priest of the Samaritans informed him that they were still noted for their genial virtue.

The Abbe Mariti, in his Travels, Vol. ii. p. 195, thus describes the Mandrake: "At the village of St. John in the mountains, about six miles south-west from Jerusalem, this plant is found at present, as well as in Tuscany. It grows low like lettuce, to which its leaves have a great resemblance, except that they have a dark green colour. The flowers are purple, and the root is for the most part forked. The fruit, when ripe in the beginning of May, is of the size and colour of a small apple, exceedingly ruddy, and of a most agreeable odour. Our guide thought us fools for suspecting it to be unwholesome. He ate it freely himself; and it is generally valued by the inhabitants as exhilarating their spirits, and a provocative to ventry."

Pythagoras is the first who conferred on the mandrake the name of "*anthropomorphon*;" on what account we know not, but the idea seems to have been very general, and attended with strange conceits.

Theophrastus mentions this plant in four places. In one, he considers its medicinal properties, its soporific qualities, and its tendency to excite love; and in the others, he mentions the superstitious ceremonies performed at the time of gathering it.

Dioscorides has given a particular relation of all the virtues ascribed to the mandrake in his time.

Pliny makes mention of the plant in seven different places in his natural history.

MANNA. מַן MAN.

Comp. Exod. xvi. 15, 33, 35; Numb. xi. 6, 7, 9; Deut. viii. 3;

Josh. v. 12; Nehem. ix. 20; Psalm lxxviii. 24. MANNA, John vi. 31, 49, 58; Heb. ix. 4; Rev. ii. 17<sup>26</sup>.

The food which Jehovah gave the children of Israel during their continuance in the deserts of Arabia, from the eighth encampment in the wilderness of Sin. Moses describes it as white like hoar-frost, round, and of the bigness of coriander seed. It fell every morning upon the dew; and when the dew was exhaled by the heat of the sun, the manna appeared alone, lying upon the rocks or the sand. It fell every day except on the sabbath; and this only around the camp of the Israelites. Every sixth day there fell a double quantity; and though it putrefied and bred maggots when it was kept any other day, yet on the sabbath there was no such alteration. And the same substance which was melted by the heat of the sun when it was left abroad, was of so hard a consistence when brought into the tent, that it was beaten in mortars; and would even endure the fire, made into cakes and baked in pans. It fell in so great quantities during the whole forty years of their journey, that it was sufficient to feed the whole multitude of above a million of souls. Every man (that is, every male or head of a family) was to gather each day the quantity of an omer (about three quarts English measure); and it is observed, that "he that gathered much had nothing over, and he that gathered little had no lack;" because his gathering was in proportion to the number of persons for whom he had to provide. Some having fewer, others more in family, and the gathering being in

<sup>26</sup> To account for its being called *Manna* in the New Testament, and not *Man*, we may observe, that this is in conformity with the Septuagint, where *Manna* is almost constantly used for מַן. Josephus, Antiq. lib. iii. c. i. § 10, says: Καλωσι δε Ἑβραίοι το βρωμα τυτο Μαννα, το γαρ Μαν επερωτησιν κατα την ημισεραν διαλεκτον, τι τυτ' εστι; ανακριθησα. The Hebrews call this food MANNA: for the particle MAN in our language is the asking of a question, What is this?



proportion to the persons who were to eat of it, therefore, he that gathered much had nothing over, and he that gathered little had no lack. Probably every man gathered as much as he could; and then, when brought home, and measured by an omer, if he had a surplus, it went to supply the wants of some other family that had not been able to collect a sufficiency, the family being large; and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect enough for so numerous a household, several of whom might be so confined as not to be able to collect for themselves. Thus there was an *equality*; and in this light the words of St. Paul, 2 Cor. viii. 15, lead us to view the passage<sup>27</sup>.

To commemorate their living upon manna, the Israelites were directed to put one omer of it into a golden vase; and it was preserved for many generations by the side of the ark.

Our Translators and others make a plain contradiction in the relation of this account of the manna, by rendering it thus: "and when the children of Israel saw it, they said one to another, *it is manna, for they knew not what it was*<sup>28</sup>:" whereas the Septuagint, and several authors, both ancient and modern, have translated the text according to the original—"The Israelites, seeing this, said one to another, *what is it?* for they knew not what it was;" and therefore they could not give it a name. Moses immediately answers the question, and says, "This is the bread which the Lord hath given you to eat." From Exod. xvi. 31, we learn that this substance was afterwards called מן MAN, probably in commemoration of the question they had asked on its first appearance.

What this substance was, we know

not. It was nothing that was common to the wilderness. It is evident that the Israelites never saw it before, for Moses says, Deut. viii. 3, 16. "He fed thee with manna which thou knewest not, neither did thy fathers know." And it is very likely that nothing of the kind had ever been seen *before*; and by a pot of it being laid up in the ark, it is as likely that nothing of the kind ever appeared more, after the miraculous supply in the wilderness had ceased<sup>29</sup>.

In our version of Psalm lxxviii. 24, 25, we read: "He rained down manna upon them to eat, and gave them of the corn of heaven. Man did eat angels' food: he sent them meat to the full." Dr. Durell observes, that אבירים ABIRIM, is used in *no other place* to denote ANGELS, and seems here to denote *oxen*, as in Psalm xxii. 12; l. 13; lxxviii. 30; Isai. xxxiv. 7; and Jerem. l. 11: and that the corresponding word צידה TSHEDA, which signifies any food *procured by hunting*, countenances this sense. He would therefore render it: "Every one ate the flesh of oxen; he sent them venison (or victuals) in plenty." Mr. Dimock remarks upon this construction: "But supposing that they did *eat oxen at some time* in the wilderness, these words refer to the miraculous transaction recorded Exod. xvi. 11 to 16; and from comparing John vi. 33, I am inclined to think, that this word is written by mistake for אלוים, "every one did eat the bread of God;" or for אביר יהוה, "of the mighty Jehovah." The word, indeed, in its primary sense, means "of the mighty ones," and so it is several times translated; but it also means "wings," or "feathers:"—and if this be admitted, then, without so improbable a construction as that of Dr. Durell, (for the Israelites had not oxen to spare for food,) or so great an emendation as that of Mr. Dimock, the passage may be read:

<sup>27</sup> Dr. A. Clarke's Comment. in loc.

<sup>28</sup> Dr. Geddes has a learned and ingenious discussion of this subject.

<sup>29</sup> Dr. A. Clarke.

He opened the doors of heaven,  
And showered down manna upon them to eat.

Man did also eat winged food:  
He sent them flesh [לֶחֶם LEHEM], even to satiety<sup>30</sup>.

The author of the book of Wisdom, xvi. 20, 21, says, that the manna so accommodated itself to every one's taste, that it proved palatable and pleasing to all.

The substance now improperly called manna, is found in several parts of the world; in Arabia, on Mount Libanus, in Calabria, and elsewhere. The most famous is that of Arabia, which is a kind of condensed honey, that exudes from the leaves of trees, from whence it is collected when it has become concremented. Salmasius thinks this of the same kind which fed the children of Israel; and that the miracle consisted, not in creating any new substance, but in making it fall duly at a set time every day, throughout the whole year, and that in such plenty as to suffice so great a multitude. But in order for this, the Israelites must be supposed every day to have been in the neighbourhood of the trees on which this substance is formed; which was not the case. [See Mod. Trav. vol. iv. *Arabia*, pp. 169—177.]

Besides, this kind of manna is purgative, and the stomach could not endure it in such quantity as is implied by its being eaten for food. In short, the whole history of the giving the manna is miraculous. I refer, however, to the remarks of Michaelis, in his *dissertation on the influence of opinions on language*, 4to. p. 56, for a different construction. For the most ample investigation of the whole subject, the following authors may be consulted; Scheuchzer, *Phys. Sacr.* V. ii. p. 101. Buxtorf, *Hist. Mannæ*, in *Exercit. Sacr.* p. 336—390. Salmasius, *Com. de Manna*, in *Hyle Iatrica*, p. 245—254; et *Exerc. Solin.* p. 809: but especially T. E. Faber, *Dissert. de Manna* (in *Reiskii et Fabri opuscu-*

<sup>30</sup> See לֶחֶם rendered "flesh," *Zeph.* i. 17.

*lis medicis*, a C. G. Grunero editis), § xxiv. p. 131, et § xxix. p. 139. Also, S. G. Donatus, in not. ad epitomen *Phys. Sacr. Scheuchzerianæ*. And A. F. Bushing's notes, &c. upon the last mentioned work. "*Qui triumviri doctissimi omnia collegerunt quæ Veteres et Recentiores de variis Mannæ generibus tradidere.*" Rosenmuller, Not. in Bochart, *Hieroz.* tom. iii. p. 597.

MARBLE. מַרְבֵּל מַרְבֵּל.

Occ. 1 Chron. xxix. 2; *Esth.* i. 6; and *Cantic.* v. 15.

A valuable kind of stone; of a texture so hard and compact, and of a grain so fine, as readily to take a beautiful polish. It is dug out of quarries in large masses, and is much used in buildings, ornamental pillars, &c. Marble is of different colours, black, white, &c., and is sometimes most elegantly clouded and variegated. The stone mentioned in the places cited above, is called the stone of *sis*, or *sis*: the LXX and Vulgate render it *Parian stone*, which was remarkable for its bright white colour. Probably the cliff *Ziz* (2 Chron. xv. 16) was so called from being a marble crag: the place was afterwards called *Petra*.

The variety of stones, בָּהַט BAHAT, מַרְבֵּל מַרְבֵּל, דָּר DAR, and סוֹחֶרֶת SOCHERETH, mentioned in the pavement of Ahasuerus, must describe marble of different colours. The ancients sometimes made pavements wherein were set very valuable stones. "*Eo deliciarum pervenimus, ut nisi gemmas calcare nolimus.*" Seneca, *epist.* 86. And Apuleius thus describes the pavement of the apartments of Psyche: "*Pavimenta ipsa lapide pretioso casim diminuto, in varia pictura genera discriminabantur.*"

Michaelis supposes the DAR to mean *alabaster*.

MASTICH-TREE. ΣΚΙΝΟΣ.

Occ. *Susannah*, v. 40.

The mastich-tree or lentisk rises with a stalk ten or twelve feet high, dividing into many branches covered with a dark brown bark.



The leaves are placed alternate on the branches; are about an inch and a half long, and half an inch broad at their base, lessening gradually to a point, and have a few saws on their edges: they are of a lucid green, and when bruised, emit a turpentine odour. The flowers



are produced in loose bunches at the end of the branches: they are small, white, and have no fragrance.

Mastich gum is procured from the tree by making incisions in the bark. From these, says Mr. Legh, *Journey*, Lond. 1817, p. 17, a liquid juice distils, that gradually hardens, forming tears, which either remain attached to the shrub, or fall on the ground, and are afterwards gathered up. It is fragrant, and is principally used for disorders of the gums and teeth.

Under the article "Holm-tree," I have mentioned the reference to this tree by the apocryphal writer of the story of Susannah. Michaelis, in his *Commentaries on the Laws of Moses* (vol. iv. p. 335) remarks, that "the play upon the words is merely a Greek *paronomasia* between *σχινοσ* and *σχιζω*; according to Porphyry's shrewd remark, which we know from Jerom's preface to his exposition of Daniel, and to which, as an objection, Jerom very properly replied, that it did not at all affect the book of Daniel, because the story of Susannah was not found in the Hebrew; nor did it, even in the Greek, belong to that prophet; being only a part of a book ascribed to

Habakkuk, the son of Jesus, of the tribe of Levi. We find, moreover, Jerom himself adducing these Greek puns, as a proof that this book was not genuine, but a fiction of a later period.

"The word *σχινοσ* means the mastich-tree. The island of Chio is the native country of mastich, which was anciently so entirely unknown in Asia, that it has not so much as a name in Hebrew, Arabic, Syriac, or Chaldee. For the Arabs and Chaldeans borrow it from the Greek; and in this very passage, the oriental translators, not understanding what *σχινοσ* meant, name any tree that occurs to them: and one Arabic version absolutely retains the Greek word, expressing it very awkwardly in Arabic letters, *al-schakin*. A tree, therefore, is specified in the first man's answer, which, in all probability, was not then known in Babylon."

MELON. מַלּוֹן ABATTICHIM<sup>31</sup>.  
Occ. Numb. xi. 5, only.



A luscious fruit so well known that a description of it would be superfluous. It grows to great perfection and is highly esteemed in Egypt, especially by the lower class of people, during the hot months<sup>32</sup>.

<sup>31</sup> The name of the water-melon in Egypt, now, is *battich*. See Forskal, *Flor. Ægypt. Arab.* p. 75, and Hasselquist, p. 255.

<sup>32</sup> For a particular account of the melons



The juice is peculiarly cooling and agreeable in that sultry climate, where it is justly pronounced, "one of the most delicious refreshments that nature, amidst her constant attention to the wants of man, affords in the season of violent heat."

There are varieties of this fruit; but that more particularly referred to in the text, must be the *water-melon*. It is cultivated (says Hasselquist) on the banks of the Nile, in the rich, clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people: but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat any thing but these, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for *drink*, the juice refreshing these poor creatures; and they have less occasion for water, than if they were to live on more substantial food in this burning climate." This well explains the regret expressed by the Israelites for the loss of this fruit, whose pleasant liquor had so often quenched their thirst, and relieved their weariness in their servitude; and which would have been exceedingly grateful in a dry, scorching desert.

Mr. Harmer makes the following quotation from the travels of Egmont and Heyman, V. 2, p. 12, to shew how refreshing this fruit is. "The inhabitants of Mount Carmel chiefly employ themselves in improving their gardens, where they have, among other fruits, excellent *melons* and *pasteques*, which, in goodness and taste, are not at all inferior to those of Naples and the West Indies. The latter are called in America, *water-melons*, and very properly, consisting of little else than

of Egypt, I refer to Prosp. Alpinus, de Plantis Ægypti; and Celsus, Hierobot. tom. i. p. 356-383.

a rind and delicious water. The pulp of some is reddish, especially that part nearest the centre of the fruit, where they have also small seeds, the surface of which is blackish or reddish, and beneath, a white, soft, and palatable substance, whence a kind of oil is expressed, of great use in colds, inflammations, and cutaneous disorders. The melons which have a white pulp are of a very agreeable taste, but not so much esteemed as the other, probably more from prepossession than for any solid reason. Both, however, may supply the place of drink, as they dissolve in the mouth, quench the thirst, and are of a cooling quality."

MILLET. מילן DOCHAN.  
Occ. Ezek. iv. 9.



A kind of plant so called from its thrusting forth such a quantity of grains. Thus, in Latin, it is called *millium*; as if one stalk bore a thousand seeds<sup>33</sup>. It has been supposed that the *dochan* means what is now called in the East, *dhourra*, a species of millet, which, according to Niebuhr<sup>34</sup>, "when made into bad bread with camel's milk, oil, butter, or grease, is almost the only food which is eaten by the common people in Arabia Felix." "I found it so

<sup>33</sup> Martinus, Lexic. Etymol.

<sup>34</sup> Description de l'Arabie, p. 45, 135, 136. See also Rauwolf, in Ray's Trav. p. 161, and quoted by Harmer, Obs. V. iv. p. 97.

disagreeable (says he) that I should willingly have preferred plain barley bread to it." This illustrates the appointment of it to the prophet Ezekiel as a part of his *hard fare*.

*Dhourra* is also used in Palestine and Syria; and it is generally agreed that it yields much more than any other kind of grain. "*Le durru rend beaucoup plus que tous les autres grains.*"

Hiller and Celsius insist that the *dochan* is the *panic*: but Forskal has expressly mentioned the *dokn*, "*holcus dochna*," as a kind of maize; and Browne, in his *Travels*, p. 291, describes the mode of cultivation.

#### MINT. ΜΑΥΟΣΜΟΝ.

Occ. Matth. xxiii. 23; and Luke xi. 42.

A garden herb, well known.



The law did not oblige the Jews to pay the tithe of this sort of herbs: it only applied to those things which could be comprehended under the name of income or revenue. But the Pharisees, desirous of distinguishing themselves by a more scrupulous and literal observance of the law than others, gave the tithes of mint, anise, and cummin. Matth. xxiii. 23. Christ did not discommend this exactness; but complained, that while they were so precise in these lesser matters, they neglected the more essential commandments of the law, and substituted

observances, frivolous and insignificant, in the place of *justice, mercy, and truth*.

**MOLE.** This word, in our version of Levit. xi. 30, answers to the word תנשמת *THINSEMETH*, which Bochart has shewn to be the *CHAMELEON*; but he conjectures, with great propriety, that חולד *CHOLED*, translated "*weasel*," in the preceding verse, is the true word for the *mole*<sup>35</sup>.



The present name of the mole, in the East, is *khuld*, which is undeniably the same word as the Hebrew *choled*. The import of the Hebrew word is, *to creep into*, and the same Syriac word implies, *to creep underneath, to creep into by burrowing*; which are well known characteristics of the mole.

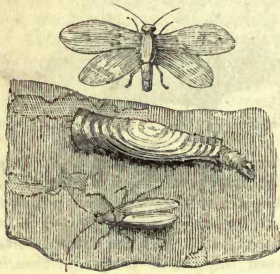
Our translation uses also the word *mole* in Isai. ii. 20, where the original is חפר פרות *CAPHAR PHARUT*. Bochart is for reading these two words as one; and so three copies collated by Dr. Kennicott read it. The author of "*Scripture Illustrated*" observes, that "*the general scope of the passage is a threatening against pride, and a denunciation of vengeance on idols and idol worshippers*;" and conjectures, that "*it describes the action of a public personage, a chief, for whom idols had been provided in a magnificent temple, as so terrified as to flee to caves and dens for shelter; and that these valuable idols should be taken from their shrines, and thrown into places as dark, dismal, and abominable as their former residences had been brilliant and venerable.*" Accordingly, he understands the word *chapharpharut* to mean, not an ani-

<sup>35</sup> Hieroz. tom. iii. p. 485—454. edit. Rosenmuller.



mal, but a place; a deep sink, or subterranean vault,—deep cavities dug by human powers. Michaelis, Suppl. ad Heb. Lex. p. 877, thinks the word signifies *sepulchres*, which in Palestine were frequently cells or vaults, *hewn* or *dug* in the rocks, and consequently were proper receptacles for bats.

MOTH. *wy ois.* Job iv. 19, and *wy oisis*, Job xiii. 28; xxvii. 18; Psalm vi. 7; xxxi. 9, 10; xxxix. 11; Isai. l. 9; Hosea v. 12.



The moth is properly a winged insect, flying by night, as it were a night butterfly; and may be distinguished from day butterflies by its *antennæ*, which are sharp at the points, and not tufted. But as this creature, like others, undergoes a transformation, in our translation of the Scripture, it is spoken of in its grub state, during which, it eats garments, &c. made of wool.

The clothes-moth is the *Tinea Argentea*; of a white, shining, silver, or pearl colour. It is clothed with shells, fourteen in number, and these are scaly. Albin asserts this to be the insect that eats woollen stuffs; and says, that it is produced from a gray speckled moth, that flies by night, creeps among woollens, and there lays her eggs, which, after a little time, are hatched as worms, and in this state they feed on their habitation, till they change into a chrysalis, and thence emerge into moths.

“The young moth, or moth-worm, (says the Abbé Pluche,) upon leaving the egg which a *papilio* had lodged

upon a piece of stuff commodious for her purpose, finds a proper place of residence, grows and feeds upon the nap, and likewise builds with it an apartment, which is fixed to the groundwork of the stuff with several cords and a little glue. From an aperture in this habitation, the moth-worm devours and demolishes all about him; and, when he has cleared the place, he draws out all the fastenings of his tent; after which he carries it to some little distance, and then fixes it with the slender cords in a new situation. In this manner, he continues to live at our expense, till he is satisfied with his food, at which period he is first transformed into the *nympha*, and then changed into the *papilio*.”

This account of the insect will help us to understand several passages in Scripture.

I. Mr. Harvey conjectured that the comparison in Job iv. 19, was to that of a house whose fragility was such, that it would be crushed or overset by a moth flying against it; but it seems rather to imply, either the wasting or consuming effect of a moth's corroding, or the ease and indifference with which we crush the insect. Mr. Good makes these remarks upon the passage: “The comparison of man, on account of his littleness, his feebleness, and his shortness of life, to a worm, or an insect, is common in the sacred writings; but in no other part of them, nor in any other writings whatsoever, is the metaphor so extensively applied or so admirably supported. The passage, indeed, has not been generally understood in its full import; but it has enough, under every translation, to challenge a comparison with every attempt at the same kind in the Greek or Roman poets.”

II. From the change of person, and for other reasons, we must suppose that the verse in our translation of Job xiii. 28, is to be transposed, and placed after the second verse in the next chapter; and read in this connexion.



Man, born of a woman,  
Few of days, and full of trouble,  
Springeth up as a flower, and is cut down—  
Flitteth as a shadow, and remaineth not—  
Wasteth away like that which is decayed,  
As a garment which the moth consumes.

This perishing condition of a *moth-eaten garment*, as also of the *insect itself*, is referred to in Isai. li. 6. “The earth shall wax old as doth a garment; and they that dwell therein shall die in like manner.” The word כִּין here means some kind of insect living in the garment: it is translated “louse,” in Exod. viii.

III. He who buildeth his fortunes by methods of injustice, is by Job, ch. xxvii. 18, compared to the *moth*, which, by eating into the garment wherein it makes its habitation, destroys its own dwelling. The structure referred to is that provided by the insect, in its larva or caterpillar state, as a temporary residence during its wonderful change from a chrysalis to a winged insect. Mr. Scott has thus happily rendered the passage:

“Wretch, as a moth that ravages the looms,  
Weaves its frail bower, and as it weaves  
consumes.”

IV. In Psalm vi. 7, the word rendered in our translation, “consumed,” is, according to the original, *moth-eaten*. This may be an application of the figure allowable in the oriental style; or, as applied to the eyes, may refer to a disease or consumption of the eye, mentioned by travellers in the East, occasioned by little insects. The same remark must apply to Psalm xxxi. 9.

V. The declaration in Psalm xxxix. 11, is a reference to the corroding effects of the moth-worm, and contains an instance of that assimilation of words of which the Orientals are fond.

When thou with rebukes dost correct  
man<sup>36</sup>, [שׂוֹן אִישׁ]  
Thou makest his beauty to consume like a  
moth. [שׂוֹן] ois.

VI. The devastations of this creature are mentioned in Isai. l. 9.

All of them shall wax old as a garment:  
The moth shall consume them.

And more particularly in ch. li. 8.

The moth shall consume them like a garment,  
And the worm shall eat them like wool.

The latter word here, שׂוֹן, is the proper name of the moth itself in its *papilio* state, properly so called from its *agility*. So the Septuagint render it Σηρος, and the Vulgate *tinea*: and hence is derived Σης, and שׂוֹן, used in the Greek and Syriac of Matth. vi. 19, 20. The ingenious Abbé Pluche, comparing the *papilios* in general with the caterpillars from which they spring, remarks: “The caterpillar, which is changed into a nymph, and the *papilio* that proceeds from it, are two animals entirely different: the first was altogether terrestrial, and crawled along the ground: the second is *agility* itself.”

VII. In Matth. vi. 19, 20, is this injunction: “Lay not up for yourselves treasures upon earth, where moth [ΣΗΣ] and rust [ΡΩΣΙΣ] do corrupt—but, lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt.” The treasures here specially intended were garments: for it was customary for the opulent in Asiatic countries, where their fashions in dress were not fluctuating like ours, to have repositories full of rich and splendid apparel. These were, from their nature, exposed to the depredations of the moth. Fabricated of perishing materials, they were liable to be prematurely consumed, or taken away by fraud and violence. The moth here mentioned, and in Luke xii. 83, is, undoubtedly, the same as that last described in Isai. li. 8; and Mr. Wakefield says, that he believes that the word βρωσις, never means *rust*: ιος and ερωσις are the terms used in that sense by Greek authors. On this account, some have supposed βρωσις to mean a species of worm, and others have thought this phrase to be a hebraism, not uncommon in the New Testa-

<sup>37</sup> Nature Displayed, vol. i. p. 34, Eng. transl. by Microsoft®

ment, for a *devouring moth*<sup>38</sup>. This last construction is very plausible, particularly as Luke mentions only the *moth*: but in the paragraph above, we find the devouring effects of the insect alluded to, in *two distinct states*. In Isai. l. 9, Aquila has Βρωσις, for the Hebrew word rendered *moth*, and Theodotion, σης.

VIII. In the book of Ecclesiasticus, ch. xix. 3, we read Σητες και σκωληκες κληρονομησουσιν αυτον, "Moths and worms shall have him to heritage." The first may mean the consumers of his *raiment*; the second, the devourers of his *body*. Again, xlii. 13, Απο γαρ ιματιον εκπορευεται σης, "From garments cometh a moth."

MOUSE. עכבר ACHBAR. In Chaldee, ACALBAR: probably the same with the *Aliarbui*, of the Arabians, or the *Jerboa*.

Occ. Levit. xi. 29; 1 Sam. vi. 4, 5, 11, 18; Isai. xli. 17.

A small mischievous animal, known by every body. All interpreters acknowledge that the Hebrew word *achbar* signifies a *mouse*, and more especially a *field-mouse*. Moses declares it to be unclean, which insinuates that it was eaten sometimes: and, indeed, it is affirmed, that the Jews were so oppressed with famine during the siege of Jerusalem by the Romans, that, notwithstanding this prohibition, they were compelled to eat dogs, mice, and rats. Isaiah, lxvi. 17, justly reproaches the Jews with eating the flesh of mice and other things that were impure and abominable.

Herodotus imputes the ruin of the army of Sennacherib to mice<sup>39</sup>, an innumerable multitude of which, during the night, gnawed to pieces their quivers, bow-strings, and shield-straps, so that Sennacherib was obliged to retreat with precipitation. This destruction of the Assyrian

<sup>38</sup> Schultetus, in Exc. Evang. ii. c. 35, "ΣΗΣ και ΒΡΩΣΙΣ, non esse duas diversas species, sed per Hendiadyon explicandum judicat ut sit idem quod σης Βρωσις." Conf. etiam Lud. de Dieu. Crit. Sacr. p. 328. Bochart, Hieroz. tom. iii. p. 513.

<sup>39</sup> Lib. ii. c. 142.

army was of the highest service to the Egyptians, whose country Sennacherib had invaded, and where he had committed the greatest ravages for three years successively; and which he undoubtedly would have attacked again after the conquest of Jerusalem. Of this great deliverance, the Egyptians preserved the memory by the hieroglyphical representation of the gnawing of the strings of their bows, &c.<sup>40</sup>

It is known what spoil was made by mice in the fields of the Philistines, 1 Sam. v. 6, 7, &c., after this people had brought into their country the ark of the Lord; so that they were obliged to take the resolution to send it back, accompanied with mice and emrods of gold, as an atonement for the irreverence they had committed, and to avert from their land the vengeance that pursued them.

Judea has suffered by these animals in later times. William, Archbishop of Tyre, records<sup>41</sup>, that, in the beginning of the twelfth century, a penitential council was held at Nablouse, where five and twenty canons were framed for the correction of the manners of the inhabitants of the Christian kingdom of Jerusalem, who, they apprehended, had provoked God to bring upon them the calamities of earthquakes, war, and famine. This last, the archbishop ascribes to locusts and devouring *mice*, which had for four years together so destroyed the fruits of the earth as seemed to cause almost a total failure in their crops.

Bochart has collected many curi-

<sup>40</sup> Horapoll. Hieroglyph. l. i. c. 50. [There can be no doubt that this story, which Herodotus says he learned from the Egyptians, relates to the facts recorded 2 Kings xix. and Isa. xxxvii. "The Assyrians had advanced as far southward as the neighbourhood of Eleutheropolis, and were threatening Egypt. Their sudden and mysterious retreat, therefore, must have excited the greatest surprise; and the priests would be at no loss to frame a legend in unison with the superstition of the country." Mod. Trav. vol. v. p. 84. See also Prideaux's Connection, &c. vol. i. an. 710.]

<sup>41</sup> Gesta Dei apud Francos, p. 823.



ous accounts relative to the terrible devastation made by these animals<sup>42</sup>.

The Author of "Scripture Illustrated" has shewn at large, that as the Arabs class the Jerboa under the *El Akbar*, which only means the largest *mus montanus*, that animal is the one described in Scripture, and signifies "the male Jerboa." In this he follows Pennant, *Hist. Quadr.* p. 427, and the Arabic version of *Isai.* lxvi. 17, which renders the word *Akbar* by "Jerboa."

MULBERRY-TREE. בָּכָא BACA.

Occ. 2 Sam. v. 23, 24; 1 Chron. xiv. 14, 15; Psalm lxxxiv. 7.

That some kind of tree is intended in these several places, is very certain. The LXX in Chronicles render it *πιπυον*, "pear-trees;" so Aquila and the Vulgate, both in Samuel and Chronicles, "*pyrorum*." Others translate it, "the mulberry-tree"<sup>43</sup>. More probably it is the large shrub which the Arabs still call "*Baca*;" and which gave name to the valley where it abounded. Of this valley Celsius remarks, that it was "rugged and embarrassed with bushes and stones, which could not be passed through without labour and tears"<sup>44</sup>; (referring to Psalm lxxxiv. 7, and the "rough valley," Deut. xxi. 4;) and he quotes from a manuscript of Abu'l Fideli a description of the tree which grew there, and mentions it as bearing a fruit of an acrid taste. M. Forskal mentions an obscure tree by the name of BÆCA, which has leaves rather ovated, smooth, entire; and is poisonous. The berries are destructive to sheep.

The sound of people's going upon the tops of the trees, 2 Sam. v. 23, 24, is a thing not so congruous to

our conceptions: we are therefore induced to suspect that the word *Bochim*, which our translation calls *mulberry-trees*, is, in reality, the proper name of a place; Judges ii. 1, and Psalm lxxxiv. 7; and *Beroche Bochim*, *tops of mulberry-trees*, may signify the mountains of Bochim. And so the sense of the words will be: "*When thou hearest a noise as of many people marching, upon the hills, or high places, of Bochim, then thou hast nothing to do but to fall immediately upon the enemy.*" This interpretation clears the text from any seeming absurdity.

In 1 Maccabees vi. 34, it is said, that Antiochus Eupator coming into Judea with a powerful army and many elephants, those who had the care of these animals *shewed them the blood of grapes and mulberries* [*μορῶν*] that they might provoke them to fight. The elephant of its own nature is not cruel: to render him fierce, he must be vexed, urged, made drunk, or shewn some blood, or something like blood. Experience shews that many animals are provoked at the sight of blood, or of any lively red colour.

MULE. פֶּרֶד PERED.

Occurs 2 Sam. xiii. 29; 1 Kings i. 33; x. 25; *et al. freq.*

A mongrel kind of quadruped, between the horse and the ass. Its form bears a considerable resemblance to the last mentioned animal: but in its disposition it is rather vicious and intractable; so that its obstinacy has become a proverb.

With this creature, the early ages were probably unacquainted. It is very certain the Jews did not breed mules, because it was forbidden them to couple together two creatures of different species. *Levit.* xix. 19. But they were not prohibited the making use of them: thus we find that in David's time they had become very common, and made up a considerable part of the equipage of princes. 2 Sam. xiii. 29; xviii. 9; 1 Kings i. 33, 38, 44; x. 25; 2 Chron. ix. 24.

Some have thought that Anah,

<sup>42</sup> Hieroz. tom. ii. p. 432.

<sup>43</sup> So Ursinus, *Arbor. Bibl.* c. iii. p. 75. בָּכָא, *morus, forte a sanguineis lachrymis, quas bacca fundunt compressa: nam cognatum בָּכָא, bachah, fetum significat, κλασθμῶν. Unde Bacchæ quasi fetu femineo utulantes: quasi Mebacchoth descentes, in Piel. Ita Hesychius ait "Bacchum significare Phœnicibus κλασθμῶν."*

<sup>44</sup> Hierobot, tom. i. p. 335.



son of Zibeon, found out the manner of breeding mules; Gen. xxxvi. 24. The Talmuds expressly say it. But the word in the original never signifies mules; they are always expressed by a word which has no resemblance with it. It is said, that *Anah found the* יִמִּים JEMIM *in the wilderness.* But the word rendered *found*, does not signify to invent or discover some new thing. It is used more than four hundred times in the Bible; and always signifies to find a thing which exists already, or to encounter with a person or an enemy<sup>45</sup>. For example, as when it is said of the tribes of Judah and Simeon, that they *found* or encountered with *Adoni Beseck, at Beseck, and fought against him.* Jud. i. 5. And of Saul, that *the archers found him, and he was sore wounded.* 1 Sam. xxxi. 3. And of the prophet, who went from Judah to Bethlehem, that *a lion found, or met, him in the way, and slew him.* 1 Kings xiii. 24. It does not follow that every thing which happens in feeding of asses, should relate to those animals, or to their production: besides, there is no reference here to horses or mares, without which mules cannot be produced. Nor is it probable that the way of engendering mules was so known in the land of Edom, where Anah lived, since we read nothing of these animals till David's time, as we have observed before, which was more than seven hundred years after. It is therefore much more likely that the Samaritan version has the true sense of the original, in rendering *Emeans*, who were neighbours of the Horites, Gen. xiv. 5; and likewise the Chaldee paraphrase, in translating it *giants*; because the *Emeans* or the *Emines* were as tall as the *Anakims*, and passed for giants as well as they; as Moses observes, Deut. ii. 10. It seems also, that the Septuagint, Aquila, Symmachus, and Theodotion, mean to express the same. And this version we are ad-

<sup>45</sup> But Bate and Geddes declare, that מִצַּח never signifies *to fight*, but *to meet with, to come up with.*

vocating, is not exposed to the difficulties which the other translations labour under. And it is a much more remarkable circumstance, and more proper to give a character of distinction to Anah, that he met and combated such formidable people as the Emeans were, who perhaps lay in ambush for him in the wilderness, than to observe, with the Latin Vulgate and some others, that he discovered *hot springs*, or that he had invented the production of *mules*, which should be looked upon rather as an effect of chance, than of art or reason. This has induced some of the Jewish Rabbies<sup>46</sup> to abandon the opinion of a great many of their doctors, and to follow the Chaldee paraphrase.

The word רֶכֶשׁ RECHES, rendered "mules" in Esther viii. 10, 14, and "dromedaries" in 1 Kings iv. 28, may mean a particular breed of horses. Jackson, in his *Account of Morocco*, p. 40, describes "the desert horse," a peculiarly fine breed, and remarkably swift; which, he says, is called by the Arabs, *Er-reech*. In 2 Sam. viii. 4; 1 Chron. xviii. 4; and 2 Sam. x. 18, רֶכֶב RECHEB, means *chariot*.

MUSTARD. ΣΙΝΑΠΙΣ. Matth. xiii. 32; xvii. 20; Mark iv. 31; Luke xiii. 19; and xvii. 6.



Our Lord compares the kingdom of

<sup>46</sup> R. Salomon, Nachmanidis, Jacob Abendanah, and Aaron Codrait.

For further elucidation of this subject, see the *very learned* Note of Dr. Adam Clarke on Genesis xxxvi. 24. Bryant's Observations on Passages of Scripture.

heaven to "a grain of mustard seed, which a man took and sowed in the earth, which indeed is the least of all seeds, but, when it is grown, is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matth. xiii. 31, 32. This expression will not seem strange, says Sir Thomas Browne, if we recollect that the mustard seed, though it be not simply and in itself the smallest of seeds, yet may be very well believed to be the smallest of such as are apt to grow unto a ligneous substance, and become a kind of tree. He observes, likewise, that the parable may not ground itself upon generals, or imply any or every grain of mustard, but point at such a peculiar grain as, from its fertile spirit and other concurrent advantages, has the success to become arboreous. The expression also, that it might grow into such dimensions that birds might lodge on its branches, may be literally conceived, if we allow for the luxuriancy of plants in Syria above our northern regions. And he quotes upon this occasion, what is recorded in the Jewish story, of a mustard-tree that was to be climbed like a fig-tree. The Talmud also mentions one whose branches were so extensive as to cover a tent<sup>47</sup>. Without insisting on the accuracy of this, we may gather from it, that we should not judge of eastern vegetables by those which are familiar to ourselves.

Scheuchzer describes a species of mustard which grows several feet high, with a tapering stalk, and spreads into many branches. Of this *arborecent*, or *tree-like* vegetable, he gives a print<sup>48</sup>; and Linnæus mentions a species, whose branches were real wood, which he names, *sinapis eruroides*.

[Mr. Frost, in a recent publication,

<sup>47</sup> See on this subject, Lightfoot's Heb. and Talm. Exercit. in loc. Tremell. in loc. Raphel. Annot. ex Herodot. p. 163, and Doddridge's Fam. Expos.

<sup>48</sup> Phys. Sacr. tom. viii. p. 59. Tab. DCLXXXIII.

contends, that the *sinapi* of the N. T. does not signify any species of the genus now designated *sinapis*, but the *phytolacca dodecandra* or *kokkon sinapeos*, which "grows abundantly in Palestine; has the smallest seed of any tree;" (which will not apply to the *sinapis eruroides*;) "and obtains as great altitude as any other tree in that country of which it is a native." It is of the same genus as the *phytolacca decandra*, or Virginian poke-weed; of the natural order, *Holoraceæ*, Linn. Jussieu ranks it under *Atriplices*.]

MYRRH. מִרְרָה MUR.

Exod. xxx. 23; Esth. ii. 12; Psalm xlv. 8; Prov. vii. 17; Cantic. i. 13; iii. 6; iv. 6, 14; v. 1, 5, 13. ΣΜΥΡΝΑ, Matth. ii. 11; and John xix. 39; Mark xv. 23; and Eccles. xxiv. 15.

A precious kind of gum issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssinia<sup>49</sup>. Its taste is extremely bitter; but its smell, though strong, is not disagreeable; and among the ancients, it entered into the composition of the most costly ointments: as a perfume, it appears to have been used to give a pleasant fragrance to vestments, and to be carried by females in little caskets in their bosoms<sup>50</sup>.

The Magi, who came from the East to worship our Saviour at Bethlehem, made him a present of myrrh among other things, Matth. ii. 11.

Mention is made, Mark xv. 23, of *wine mingled with myrrh*, offered to Jesus at his passion, to take from him, as some suppose, the too quick sense of pain. The ancient Jewish writers tell us, that a *little frankincense in a cup of wine* (agreeably to Prov. xxxi. 6) used to be given to criminals when going to execution,

<sup>49</sup> A description of the tree may be found in Pliny, N. H. l. xii. c. 15. Pomet, Hist. des Drogues, p. 1. p. 252; and in the last volume of Bruce's Travels, with a drawing.

<sup>50</sup> See Mrs. Francis's poetical Translation of Solomon's Song, p. 11, note; and Good's Sacred Idylls, p. 75.



with the design of alleviating the anguish, by stupifying the feeling of pain: and this mixture, under the name of "the cup of trembling," or "malediction," appears to be alluded to in the Chaldee Targum on Psalm lxxv. 9; lx. 5; Isai. li. 17, 22; and Jer. xxv. 15, 17, 28. But Our Lord refused it, and resolved to meet death in all its horrors; and thus has he taught mankind to bear trials and sufferings without having recourse to any expedient for blunting the natural sensibility. Some think this the same with the *wine mingled with gall*, mentioned by Matthew, xxvii. 34; but others consider them as two distinct mixtures or potions<sup>51</sup>. Matthew, writing in Syriac, made use of the word מר MAR, which signifies *gall*, or any bitter ingredient; and his translator mistook it for מור MUR, *myrrh*. Admitting this, the narrative of the two Evangelists will be reconciled, and the prophecy, Psalm lxix. 21, fulfilled; "they gave me gall to eat, and in my thirst, vinegar to drink:" for the whole tenor of that Psalm seems to be a continued prophecy of the sufferings of Christ, as well as of that judicial blindness, ruin, and dispersion which fell on the impenitent Jews<sup>52</sup>.

The drink presented by one of the soldiers, Matth. xxvii. 47, seems to have been presented with friendly views, after his declaration, "I thirst." It was probably some of the drink which the soldiers had brought with them, to supply their wants while they guarded the prisoners under the cross. It was given to him in a sponge fastened to a reed, which John specifies to be the stalk of a plant called *hyssop*. Jesus, we are told, *received* this liquor, that is, sucked it from the sponge put to his lips, for his hands were nailed to the cross. It was *previously to this* that the vinegar mingled with gall, meaning *sour wine*

<sup>51</sup> Edwards's Exercitations, and J. Jones's Illustration of the four Gospels, p. 574.

<sup>52</sup> See Ant. Univ. Hist. V. x. c. 11, note z. p. 601.

mingled with a bitter herb, which Mark calls *myrrh*, was offered him; and which on tasting he refused to drink. See GALL.

Myrrh is mentioned, John xix. 39, among the articles brought by Nicodemus to embalm the body of Jesus. That this gum was among the principal ingredients for embalming the dead, we have the authority of Herodotus, l. ii. c. 86, and others.

II. The myrrh, לוט LOTH, mentioned Genesis xxxvii. 25, and xliii. 11, Celsius concludes, from the affinity of names in Arabic, to be the gum called "*ledum*," or "*ladanum*;" and Ursinus supports this rendering by unanswerable proofs. This is collected from the "*cistus labdaniferus*," a beautiful and fragrant shrub. Dioscorides says, that it was pulled off the beards of goats<sup>53</sup>, who feed upon the leaves of the plant: the *viscous* juice by degrees collects and hardens into little lumps upon the hair. M. Tournefort, in his Voyage to the Levant, describes the method of gathering this gum in Candia. He says, that it is brushed off the shrub in a calm day, by thongs of leather tied to poles, and drawn over the tops of the shrubs: to these straps it adheres, and from them it is afterwards scraped off and made into cakes.

MYRTLE. דטס HADAS.

Occ. Nehem. viii. 15; Isai. xli. 19; lv. 13; Zech. i. 8, 9, 10.

A shrub, sometimes growing to a small tree, very common in Judea. It has a hard woody root, that sends forth a great number of small flexible branches, furnished with leaves like those of box, but much less, and more pointed; they are soft to the touch, shining, smooth, of a beautiful green, and have a sweet smell. The flowers grow among the leaves, and consist of five white petals disposed in the form of a rose: they have an agreeable perfume and an ornamental appearance. They are succeeded by an oval, oblong berry, adorned with a sort of crown made

<sup>53</sup> Comp. Herodot. lib. iii. c. 112. edit. Gale; and Plin. Nat. Hist. l. xii. c. 17.



up of the segments of the calix : these are divided into three cells containing the seeds.



Savary, describing a scene at the end of the forest of Plantanea, says : " Myrtles, intermixed with laurel roses, grow in the valleys to the height of ten feet. Their snow-white flowers, bordered with a purple edging, appear to peculiar advantage under the verdant foliage. Each myrtle is loaded with them, and they emit perfumes more exquisite than those of the rose itself.

They enchant every one, and the soul is filled with the softest sensations."

The myrtle is mentioned in Scripture among lofty trees, not as comparing with them in size, but as contributing with them to the beauty and richness of the scenery. Thus Isai., xli. 19, intending to describe a scene of varied excellence, " I will plant in the wilderness the cedar, and the shittab-tree, and the myrtle, and the oil-tree." That is, I will adorn the dreary and barren waste with trees famed for their stature and the grandeur of their appearance, the beauty of their form, and the fragrance of their odour. The Apocryphal Baruch, speaking of the return from Babylon, expresses the protection afforded by God to the people by the same image : " Even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God." Ch. v. 8.

The feminine form הַדַּסָּה HADASSAH, is the original Hebrew name of ESTHER. Esth. ii. 7. The note of the Chaldee Targum on this passage declares, " they call her HADASSAH, because she was *just*, and those that are just are compared to *myrtle*."

## N

NARD. See SPIKENARD.

NETTLES. We find this name given to two different words in the original. The first is חַרְוִיל CHARUL<sup>54</sup>, Job xxx. 7 ; Prov. xxiv. 31 ; and Zeph. ii. 9. It is not easy to determine what species of plant is here meant. From the passage in Job, the *nettle* could not be intended, for a plant is referred to large enough for people to take shelter under. The following extract from Denon's Travels may help to illustrate the text, and shew to what an uncomfortable retreat those vagabonds must have resorted. " One of the inconveniences of the vegetable thickets

of Egypt is, that it is difficult to remain in them, as nine-tenths of the trees and plants are armed with inexorable thorns, which suffer only an unquiet enjoyment of the shadow which is so constantly desirable, from the precaution necessary to guard against them."

Celsius and Scheuchzer are inclined to render it the " Paliurus." This may suit the idea in Job, but is not so well adapted to the reference in the two other places.

II. The קִמּוֹשׁ KEMOSH, Prov. xxiv. 31 ; Isai. xxxiv. 13 ; and Hosea ix. 6, is by the Vulgate rendered "*urtica*," which is well defended by Celsius ; and very probably means the *nettle*.

<sup>54</sup> Hence is derived our English word *chari*.

NIGHT-HAWK. תַּחְמָסִים TACHMAS.

Occ. Levit. xi. 16, and Deut. xiv. 15<sup>55</sup>.



That this is a voracious bird, seems clear from the import of its name; and interpreters are generally agreed to describe it as flying by night. On the whole, it should seem to be the "*strix orientalis*," which Hasselquist thus describes: "It is of the size of the common owl, and lodges in the large buildings or ruins of Egypt and Syria, and sometimes even in the dwelling-houses. The Arabs settled in Egypt call it *Massasa* and the Syrians, *Banu*. It is extremely voracious in Syria; to such a degree, that if care is not taken to shut the windows at the coming on of night, it enters the houses and kills the children: the women, therefore, are very much afraid of it."

NITRE. נֵתֵר NETHER.

Occ. Prov. xxv. 20, and Jerem. ii. 22.

This is not the same that we call nitre, or saltpetre, but a native salt of a different kind, distinguished among naturalists by the name of *natrum*.

The *natrum* of the ancients was an earthy alkaline salt. It was found in abundance separated from the water of the lake Natron in

<sup>55</sup> "Nomen avis impurae, de quo id unum docere lectores velim, dubitandum esse, nec quidquam certi nos habere, donec aliqua nova lux ex Arabia, nec ex lexicis, hæc enim silent, nec ex libris, sed ex usu quotidiano lingua vernacula et plebeje adfulgeat: cui si periiit vocabulum, æternum ignorabimus, non magno nostro damno." Michaelis, *Suppl. Lex. Hebr.*

Egypt. It rises from the bottom of the lake to the top of the water, and is there condensed by the heat of the sun into the hard and dry form in which it is sold. The salt thus scummed off, is the same in all respects with the Smyrna soap-earth. Pliny, Matthiolus, and Agricola have described it to us: Hippocrates, Galen, Dioscorides, and others, mention its uses.

It is also found in great plenty in Sindh, and in many other parts of the East; and might be had in any quantities.

The learned Michaelis<sup>56</sup> plainly demonstrates, from the nature of the thing and the context, that this fossil and natural alkali must be that which the Hebrews called *nether*.

Solomon must mean the same, when he compares the effect which unseasonable mirth has upon a man in affliction, to the action of vinegar upon nitre, Prov. xxv. 20. For vinegar has no effect upon what we call *nitre*, but upon the alkali in question has a great effect, making it rise up in bubbles with much effervescence<sup>57</sup>.

It is of a soapy nature, and was used to take spots from cloths, and even from the face. Jeremiah alludes to this use of it, ii. 22. See SOAP-EARTH.

NUTS. בָּטָנִים BATANIM.

Occ. Gen. xliii. 11, only.

I. This word is variously rendered by translators. The LXX render it, "turpentine." Onkelos, the Syriac, and the Arabic, not understanding it, have left it untranslated. Two towns seem to have been named from this fruit, Josh. xiii. 26; xix. 25. There is a species of Terebinth which bears a kind of small nut, which some prefer to the pistachio; and some think it superior to the almond. [Theophrast. Hist. iv. 5.] The name of this is, in Arabic, *beten*, which has considerable resemblance to the Hebrew word. From this

<sup>56</sup> Comment. Reg. Gotting. 1763, and Nov. act. erud. an. 1767. p. 455.

<sup>57</sup> Watson's Chem. Essays, v. 1. p. 130. See also Shaw's Travels, p. 479. ed. 4to.

nut is extracted an oil, which, having neither taste nor smell, is used by the orientals as a menstruum for the extraction of the odoriferous parts of jasmins, roses, &c. by infusion<sup>58</sup>. With this is composed a fragrant unguent, with which those who love perfumes anoint the head, the face, and the beard<sup>59</sup>.



The tree grows on Mount Sinai and in Upper Egypt. The Arabs call it *festuck* and *ban*.

On the other hand, Bochart, Celsius, Dr. Shaw, and others<sup>60</sup>, are of

<sup>58</sup> *Balanus myrepsica*, or *glans unguentaria*.

<sup>59</sup> Hasselquist. Comp. Levit. viii. 12; Psalm xxiii. 5; civ. 15: cxxxiii. 2; cxli. 5, 9.

<sup>60</sup> Aben Ezra, R. Nathan, Mercer, Munster, Pagninus, Arias Montanus, and Scheuchzer. "*Pistacia esse multis probarunt Bochartus in Geogr. S. P. II. l. I. c. 10. et Celsius Hierobot. tom. 1. p. 24. quibus ad*

opinion, that the *pistachio-nut* is here meant.

This tree grows to the height of twenty-five or thirty feet. The bark of the stem and the old branches is of a dark russet colour, but that of the young branches is of a light brown; these are furnished with winged leaves, composed sometimes of two, and at others of three pair of lobes, terminated by an odd one: these lobes approach towards an oval shape, and their edges turn backward. The flowers come out from the side of the branches in loose bunches or catkins. To these succeed the nuts, which are of the size and shape of hazel nuts, only they are a little angular, and higher on one side than on the other. They are covered with a double shell, the outermost of which is membranous, dry, thin, brittle, and reddish when ripe; the other is woody, brittle, smooth, and white. The kernel is of a pale greenish colour; of an oily, sweetish taste, and quite agreeable to the palate.

II. The אגוז *AGUZ*, mentioned Cantic. vii. 11, should have been specified, says Dr. Shaw, and called "*wall-nuts*;" the Arabic *jeuz*, or, as Forskal spells it, *djauz*, being the same. In Persic, they are also called *guz*, *goz*, and *kews*. See Meninski Lexic. 4068.

stipulatur Michaelis in Suppl. p. I. p. 171. Plinius N. H. l. xiii. c. 10. "*Syriâ præter hanc peculiâres habet arbores. In nucum genere pistacia nota. Prodesse adversus serpentium traduntur morsus, et potu et cibo.*" Sic quoque Dioscorides, l. i. c. 17. Rosenmuller, in Gen. xliii. 11.

## O

## OAK.

One of the largest, most durable, and useful of forest trees. It has been renowned from remotest antiquity, and held in great veneration, particularly among idolatrous nations.

Celsius judges that the Hebrew

words mentioned in the note<sup>61</sup>, do all signify the *terebinthus judaica*,

<sup>61</sup> איל *AIL*, Gen. xiv. 6. אילים *AILIM*, Isai. i. 29. אלם *ALIM*, Isai. lvii. 5. אילון *AILON*, Josh. xix. 43; 1 Kings iv. 9. אלון *ALON*, translated "*plain*" in the following places: Gen. xii. 6; xiii. 18; xiv. 13; xviii. 1; Deut. xi. 30; Josh. xix. 33; Judges iv.



the terebinth: but that אלון ALON, signifies an oak<sup>62</sup>, and is derived from a root denoting *strength*. That different trees are meant by these different words, is certain from Gen. xxxv. 4, 8; Isai. vi. 16; and Hos. iii. 13; and probably they signify the trees he mentions.



The terebinth, says Mariti, (Trav. v. ii. p. 114,) is an evergreen of moderate size, but having the top and branches large in proportion to the body. The leaves resemble those of the olive, but are of a green colour intermixed with red and purple. The twigs that bear them, always terminate in a single leaf. The flowers are like those of the vine, and grow in bunches like them: they are purple. The fruit is of the size of juniper-berries, hanging in clusters, and each containing a single seed of the size of a grape stone. They are of a ruddy purple, and remarkably juicy. Another fruit, or rather excrescence, is found on this tree, scattered among the leaves, of the size of a chestnut, of a purple colour, variegated with green and white. The people of Cyprus say, that it is produced by the puncture

11; ix. 6, 37; 1 Sam. x. 3. אלון ALAH, Gen. xxxv. 4; Josh. xxiv. 26; Jud. vi. 11, 19; 1 Sam. xvii. 2, 19; xxi. 10; 2 Sam. xviii. 9, 10, 14; 1 Kings xiii. 14; 1 Chron. x. 12; Isai. i. 30; vi. 13, where it is translated "Teil-tree;" Ezek. vi. 13; Hos. iv. 13, rendered "Elms."

<sup>62</sup> Gen. xxxv. 8; Jos. xix. 33; Isai. ii. 13; vi. 13; xlv. 14; Hosea iv. 13; Amos ii. 9; and Zech. xi. 2.

of a fly: on opening them, they appear full of worms. The wood is hard and fibrous. A resin or gum distils from the trunk. The tree abounds near Jerusalem, and in Cyprus.

In Gen. xii. 6, it is said, that "Abraham passed through the land unto the place of Sichem, unto the plain of Moreh." Dr. Geddes remarks: "I very much doubt if ever אלון signify a plain; whereas it certainly signifies a tree of some sort or other<sup>63</sup>: and it is my fixed opinion, that it is that species called *terebinthus*, which lives to a very great age, and seems to have been held in as great veneration in the East, as the common oak was among the Greeks, Romans, Germans, Gauls, and Britons<sup>64</sup>."

The terebinth under which Abraham entertained three angels, Gen. xviii. 1, 2, &c., is very famous in antiquity. Josephus, De Bell. l. iv. c. 7, says, that, six furlongs from Hebron, they shewed a very large terebinth, which the inhabitants of the country thought to be as old as the world itself. Eusebius assures us, that, in his time, the terebinth of Abraham was still to be seen, and that the people, both Christians and Gentiles, held it in great veneration, as well for the sake of Abraham as of the heavenly guests he entertained under it. St. Jerom says, that this terebinth was two miles from Hebron. Sozomen (Hist. l. ii. c. 4) places it fifteen stadia from this city; and an old itinerary puts it at two miles. These varieties might make one doubt whether the tree of which Josephus speaks were the same as that of Eusebius, Jerom, and Sozomen.

The terebinth of Jacob, Gen. xxxv. 4, where he buried the gods that his people had brought out of Mesopo-

<sup>63</sup> Some translators, from a similarity of sound, have rendered אלון ALON, by *alnus*, the alder-tree.

<sup>64</sup> See also Michaelis's Spicilegium Geogr. pars ii. p. 16. [The Armenians plant the terebinth over the graves of their friends, as the Turks do the cypress.]

tamia, was behind the city of Shechem, and was very different from that where Abraham had set up his tent near Hebron; yet they have very absurdly been confounded together. It is thought to have been under the same terebinth that Joshua, ch. xxiv. v. 6, renewed the covenant with the Lord; and that Abimelech, the son of Gideon, was made king by the Shechemites. Jud. ix. 6.

Dr. Geddes suggests, that Gen. xlix. 21, may be rendered: "Naphthali is a spreading terebinth, producing beautiful branches." The vicinity of the lot of Naphtali to Lebanon, and its being perhaps itself a woody country, may have suggested this allusion. See HIND.

This seems confirmed by the remark respecting wisdom in Ecclesiasticus xxiv. 16: "As the turpentine-tree [τρεβινθος] I stretched out my branches, and my branches are the branches of honour and grace."

That the oak grew in Palestine, we have the testimony of the author of *Cod. Middoth*, c. iii. § 7, who speaks of oaken plank for the temple of Solomon; and of Radzivil, *Peregr. Hierosolym.* p. 61, who mentions oaks as growing in the valley near Gethsemane.

Bishop Lowth thinks, that neither the oak nor the terebinth will answer to Isai. i. 29, 30, from the circumstance of their being deciduous; for the prophet's design seems to require an evergreen: "otherwise the casting of its leaves would be nothing out of the common established course of nature, and no proper image of extreme distress and total desertion, parallel to that of a garden without water, that is, wholly burnt up and destroyed. An ancient<sup>65</sup>, who was an inhabitant and a native of this country, understands it, in like manner, of a tree blasted with uncommon and immoderate heat<sup>66</sup>." Upon the whole, he chooses to make it the *ilex*; which word Vossius derives from the Hebrew *alath*; that,

whether the word itself be rightly rendered or not, the propriety of the poetical image might at least be preserved.

By the *ilex* is meant the *quercus ilex*, commonly called the evergreen oak<sup>67</sup>. The leaves are from three to four inches long, and one broad near the base, gradually lessening to a point. They are of a lucid green on the upper side, but whitish and downy on the under; and are entire, standing on pretty long footstalks. These remain on the tree, retaining their verdure through the year, and do not fall till they are thrust off by young leaves in the spring. It bears an acorn smaller than those of the common oak, but similarly shaped.

OCHRE. בשרד.

A fossil earth, of a chalky nature. Bishop Lowth translates the Hebrew word, improperly rendered "line" in our version of Isai. xlv. 13, *red-ochre*. It may be of the kind found in the island of Ormus in the Persian gulf, whence it is by some called "Persian earth." This is of a fine purple, or glowing red colour, of a tolerably compact and hard texture.

OIL. שמן SHEMEN.

Occurs frequently.

The invention or use of oil is of the highest antiquity. It is said that Jacob poured oil upon the pillar which he erected at Bethel, Gen. xxviii. 18. The earliest kind was that which is extracted from olives. Before the invention of mills, this was obtained by pounding them in a mortar, Exod. xxvii. 20; and sometimes by treading them with the feet in the same manner as were grapes. Deut. xxxiii. 24; Micah vi. 15. Whether any previous preparation was made use of, in those ancient times, to facilitate the expression of the juice, we are not informed; but it is certain, that *mills* are now used for pressing and grinding the olives (according to Dr. Chandler) which grow in the neighbourhood

<sup>65</sup> Ephraem. Syr. in loc. edit. Assemani.

<sup>66</sup> Comp. Psalm i. 4; Jerem. xvii. 8.

<sup>67</sup> *Ilex*, Lin. gen. plant. 158. *Aquifolium*. Tourn. inst. R. H. 600, tab. 371.

of Athens. These mills are in the town, and not on the spot in which the olives grow; and seem to be used in consequence of its being found that the mere weight of the human body is insufficient for an effectual extraction of the oil<sup>65</sup>. The oil, when expressed, is deposited in large earthen jars, sunk in the ground of the areas by the houses: that for daily use is kept in cruises.

The Hebrews used common oil with their food, in their meat-offerings, for burning in their lamps, &c.

As vast quantities of oil were made by the ancient Jews, it became an article of exportation. The great demand for it in Egypt, led the Jews to send it thither. The prophet Hosea, xii. 1, thus upbraids his degenerate nation with the servility and folly of their conduct: "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth falsehood and vanity: and a league is made with Assyria, and oil carried into Egypt." The Israelites, in the decline of their national glory, carried the produce of their olive-plantations into Egypt, as a tribute to their ancient oppressors, or as a present to conciliate their favour, and obtain their assistance in the sanguinary wars which they were often compelled to wage with the neighbouring states.

There was an ointment, very precious and sacred, used in anointing the priests, the tabernacle, and furniture<sup>66</sup>. This was compounded of spicy drugs; namely, myrrh, sweet cinnamon, sweet calamus, and cassia, mixed with olive oil. Maimonides pretends to tell us the manner of making this mixture. "Each of these four species," saith he, "was pounded separately; then they were all mixed together, and a strong decoction of them made with water; which, being strained from the ingredients, was boiled up with the oil, till the water was all evaporated<sup>70</sup>."

The *holy anointing oil*, to be used for the consecration of the priests and other religious purposes, Exod. xxx. 23—25, was compounded of the following ingredients.

	Shekels.
Pure myrrh, מר דרור <i>mor deror</i> . . . . .	500
Sweet cinnamon, קנטן בשם <i>kinnemon bosem</i> . . . . .	250
Sweet calamus, קנה בשם <i>kaneh bosem</i> . . . . .	250
Cassia, קדה <i>kiddah</i> . . . . .	500
Olive oil, שמן זית <i>shemen zait</i> . . . . .	1 hin.

Dr. Adam Clarke makes the following computation:

	lbs.	oz.	dwts.	gr.
500 shekels of the first and last make	48	4	12	21 <sup>21</sup> / <sub>31</sub>
250 of the cinnamon and cassia . . . . .	24	2	6	10 <sup>26</sup> / <sub>31</sub>

But it must be observed, that the word *shekel* is not used in the original; so that some have supposed the *gerah* was the weight intended. The shekel, indeed, seems supplied by verse 24. "According to the shekel of the sanctuary." These words, however, probably denote only a correct or standard weight.

The difficulty is, that so great a quantity of drugs, put into so small a quantity of oil (between five and six quarts), would render the mixture rather a paste than a liquid. To remove this difficulty, some have supposed that the drugs were previously steeped, and their *oil* drawn from them, which oil was mixed with the pure oil of olives; others think, that recourse was had to pressure, to force out an oil strongly impregnated; others think, that the mass was distilled; and some, that the *value* of the ingredients was intended, as five hundred *shekel-worth* of one kind, and two hundred and fifty *shekel-worth* of others; but all agree, that sixty-two pounds of aro-

Crenii fascic. sext. p. 84, et seq. Comment. in Mishn. tit. cherith, c. i. sec. 1, tom. v. p. 237, edit. Surenh. Hotting. de Leg. Hebr. 107. Schikard, Jus. Reg. Hebr. Theor. iv. p. 63.

<sup>65</sup> Harmer's Obs. V. iii. p. 172.

<sup>66</sup> Exod. xxx. 23, 24, 25.

<sup>70</sup> De apparatus templi, c. i. sec. 1, apud



matics to twelve pounds of oil is not according to modern art, and seems contradictory to the exercise of art in any state of practice. The adoption of *gerahs* instead of *shekels* would give a proportion of  $35\frac{1}{2}$  oz. of drugs to 123 oz. of oil, or  $3\frac{1}{2}$  to 1. In common, 1 oz. of drugs to 8 of oil is esteemed a fair proportion.

After all, it may be the best to substitute *proportional parts*, as in the usual preparations of apothecaries, *after whose manner* it was directed that the ingredients should be compounded; this proportion to be ascertained by *the shekel of the sanctuary*, or the standard weight.

Where so many sacrifices were offered, it was essentially necessary to have some pleasing perfume to counteract the disagreeable smells that must have arisen from the slaughter of so many animals, the sprinkling of so much blood, and the burning of so much flesh, &c. Accordingly, direction was given for the composition of *a holy perfume* of the following ingredients.

Stacte, נטף NATAPH; probably the prime kind of myrrh.

Onycha, שחלת SHECHELETH.

Galbanum, חלבנה CHELBONAH.

Incense (pure), לבנה זקה LEBONAH ZAKAH.

As there is no mention of *oil* to be used with those drugs, the composition was probably of a dry kind, to be burnt in the censer, or occasionally sprinkled on the flame of the altar.

There is an allusion to the ingredients of this sacred perfume in Ecclesiasticus xxiv. 14. "I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and as the fume of frankincense in the tabernacle." The use of aromatics in the East may be dated from the remotest antiquity. "Ointment and perfume," says Solomon, "rejoice the heart." They are still introduced, not only upon every religious and festive occasion, but as one

essential expression of private hospitality and friendship.

II. The OIL-TREE, Isai. xli. 19, שמן עץ ETZ SCHEMEN, though understood by our Translators of the olive, 1 Kings vi. 23, 31, 33, and Nehem. viii. 15, cannot mean the *olive*, which has another appropriate name; but must intend some *luxuriant* and *handsome tree*.

Jackson, in his Account of Morocco, mentions "forests of the *argan-tree*, which produces a kind of olive, from the kernel of which the *Shelucks* express an *oil*, much superior to butter for frying fish; it is also employed economically for lamps, a pint of it burning nearly as long as double that quantity of olive-oil."

OLIVE-TREE. זית ZAIT.

Occurs very often. EAIA, Matth. xxi. 1; Rom. xi. 17, 24; James iii. 12. ΑΡΠΙΕΑΙΟΣ, Oleaster, the wild olive, Rom. xi. 17, 24.

Tournefort mentions eighteen kinds of olives; but in the Scripture, we read only of the cultivated and wild olive. The cultivated olive is of a moderate height, thriving best in a sunny and warm soil. Its trunk is knotty; its bark is smooth, and of an ash colour; its wood is solid, and yellowish; its leaves are oblong, and almost like those of the willow, of a dark green colour on the upper side, and a whitish below. In the month of June, it puts forth white flowers, growing in bunches, each of one piece, and widening toward the top, and dividing into four parts. After this flower succeeds the fruit, which is oblong and plump. It is first green, then pale, and when quite ripe, becomes black. Within it is enclosed a hard stone, filled with oblong seeds. The wild-olive, or oleaster, is of a smaller kind. Canaan much abounded with olives<sup>71</sup>. It seems that almost every proprietor, kings, or subjects, had their *olive-yards*<sup>72</sup>.

<sup>71</sup> Deut. vi. 11; viii. 8; xxviii. 46.

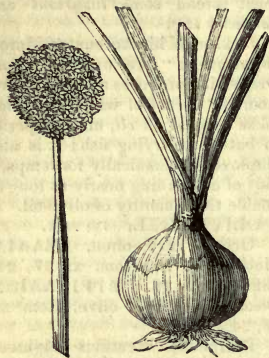
<sup>72</sup> 1 Chron. xxvii. 28; 1 Sam. viii. 14; Nehem. v. 11.

The olive-branch was, from most ancient times, used as the symbol of reconciliation and peace<sup>73</sup>.

On the method of grafting olives, see the passages quoted by Wetstein, in Rom. xi. 17, 19, 23. See OIL.

ONION. בצל BATZAL.

Occ. Numb. xi. 5, only.



A well-known garden plant with a bulbous root.

Onions and garlicks were highly esteemed in Egypt; and not without reason, that country being admirably well adapted to their culture.

The *allium cepa*, by the Arabs called *basal*, Hasselquist thinks one of the species of onions for which the Israelites longed. He would infer this from the quantities still used in Egypt, and their goodness. "Whoever has tasted onions in Egypt (says he), must allow that none can be had better in any part of the universe. Here they are sweet; in other countries, they are nauseous and strong. Here they are soft; whereas in the northern, and other parts, they are hard, and their coats are so compact that they are difficult of digestion. Hence they cannot in any place be eaten with less prejudice, and more satisfaction, than in Egypt."

The Egyptians are reproached

<sup>73</sup> From *Ελαια*, *olive*, comes the Greek word *Ελαος*, which signifies *mercy*.

with swearing by the leeks and onions of their gardens<sup>74</sup>. Juvenal, Sat. xv., ridicules these superstitious people who did not dare to eat leeks, garlick, or onions, for fear of injuring their gods.

"*Quis nescit, Volusi Bythynice, qualia demens*

*Ægyptus portenta colat?*

*Porrum et cepe nefas violare aut frangere morsu.*

*O sanctas gentes quibus hæc nascuntur in hortis*

*Numina!"*

How Egypt, mad with superstition grown,  
Makes gods of monsters, but too well is known.

'Tis mortal sin an onion to devour;  
Each clove of garlic has a sacred power.  
Religious nation, sure, and bless'd abodes,  
Where every garden is o'errun with gods!

So Lucian, in his *Jupiter Trajæd.* tom. ii. p. 233, where he is giving an account of the different deities worshiped by the several inhabitants of Egypt, says: *Πηλουσιωταις δε κρομμυον*: those of *Pelusium* worship the onion.

Hence arises a question, how the Israelites durst venture to violate the national worship, by eating those sacred plants? We may answer, in the first place, that, whatever might be the case of the Egyptians in later ages, it is not probable that they were arrived at such a pitch of superstition in the time of Moses; for we find no indications of this in Herodotus, the most ancient of the Greek historians: 2dly, the writers here quoted appear to be mistaken in imagining these plants to have been really the objects of religious worship. The priests, indeed, abstained from the use of them and several other vegetables; and this might give rise to the opinion of their being revered as divinities; but the use of them was not prohi-

<sup>74</sup> "*Allium capasque inter Deos in jurejurando habet Ægyptus.*" Plin. N. H. l. xix. c. 6.

"*Vilia Niliacis venerantur chuscula in hortis, Porrum et cepa Deos imponere nubibus ausi.*"

PRUDENTIUS, l. ii. *contra Symm.* p. 250.

Clem. Recogn. l. v. Hieron. in Esai. l. xlii. c. 46, fol. 151. Minut. Felix. c. xvii. p. 145, ed. Davis. et. nota.



bited to the people, as is plain from the testimonies of ancient authors, particularly of Diodorus Siculus.

ONYCHA. שְׂחֵלֶת SHECHELETH.

Occ. Exod. xxx. 34. ONYΞ, Ecclus. xxiv. 15.

A fragrant gum, or perfume.

The Hebrew word שְׂחֵלֶת occurs no where in the Bible, but in the place referred to above. The Arabic version renders it "*ladanum*." Herodotus affirms that drug to be much used by the Arabians in perfumes; and, according to Pliny, N. H. l. xii. c. 17, who mentions its fragrant smell, it was the extract of an herb called "*ladan*." These and other arguments Bochart offers, to support the Arabic version. But the Septuagint, the Vulgate, and the generality of interpreters, render it "*onycha*," though they are not agreed what that is. Dioscorides describes it to be the produce of a shell-fish, found in some lakes in India. Rumphius, in his *Rarities of Amboyna*, l. ii. c. 17, describes the odoriferous onyx, to which he gives the name of the Hebrew word employed in this passage. He informs us, that this shell is the covercle of the *purpura*, and of the whole class of the *murex*; adding, that in the Indies, this onyx serves as the basis of the principal perfumes. He describes ten kinds of these shells, and gives as synonymes to his No. X., "*Unguis odoratus, onyx marina, Blatta Byzantina: Arab. Adfar-altibi*." Forskal, in his "*Materia Medica Cahirina*," describes it thus: "*Unguisodoratus (opercula cochleæ), Dafr. el asrit. Nigritis fumigatorium est*." But, as India was too distant for drugs to be brought from thence to Judea or Arabia<sup>75</sup>, where the Israelites then were, and as the context and etymology<sup>76</sup> seem to require some vegetable substance,

<sup>75</sup> [This objection is of no weight, as there is strong reason to believe that a commerce with India by way of the Persian Gulf and Arabia, was carried on from the earliest times. See SPICES.]

<sup>76</sup> In Syriac שְׂחֵלֶת is to drop, to distil; and שְׂחֵלֶתָא is a tear, distillation. It must

their opinion seems most probable, who take it for the gum of some aromatic plant growing in Arabia; and perhaps it is the *bdellium*, which is a fragrant gum, smooth and shining like a man's nail, which the Greeks call *onyx*, and is by some authors named "*bdella onyx*," to distinguish it from *bdellium* of another kind.

In Ecclesiasticus, it is mentioned with the other odoriferous ingredients in the holy incense, by the name of *onyx*.

ONYX. שֹׁהֶם SHOHEM.

Occ. Gen. ii. 12; Exod. xxv. 7; xxviii. 9, 20; xxxv. 27; xxxix. 6; 1 Chron. xxix. 2; Job xxviii. 16; Ezek. xxviii. 13.

A precious stone, so called from the Greek οὐζ, *the nail*, to the colour of which it nearly approaches. It is first mentioned with the gold and *bdellium* of the river Pison in Eden; but the meaning of the Hebrew word is not easily determined. The Septuagint render it in different places, the *sardius, beryl, sapphire, emerald, &c.* Such names are often ambiguous, even in Greek and Latin, and no wonder if they be more so in Hebrew. It is certain that Arabia abounded with precious stones of all sorts, as appears from Ezek. xxvii. 22, where the prophet, enumerating the chief commodities in which the Arabian merchants from Sheba and Raamah trafficked with Tyre, mentions *spices, precious stones, and gold*, agreeable to what Moses says of the *bdellium, gold, and onyx of Havilah*. And it may be observed, that the same prophet, v. 23, mentions Eden as one of the countries in the neighbourhood of Sheba, which directs us to seek for the situation of Paradise in those parts.

In Exod. xxviii. 9, 10, a direction is given, that two onyx-stones should be fastened on the ephod of the high priest, on which were to be graven the names of the children of Israel, like the engravings on a signet; six

therefore mean *something that exudes*, and cannot mean a *shell*, which is a friable substance.



of the names on one stone, and six on the other. Dr. Adam Clarke remarks: "So *signets* or *seals* were in use at that time, and *engraving on precious stones* was then an *art*; and this art, which was one of the most elegant and ornamental, was carried, in ancient times, to a very high pitch of perfection, particularly among the ancient Greeks; such a pitch of perfection as has never been *rivalled*, and cannot now be even well *imitated*. And it is very likely that the Greeks themselves borrowed this art from the ancient Hebrews, as we know it flourished in Egypt and Palestine, long before it was known in Greece."

In 1 Chron. xxix. 2, *onyx-stones* are among the things prepared by David for the temple. The author of "Scripture Illustrated" observes upon this passage, that "the word *onyx* is equivocal, signifying, 1st, a precious stone or gem; and 2dly, a marble called in Greek, *onychites*, which Pliny, N. H. l. xxxvii. c. 6, mentions as a stone of Caramania. Antiquity gave both these stones this name, because of their resemblance to the nail of the fingers. The *onyx* of the high priest's pectoral was, no doubt, the gem *onyx*; the stone prepared by David was the marble *onyx*, or rather *onychus*: for one would hardly think that gems of any kind were used externally in such a building, but variegated marble may readily be admitted<sup>77</sup>."

*Onyx-stones* are sometimes found of a large size. In the cathedral church at Cologne in Germany, there is one exceeding a palm, or hand's breadth<sup>78</sup>.

ORYX. See Ox.

OSPREY. אֲזַנְיָהּ AZANIAH.

Occ. Levit. xi. 13, and Deut. xiv. 12.

<sup>77</sup> [Onyx, like bdellium, seems to have been the name both of an odoriferous gum or unguent (*shecheleth*, *onycha*), and of a gem or precious stone, as well as of a semi-transparent marble (*onychites*), probably alabaster. See ALABASTER.]

<sup>78</sup> Lee's Temple, p. 298. Boetius, de Gem. l. ii. c. 92. p. 243.

Generally supposed to be the black eagle; and there are good reasons



for referring it to the *Nisser-Tokoos* described by Mr. Bruce.

OSSIFRAGE. פֶּרֶס PERES.

Occ. Levit. xi. 13, and Deut. xiv. 12.

Interpreters are not agreed on this bird: some read, *vulture*, others, *the black eagle*, others, *the falcon*. The name *Peres*, by which it is called in Hebrew, denotes to *crush*, to *break*; and this name agrees with our version, which implies "the bone-breaker:" which name is given to a kind of eagle, from the circumstance of its habit of breaking the bones of its prey, after it has eaten the flesh; some say also, that he even swallows the bones thus broken.

Onkelos uses a word which signifies *naked*, and leads us to the vulture: indeed, if we were to take the classes of birds in any thing like a natural order in the passages here referred to, the vulture should follow the eagle as an unclean bird. The Septuagint interpreter also renders, *vulture*; and so do Munster, Schindler, and the Zurick versions.

OSTRICH. יֶנֶבֶן JONEH OF JAANAH. In Arabic NEAMAH; in Greek στρουθοκαμηλος, *the camel-bird*; and still in the East, says Niebuhr, it is called "*thar edsjammel*," the camel-bird.

Occ. Levit. xi. 19; Deut. xiv. 15; Job xxx. 29; Isai. xlii. 21; xxxiv. 13; xliii. 20; Jer. l. 39; Lament. iv. 3; and Mic. i. 8.

רִנּוֹנִים RINONIM. Job xxxix. 13.

The first name in the places above

quoted is, by our Translators, generally rendered "owls."

"Now, it should be recollected," says the author of 'Scripture Illustrated,' "that the *owl* is not a desert bird, but rather resides where habitations are not far off, and that it is not the companion of serpents; whereas, in several of these passages, the *JONEH* is associated with deserts,—dry, extensive, thirsty deserts,—and with serpents, which are their natural inhabitants.

"Our ignorance of the natural history of the countries where the ostrich inhabits, has undoubtedly



perverted the import of the above passages; but let any one peruse them afresh, and exchange the *owl* for the *OSTRICH*, and he will immediately discover a vigour of description, and an imagery much beyond what he had formerly perceived."

The Hebrew phrase בַּת הַיְעִנָּה *BATH JONEH*, means, "the daughter of vociferation," and is understood to be *the female ostrich*; probably so called from the noise which this bird makes<sup>79</sup>. It is affirmed by travellers of good credit, that ostriches make a fearful screeching lament-

<sup>79</sup> Comp. Mic. i. 8. In Lament. iv. 3, not only the *Keri* and *Complutensian* edition, but more than fifty of Dr. Kennicott's codices read כַּיְעִנָּה; and this reading, (not the common printed one כִּי יְעִנָּה, which seems to make no sense,) is no doubt the true one. Parkhurst.

"There can be no stronger instance of THE NECESSITY OF ACQUAINTANCE WITH NATURAL HISTORY IN INTERPRETING THE SCRIPTURES than these passages." Ser. Illustr.

able noise<sup>80</sup>. Dr. Shaw, Trav. p. 455, ed. 4to. who was an ear-witness to the noises which ostriches sometimes make, has these remarks: "During the lonesome part of the night, they often make very doleful and hideous noises; which would sometimes be like the roaring of a lion, at other times it would bear a nearer resemblance to the hoarser voice of other quadrupeds, particularly the bull and the ox. I have often heard them groan as if they were in the greatest agonies."—"How gloomy is it then, and even terrible, (to use the expression of Sandys,) to travellers who penetrate with timorous apprehensions into the immensity of these deserts, where every living being, man not excepted, is an object of dread and danger!"

The ostrich is generally thought to be the largest, at least it is one of the tallest birds in the world; being full seven, and sometimes eight feet in height, from the top of the head to the ground, and about four from the back to the ground. When the neck is stretched out in a right line, it measures six feet from the head to the rump, and the tail about a foot more. Each of the wings is a foot and a half long without the feathers, and with the feathers three feet. The plumage is generally black and white, though it is said to be sometimes gray. The largest feathers, which are at the extremities of the wings and tail, are usually white; and the small feathers on the back and belly are a mixture of black and white. This bird has no feathers on the sides of the thighs, nor under the wings. That half of the neck which is next to the body, is covered with smaller feathers than

<sup>80</sup> Pocock, Comment. on Mic. i. 8, יְעִנָּה *JONEH*, and רִנְנִים *RINONIM*, names by which the ostrich is known in the Holy Scriptures, may very properly be deduced from עִנָּה *ONAH* and רִנָּן *RONAN*; words which the lexicographers explain by "*exclamare*," or "*clamare fortiter*;" for the noise made by the ostrich is loud and sonorous. As in Exod. xxxii. 18. *It is not the voice of them that shout עִנְרָת for mastery.*



those on the belly and back, and, like them, are a mixture of white and black. These feathers are peculiar to the ostrich. Other birds have several sorts; some of which are soft and downy, and others hard and strong: but almost all the feathers of an ostrich are as soft as down, and utterly unfit to serve for flying, or to defend it against external injury. The webs on the feathers of other birds, are broader on one side than on the other; but in those of the ostrich, the shaft is exactly in the middle. As the wings are not large enough in proportion to the body, to raise it from the ground, they serve as sails or oars to cut through or impel the air, and add great swiftness to their feet, which are shod with a horny substance, enabling them to tread firmly, and to run a great while without hurting themselves. The head and the upper part of the neck of this animal are covered with very fine white shining hairs; with small tufts in some places, consisting of about ten or twelve hairs, which grow from a single shaft about the thickness of a pin. The wings are furnished with a kind of spur, resembling the quill of a porcupine, which is of a horny substance, hollow, and about an inch long. There are two of these on each wing, the largest of which is at the extremity of the bone of the wing, and the other about a foot lower. The neck appears proportionably more slender than that of other birds, from its not being covered all over with feathers. The bill is short, and shaped somewhat like that of the duck. The external form of the eye resembles that of a man, the upper eyelid being furnished with eyelashes which are longer than those on the lid below. The tongue is very short and small. The thighs, which are large and plump, are covered with a flesh-coloured skin which appears greatly wrinkled. Some of them have a few scattered hairs on their thighs, and others are

entirely without. The legs are covered with scales; and the ends of the feet are cloven, having two very large toes on each, which are also covered with scales. The toes are of unequal sizes; that on the inside is the largest, and is about seven inches long, including the claw, which is three quarters of an inch in length, and nearly the same in breadth. The other two have no claws, and do not exceed four inches in length.

Ostriches are inhabitants of the deserts of Africa and Arabia, where they live chiefly upon vegetables; leading a social and inoffensive life, the male consorting with the female with connubial fidelity. Their eggs are very large, some of them measuring above five inches in diameter, and weighing twelve or fifteen pounds. These animals are very prolific, laying forty or fifty eggs at a clutch.

Of all animals, this is the most voracious. It will devour leather, grass, hair, stones, metals, or any thing that is given to it: but those substances which the coats of the stomach cannot operate upon, pass whole. It is so unclean an animal as to eat its own ordure as soon as it voids it. This is sufficient reason, were others wanting, why such a fowl should be reputed unclean, and its use as an article of diet prohibited.

“The ostrich (says M. Buffon) was known in the remotest ages, and is mentioned in the most ancient books. It is frequently the subject from which the sacred writers draw their comparisons and allegories. In still more distant periods, its flesh seems to have been used for food, for the Legislator of the Jews prohibits it as unclean. It occurs also in Herodotus, the most ancient of the profane historians, and in the writings of the first philosophers who have treated of the history of nature. How, indeed, could an animal so remarkably large, and so wonderfully prolific, and peculiarly suited to the climate, as the ostrich,



remain unknown in Africa, and part of Asia, countries peopled from the earliest ages, full of deserts indeed, but where there is not a spot which has not been traversed by the foot of man?

“The family of the ostrich, therefore, is of great antiquity. Nor, in the course of ages, has it varied or degenerated from its native purity. It has always remained on its paternal estate; and its lustre has been transmitted unsullied by foreign intercourse. In short, it is among the birds, what the elephant is among the quadrupeds, a distinct race, widely separated from all the others by characters as striking as they are invariable.”

This bird is very particularly described in the book of Job, xxxix. 13—18. An amended version of the passage, with remarks, will conclude this article.

“The wing of the ostrich-tribe is for flapping.”

The word which our English Bible renders *peacock*, is, says Mr. Scott, one of the Hebrew names of the ostrich. The peacock was not known in Syria, Palestine, or Arabia, before the reign of Solomon, who first imported it. It was originally from India. Besides, the ostrich, not the peacock, is allowed on all hands to be the subject of the following parts of the description. And while the whole character, says Mr. Good, precisely applies to the ostrich, it should be observed, that all the Western Arabs, from Wedinoon to Senaar, still denominate it *ennim*, with a near approach to the Hebrew name here employed. Neither is the peacock remarkable for its wing, but for the beauties of its tail: whereas, the *triumphantly expanded*, or, as Dr. Shaw turns it, *the quivering expanded wing*, is one of the characteristics of the ostrich. “When I was abroad,” says this entertaining writer, “I had several opportunities of amusing myself with the actions and behaviour of the ostrich. It was very diverting to observe with

what dexterity and equipoise of body it would play and frisk about on all occasions. In the heat of the day, particularly, it would strut along the sunny side of the house with great majesty. It would be perpetually fanning and priding itself with its *quivering expanded wings*, and seem at every turn to admire and be in love with its own shadow. Even at other times, when walking about or resting itself on the ground, the wings would continue these fanning and vibrating motions, as if they were designed to mitigate and assuage that extraordinary heat wherewith their bodies seem to be naturally affected<sup>81</sup>.

Mr. Vansittart, however, thinks that the text speaks of the wing or feathers of the ostrich as *a desirable thing to be possessed and exulted in*, and would render it, “The wing of the ostrich is to be desired<sup>82</sup>.” The feathers of the ostrich were in all probability as much esteemed anciently as they are now. Pliny, N. H. l. x. c. 1, speaks of them as used to ornament helmets: “*conos bellicos galeasque adornantes penna.*”

“But of the stork and falcon for flight.”

Mr. Good remarks, that “our common translation, with great singularity, renders חֲסִידָה *HASIDEH*, “ostrich,” which even Junius and Tremellius translate “*ciconia*,” or stork; although they render the term נֶסֶח *NESSEH*, “ostrich”, which our common translation renders “feathers.” *NESSEH*, indeed, as a noun singular, may be *feather*, if it be a radical term of itself; but if, as the greater number of both ancient and modern interpreters concur in believing it to be, a derivative from נֵץ *NEZZ*, it will import a large Arabian bird of some kind or other, though the kind has been very unnecessarily made a subject of doubt. The writers of the Septuagint, not fully compre-

<sup>81</sup> See also Mr. Good's learned note upon the passage, p. 462.

<sup>82</sup> Observations on select Places of the Old Testament, 8vo. Oxford, 1812.

hending the meaning of either of the words, have merely given the Hebrew names in Greek, *ασιδα και νεσσα*. Junius and Tremellius, and Piscator, have rendered נֶסֶח NESSEH, ostrich, as they have רֶנְנִים RENNIM, peacocks. St. Jerom has translated NESSEH, "accipiter," hawk or falcon: the Chaldee commentary coincides with Jerom; and hence Tyndal makes it "the sparrow-hawk." It may possibly be this, as the "*falcon nissus*" is said to be found in some parts of Africa, as well as of Europe. NAZ is used generically by the Arabian writers to signify both *falcon* and *hawk*; and the term is given in both these senses by Meninski. There can be little doubt that such is the real meaning of the Hebrew word, and that it imports various species of the falcon family.

"The argument drawn from Natural History advances from quadrupeds to birds; and of birds, those only are selected for description, which are most common to the country in which the scene lies, and, at the same time, are most singular in their properties. Thus, the ostrich is admirably contrasted with the stork and the eagle, as affording an instance of a winged animal totally incapable of flying, but endued with an unrivalled rapidity of running, compared with birds whose flight is proverbially swift, powerful, and persevering. Let man, in the pride of his wisdom, explain or arraign this difference of construction! Again, the ostrich is peculiarly opposed to the stork, and to some species of the eagle, in another sense, and a sense adverted to in the verses immediately ensuing; for the ostrich is well known to take little care of its eggs, or its young; while, not to dwell upon the species of the eagle just glanced at, the stork has ever been, and ever deserves to be held in proverbial repute for its parental fondness."

It may be remarked, that "the eagle spreading abroad her wings,

and taking her young upon them," is mentioned Deut. xxxii. 11, as an example of care and kindness. So that this passage may imply, that the wings of the stork, however wonderful for their plumage, are neither adapted for the flying of the possessor, nor for the shelter of her young; and so are peculiarly different from those of all other birds, and especially those most remarkable for their flight and other particulars.

"She leaveth her eggs on the ground,  
And warmeth them in the dust;  
And is heedless that the foot may crush  
them,  
Or the beast of the field trample upon  
them."

As for the stork, "the lofty fir-trees are her house;" but the improvident ostrich deposits her eggs in the earth. She builds her nest on some sandy hillock, in the most barren and solitary recesses of the desert; exposed to the view of every traveller, and the foot of every wild beast.

Our Translators appear by their version, which is confused, to have been influenced by the vulgar error, that the ostrich did not herself hatch her eggs by sitting on them, but left them to the heat of the sun; probably understanding תָּזַב TAZOB, as of a total dereliction; whereas the original word תַּחֲמֵם TEHAMMEM signifies actively, that *she heateth them*, namely, by incubation. And Mr. Good, who also adopts this opinion, observes, that there is scarcely an Arabian poet who has not availed himself of this peculiar character of the ostrich in some simile or other. Let the following suffice, from Nawabig, quoted by Schultens:

"*Est qui omittat pietatem in propinquos,  
alienis benefaciens,  
Ut struthio deserit ova sua, et ova aliena  
incubat.*"

There are who, deaf to nature's cries,  
On stranger tribes bestow their food:  
So her own eggs the ostrich flies,  
And, senseless, rears another's brood.

This, however, does not prove that she wholly neglects incubation,



but that she deserts her eggs, which may be because frightened away. The fact is, she usually sits upon her eggs as other birds do; but then she so often wanders, and so far in search of food, that frequently the eggs are addle by means of her long absence from them. To this account we may add, when she has left her nest, whether through fear or to seek food, if she light upon the eggs of some other ostrich, she sits upon them, and is unmindful of her own. Leo Africanus says, they lay about ten or a dozen at a time: but Dr. Shaw observes, that by the repeated accounts which he had received from his conductors, as well as from Arabs of different places, he had been informed that they lay from thirty to fifty. He adds: "We are not to consider this large collection of eggs as if they were all intended for a brood. They are the greatest part of them reserved for food, which the dam breaks, and disposeth of according to the number and cravings of her young ones."

This special reservation of some of the eggs, is mentioned by Ælian, Hist. l. xiv. c. 7; and is confirmed by Vaillant, Trav. V. ii. p. 422.

Mr. Barrow, "Travels in Southern Africa," p. 89, says: "Among the very few polygamous birds that are found in a state of nature, the ostrich is one. The male, distinguished by its glossy black feathers from the dusky gray female, is generally seen with two or three, and frequently as many as five of the latter. These females lay their eggs in one nest to the number of ten or twelve each, which they hatch all together, the male taking his turn of sitting on them among the rest. Between sixty and seventy eggs have been found in one nest; and if incubation has begun, a few are most commonly found lying round the sides of the hole, having been thrown out by the birds, on finding the nest to contain more than they could conveniently cover. The time of incubation is six weeks. For want

of knowing the ostrich to be polygamous, an error respecting this bird has slipt into the *Systema Naturæ*, where it is said that one female lays fifty eggs."

"She hardeneth herself for that which is not hers:  
Her labour is vain, without discrimination."

Mr. Vansittart, in his remarks upon this clause, shews, that it is not intended to indicate any want of care for her young; but, as the eggs are set upon by several female ostriches, alternately, the young are the joint care of the parent birds without discrimination. The Hebrew word דקשיח HICSHIAH, occurs but once, besides in this place, throughout the Old Testament, and that is Isaiah lxiii. 17, where the prophet refers to God's casting off his people, and taking strangers in their place, and is exactly what is applicable to this passage in Job.

"On the least noise (says Dr. Shaw) or trivial occasion, she forsakes her eggs, or her young ones: to which perhaps she never returns; or, if she does, it may be too late either to restore life to the one, or to preserve the lives of the others. Agreeably to this account, the Arabs meet sometimes with whole nests of these eggs undisturbed: some of them are sweet and good; others are addle and corrupted; others again have their young ones of different growth, according to the time, it may be presumed, they have been forsaken of the dam. They (the Arabs) often meet with a few of the little ones no bigger than well-grown pullets, half starved, straggling and moaning about, like so many distressed orphans for their mother. In this manner the ostrich may be said to be *hardened against her young ones as though they were not hers; her labour, in hatching and attending them so far, being vain, without fear, or the least concern of what becomes of them afterwards.* This want of affection is also recorded, Lam. iv. 3: "*The daughter of my people is become cruel, like ostriches*



*in the wilderness;*" that is, by apparently deserting their own, and receiving others in return. Hence, one of the great causes of lamentation was, the coming in of strangers and enemies into Zion, and possessing it. Thus, in the 12th verse of this chapter, it is said, "The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem;" and in ch. v. ver. 2, "Our inheritance is turned to strangers, our houses to aliens."

Mr. Vansittart adds: The phrase, "her labour is vain," wants an explanation; because, while eggs are laid, and young ostriches produced, it can never be correct: and if the mother did even drive her young ones from her, still it could not be said, that her labours had not been successful; because, while there was a young brood remaining, it would be evident that she had been prosperous. Now, labour in vain, as it appears to me, must either be that which is not productive, or else what profits not the person who labours, or otherwise what profits another who does not labour. And this, I think, is the case with the ostrich in the interpretation here suggested; and is moreover the true signification of the phrase לריק. This phrase occurs Levit. xxvi. 16, "Ye sow your seed in *vain*, for another shall reap it," *not yourselves*. Likewise, Isai. lxxv. 21, 22, 23: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; they shall not labour in *vain*:" that is, profitless for themselves, and for the good of others. And again, Isai. xlix. 4, "Then I said, I have laboured in *vain*; I have spent my strength for nought and in *vain*;" that is, when Israel had departed from the worship of Jehovah, and had been given up to the service of the gods of the nation, and consequently to their ad-

vantage, and not his own. It is in this sense that I wish to understand the Hebrew word, which is not a forced signification, and is moreover the exact peculiarity and property of the ostrich intended to be marked.

The phrase "without fear," or "without solicitude," "without maternal discrimination," implies that she appears to be without any apprehension or concern for those belonging to herself, more than for those of another.

"Because God hath made her feeble of instinct,  
And not imparted to her understanding."

Natural affection and sagacious instinct are the grand instruments by which Providence continues the race of other animals: but no limits can be set to the wisdom and power of God. He preserves the breed of the ostrich without those means, and even in a penury of all the necessaries of life.

"Those parts of the Sahara (the desert) which these birds chiefly frequent, are destitute of all manner of food or herbage; except it be some few tufts of coarse grass, or else a few other solitary plants of the *laureola*, *apocynum*, and some other kinds, each of which is destitute of nourishment, and, in the Psalmist's phrase, even *withereth before it is plucked*. So that, considering the great voracity of this *camel bird*, it is wonderful, not only how the little ones, after they are weaned from the provision I have mentioned, should be brought up and nourished; but even how those of fuller growth, and much better qualified to look out for themselves, are able to subsist<sup>83</sup>."

"Yet at the time she haughtily assumes  
courage,  
She scorneth the horse and his rider."

Dr. Durell justifies this translation by observing, that the ostrich cannot soar as other birds, and therefore the words in our version, *when she lifteth up herself*, cannot be right:

<sup>83</sup> Dr. Shaw, Trav. p. 451, ed. 4to.

besides, the verb *מרא* occurs only in this place, and in Arabic it signifies, *to take courage*, and the like.

“Notwithstanding the stupidity of this animal, its Creator hath amply provided for its safety, by endowing it with extraordinary swiftness, and a surprising apparatus for escaping from its enemy. They, *when they raise themselves up for flight, laugh at the horse and his rider.* They afford him an opportunity only of admiring at a distance, the extraordinary agility and the stateliness likewise of their motions, the richness of their plumage, and the great propriety there was in ascribing to them *an expanded quivering wing.* Nothing certainly can be more entertaining than such a sight; the wings, by their rapid but unwearied vibrations, equally serving them for sails and oars; while their feet, no less assisting in conveying them out of sight, are no less insensible of fatigue<sup>84</sup>.”

“In running, the ostrich has a *proud, haughty look*; and, even when in extreme distress, never appears in great haste, especially if the wind be favourable with it<sup>85</sup>.”

Xenophon, in his *Anabasis*, mentioning the desert of Arabia, states, that the *OSTRICH* is frequently seen there; that none could take them, “the *horsemen* who pursued them soon giving it over; for they escaped far away, making use both of their feet to run, and of their wings, when expanded, as a sail to waft them along.”

I conclude this article with a poetical version, partly from Dr. Young and Dr. Scott.

Didst thou the ostrich clothe with plumes  
so fair?  
Which, nor with falcon's, nor the stork's  
compare;  
Who heedless roaming, or by fear subdued,  
Feels not a parent's fond solicitude.  
While far she flies, her scatter'd eggs are  
found  
Without an owner on the sandy ground;

<sup>84</sup> Dr. Shaw. [See also *Mod. Trav.* vol. xx. p. 187.]

<sup>85</sup> *Naturalist's Cabinet*, v. iii. p. 22.

Cast out at fortune, they at mercy lie,  
And borrow light from an indulgent sky,  
Unmindful she that some unhappy tread  
May crush her young in their neglected bed;  
As far she wanders for her daily food,  
Or on her way adopts some casual brood:  
And these without discrimination share  
Offered attendance, not instinctive care.  
Yet when her sudden enemy she sees,  
Uprising, with the favouring gale, she flees,  
And skims along the plain with rapid speed,  
And scorns alike the hunter and his steed.

### OWL.

There are several varieties of this species, all too well known to need a particular description. They are nocturnal birds of prey, and have their eyes better adapted for discerning objects in the evening, or twilight, than in the glare of day.



Under the preceding article, I have shewn that what our Translators, in several places, have rendered “owls,” is an appellation of the ostrich. I shall now examine the other passages.

I. *כוס* *cos*. *Levit.* xi. 17; *Deut.* xiv. 16; and *Psalm* cii. 6. In our version, rendered, “the little owl.” *Aquila*, *Theodotion*, *Jerom*, *Kimchi*, and most of the older interpreters, are quoted to justify this rendering. *M. Michaelis*, *Quest.* No. c. p. 211, at some length supports the opinion that it is “the horned owl.” *Bochart*, though with some hesitation, suspected it to be the *onocrotalus*, a kind of *pelican*; because the Hebrew name signifies “cup,” and the pelican is remarkable for a *pouch* or *bag* under the lower jaw; but there are good reasons for supposing that bird



to be the קאת KAATH of the next verse. Dr. Geddes thinks this bird "the cormorant;" and as it begins the list of water-fowl, and is mentioned always in the same contexts with קאת, confessedly a water-bird, his opinion may be adopted.

II. ינשוף YANSUPH. Levit. xi. 17; Deut. xiv. 16; and Isai. xxxiv. 11. In the first two places, our Translators render this, "the great owl," which is strangely placed after "the little owl," and among water-birds. "Our Translators," says the Author of Scripture Illustrated, "seem to have thought the owl a convenient bird, as we have three owls in two verses<sup>86</sup>." Some critics think it means a species of night-bird, because the word may be derived from נשפה NESHEPH, which signifies *the twilight*, the time when owls fly about. "But this interpretation," says Parkhurst, "seems very forced; and since it is clearly mentioned among *water-fowls*, and the LXX have, in the first and last of those texts, rendered it by ΙΒΙΣ, the *Ibis*, I feel disposed to adopt that bird here; and think the evidence strengthened by this, that in a Coptic version of Levit. xi. 17<sup>87</sup>, it is called IP or HIP, which, with a Greek termination, would very easily make *ιβις*. In the Samaritan version, according to the order of the words, שלך, SHALAC, "the cormorant" of our translation, is rendered יבי איבי IBI; and ינשוף YANSUPH by ברברי BARBERI, perhaps the *πορφυριος*: but I think it most likely that the order has been changed, and that the IBIS is the bird here intended." See IBIS.

III. קיפוז KIPPOZ, which occurs only in Isai. xxxiv. 15, and is in our version rendered, "the great owl," Bochart thinks to be that species of serpent which is called in Greek

<sup>86</sup> Again, in Isai. xxxiv. 11, 13, 14, 15, four different words are rendered *owls*, meaning, however, the *ibis* (or *bittern*), the *ostrich*, the *lilith*, and the *acontias*.

<sup>87</sup> Vid. Chr. Scholzii Lexic. Ægypt. Lat. Oxonii, 1775. 4to. p. 155. Georgi. Fragm. Evang. S. Joh. Coptic. Romæ. 1780. 4to. p. cxi. præf.

ακοντιας, and in Latin, *jaculus*, from the violence with which it leaps or darts on its prey<sup>88</sup>. But the prophet's hints respecting making a nest, and laying and hatching eggs, are contrary to this construction; for, though some serpents are *oviparous*, and may be thought to make nests to receive their eggs, yet we know of no serpent that *hatches* them, warms them by incubation, and forwards them by parental attention. These actions are certainly those of a bird<sup>89</sup>. As the creature is represented as the tenant of desolate places, I see no sufficient reason for rejecting our translation, and therefore retain "the great owl."

IV. לילית LILITH, Isai. xxxiv. 14, in our version, the "screech-owl." The root signifies "night;" and as undoubtedly a bird frequenting dark places and ruins is referred to, we must admit some kind of owl.

"A place of lonely desolation, where  
The screeching tribe and pelicans abide,  
And the dun ravens croak mid ruins drear,  
And moaning owls from man the furthest  
hide."

OX. בקר BACRE; Arab. *bakerra*, and *bykar*. See Meninski Lexic. [A red species of buffalo is called in Africa, *bogra* (or *bekker*) *el weish*.]



The male of horned cattle of the beeve kind, at full age, when fit for the plough. Younger ones are called "bullocks."

<sup>88</sup> Hieroz. v. iii. p. 191. edit. Rosenmuller.

<sup>89</sup> Scripture Illustrated, in loc. p. 172.



Under the article "bull," I asserted that the Jews never castrated any of their animals; grounding that declaration on Levit. xxii. 24; and yet quoted a passage from Dr. Adam Clarke, who thinks that *oxen* were castrated animals. This was also the opinion of Le Clerc. But Michaelis, in his elaborate work on the Laws of Moses, vol. ii. p. 400, article clxviii., has proved that castration was never practised.

The rural economy of the Israelites led them to value the ox as by far the most important of domestic animals, from the consideration of its great use in all the operations of farming<sup>90</sup>.

In the patriarchal ages, the ox constituted no inconsiderable portion of their wealth. Thus Abraham is said to be very rich in cattle, Gen. xxiv. 35. This is also remarked of Jacob, Gen. xxx. 43. And of Job it is declared, that "his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the East." Job i. 3.

Men of every age and country have been much indebted to the labours of this animal. So early as in the days of Job, who was probably the contemporary with Isaac, "the oxen were ploughing, and the asses feeding beside them," when the Sabeans fell upon them, and took them away. In times long posterior, when Elijah was commissioned to anoint Elisha, the son of Shaphat, prophet in his stead, he found him ploughing with twelve yoke of oxen, 1 Kings xix. 19. For many ages, the hopes of oriental husbandmen depended entirely on their labours. This was so much the case in the time of Solomon, that he observes, in one of his Proverbs, "Where no oxen are, the crib is clean (or rather empty); but

much increase is by the strength of the ox." Prov. xiv. 4. The ass, in the course of ages, was compelled to bend his stubborn neck to the yoke, and share his labours; but still, the preparation of the ground, in the time of spring, depended chiefly on the more powerful exertions of the latter.

When this animal was employed in bringing home the produce of the harvest, he was regaled with a mixture of chaff, chopped straw, and various kinds of grain, moistened with acidulated water. Such is the meaning of that prediction, Isai. xxx. 24, "The oxen likewise, and the young asses that ear the ground, shall eat clean provender<sup>91</sup>, which hath been winnowed with the shovel, and with the fan." When the Lord returns to bless his repenting people, so rich and abundant shall be the produce of their fields, that the lower animals which toil in the service of man, and have assigned for their usual subsistence the most ordinary food, shall share in the general plenty, and feed on provender, carefully separated from all offensive matter and adapted to their taste. But among the Jews, this animal was best fed when employed in treading out the corn; for the divine law, in many of whose precepts the benevolence of the Deity conspicuously shines, forbade to muzzle him, and by consequence to prevent him from eating what he would of the grain he was employed to separate from the husk. This allusion is involved in the address of the prophet Hosea, ch. x. 11, to the ten tribes, in which he warns them that the abundance and tranquillity which they had so long enjoyed, should not exempt them from the punishments due to their multiplied crimes. Despising the frugal and laborious life of their ancestors, they had become slothful and voluptuous, like an ox that declines to bend his neck any longer to the yoke, and loves the easier employment of treading

<sup>90</sup> See some interesting remarks on this subject, in Michaelis's Commentaries on the Laws of Moses, v. ii. p. 388. Dr. Smith's translation.

<sup>91</sup> Bishop Lowth renders it, "well-fermented maslin."

out the corn, where he riots without restraint on the accumulated bounties of heaven: "Ephraim is as an heifer that is taught" (or has become nice and delicate), "and loveth to tread out the corn; but I passed over upon her fair neck. I will make Ephraim carry me." This latter clause gives the image of a husbandman mounting his bullock, to direct it over the corn, and perhaps to prevent or restrain the feeding.

The ox was also compelled to the labour of dragging the cart or waggon. The number of oxen commonly yoked to one cart, appears to have been two. Comp. Numb. vii. 3, 7, 8; 1 Sam. vi. 7, and 2 Sam. vi. 3, 6.

The *wild-ox*, תאו THEO, Deut. xiv. 5, is supposed to be the *oryx* of the Greeks, which is a species of large stag. It is rendered *oryx* by Jerom; and Aquila uses the same term in translating Isai. li. 20, where the Hebrew word is תאו תהא, in our version "wild-bull," which is probably the same word, with the mere transposition of the two last letters. The prophet says (as translated by Bp. Lowth):

Thy sons lie astounded. They are cast down;  
At the head of all the streets, like the oryx  
taken in the toils.

Many interpreters, besides the English translators, are disposed to consider the Hebrew words here named as intending the buffalo or some species of the wild ox. But Aben Ezra asserts, that no wild bull is to be found in Judea and the surrounding countries. Three varieties of that animal are natives of a cold climate. The buffalo, it is admitted, is bred in southern latitudes; but, in ancient times, seems to have been confined to the remotest parts of the East. No mention is made of it, at least, by any writer before the Christian era; for the βουβαλος or βουβαλις of the ancient Greeks, was the name of a wild goat. Besides, the wild bull was not taken in a net; but, accord-

ing to the ancients, in a deep pit; for he is too furious and powerful an animal to be detained by a snare, as referred to in Isaiah; but every variety of the deer, and consequently the oryx, it was the custom to hunt with nets and dogs. This statement renders it extremely probable, that the Hebrew word THEO, or THOA, was a name given to the oryx, the white goat of the desert<sup>92</sup>. It may be the *bekkar el wash*, described by Dr. Shaw<sup>93</sup>.

The oryx inhabits the solitudes of Africa, on the confines of Egypt; from whence it might easily make excursions into the deserts which border on the land of Canaan. It seems, indeed, according to the authorities quoted by Bochart, Hieroz. lib. iii. p. 971, to have been properly an Egyptian animal, and familiarly known to the inhabitants of that country: but its character and habits must have been well known to the people of Israel, who sojourned for many years in Egypt, and spent their time chiefly in tending their flocks and herds in the pastures of Goshen, where they probably had many opportunities of meeting it, and many reasons, perhaps, to remember its strength and intrepidity. After their deliverance from the Egyptian yoke, they settled in a neighbouring country, and had occasional intercourse with Egypt. These facts will account for the mention of this animal in their sacred writings, and for their allusions to its manners.

<sup>92</sup> Paxton, Illustr. of Scr. vol. i. p. 614.

<sup>93</sup> [The *bogra el weish* is described by Capt. Lyon, as "a red buffalo, slow in its motions, having large horns, and of the size of a cow." He distinguishes it from the white buffalo, which is "of a lighter and more active make, very shy and swift, and not easily procured." A third species, of which immense herds are found in the mountains to the east of Sockna, is called the *Wadan*. This is of the size of an ass, having a very large head and horns, a short, reddish hide, and large bunches of hair hanging from each shoulder, to the length of eighteen inches or two feet: they are very fierce. Lyon's Africa, p. 76.]



## P

PALM-TREE. תמר TAMAR.

Occurs, first Exod. xv. 27; and afterwards frequently.



This tree, sometimes called the date-tree, grows plentifully in the East. It rises to a great height. The stalks are generally full of rugged knots, which are the vestiges of the decayed leaves: for the trunk of this tree is not solid, like other trees, but its centre is filled with pith, round which is a tough bark full of strong fibres when young, which, as the tree grows old, hardens and becomes ligneous. To this bark the leaves are closely joined, which in the centre rise erect, but after they are advanced above the vagina which surrounds them, they expand very wide on every side the stem, and, as the older leaves decay, the stalk advances in height. The leaves, when the tree has grown to a size for bearing fruit, are six or eight feet long, and very broad when spread out, and are used for covering the tops of houses, &c.

The fruit, which is called date, grows below the leaves in clusters: and is of a sweet and agreeable taste. The learned Kämpfer, as a botanist, an antiquary, and a travel-

ler, has exhausted the whole subject of palm-trees. "The diligent natives (says Mr. Gibbon) celebrated, either in verse or prose, the three hundred and sixty uses to which the trunk, the branches, the leaves, the juice, and the fruit were skilfully applied." The extensive importance of the date-tree (says Dr. E. D. Clarke<sup>94</sup>) is one of the most curious subjects to which a traveller can direct his attention. A considerable part of the inhabitants of Egypt, of Arabia, and of Persia, subsist almost entirely upon its fruit. They boast also of its medicinal virtues. Their camels feed upon the date stone. From the leaves they make couches, baskets, bags, mats, and brushes; from the branches, cages for their poultry, and fences for their gardens; from the fibres of the boughs, thread, ropes, and rigging; from the sap is prepared a spirituous liquor; and the body of the tree furnishes fuel: it is even said, that from one variety of the palm-tree, the *phœnix farinifera*, meal has been extracted, which is found among the fibres of the trunk, and has been used for food.

In the temple of Solomon were pilasters made in the form of palm-trees. 1 Kings vi. 29. It was under a tree of this kind, that Deborah dwelt between Ramah and Bethel. Judges iv. 5. To the fair, flourishing, and fruitful condition of this tree, the Psalmist very aptly compares the votary of virtue: Psalm xcii. 12, 13, 14.

The righteous shall flourish like a palm-tree.

Those that are planted in the house of JEH-OVAH,

In the courts of our GOD, shall flourish;  
In old age they shall still put forth buds,  
They shall be full of sap and vigorous<sup>95</sup>.

<sup>94</sup> Travels, part ii. sect. ii. p. 302.

<sup>95</sup> In Mr. Merrick's *Annotations*, p. 194, is a very ingenious illustration of this passage.



The palm is crowned at its top with a large tuft of spiring leaves, about four feet long, which never fall off, but always continue in the same flourishing verdure. The tree, as Dr. Shaw was informed, is in its greatest vigour about thirty years after it is planted; and continues in full vigour seventy years longer, bearing all this while, every year, about three or four hundred pounds weight of dates.

The trunk of the tree is remarkably strait and lofty. Jeremiah, ch. x. 5, speaking of the idols that were carried in procession, says, they were upright as the palm-tree. And for erect stature and slenderness of form, the spouse, in Cantic. vii. 7, is compared to this tree.

How framed, O my love, for delights!  
Lo, thy stature is like a palm-tree,  
And thy bosom like clusters of dates.

On this passage, Mr. Good observes, that "the very word *Tamar*, here used for the *palm-tree*, and whose radical meaning is *strait* or *upright*, (whence it was afterwards applied to pillars or columns, as well as to the palm,) was also a general name among the ladies of Palestine, and unquestionably adopted in honour of the stature they had already acquired, or gave a fair promise of attaining."

A branch of palm was a symbol of victory, and was carried before conquerors in the triumphs<sup>96</sup>: to this, allusion is made Rev. vii. 9; and for this purpose were they borne before Christ in his way to Jerusalem, John xii. 13.

From the inspissated sap of the tree, a kind of honey, or *dispse*, as it is called, is produced, little inferior to that of bees. The same juice after fermentation, makes a sort of wine, much used in the East<sup>97</sup>. It is once mentioned as *wine*, Numb. xxviii. 7; (Comp. Exod. xxix. 40;) and by it is intended the *strong drink*,

<sup>96</sup> Aul. Gel. Noct. Att. l. iii. c. 6. Alex. ab Alex. Genial. dier. l. v. c. 8.

<sup>97</sup> Plin. l. 14, sec. 19, and l. 13. c. 9, et Philostratus, apoll. 2.

Isai. v. 11; xxiv. 9<sup>98</sup>. Theodoret and Chrysostom, on these places, both Syrians, and unexceptionable witnesses in what belongs to their own country, confirm this declaration. "This liquor (says Dr. Shaw), which has a more luscious sweetness than honey, is of the consistence of a thin sirup, but quickly grows tart and ropy, acquiring an intoxicating quality, and giving, by distillation, an agreeable spirit, or *aráky*, according to the general name of these people for all hot liquors, extracted by the alembic." Its Hebrew name is שֵׁכָר *SIKER*, the *Σικερα* of the Greeks; and from its sweetness, probably, the *saccharum* of the Romans. Jerom informs us<sup>99</sup>, that in Hebrew, "any *inebriating liquor* is called *Sicera*, whether made of grain, the juice of apples, honey, dates, or any other fruit." See SUGAR.

Herodotus, *Hist.* "Clio," § 193, in his account of Assyria, says: "The *Palm* is very common in this country, and generally fruitful. This they cultivate like fig-trees, and it produces them bread, wine, and honey. The process observed is this: they fasten the fruit of that which the Greeks term the male tree to the one which produces the date; by this means the worm which is contained in the former, entering the fruit, ripens and prevents it from dropping immaturity. The male palms bear insects in their fruit, in the same manner as the wild fig-trees."

Upon this subject, the learned and industrious Larcher, in his notes upon Herodotus, has exhausted no less than ten pages. The ancients whom he cites are, Aristotle, Theophrastus, and Pliny; the moderns are Pontedera and Tournefort, which last he quotes at considerable length. The *Amœnitates Exoticæ* of Kæmpfer will fully satisfy whoever wishes to be more minutely informed on one of the most curious and inter-

<sup>98</sup> See the Notes of Bishop Lowth, and Shaw's Trav. p. 143. ed. 4to.

<sup>99</sup> Epist. ad Nepotianum de Vita Clericorum: et in Isai. xxviii. 1.

esting subjects which the science of natural history involves.

This tree was formerly of great value and esteem among the Israelites, and so very much cultivated in Judea, that, in after times, it became the emblem of that country, as may be seen in a medal of the emperor Vespasian upon the conquest of Judea: it represents a captive woman sitting under a palm-tree, with this inscription, JUDEA CAPTA. And upon a Greek coin, likewise, of his son Titus<sup>1</sup>, struck upon the like occasion, we see a shield suspended upon a palm-tree, with a figure of Victory writing upon it. Pliny also calls Judea "*palmis inclyta*," renowned for palms.

Jericho in particular was called "the city of palms," Deut. xxxiv. 3; and 2<sup>d</sup> Chron. xxviii. 15; because, as Josephus<sup>2</sup>, Strabo<sup>3</sup>, and Pliny<sup>4</sup> have remarked, it anciently abounded in palm-trees. And so Dr. Shaw, Trav. p. 343, remarks, that though these trees are not now either plentiful or fruitful in other parts of the Holy Land, yet, there are several of them at Jericho, where there is the convenience they require of being often watered; where likewise the climate is warm, and the soil sandy, or such as they thrive and delight in.

*Tamar*, a city built in the desert by Solomon (1 Kings ix. 18; comp. Ezek. xlvi. 19; xlviii. 28), was probably so named from the palm-trees growing about it; as it was afterwards by the Romans called "Palmyra," or rather "Palmira," on the same account, from *Palma*, a palm-tree. It is otherwise named תַּדְמוֹר TADMOR, which seems a corruption of the former appellation. 2 Chron. viii. 4. Josephus, Antiq. l. viii. c. 6. § 1. tells us, that after Solomon had built several other

cities, "he entered the desert which is above Syria, and, taking possession of it, erected there a *very large city*, distant two days journey from Upper Syria, one from the Euphrates, and six from Babylon; and that the reason of his building at such a distance from the inhabited parts of Syria was, that no water was to be met with nearer, but that at this place were found both springs and wells." And this account agrees with that of the late learned traveller Mr. Wood, who describes Palmyra as watered with two streams, and says, the Arabs even mention a third now lost among the rubbish. Josephus adds, that "Solomon having built this city, and surrounded it with very strong walls, named it ΘΑΔΑΜΟΡΑ, *Thadamora*, and that it was still so called by the Syrians in his time, but by the Greeks "Palmira." Mr. Parkhurst, after quoting this passage, makes these remarks: "With all due deference to such learned men as may dissent from me, I apprehend that *Palmira* was a name first imposed, not by the Greeks, but by the Romans. There is no Greek word from whence this appellation can *probably* be derived; but *Palmira* from *Palma*, is the very oriental name translated into Latin; and as the warm climate of this city, and its enjoying the benefit of water in the desert, make it highly probable that its Hebrew and Latin names refer to the *palm-trees* with which it once abounded, so Abul Feda<sup>5</sup>, a learned oriental geographer, who flourished in the fourteenth century, expressly mentions the *palm-tree* as common at *Palmyra* even in his time. I cannot find that this city is ever mentioned by any of the old Greek writers, not even by that accurate geographer Strabo; nor indeed in the Roman history is any notice taken of it, till Appian, in the fifth book of his civil wars,

<sup>1</sup> Vaillant Numism. Imp. Rom. Gr. p. 21. Scheuchzer, Phys. Sacr. on Exod. xv. 27. Vol. ii. p. 99. Tab. clvii. and on Job xxxix. v. 18. vol. 6. Tab. DXXIV.

<sup>2</sup> Antiq. l. iv. c. 6. § 1. and l. xv. c. 4. § 2. and De Bell. Jud. l. i. c. 6. § 6.

<sup>3</sup> Lib. xvi. p. 1106. ed. Amstel.

<sup>4</sup> Nat. Hist. l. v. c. 14. and l. xiii. c. 4, and 9.

<sup>5</sup> For an account of whom, see the Arabic authors mentioned at the end of Prideaux's Life of Mahomet, p. 153; and Herbelot, Biblioth. Orient. in *Aboulfeda*.



speaks of Mark Antony as attempting to plunder it<sup>6</sup>. But for a further account of the ancient history and present state of this once noble and powerful city, I with great pleasure refer the reader to Mr. Wood's curious, learned, and magnificent work, entitled 'A Journey to Palmyra,' and shall only add, that the Arabs of the country, like the Syrians in Josephus's time, still call it by its old name *Tadmor*; and that Mr. Bryant tells us<sup>7</sup>, he was assured by Mr. Wood, that 'if you were to mention Palmyra to an Arab upon the spot, he would not know to what you alluded, nor would you find him at all better acquainted with the history of *Odænatus* and *Zenobia*. Instead of *Palmyra*, he would talk of *Tedmor*; and in lieu of *Zenobia*, he would tell you that it was built by *Salmah Ebn Doud*, that is by Solomon the son of David.'

As the Greek name for this tree signifies also the fabulous bird called the phoenix, some of the fathers have absurdly imagined that the Psalmist, xcii. 12, alludes to the latter; and on his authority have made the phoenix an argument of a resurrection. Tertullian calls it a full and striking emblem of this hope<sup>8</sup>.

Celsius, in the second volume of his Hierobotanicon, has devoted *one hundred and thirty-five pages*, replete with learning, to a description of the *palm-tree*, and an elucidation of the passages of scripture where it is mentioned; and Hiller, in his Hierophyticon, has *thirty-eight pages*.

PALMER-WORM. דוּל גַּזָּאֵם.

Occurs Joel i. 4; and Amos iv. 9.

Bochart says, that it is a kind of locust, furnished with very sharp teeth, with which it gnaws off grass,

<sup>6</sup> Comp. Prideaux, Connect. part ii. book vi. anno 41.

<sup>7</sup> New System of Mythol. v. i. p. 214.

<sup>8</sup> "Plenissimum atque firmissimum hujus spei specimen." De res. c. 13. See also Clement. ad Corinthos. id const. apost. l. 5. c. 8. Cyril. catec. 18. Epiph. in aneor. sec. 80. id phys. c. 11. Ambros. de fid. res. &c. I rather think, however, that the Greek name Φοινίκη was from *Phœnicia*, because they first became acquainted with the tree from that country.

corn, leaves of trees, and even their bark. The Jews support this idea by deriving the word from גַּזַּז or גַּזָּאֵם, *to cut, to shear, or mince*. Notwithstanding the unanimous sentiments of the Jews that this is a locust, yet the LXX read *καμπη*, and the Vulgate, *eruca*, a caterpillar; which rendering is supported by Fuller, Miscel. Sacr. l. v. c. 20. Michaelis agrees with this opinion, and thinks that the sharp cutting teeth of the caterpillar, which, like a sickle, clear away all before them, might give name to this insect. Caterpillars also begin their ravages before the locust, which seems to coincide with the nature of the creature here intended.

PANNAG. פַּנָּה.

Occurs Ezek. xxvii. 17, only.

Some have thought this to be the name of a place; and perhaps the original of Phœnicia. Luther, Houbigant, Taylor, Dathe, and many others suppose the name to mean *balsam*. Mr. Dimock<sup>9</sup> conjectures it to be *the fig*. Others are inclined to suppose it the valuable plant which Dioscorides and Pliny have described by the name of "*panax*," from which was made a composition serviceable in many diseases; whence *panacea* became the name of a universal medicine<sup>10</sup>. But, as the Syriac renders by a word which signifies *millet*, which *panic* resembles, Bp. Newcome translates by this latter word, from the similarity of its sound to פַּנָּה. The panic was sometimes used for food. The Massilians, when besieged by Cæsar, "*panico vetere omnes alebantur*." B. C. II. 32. Though, according to Galen, it is dry and affords not much nutriment, it might be useful in voyages, because it could be preserved for a long time.

PAPER-REED. גוֹמָה.

Occ. Exod. ii. 3; Job viii. 11; Isai. xviii. 2; xxxv. 7.

For a particular description of this plant, I refer back to the article BULL-RUSH.—When the outer skin,

<sup>9</sup> Rev. Henry Dimock, in a learned serm. on Matth. v. 18. Oxford, 1783.

<sup>10</sup> Hiller's Hierophyt. part ii. p. 52.



or bark, is taken off, there are several films or inner pellicles, one within another. These, when separated from the stalk, were laid on a table, artfully matched and flatted together, and moistened with the water of the Nile, which, dissolving the glutinous juices of the plant, caused them to adhere closely together. They were afterwards pressed, and then dried in the sun; and thus were prepared sheets or leaves for writing upon in characters marked by a coloured liquid passing through a hollow reed. Plin. N. H. l. xxx. c. 12. Herodotus, l. xi<sup>11</sup>. This formed the most ancient books; and from the name of the plant is derived the word paper.

"Papyrus, verdant on the banks of Nile,  
Spread its thin leaf, and waved its silvery  
style;

Its plastic pellicles INVENTION took,  
To form the polish'd page and letter'd  
book,  
And on its folds with skill consummate  
taught  
To paint in mystic colours sound and  
thought."

Mr. Bruce, in the Appendix to his Travels, has furnished a very particular and interesting account of the *papyrus*, its ancient uses, &c., with a beautiful engraving of the plant.

In Isai. xix. 7, the word rendered in our version "paper-reeds," is

<sup>11</sup> In the 16th volume of the Archæologia, part 2d, 1812, are some particulars of the Egyptian papyrus, and the mode adopted for unfolding a roll of the same, by W. Hamilton, Esq. from which I extract the following account of the manner in which the paper was manufactured: "On an inspection of the paper, it is plainly perceived to be composed of the inner filaments of the papyrus plant, split into very thin layers; the coarser and thicker ends of these threads being cut off, equal in length to the breadth of the paper which was to be made, were laid parallel and close to each other; a coat of gum, or some other gluey substance, was then laid upon this substratum, and over that were laid transversely the finer and thinner shreds of the same reed. The whole mass was then amalgamated by a regular pressure or beating: from the fragile nature of the material, I should think the former mode most likely."

The plant is called "El Babir," whence the *papyrus*, and our word *paper*.

עֲרֹת HAROTH, and means a meadow, a low, naked, open tract of land, near a river. In Judges xx. 33, it is translated "meadows."

PARTRIDGE. קָרָא KRA OR KORA.

Occurs 1 Sam. xxvi. 20; and Jer. xvii. 11. ΠΕΡΔΙΞ, Ecclus. xi. 31.

In the first of these places, David says, "the king of Israel is come out to hunt a partridge on the mountains:" and in the second, "the partridge sitteth (on eggs), and produceth (or hatcheth) not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be contemptible." This passage does not necessarily imply that the partridge hatches the eggs of a stranger, but



only that she often fails in her attempts to bring forth her young. To such disappointments she is greatly exposed from the position of her nest on the ground, where her eggs are often spoiled by the wet, or crushed by the foot. So he that broods over his ill-gotten gains, will often find them unproductive; or if he leaves them, as a bird occasionally driven from her nest, may be despoiled of their possession.

As to the hunting of the partridge, which, Dr. Shaw observes, is the greater, or red-legged kind, the doctor says: "The Arabs have another, though a more laborious method of catching these birds; for, observing that they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them, and knock them down with their *zerwattys*, or

bludgeons as we should call them." Precisely in this manner Saul hunted David, coming hastily upon him, putting him up incessantly, in hopes that at length his strength and resources would fail, and he would become an easy prey to his pursuer.

Bochart thought the bird mentioned by the prophet to be of the snipe or woodcock kind; that bird, however, haunts the marshes, not the mountains. Our author adds: "Observing that Buffon makes a separate species of the *bartavella*, or Greek partridge, I shall offer that as the proper bird in these passages.

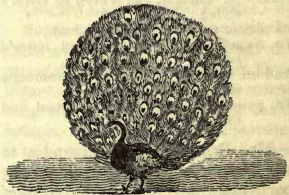
"To the red partridges, and principally to the *bartavella*, must be referred all that the ancients have related of the partridge. Aristotle must needs know of the Greek partridge better than any other, since *this is the only kind in Greece, in the isles of the Mediterranean, and, according to all appearance, in that part of Asia conquered by Alexander.* Belon informs us, that 'the *bartavella* keeps ordinarily among rocks; but has the instinct to descend into the plain to make its nest, in order that the young may find at their birth a ready subsistence: it lays from eight to sixteen eggs:' is capable of connexion with the common hen; and has also another analogy with the common hen, which is, *to sit upon (or hatch) the eggs of strangers for want of its own.* This remark is of long standing, since it occurs in the sacred books. Now if, in the absence of the proper owner, the *bartavella* partridge sits on the eggs of a stranger, when that stranger returns to the nest, and drives away the intruder before she can hatch them, the partridge so expelled resembles a man in low circumstances, who had possessed himself for a time of the property of another, but is forced to relinquish his acquisition before he can render it profitable; which is the simile of the prophet, and agrees too with the other place in which the bird is mentioned."

Dr. Shaw also mentions the method of catching by means of a decoy; and observes: "This may lead us into the right interpretation of Ecclesiasticus xi. 30, which we render 'like as a partridge taken (or kept) in a cage, so is the heart of the proud;' but should be, *like a decoy partridge in a cage.*"

Forskal mentions a partridge whose name in Arabic is *kurr*; and Latham says, that in the province of Andalusia in Spain, the name of the partridge is *churr*: both taken, no doubt, like the Hebrew, from its note.

PEACOCK. תוּכִיִּים THOUKIIM.

Occurs 1 Kings x. 22; and 2 Chron. ix. 21.



A bird distinguished by the length of its tail, and the brilliant spots with which it is adorned; which displays all that dazzles in the sparkling lustre of gems, and all that astonishes in the rainbow<sup>12</sup>.

Bochart has shewn, that the Hebrew word here means *peacocks*; and that this rendering is justified by the Chaldee, Syriac, Arabic, and Latin versions<sup>13</sup>; and is so understood by most of the learned men among the Jews. On the other hand, Huet<sup>14</sup>, Reland<sup>15</sup>, and Older-

<sup>12</sup> The following is the description of Tertullian. "Quamquam et Pavo pluma vestis, et quidem de cataclistis: imo omni conchylio pressior, qua colla florent: et omni patagio inauratior, qua terga fulgent: et omni symmate solutior, qua cauda jacent. Multicolor et discolor et versicolor. Nunquam ipsa, quando alia. Toties denique mutanda, quoties movenda." De Pallio, c. iii.

<sup>13</sup> So the LXX according to the Alexandrian manuscript, τρωγών.

<sup>14</sup> In Comment. de Navig. Salomonis, c. vii. § 6.

<sup>15</sup> Diss. de Terra Ophir. Miss. Dis. vi.



mann<sup>16</sup>, would render it "parrots," and to this, Mr. Harmer<sup>17</sup> is inclined. Haseus<sup>18</sup> gives a new explanation to the word, supposing it to be the same with *succim*, inhabitants of caves or caverns, and to mean the long-tailed monkey. But the evidence in favour of *peacocks* seems to me to preponderate.

The peacock is a bird originally of India; thence brought into Persia and Media. Aristophanes mentions "Persian peacocks;" and Suidas calls the peacock, "the Median bird." From Persia, it was gradually dispersed into Judea, Egypt, Greece, and Europe. If the fleet of Solomon visited India, they might easily procure this bird, whether from India itself, or from Persia; and certainly, the bird by its beauty was likely to attract attention, and to be brought among other rarities of natural history by Solomon's emissaries, who would be instructed to collect every curiosity in the countries they visited. "Let any one (says Mr. Parkhurst) attentively survey the peacock in all the glorious display of the prismatic colours of his train (*mille trahens varios adverso sole colores*), and he will not be surprised that Solomon's mariners, who cannot be supposed ignorant of their master's taste for *Natural History*, should bring some of these wonderful birds from their southern expedition."

"The Peacock view, still exquisitely fair,  
When clouds forsake, and when invest the  
air;  
His gems now brightened by a noontide  
ray;

He proudly waves his feathers to the day.  
A strut, majestically slow, assumes,  
And glories in the beauty of his plumes<sup>19</sup>."

[In Forbes's Oriental Memoirs, it is stated, that the Indian peacock devours serpents.]

PEARL. A hard, white, shining body; usually roundish, found in a shell-fish resembling an oyster.

<sup>16</sup> Dis. de Ophir. et Tars. sec. i. § 23.

<sup>17</sup> Obs. V. ii. p. 413.

<sup>18</sup> Biblioth. Brem. cl. ii.

<sup>19</sup> Devon's Poetical Paraphrase of Job, p. 33.

The Oriental pearls have a fine polished gloss, and are tinged with an elegant blush of red. They are esteemed in the East beyond all other jewels.

We find this word but once in our common translation of the Old Testament, namely, Job xxviii. 18, answering there to the Hebrew word גַּבִּישׁ GABISH, the meaning of which is very uncertain. The word signifies "hail," large hailstones, Ezek. xiii. 11, 13, and xxxviii. 22; and, when applied to precious stones, should seem to refer to a kind resembling hail, in form, or in clearness, or in both: this leads to *crystal*, rather than to any other; accordingly, the LXX so render it. The word פְּיִנִים PENINIM, in the same verse, and in Prov. iii. 15; viii. 11; xx. 15; xxxi. 10; and Lam. iv. 7, translated "rubies," undoubtedly signifies *pearls*. The learned Bochart, in an elaborate dissertation on this subject, maintains this rendering, and remarks, that hence the words Πιννα, πιννυνοσ λιθοσ, πιννικον, *pinna*, are retained, in Greek and Latin, either for the pearl oyster, or the pearl itself. Mr. Bruce mentions a shell-fish, which retains the name "pinna," from which is obtained a most beautiful pearl<sup>20</sup>. He remarks, that "it is tinged with an elegant blush of red." "Upon the maturest consideration, I have no doubt that the pearl found in this shell is the *penim*, or *peninim* rather, for it is always spoken of in the plural, to which allusion has often been made in Scripture. And this, derived from its redness, is the true reason of its name. On the contrary, the word *pinna* has been idly imagined to be derived from *penna*, a feather, as being broad and round at the top, and ending at a point, or like a quill below. The English translation of the Scriptures, erroneous and inaccurate in many things more material, translates this *peninim* by rubies, without any foundation or authority, but because they are both red, as

<sup>20</sup> Travels, Vol. vi. p. 276, ed. 8vo.



are bricks and tiles, and many other things of base and vile materials. The Greeks have translated it literally *pina*, or *pinna*, and the shell they call *pinnicus*; and many places occur in Strabo, Ælian, Ptolemy, and Theophrastus, which are mentioned as famous for this species of pearl. I should imagine also, that by Solomon saying it is the most precious of all productions, he means that this species of pearl was the most valued or the best known in Judea. For, though we learn from Pliny, that the excellence of pearls was their whiteness, yet we know that pearls of a yellowish cast are those esteemed in India to this day, as the *peninim* or reddish pearl was in Judea in the days of Solomon."

II. In the New Testament, *pearls* are several times mentioned, where the Greek word is *μαργαριτης*.

PELICAN. *תַּקַּאֲתִי*<sup>21</sup>.

Occ. Levit. xi. 18; Deut. xiv. 17; Psalm cii. 7; Isai. xxxiv. 11; and Zeph. ii. 14.



A very remarkable aquatic bird, of the size of a large goose. Its colour is a grayish white, except that the neck looks a little yellowish,

<sup>21</sup> As *תַּקַּאֲתִי* KAATH, signifies *to vomit up*, the name is supposed to be very descriptive of the *pelican*, who receives its food into the *pouch* under its lower jaw, and, by pressing it on its breast with its bill, *throws it up* for the nourishment of its young. [The proper name of this bird in Arabic, is *djimmel el bahar*, the river-camel. It is also called *sarcarr*, water-carrier; connected with which appellation is the legend, that once, when Mohammed was oppressed with thirst, water was brought to him by a pelican.]

and the middle of the back feathers are blackish. The bill is long, and hooked at the end, and has under it a lax membrane, extended to the throat, which makes a bag or sack, capable of holding a very large quantity. Feeding her young from this bag, has so much the appearance of feeding them with her own blood, that it caused this fabulous opinion to be propagated, and made the pelican an emblem of paternal, as the stork had before been chosen, more justly, of filial affection.

The voice of this bird is harsh and dissonant; and, some say, resembles that of a man grievously complaining. David compares his groaning to it. Psalm cii. 7. On this passage Mr. Merrick remarks, that "the Hebrew word *תַּקַּאֲתִי* KAATH, which occurs several times in scripture as the name of a bird, is here translated by the Septuagint, Apollinaris, the Vulgate, and Jerom, the *pelican*; but elsewhere, by the last of them, the *onocrotalus*; which is called so by the Greeks, and by the the Arabians the *water camel*, from its loud and harsh noise. Sir George Wheeler, in his journey into Greece<sup>22</sup>, describes, from his own inspection, a bird which we, as he says, call the pelican, and the modern Greeks, *toubana*; and which Mr. Spon thought the *onocrotalus*. It may, I imagine, have that name from the word *τρῆβα*, the same in modern Greek with the Latin *tuba*, with reference to the noise it makes; as the bittern is observed by Bochart to be called in Italian, on the same account, *trombone*, from the sound of a trumpet. Bochart thinks that the *onocrotalus* may rather be the *cos*, which occurs in the verse of the Psalmist; and, consequently, that some other bird is meant by *kaath*. But, as his explanation of the word *cos* does not seem sufficiently supported, I see no necessity for departing from the ancient versions above mentioned." Mr. Merrick has therefore retained the word *pelican* in his

<sup>22</sup> Page 304.

translation of the passage, and says, that he does it with the more confidence, as it has in our language been applied, by writers of great note, to the *onocrotalus*. That it was anciently so applied, (which circumstance may perhaps reconcile Jerom's different versions of *kaath*,) is allowed by Bochart himself<sup>23</sup>, who quotes Oppian's *Exeutica*, of which a Greek paraphrase is extant, for the use of the word. Mr. Ray, in his *Nomenclator Classicus*, says, that the *onocrotalus* is now acknowledged to be a far different bird from the bittern, with which some moderns have confounded it, and to be that which we call in English the pelican<sup>24</sup>. Hasselquist gives an account of this bird under the name of *pelecanus onocrotalus*<sup>25</sup>. Professor Michaelis thinks the same<sup>26</sup>. If the name pelican strictly means the *spoonbill*, (which, as we may collect from this learned writer's words, is the opinion of foreign naturalists,) and not the *onocrotalus*, it may be necessary to obviate a difficulty raised by Bochart, who thinks that the bird mentioned by the Psalmist ought to be a clamorous bird, but finds no account of noise made by the pelican. Dr. Hill says, that the spoonbill is as common in some parts of the Low Countries, as rooks are in England, and makes more noise. I would also just observe that, though a considerable number of ancient interpreters, above quoted, give us the pelican in this text in Psalms, M. Michaelis seems mistaken in adding to their authority that of Aquila: neither Montfaucon's *Hexapla* nor Trommius directs us to any text in which Aquila has translated the word *kaath*. As the *kaath* seems to be a water bird, it may be asked, why it is said to inhabit the desert, which may be supposed destitute of

water? To this Bochart answers, that all deserts are not so; as three lakes are placed by Ptolemy in the inner parts of Marmarica, which are extremely desert; and the Israelites are said to have met with the waters of Marah and the fountains of Elim in the deserts of Arabia, Exod. xv. 23, 27. We may add, that, in a passage of Isidore<sup>27</sup>, the pelican is said to live in the solitudes of the river Nile: which circumstance well agrees with Dr. Shaw's supposition<sup>28</sup>, that the prophet Amos might with sufficient propriety call the Nile *a river of the wilderness*<sup>29</sup>. And it may be further remarked, that it appears from Damir, quoted by Bochart, that the *onocrotalus* does not always remain in the water, but sometimes retires far from it. And, indeed, its enormous pouch seems to be given it for this very reason, that it might not want food for itself and its young ones when at a distance from the water.

#### PHŒNIX.

The expression of Job, xxix. 18, "Then I said, I shall die in my nest, and I shall multiply my days as the sand,"—has been understood by some of the ancient interpreters to be an allusion to the phœnix, which is said to live several hundred years, and to expire in a funeral pile, prepared by itself, of frankincense, and myrrh, and other aromatics, from which arises another phœnix. The Jewish rabbins, who are fond of fabulous explications, were the first to propose this interpretation<sup>30</sup>; and some of the Christian fathers adopted it. Thus, Tertullian quotes it (*De Resur.* c. xiii.) as an image of the resurrection; as does also Epiphanius (*Physiologo*, c. xi.). See also the Apostolical Constitutions, l. v. c. 7; Greg. Nazianz. *Carm.* 3; Origen.

<sup>27</sup> Lib. 12. c. 7. quoted in Martinus's Lexic. Philolog.

<sup>28</sup> Trav. p. 288, and 290. ed. 28.

<sup>29</sup> See Merrick's Annot. on Psalm cii.

<sup>30</sup> See R. Osaja in Bereschit Rabba; Midras Samuel, sect. xii. Pomarius in libr. Tsemach, and S. Jarchi, whom the author of the Tigurin version follows.

<sup>23</sup> Hieroz. p. 2. l. 2. c. 20.

<sup>24</sup> See likewise Sir T. Brown's Vulg. Er. 5. l. Willoughby, Ornith. b. 3. sec. 2. c. 1.

<sup>25</sup> Trav. p. 208. quoting Lin. Syst. Nat. p. 132. n. 1.

<sup>26</sup> Recueil des Questions, &c. Q. 100.



*contra Cels.* l. iv.; Eusebius, *Vit. Constant.*; and Junius Patritius, *Not. ad Epist. Clem. ad Corinth*<sup>31</sup>.

If the passage be an allusion to the palm-tree, it may relate either to its vigorous growth, to which there are several references in Scripture, or to the fresh shoots which put out from the stump after the tree is cut down<sup>32</sup>. Pliny (N. H. l. xiii. c. 4) remarks of the palm-tree: "*Procerioribus sylva arbore ex ipsa. Gaudet et riguis totoque anno bibere.*" Which agrees with the observation of Job in the next verse to that which occasioned this article:

My root was spread out by the waters,  
And the dew lay all night upon my branch.

The Phœnix is a fabulous bird, which the ancients described as of the size of an eagle; its eyes sparkling like stars; its head finely crested with a beautiful plumage; its neck covered with feathers of a gold colour; its tail white; and its body purple. One only phœnix, they said, existed at the same time, and this lived in the wilderness for a space of five or six hundred years. When thus advanced in age, it built itself a pile of sweet woods and aromatic gums; in which, fire being obtained from the sun, and fanned with the wings of the bird, it voluntarily consumed itself. From the ashes, in process of time, arose a new phœnix.

In the sixth book of the *Annals* of Tacitus, it is observed, that in the year of Rome 787, the phœnix revisited Egypt, an event which occasioned much speculation among the

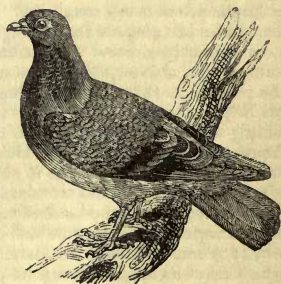
<sup>31</sup> For some curious particulars of this "*rara avis in terra*," see Kæmpfer, *Amœnitates exoticæ*, p. 662, and his history of Japan, p. 124. Pliny, N. H. l. x. c. 2. Tacitus, *Annal.* l. vi. c. 28. Dion. *Hist.* l. vii. sub fin. Xiphilin. *Vita Tiber. Aurel. Victor, Epist. de Claudio.* Solinus, c. xlii.

<sup>32</sup> "*Ipsum Phœnicis nomen ex palma derivatum ferunt; quod arbor illa annosa sit, et veluti post cineres renascens; cum in cineres redacto trunco, novo e radice germina erumpunt.*" Calmet, *Prolegom.* p. 335. "*Mirum de ea accepimus cum Phœnice ave, qua putatur ex hujus Palmæ (Syagrorum) argumento, nomen accepisse emori ac renasci a seipsa.*" Plin. N. H. l. xiii. c. 4.

learned. This creature is sacred to the sun in that country. Of its longevity the accounts are various. The common persuasion is, that it lives five hundred years; but by some, the date is extended to 1461. The several eras when the phœnix has been seen, are fixed by tradition. The first, we are told, was in the reign of Sesostris; the second in that of Amasis; and in the period when Ptolemy, the third of the Macedonian race, was seated on the throne of Egypt, another phœnix directed its flight towards Heliopolis. When to these circumstances are added, the brilliant appearance of the phœnix, and the tale that it makes frequent excursions with a load on its back, and that it flies to the altar of the sun to be there consumed, it cannot but appear probable, that the learned of Egypt had enveloped under this allegory, the philosophy of comets.

The Septuagint, however, render the Hebrew word כחל CAHOL, by φοινιξ, which is the *palm-tree*; and Kæmpfer says, that the fruit of the wild palm, or date, is by the Arabians and Persians called *nachl*, and *chualal*; which approach the Hebrew.

PIGEON. יונה IONEH. See the article DOVE.



Michaelis, in his *Commentary on the Laws of Moses*, (v. ii. p. 386. note,) says: "It may be doubted whether breeding of pigeons was much practised among the Israel-



ites; for those kept in dove-cotes are, in the later Hebrew, called by a name equivalent to *Herodian doves*, because Herod is said to have introduced them<sup>33</sup>. Pigeons, it is true, appear frequently among their offerings; but then they might be of the wild kind as well as turtle-doves. Here, however, I speak dubiously; for, even in the patriarchal history, we find pigeons used as offerings; and Egypt, out of which the Israelites came, is at this day full of pigeon-houses."

## PINE-TREE.



The pine appears in our translation three times; namely, Nehem. viii. 15; Isai. xli. 16; and lx. 13. These I proceed to examine.

I. Nehemiah, viii. 15, giving directions for observing the feast of tabernacles, says: "Fetch olive branches, pine branches, myrtle branches, and branches, of thick trees, to make booths." The Hebrew phrase, עץ שמן *ETZ SHEMEN*, means literally, *branches of oily or gummy plants*. The LXX say, *cypress*. Scheuchzer says, the Turks call the cypress *zemin*. The Author of *Scripture Illustrated* says: "I should prefer the whole species called *jasmin*, on account of its verdure, its fragrance, and its flowers,

which are highly esteemed. The word *jasmin*, and *jasemin* of the Turks, resembles strongly the *shemen* of the Hebrew original here. The Persians also name this plant *semen* and *sim-syk*." The authority, however, of the Septuagint must prevail.

II. In Isai. xli. 19, and lx. 13, the Hebrew word is תִּדְהָר *TIDAHER*. A tree, says Parkhurst, so called from the *springiness* or *elasticity* of its wood. Luther thought it the *elm*, which is a lofty and spreading tree; and Dr. Stock renders it the *ash*.

After all, it may be thought advisable to retain the *pine*. La Roche, *Descr. Syriae*, p. 160, describing a valley near to Mount Lebanon, has this observation: "*La continuelle verdure des pins et des chênes verts fait toujours sa beauté.*"

PITCH. זֶפֶת *ZEPHET*. Exod. ii. 3. Isai. xxxiv. 9. [*ασφαλτος*, Septuagint.]

A fat, combustible, oily matter; called by the Greeks, *asphaltos*. Hence, the name *Asphaltites*, (i. e., the asphaltic or bituminous lake,) given to the Dead Sea, on the surface of which it rises in the form of liquid pitch, and floats like other oleaginous bodies; but is condensed by degrees through the heat of the sun, and grows dry and hard.

The word which our Translators have rendered "*pitch*" in Gen. vi. 14, and "*slime*," חֵמָר *HHEMAR*, Gen. xi. 3, and xiv. 10, is generally supposed to be bitumen<sup>34</sup>. In the first of these places, it is mentioned as used for smearing the ark, and closing its interstices. It was peculiarly adapted to this purpose. Being at first soft, viscous, and pliable, it might be thrust into every chasm and crevice with the greatest ease; but would soon acquire a tenacity and hardness superior to those of our pitch. A coat of it spread over both the inside and outside of the ark, would make it perfectly waterproof. The longer it was kept in the water, the harder and stronger

<sup>34</sup> And so should it have been rendered, Exod. i. 14; ii. 3.

<sup>33</sup> Buxtorf, *Chald. Rabbin Lexic.* p. 630.

it would grow. The Arabs still use it for careening their vessels. In the second passage, it is described as applied for cement in building the tower of Babel. It was much used in ancient buildings in that region; and, in the ruins of Babylon, large masses of brick-work cemented with it are discovered. It is known that the plain of Shinar abounds with it, both in its liquid and solid state<sup>35</sup>; and that the famous tower and no less famous walls of Babylon were built by this kind of cement, is confirmed by the testimony of several ancient authors<sup>36</sup>. Modern travellers inform us, that these springs of bitumen are called, *oyum hit*, 'the fountains of hit'; and that they are much celebrated and used by the Persians and Arabs.

The *slime pits of Siddim*, Gen. xiv. 10, were holes out of which issued this liquid bitumen, or naphtha.

Bitumen was formerly much used by the Egyptians and Jews in embalming the bodies of their dead<sup>37</sup>.

**POMEGRANATE.** רמון RIMMON.

Occurs Numb. xiii. 24; xx. 5; 1 Sam. xiv. 2; and frequently elsewhere.

A low tree, growing very common in Palestine, and other parts of the East. Its branches are very thick

<sup>35</sup> Thus Strabo tells us, "In Babylonia bitumen multum nascitur, cujus duplex est genus, authore Eratosthene, liquidum et aridum. Liquidum vocant naphtham, in Susiano agro nascens: aridum vero quod etiam congescere potest in Babylonia fonte propinquo naphtha." Lib. xvi.

<sup>36</sup> Dioscorides, l. 1. c. 100. Thus Justin, l. 1, speaking of Semiramis, says: "Hæc Babyloniæ condidit, murumque urbis cocto latere circumdedit, arena vice bitumine interstrato, quæ materia in illis locis passim et terris exæstuat." Vitruvius also says: "Babylonia locus est, amplissima magnitudine, habens supranatans liquidum bitumen, et latere testaceo structum murum Semiramis Babyloni circumdedit." lib. viii. See also Strabo, lib. xvi. Aristot. de mirab. tom. i. p. 1163, edit. du Val. fol. Paris, 1619. Plin. Nat. Hist. l. 2. c. 106. § 103. l. 28. c. 7. § 23.

<sup>37</sup> Greenhill's Art of Embalming. Hence it was called "Gummi funerum," and "Mumia."

and bushy: some of them are armed with sharp thorns. They are garnished with narrow spear-shaped leaves. Its flowers are of an elegant



red colour, resembling a rose. It is chiefly valued for the fruit, which is as big as a large apple, is quite round, and has the general qualities of other summer fruits, allaying heat and quenching thirst. The high estimation in which it was held by the people of Israel, may be inferred from its being one of the three kinds of fruit brought by the spies from Eshcol to Moses and the congregation in the wilderness; Numb. xiii. 23; xx. 5; and from its being specified by that rebellious people as one of the greatest luxuries which they enjoyed in Egypt, the want of which they felt so severely in the sandy desert. The pomegranate, classed by Moses with wheat and barley, vines and figs, oil-olive and honey, was, in his account, one principal recommendation of the promised land. Deut. viii. 8. The form of this fruit was so beautiful as to be honoured with a place at the bottom of the high priest's robe; Exod. xxviii. 33, and Ecclesiasticus, xlv. 9; and was the principal ornament of the stately columns of Solomon's temple. A section of the apple gives a fine resemblance of a beautiful cheek. Cantic. iv. 3. The



inside is full of small kernels, replenished with a generous liquor. In short, there is scarcely any part of the pomegranate which does not delight and recreate the senses.

"Wine of the pomegranates," Cantic. viii. 1, may mean, either wine acidulated with the juice of pomegranates, which the Turks about Aleppo still mix for this purpose<sup>38</sup>: or rather wine made of the juice of pomegranates, of which, Sir John Chardin says, they still make considerable quantities in the East, particularly in Persia<sup>39</sup>.

POPLAR. לבנה LIBNEH.

Occ. Gen. xxx. 37, and Hosea iv. 13.



The white poplar, so called from the whiteness of its leaves, bark, and wood. In both the above places, the Vulgate interprets it *poplar*; in the latter, the LXX and Aquila render it λευκης, white (i. e. poplar), but in the former, it is rendered ραβδον στυρακινην, a rod of styrax, by the LXX; and Michaelis adopts this.

PRECIOUS STONES. The following enumeration of the precious stones, is extracted from an ancient English poet, principally on account of its reference to passages of Scripture.

<sup>38</sup> Russell, Nat. Hist. of Aleppo, p. 107.

<sup>39</sup> Harmer's Obs. V. i. p. 377.

" 'Tis thus rapacious misers swell their store;

To diamonds diamonds add, and ore to ore: Turquoises next, their weaker minds surprise,

Rich, deeply azured, like Italian skies.

Then are the fiery rubies to be seen<sup>40</sup>,

And emeralds tinctured with the rainbow's green<sup>41</sup>,

Translucent beryl<sup>42</sup>, flame-eyed chrysolite<sup>43</sup>,  
And sardonyx, refresher of the sight<sup>44</sup>.

With these the empurpled amethyst combines<sup>45</sup>,

And topaz, vein'd with rivulets, mildly shines."

HARTE.

PULSE. קלי KALI.

Occ. Levit. xxiii. 14; Ruth ii. 14; 1 Sam. xvii. 17; and 2 Sam. xvii. 28.

A term applied to those grains or seeds which grow in pods, as beans, peas, vetches, &c. from פיל PHUL, a bean.

The Vulgate renders this *kali*, in 2 Sam. xvii. 28, "*frixum cicer*," "parched peas." Now Dr. Shaw informs us, that the *cicer garavanços*, or *chich-pea*, are in the greatest repute after they are parched in pans or ovens; then receiving the name of *leblebby*. This seems to be of the greatest antiquity, for Plautus, *Bucch. act. iv. scen. v.*, speaks of it as very common in his time:

"*Tam frictum ego illum reddam, quam frictum est cicer.*"

And Horace, *De Art. Poet. 249*, mentions it as the food of the poorer Romans:

"*Si quid fricti ciceris probat, et nucis emptor.*"

The like observation we meet with in Aristophanes, speaking of a country clown, who was ανθρακιζων τούρεβινθου, *parching cicers*.

II. In Daniel i. 12, 16, the word rendered "pulse," זרעים ZEROIM, may signify seeds in general. Various kinds of grain were dried and prepared for food by the people of the

<sup>40</sup> "Nazarites more ruddy than rubies." Lam. iv. 7.

<sup>41</sup> "A rainbow in sight, like an emerald." Rev. iv. 3.

<sup>42</sup> Dan. x. 6; Rev. xxi. 20.

<sup>43</sup> Ezek. xxviii.

<sup>44</sup> Rev. xxi. 20.

<sup>45</sup> Ex. xxviii. 19.



East, as wheat, barley, peas, &c.; of the nature and preparation whereof some curious remarks may be seen in Harmer's Observations, Vol. i. p. 271.

**PURPLE.** אַרְגָּמָן ARGAMAN.

Occ. Exod. xxv. 4, and elsewhere frequently. ΠΟΡΦΥΡΑ, Mark xv. 17, 20; Luke xvi. 19; John xix. 2, 5; and Rev. xvii. 4; xviii. 12, 16.

This is supposed to be the very precious colour extracted from the *purpura* or *murex*, a species of shell-fish; and the same with the famous Tyrian dye, so costly, and so much celebrated in antiquity<sup>46</sup>. The purple dye is called in 1 Maccab. iv. 23, "purple of the sea," or sea purple; it being the blood or juice of a turbinated shell-fish, which the Jews call חֲלוֹן CHALSON. See BLUE and SCARLET.

Among the blessings pronounced by Moses upon the tribes of Israel, those of Zebulon and Issachar (Deut. xxxiii. 19), are, "they shall suck of the abundance of the seas, and of the treasures hid in the sand." Jonathan Ben Uzziel explains the latter clause thus: "From the sand are produced *looking-glasses*, and *glass* in general; the *treasures*, the method of finding and working which, was revealed to these tribes." Several ancient writers inform us, that there were havens in the coasts of the Zebulonites, in which the sand proper for making glass was found. The words of Tacitus are remarkable: "*Et Belus amnis Judaico mari illabitur, circa ejus os lectæ arenæ admixto nitro in vitrum excoquantur.*" *The river Belus falls into the Jewish sea, about whose mouth those sands mixed with nitre are collected, out of which glass is formed*<sup>47</sup>. But it seems much more natural to

<sup>46</sup> See this largely described, and the manner of dyeing with it, in Pliny, N. Hist. l. 9. c. 60—65, ed. Bipont. Gouget, Orig. of Laws, Arts, &c. V. ii. p. 98. Swinburne, in his Travels through the Sicilies, gives a particular account of this dye. Sect. 31.

<sup>47</sup> Strabo, l. xvi. Plin. N. H. l. xxxvi. c. 26. Tacit. Hist. l. v. c. 7.

explain the *treasures hid in the sand*, of those highly valuable *murices* and *purpura*, which were found on the sea-coast, near the country of Zebulon and Issachar, and of which those tribes partook in common with their heathen neighbours of Tyre, who rendered the curious dyes made from those shell-fish so famous among the Romans by the names of "*Sarranum ostrum*," and "*Tyrrii colores*."

In reference to the *purple vestment*, Luke xvi. 19, it may be observed, that this was not appropriately a *royal robe*. In the earlier times, it was the dress of any of higher rank. Thus all the courtiers were styled by the historians, "*purpurati*." This colour is more properly crimson than purple; for the LXX, Josephus, and Philo, constantly use πορφυραν, to express the Hebrew אַרְגָּמָן, by which the Talmudists understood crimson: and that this Hebrew word was not the Tyrian purple, but brought to that city from another country, appears from Ezek. xxvii. 7<sup>48</sup>.

The *purple robe* put on our Saviour, John xix. 2, 5, was according to a Roman custom; the dressing of a person in the robes of state, being the investiture of office: and the robe was brought by Herod's or the Roman soldiers, scoffingly, as though it had been the "*pictæ vestes*" usually sent by the Roman senate.

In Acts xvi. 14, Lydia is said to be "a seller of purple."

Mr. Harmer styles purple, "the most sublime of all earthly colours, having the gaudiness of red, of which it retains a shade, softened with the gravity of blue."

**PYGARG.** דִּישׁוֹן DISHON.

Occ. Deut. xiv. 5, only.

The word *pygarg* is from the Septuagint, πυγαργος, which signifies *white buttocks*. Dr. Shaw in his Descr. of Barbary, says: "Besides the common gazelle or antelope,

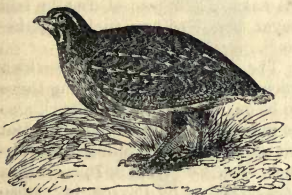
<sup>48</sup> For curious information respecting the purple dye of the ancients, I refer to Gouget, Vol. ii. p. 98—107.

(which is well known in Europe,) this country likewise produces another species, of the same shape and colour, though of the bigness of our roebuck, and with horns sometimes two feet long. This, the Africans call *Lidmee*; and it may, I presume, be the *Strepsichorus* and *Addace* of the ancients. Bochart, from the supposed whiteness of the buttocks, finds a great affinity between the *Addace* I have mentioned and the

*Dison*, which our translation renders 'pygarg,' after the Septuagint and Vulgate versions." [The Arabic translators consider a species of wild goat to be intended. Gesenius supposes the word to be derived from  $\gamma\gamma$ , to spring or leap; and supposes a species of gazelle or antelope to be referred to. The animal next mentioned in the text, rendered wild ox by our translators, is probably the oryx. See Ox.]

## Q

QUAIL.  $\text{ילו}$  SELAV. [Ορνιξ. Josephus. Ορνυγομητρα. LXX.]  
Occ. Exod. xvi. 13; Numb. xi. 31, 32; and Psalm cv. 10.



A bird of the gallinaceous kind. Hasselquist, mentioning the quail of the larger kind, says: "It is of the size of the turtle-dove. I have met with it in the wilderness of Palestine, near the shores of the Dead Sea and the Jordan, between Jordan and Jericho, and in the deserts of Arabia Petraea. If the food of the Israelites was a bird, this is certainly it; being so common in the places through which they passed."

It is recorded, that God gave quails to his people in the wilderness upon two occasions. First, within a few days after they had passed the Red Sea, Exod. xvi. 3—13. The second time was at the encampment at the place called in Hebrew, *Kibroth Hattuavah*, the graves of lust, Numb. xi. 32; Psalm cv. 40. Both of these happened in the spring, when the

quails passed from Asia into Europe. They are then to be found in great quantities upon the coast of the Red Sea and the Mediterranean. God caused a wind to arise, that drove them within and about the camp of the Israelites: and it is in this that the miracle consisted, that they were brought so seasonably to this place, and in so great number as to furnish food for above a million of persons for more than a month.

The Hebrew word *shaluv*, signifies a quail, by the agreement of the ancient interpreters. And the Chaldee, Syriac, and Arabic languages call them nearly by the same name<sup>49</sup>. The Septuagint and most of the Commentators, both ancient and modern, understand it in the same manner; and with them agree Philo (de Vita Mosis, l. 1); Josephus (Antiq. l. iii. c. i. § 12); Appollinaris, and the Rabbins. But Ludolphus<sup>50</sup> has endeavoured to prove that a species of locust is spoken of by Moses. Dr. Shaw<sup>51</sup> answers, that the holy Psalmist, in describing this particular food of the Israelites, by calling the animals *feathered fowls*, entirely confutes this supposition. And it should be recollected, that this mi-

<sup>49</sup> For the Arabic name *salwa*, see Herbelot. Bibl. Orient. p. 477, and Sale's Koran, c. ii. p. 11, V. i. edit. 8vo. note.

<sup>50</sup> Comment. ad Hist. Æthiop. p. 108.

<sup>51</sup> Trav. p. 189, 2d edit.

racle was performed in compliance with the wish of the people that they might have *flesh* to eat.

But, not to insist on other arguments, they are expressly called שֶׁרָשׁ SHEER, *flesh*, Psalm lxxviii. 27, which surely locusts are not: and the Hebrew word is constantly rendered by the Septuagint, οστρυγομητρα, a large kind of quail, and by the Vulgate, "coturnices," quails. Com. Wisd. xvi. 2; xix. 12; Numb. xi. 31, 32; and Psalm cv. 40. As to Numb. xi. 31, observe, that כַּאֲמַתִּים KEAMATHAYIM should be rendered, not "two cubits high," but, as Mr. Bate translates it, "two cubits distant, i. e. one from another; for quails do not settle, like the locusts, one upon another, but at small distances." "And (says Mr. Parkhurst) had the quails lain for a day's journey round the camp, to the great height of two cubits, upwards of three feet, the people could not have been employed two days and a night in gathering them. The spreading them round the camp, was in order to dry them in the burning sands for use, which is still practised in Egypt<sup>52</sup>."

<sup>52</sup> [Mohammed, speaking of the miracle in the Koran, uses the Arabic term *salva*, which is explained by one of his commentators as the same as the *samani* (in Persian *samavah*) the quail. Niebuhr, without being aware of this, states, that he heard much talk in Arabia of two species of birds which are highly valued by the Arabs, called the *salva* and the *sumana*. The former he understood to be a bird of passage of the rail species. The *sumana*, which has obtained that name from its remarkable obesity, is either the same bird as the *selav* or *salva*, or of the same genus.

I shall subjoin another authority which Ludolphus himself was desirous of consulting, as it is produced by Mr. Maundrell, in his Journey from Aleppo to Jerusalem. Ludolphus, when Mr. Maundrell visited him at Frankfort, recommended this to him as a subject of inquiry when he should come to Naplosa (the ancient Sichem), where the Samaritans live. Mr. Maundrell accordingly asked their chief priest, what sort of animal he took the *selavim* to be: he answered, that they were a sort of fowls; and by the description, Mr. Maundrell perceived that he meant the same kind with our quails. He was then asked, what he thought of *locusts*, and whether the history might not be better accounted for, supposing them to be the winged creatures which fell so thick about the camp of Israel. By his answer it appeared that he had never heard of any such hypothesis<sup>53</sup>.

The [imaginary] difficulties which encumber the text, supposing these to be *quails*, led Bishop Patrick also to imagine them to be locusts. But his opinion is ably confuted by Harmer, Obs. Vol. iv. p. 567; as is that of Ludolphus by Paxton, in "Illustrations of Scripture," Vol. ii. pp. 84—101.

Josephus, who renders the word by the Greek term σαρξ, remarks that the Arabian gulf is peculiarly favourable to the breeding of these birds. Pliny and others mention their astonishing numbers; and Diodorus describes the manner in which they were caught near Rhinocorura, in terms similar to those of the sacred historian.]

<sup>53</sup> Merrick, Annot. in Psalm cv. 40.

## R

RAMS-SKINS, RED. עֹרַת אֵילִם  
מֵאֲדָמִים OROTH EYLIM MEADAMIM.

Occ. Exod. xxv. 5.

Dr. Adam Clarke, in his note on this place, observes, that "this phrase is literally, *the skins of red rams*;" and adds:—"it is a fact, attested by many respectable travel-

lers, that in the Levant, sheep are often to be met with that have *red* or *violet* coloured fleeces: and almost all ancient writers speak of the same thing. Homer, *Odys.* l. ix. v. 425, describes the rams of Polyphemus, as having a violet coloured fleece.



“Strong were the rams with native purple fair,  
Well fed, and largest of the fleecy care.”  
POPE.

“Pliny, Aristotle, and others, mention the same: and from facts of this kind, it is very probable, that the fable of the golden fleece had its origin.”

Without pretending to dispute these authorities, I am rather disposed to understand the original as referring to skins tanned or coloured in dressing.

RAVEN. עורב OREB. Chald. orbu. Syr. croac<sup>54</sup>. Lat. corvus.

Occ. Gen. viii. 7; Levit. xi. 15; Deut. xiv. 14; 1 Kings xvii. 4. 6; Job xxxviii. 41; Psalm cxlvii. 9; Prov. xxx. 17; Cantic. v. 11; Isai. xxiv. 11.

КОРАЪ, Luke xii. 24, only.



A well-known bird of prey. All the interpreters agree, that OREB signifies the raven, from oreb, evening, on account of its colour. M. Michaelis, in proposing a question respecting certain birds, says of the oreb: “Il est décidé, que c'est le corbeau; il seroit donc superflu de le demander. Mais je desirerois plus de certitude sur le nom Syriaque des corbeaux.”—One can hardly doubt that it is taken from the note of this bird.

I. On the decrease of the waters of the flood, so that the tops of the mountains became visible, Noah sent forth out of one of the windows of the ark, a raven, a bold adven-

<sup>54</sup> Anglice croak. Mr. Forskal mentions a raven, *ghoreb*, which lives on carrion. This being the oreb of the Hebrews, shews the pronunciation of that word.

turous bird, by way of experiment, to see whether the waters were sunk or abated. Forty days the violent rain had continued; and he might think this therefore a likely time for the waters to run off again. In the original text, in the Samaritan, the Chaldee, and the Arabic, it is said that the raven returned to the ark; but the Greek interpreters, the Syriac, the Latin, and most of the eminent fathers and commentators say, that he did not return any more. Here are great authorities on both sides; but the latter reading, though so contrary in sense to the other, yet, in the Hebrew, is not very different in the form of the letters<sup>55</sup>, and appears to be the better reading of the two. For, if the raven had returned, what occasion had Noah to send forth a dove? or why did he not take the raven back into the ark, as he did afterwards the dove? or why did he not send forth the same raven again, as he did afterwards the same dove again? It is not improperly expressed in our Translation, that “the raven went forth to and fro,” flying hither and thither, “until the waters were dried up from off the face of the earth.” He found, perhaps, in the higher grounds, some of the carcasses of those who had perished in the deluge<sup>56</sup>.

II. Many have thought that the prophet Elijah was, in his retirement, fed by this bird. But a writer in the Memoirs of Literature, for April, 1710<sup>57</sup>, shews from many authors,

<sup>55</sup> “Neque scripturâ multum differunt רלוא ישרב et יצוא ישרב. Nam vau et jod in veteribus manuscriptis litteræ sunt tam similes, ut sæpissime permutentur. Et lamed a tsade fere solo dextru differt; quod tsade dextrum habet et demissus, lamed sinistrum et elatius. Sciunt quid velim, qui Rabbinarum lectioni assueverunt. Hinc igitur, nisi fallor, diversa lectionis et versionis horum verborum vera est origo.” Bochart, Hieroz. pars post. lib. ii. c. 13. col. 212. Tom. ii. p. 803. edit. Rosenmuller.

<sup>56</sup> Bp. Newton's Diss. v. ii. p. 114.

<sup>57</sup> See also H. Von der Hart, in a work entitled, “Renards de Samson, Machoire d'Anc, Corbeaux d'Ellie, &c. Helmst. 1707.” This opinion was first advocated

that there was in the country of Bethshan, in Decapolis, by the brook Cherith or Carith, a little town called Aorabi or Orbo: Judges vii. 25; and Isai. x. 6. And he therefore explains the word *orebim*, which in 1 Kings xvii. 4, we translate "*ravens*," of the inhabitants of that village, some of whom, he contends, daily carried bread and flesh to Elijah, who had retired to and lay hid in a cave in the neighbourhood. And he supports this interpretation by the opinions of Chaldee, Arabic, and Jewish writers.

On the other hand, Scheuchzer vindicates the commonly received opinion. He introduces his examination of this piece of history with the following remark: "Two sorts of critics are apt to occasion displeasure to the orthodox; those who reducing the miracles of Holy Scripture to a mere nothing, deny or diminish the power of God over the operations of nature, to vary them at his pleasure; and those who, desirous of discovering the truth, and with the utmost veneration for truth when discovered, seek new explanations of things, and depart from received interpretations: the latter often meet with stronger blame than they deserve, a severity even to injustice."—He proceeds to state, that he does not think the *orebim* of the Hebrew means the inhabitants of a town called *Oreb*, nor a troop of Arabs called *Orbim*, but the birds, RAVENS.

The Editor of Calmet, in the Appendix, under the article "*Elijah*," has some pertinent observations on this subject. "We ought to consider," says he, "1. That Ahab sought Elijah with avidity, and took an oath of *every people*, no doubt also in his dominions, that he was not concealed among its inhabitants; his situation therefore required the utmost privacy, even to solitude. 2. That when the brook Cherith

by Rabbi Jehudah, and afterwards by J. F. Schmidt, Dissert. *Elias corvorum* alumn. Altorf. Nov. 1718, and is solidly refuted by Reland, *Palæstina*, p. 194.

was dried up, the prophet was obliged to quit his asylum, which he needed not to have done, had a people been his suppliers, for they could have brought him water as well as food.

"Let us now suppose for a moment, that Elijah was concealed in some rocky or mountainous spot, where passengers never strayed; and here a number of voracious birds had built their nests, on the trees which grew around it, or on the projections of the rocks, &c. These flying every day to procure food for their young, the prophet availed himself of a part of what they brought; and while they, obeying the dictates of nature, designed only to provide for their offspring, divine providence directed them to provide at the same time for the wants of Elijah; so that what he gathered, whether from their nests, what they dropped, or brought to him, or occasionally from both means, was enough for his daily support. *And the orebim furnished him bread (or flesh) in the morning; and bread (or flesh) in the evening.* But I rather think, there being a good many of them, some might furnish him bread (i. e. grain), and others flesh; and *vice versa*, at different times; so that a little from each made up his solitary, but satisfactory meal. To such straits was the exiled prophet driven, and such was the *dependence* of this zealous man of God!

"As to God's commanding the *Orebim*, it is a mode of speech used where vocal commands were not employed."

III. It has been said, that when the raven sees its young newly hatched, and covered with a white down, or pen-feathers, it conceives such an aversion for them, that it forsakes them, and does not return to its nest till after they are covered with black feathers. It is to this, they say, the Psalmist makes allusion when he says, Psalm cxlvii. 9., *The Lord giveth to the beast his food, and to the young ravens which*



cry: And Job xxxviii. 41. *Who provideth for the raven his food? When his young ones cry unto GOD, wandering for want of meat.* But those who have more diligently examined the nature of birds, are not agreed about this fact, which indeed has too much the air of a fable to be credited without good proofs. Vossius says<sup>58</sup>, that it is the extreme voracity of the young ravens that makes the old ones sometimes forsake their nests, when they find themselves not able to satisfy them. Others will have it, that this proceeds only from the forgetfulness of the old ravens, that they think no longer of returning to their nests, in order to feed their young. Others imagine, that Job and the Psalmist allude to what is said by some naturalists<sup>59</sup>, that the ravens drive out their young ones early from their nests, and oblige them to seek food for their own sustenance. The same kind providence which furnishes support to his intelligent offspring, is not unmindful of the wants, or inattentive to the desires of the meanest of his creatures.

“Lo, the young ravens, from their nest exiled,  
On hunger's wing attempt the aerial wild!  
Who leads their wanderings, and their feast supplies?  
To God ascend their importuning cries<sup>60</sup>.”

Christ instructs his disciples, from the same circumstance, to trust in the care and kindness of Heaven. *Consider the ravens, for they neither sow nor reap, neither have storehouse, nor barn; and God feedeth them. How much better are ye than the fowls.* Luke xii. 24.

The blackness of the raven has long been proverbial. It is alluded to in Cantic. v. 11.

Solomon, speaking of the peculiar regard and veneration due to the worthy persons and salutary instruc-

tions of parents, observes, that an untimely fate and the want of decent interment may be expected from the contrary: and that the leering eye which throws wicked contempt on a good father, and insolent disdain on a tender mother, shall be dug out of the unburied, exposed corpse by the ravens of the valley, and eaten up by the young eagles. Prov. xxx. 17<sup>61</sup>.

It was a common punishment in the East, and one which the orientals dreaded above all others, to expose in the open fields the bodies of evil doers, that had suffered by the laws of their offended country, to be devoured by the beasts of the field and the fowls of heaven. The wise man insinuates, that the raven makes his first and keenest attack on the eye; which perfectly corresponds to his habits, for he always begins his banquet with that part. Isidore says of him, “*Primo in cadaveribus oculum petit;*” and Epictetus, *Οἱ μὲν κορακὲς τῶν τετελευτηκότων τὰς ὀφθαλμοὺς λυμαίνονται, the ravens devour the eyes of the dead.* Many other testimonies might be adduced; but these are sufficient to justify the allusion in the proverb.

The raven, it is well known, delights in solitude. He frequents the ruined tower or the deserted habitation. In the prophecy of Isaiah, xxxiv. 11, it is accordingly foretold, that the raven, with other birds of similar dispositions, should fix his abode in the desolate houses of Edom. “The cormorant and the bittern shall possess it; the owl and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness.” The prophet Zephaniah, ii. 14, in like manner, makes the raven croak over the perpetual desolations of Nineveh. “Both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall

<sup>58</sup> Voss. de idol. l. 3. c. 84. and Vales. de sac. phil. c. 55.

<sup>59</sup> Plin. l. 10. c. 12. Ælian, l. 11. c. 49. Arist. l. 2. c. 41.

<sup>60</sup> Scott.

<sup>61</sup> “*Hic prior in cadaveribus oculum petit.*” Isidor. orig. l. 12. c. 7.

“*Effossos oculos vorat corvus.*”

Cat. ep. 105. v. 5.



sing in the windows; desolation shall lie in the thresholds." In the Septuagint and other versions, the Hebrew word for "desolation" [CHOREB] is rendered *raven*. The meaning is, that in those splendid palaces, where the voice of joy and gladness was heard, and every sound which could ravish the ear and subdue the heart, silence was, for the wickedness of their inhabitants, to hold her reign for ever, interrupted only by the scream of the cormorant and the croaking of the raven<sup>62</sup>.

REED. יַרְדֵּן AGMON. Καλαμος.

Occ. Job xl. 21; xli. 2, 20; Isai. ix. 14; xix. 15; lviii. 5; Matth. xi. 7; and several times in the New Testament.

A plant growing in fenny and watery places; very weak and slender, and bending with the least breath of wind. Com. Matth. xi. 7; Luke vii. 24.

Thus, in 1 Kings xiv. 15, it is threatened: "The Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of the good land which he gave to their fathers, and shall scatter them beyond the river, because they have made their idol groves, provoking him to anger." The slenderness and fragility of the reed is mentioned 2 Kings xviii. 20; Isai. xxxvi. 6; and is referred to in Matth. xii. 20, where the remark, illustrating the gentleness of our Saviour, is quoted from the prophecy of Isaiah, xlii. 3.—The Hebrew word in these places, however, is קַנֵּה KANEH, as also in Job xl. 21; Isai. xix. 6; xxxv. 7; and Ezek. xxix. 6. See CANE.

[The Greek word *καλαμος*, like the Hebrew *kaneh*, is a generic term, used with considerable latitude, as denoting any stalk of grain, reed, or vegetable pipe. One species] was used for writing<sup>63</sup>, and hence called

<sup>62</sup> Paxton, Illustr. v. 2. p. 37.

<sup>63</sup> "Arundines tenues, intus cave, extus glabra, fusco rubentes, quibus Turca et Mauri pro calamis scriptoriis utuntur, pennarum an-

"*Calamus Scriptorius*," and answers to the word in our translation rendered "pen:" as 3 John, verse 13, "I have many things to write unto thee, but I will not with pen (*καλαμα*) and ink." The Alexandrian manuscript is *σχοινος*, *juncus*. So, in Jerem. viii. 8, *καλαμος*, in the LXX, answers to the Hebrew word *וַיִּיטֵה*. In the third book of Maccabees, it is remarked, that the writers employed in making a list of the Jews in Egypt, produced their *reeds* quite worn out. This usage was common among the ancients. Thus Persius, Sat. iii.

"Inque manus charta, nodosaque venit arundo."

The English word *pen* comes from the Latin *penna*; but the use of *quills* for writing is a modern invention. The first authentic testimony of their being applied to this use, is in Isidorus, who died in A. D. 636.

The long stalk of the reed was also used for a *measuring rod*<sup>64</sup>. Comp. Rev. xi. 1; xxi. 15, 16, with Ezek. xl. 5. Also for a balance, Isai. xlvi. 6, probably after the manner of the steel-yard, whose arm or beam was a graduated reed.

[A *calamus* rod or reed was put into the hand of our Lord, as a mock sceptre. Matth. xxvii. 29; Mark xv. 19.]

A reference to this article enables me to correct two passages in the book of Job, to which our English version does not do justice. The first is the second verse of chapter xii.; where the word is translated "hook," but means a *thong* or *rope of rushes*. The passage should have been rendered thus:

Say, canst thou tie up his mouth with a rush-robe,  
And bore his jaw through with a thorn?

The *muzzle* was to secure his mischievous jaws, and the *thorn* to make it fast, and prevent its slipping off,

*serinarum usum ignorantes: Syringes seu Fistularis Dioscoridis.* Rauwolf, Hodoep. p. i. c. 8. p. 97.

<sup>64</sup> "Altitudine 6 vel 8 ulnar. crescunt." Forskal.

by pinning it to his cheeks. Thus the Greek word *σχοινος*, which properly signifies a *bull-rush*, is also used for a rope<sup>65</sup>; and the Latin word *juncus*, a *bull-rush*, a *jungendo*, from joining, for the same reason. We even retain the word in English, *junk*, an old rope. And Hasselquist observes, that of the leaves of one sort of reed, which grows near the Nile, the Egyptians now make ropes. "They lay them in water, like hemp, and then make good and strong *cables* of them, which, with the bark of the date-tree, are almost the only cable used in the Nile."

The second instance is in the 20th verse, where the word is rendered "caldron." It should be,

Out of his nostrils issueth smoke,  
And the rushes are kindled before it<sup>66</sup>.

See BULL-RUSH, CANE.

**RICE.** (*Oryza Sativa*.) A plant very much resembling wheat in its shape and colour, and the figure and disposition of its leaves; but it has a thicker and stronger stalk. Its seed is extremely farinaceous. It thrives only in low, damp, and marshy lands, when they are even a little overflowed.

It has been wondered why rice, which, as Dr. Arbuthnot observes, is "the food of two thirds of mankind," should never have been enumerated among the grains of Scripture; especially as it is cultivated in most Eastern countries, and at present so much abounds in Egypt. A passage, however, in Isai. xxxii. 20, according to Sir John Chardin's manuscript note on the place, exactly answers to the manner of planting rice; for they sow it upon the water: and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow

the rice on the water, they transplant it in the water<sup>67</sup>. This will explain Eccles. xi. 1.

Dr. Shaw supposes that the word *כוסמית* CUSSEMETH, translated *rye*, Exod. ix. 31, should have been rendered *rice*. The same word is rendered *fitches*, Ezek. iv. 9. But the LXX, Theodotion, and Aquila, render it *zeu* or *spelt*; and this Parkhurst considers as its true meaning.

**ROE.** *רובי* TSEBI<sup>68</sup>. Arab. *dsabi*. Chald. *tabitha*. Persic, *zæbejat* [Menninski, 3168].

Occ. Deut. xii. 15, 22; xiv. 5; xv. 22; 1 Kings iv. 23; 1 Chron. xii. 8; 2 Sam. ii. 18; Prov. vi. 5; Cantic. ii. 7, 9, 17; iii. 5; iv. 5; vii. 3; viii. 14; Isai. xiii. 14.

*ΔΟΡΚΑΣ*, Ecclesiasticus, xxvii. 20.



A small animal of the deer kind, being only three feet four inches long, and somewhat more than two feet in height. The horns are from eight to nine inches long, upright, round, and divided into three branches. The body is covered with long hair: the lower part of each hair is ash colour; near the end is a narrow bar of black, tipped with ash colour. The ears are long; the insides of a

<sup>67</sup> Harmer's Obs. i. v. i. p. 280. Lowth's Isaiah, notes.

<sup>68</sup> [In the Sichuana language, spoken by the numerous tribes of the interior of Southern Africa, the spring-bok (antelope *pygarga*) is called *tszabi*, the Hebrew name. It is the swiftest and most beautiful of all the South African species.]

<sup>65</sup> Hence our English word, *skein*.

<sup>66</sup> Ovid did not scruple to describe the enraged *boar* in figures equally bold:

"*Fulmen ab ore venit, frondesque ab flatibus ardent.*"



pale yellow, and covered with long hair. The chest, belly, legs, and inside of the thighs are of a yellowish white; the rump of a pure white. The tail is very short.

The form of the roe-buck is elegant, and its motions light and easy. It bounds seemingly without effort, and runs with great swiftness. When hunted, it endeavours to elude its pursuers by the most subtle artifices: it repeatedly returns upon its former steps, till, by various windings, it has entirely confounded the scent. The cunning animal then, by a sudden spring, bounds to one side; and, lying close down upon its belly, permits the hounds to pass by, without offering to stir.

They do not keep together in herds, like other deer, but live in separate families. The sire, the dam, and the young ones associate together, and seldom mix with others.

It may, however, be questioned, whether this animal was a native of those southern countries: Pliny says, that it was not<sup>69</sup>. The Greek name, *dorcus*, may as well be understood of the gazelle, or antelope, which is very common all over Greece, Syria, the Holy Land, Egypt<sup>70</sup>, and Barbary.

It may be further urged, that the characteristics attributed to the *dorcus*, both in sacred and profane history, will very well agree with the gazelle. Thus Aristotle describes it to be "the smallest of the horned animals," as it certainly is, being even smaller than the roe. It was celebrated as having fine eyes; and they are so to a proverb. *The damsel whose name was Tabitha, which is by interpretation, Dorcas*, spoken of Acts ix. 36, might be so called from this particular feature and circumstance. Asa-

<sup>69</sup> *In Africam autem nec esse apros, nec cervos, nec capreas, nec ursos.* Lib. viii. c. 58.

<sup>70</sup> ["In passing by the pyramid called Pharaoh's Seat, we saw six gazelles at some distance from us. There are a great number in these deserts. *This animal is the antelope of the Scriptures.*" Davison's papers in Walpole's "Memoirs relating to Turkey," p. 360.]

hel, likewise, is said, 2 Sam. ii. 18, to be as *swift of foot as the tzebi*; and few creatures exceed the antelope in swiftness. This animal also is in great esteem among the eastern nations for food; its flesh having a sweet musky taste, which is highly agreeable to their palates; and therefore might well be received as one of the dainties at Solomon's table. 1 Kings iv. 23.

If, then, we lay all these circumstances together, they will appear to be much more applicable to the *gazelle* or *antelope*, which is a quadruped well known and gregarious, than to the *roe*, which was either not known at all, or else very rare in those countries.

Its exquisite beauty probably gave it its name, which signifies *loveliness*<sup>71</sup>.

When the Arabians intend to describe a beauty, they make use of several similitudes. They compare her face to the mild majesty of the moon, &c. &c. Amongst others, a most remarkable and common expression of this kind is, when they compare her eyes to those of a rock-goat, which is a very common animal in Syria and Palestine. Hasselquist thinks this comparison more remarkable, because Solomon, in his Canticles<sup>72</sup>, uses some, taken from the same animal; and he concludes that we have every reason to suppose the *doe* of the royal lover, the *rock-goat*<sup>73</sup>. The beauty of the animal, its being common in the countries where Solomon wrote his books, and, finally, the custom, which has continued to this day the same, are all circumstances which help to confirm us in this opinion.

The ancient method of catching this animal was by a net or snare. When entangled in the toils, it would use every exertion to escape before

<sup>71</sup> And the word is actually translated "beauty," 2 Sam. i. 19, and Ezek. vii. 20; "beautiful," Isai. iv. 2; "goodly," Jer. iii. 19; and "pleasant," Dan. viii. 9.

<sup>72</sup> He here confounds Cantic. ii. 9, with Prov. v. 19.

<sup>73</sup> See also Good's Sacred Idylls, p. 83.



the pursuer arrived. Similar efforts are recommended by Solomon, Prov. vi. 5, to the man who has rashly engaged to be surety for his neighbour. "Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler." The snare is spread; the adversary is at hand; instantly exert all thy powers to obtain a discharge from that in which you are entangled: a moment's hesitation may involve thee and thy family in irretrievable ruin!

The word translated "roe," Prov. v. 19, Bochart supposes to be the *ibex*, which has been described under the article GOAT. See ANTELOPE and HIND.

ROSE. הַבִּצְלֵת HABETZELETH.

Occurs Cantic. ii. 1, and Isai. xxxv. 1, only.



The rose, so much and so often sung by the poets of Persia, Arabia, Greece, and Rome, is, indeed, the pride of the garden for elegance of form, for glow of colour, and for fragrance of smell.

Tournefort mentions fifty-three kinds, of which the Damascus rose and the rose of Sharon are the finest. The beauty of these flowers is too well known to be insisted on; and they are at this day much admired in the East, where they are extremely fragrant<sup>74</sup>. In what esteem the rose

was held among the Greeks, may be learned from the fifth and fifty-third odes of Anacreon. Among the ancients, it occupied a conspicuous place in every chaplet; it was a principal ornament in every festive meeting, and at every solemn sacrifice. And the comparisons in Ecclesiasticus, xxiv. 14, and l. 8, shew that the Jews were likewise much delighted with it. The *rose-bud*, or *opening rose*, seems in particular to have been a favourite ornament. The Jewish sensualists, in Wisd. ii. 8, are introduced, saying: "Let us fill ourselves with costly wine and ointments; and let no flower of the spring pass by us. Let us crown ourselves with rose-buds before they are withered<sup>75</sup>."

From the Targum, R. David, and the Arabic, Celsius, Hierob. V. i. p. 488, concludes that the flower spoken of in Canticles and Isaiah, is the NARCISSUS. The Author of Scripture Illustrated has the following remarks. "The LXX and Jerom, instead of *rose*, render, 'the flower of the fields,' but the Chaldee calls this flower, *jardeh*, rose; and is followed by most western interpreters: circumstances seem to determine this to be the *wild-rose*, the uncultivated flower, which thereby corresponds to the *lily* in the next verse. But besides this rose, Scheuchzer refers to Hiller, Hierophyt. p. 2, who rather seeks this flower among the bulbous-rooted plants; remarking that the Hebrew word rendered "rose," may be derived from חָבַב CHABAB, *he has loved*, and בָּצֵל BATJEL, a bulb (or onion), bulbous root of any flower: and he declares for the *asphodel*, whose flowers resemble those of the lily. It is a very beautiful and odoriferous flower, and highly praised by two of the greatest masters of Grecian song. Hesiod says, it grows commonly in woods; and Homer (Odys. i. v. 24) calls the Elysian fields "meads filled with asphodel;" words which agree with the senti-

<sup>74</sup> Harmer's Outlines, p. 236, 239. Jones Poes. Asiat. Comment. p. 102, 113, and 136. Good's Sacred Idylls, p. 77.

<sup>75</sup> Harmer, Obs. V. iii. p. 188, illustrates this passage.

ment of the Hebrew here, if we take Sharon (as seems perfectly proper) for the common field. "I am the asphodel of the meadows (or woods); the lily of the valleys," or places not cultivated as a garden is. I prefer, however, the derivation from *chabah*, to hide, and *tjel*, to shade, which denote a rose not yet blown, but overshadowed by its *calyx*; if to this we add the idea of a *wild rose*, we approach, I presume, to the strength of the term: "I am a wild rose flower, not fully blown; but enclosed as yet" (partly alluding to her *enclosing veil*). She compares herself not to the full-blown rose, but to the bud with its beauties shaded and concealed; the finest emblem in nature of modesty and unassuming excellence. "A little attention to the context (says Bp. Percy<sup>76</sup>) will convince us that she does not here mean to extol the charms of her person, but rather the contrary. The bridegroom had just before called her fair; she, with a becoming modesty, represents her beauty as nothing extraordinary, as a mere common wild flower. This he, with all the warmth of a lover, denied, insisting upon it, that she as much surpassed the generality of maidens, as the flower of the lily does that of the bramble: and she returns the compliment."

In the East Indies, an extract is made, called "attar of roses," which is very costly. It is doubtless the most admirable perfume in vegetable nature; as a single drop imparts its fragrance throughout the room or dwelling, and suppresses other less agreeable odours.

RUBY. רִבִּי פִינִים PENINIM.

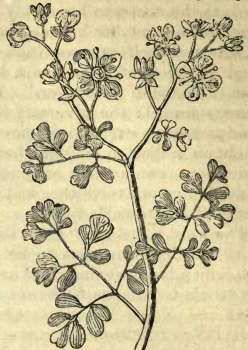
Occ. Job xxviii. 18; Prov. iii. 15; viii. 10; xx. 15; xxxi. 10; and Lam. iv. 7.

The ruby is a beautiful gem, of a red colour, with a mixture of purple: but the word here used means *pearls*. See PEARL and SARDIUS.

RUE. רוֹחַ אֲנָנוֹן.

Occurs Luke xi. 42, only.

A small shrubby plant, common in gardens. It has a strong, unplea-



sant smell, and a bitterish, penetrating taste.

RUSH. רוֹשׁ נָמָה GOMA.

Occ. Exod. ii. 3; Job viii. 11; Isai. xviii. 2; xxxv. 7.

A plant growing in the water at the sides of rivers, and in marshy grounds<sup>77</sup>.

It may be the plant mentioned by Lobo, *Voyage d'Abysinie*, p. 51, where, speaking of the Red Sea, he says: "Nous ne l'avons pas jamais vue rouge, que dans les lieux ou il y a beaucoup de Gouémon." "Il y a beaucoup de cette herbe dans la Mer Rouge." See BULL-RUSH.

RYE. רוֹחַ קִסְמֵת CUSSEMETH.



<sup>77</sup> For a particular description, see Good's Transl. of Job, p. 82.

<sup>76</sup> New Transl. of Sol. Song, p. 58.

Occ. Exod. ix. 32; Isai. xxviii. 35; and Ezek. iv. 9. In the latter place, it is rendered "fitches."

The word seems derived from כסם CASAM, to have long hair; and hence, though the particular species is not known, the word must mean some bearded grain. The Septuagint calls it *ολυρα*: the Vulgate, *far*, and Aquila, *ζεα*, which signifies the grain called *spelt*; and some sup-

pose that *rice* is meant<sup>78</sup>. See FITCHES.

<sup>78</sup> Jerom, in his Comment on Ezekiel, tom. iii. p. 722, says: "*Quam nos viciam interpretati sumus, pro quo in Hebræo dicitur chasamin; Septuaginta Theodotioque posuerunt ολυραν, quam alii avenam, alii sigalam putant. Aquile autem prima editio et Symmachus ζεας, sive ζεας, interpretati sunt: quas nos vel far, vel gentili Italiæ Pannoniæque sermone speltamque dicimus.*"

פסמת esse speltam, satis certe effecit Celsius, Hierob. p. ii. p. 98—101. Rosenmuller, in loc.

## S

SAFFRON. כרכום CARCOM; Arab. *zafran*; Pers. *kerkem*.

Occ. Cant. iv. 14, only.



An early plant growing from a bulbous root, whence arise stalks bearing a blue flower; in the middle of which flower are three little golden threads, which are what is called saffron among druggists. The flower is more generally known by the name *crocus*, which is similar to what it is called in Hebrew.

SALT. מלח MELACH.

Occ. Gen. xix. 26; Levit. ii. 13, and elsewhere frequently. 'ΑΛΑΣ, Matth. v. 13; and elsewhere several times in the New Testament.

A substance well known. It is found sometimes as a fossil, but the

common sort is produced from evaporated sea water. For its seasoning and preserving qualities, it has in all ages been distinguished.

God appointed that salt should be used in all the sacrifices offered to him: *Every oblation of thy meat offering, shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offerings; with all thy offerings thou shalt offer salt.* Levit. ii. 13. Upon this passage Dr. A. Clarke remarks: "Salt was the opposite to *leaven*, for it preserved from putrefaction and corruption, and signified the *purity* and *persevering fidelity* that are necessary in the worship of God. Every thing was seasoned with it, to signify the purity and perfection that should be extended through every part of the divine service, and through the hearts and lives of God's worshippers. It was called 'the salt of the covenant of God,' because, as salt is incorruptible, so was the covenant and promise of Jehovah. Among the heathens, *salt* was a common ingredient in all their sacrificial offerings; and as it was considered essential to the comfort and preservation of life, and an emblem of the most perfect corporal and mental endowments, so it was supposed to be one of the most acceptable presents they could make unto their gods, from whose sacrifices it was never ab-



sent. That inimitable and invaluable writer, Pliny, has left a long chapter on this subject, the seventh of the thirty-first book of his *Natural History*. He there observes, 'So essentially necessary is salt, that without it human life cannot be preserved, and even the pleasures and endowments of the mind are expressed by it; the delights of life, repose, and the highest mental serenity, are expressed by no other term than *sales*, among the Latins<sup>79</sup>. It has also been applied to designate the honourable rewards given to soldiers, which are called *salarii*, salaries. But its importance may be further understood by its use in *sacred things*, as no sacrifice was offered to the gods without the *salt-cake*.'"

Salt is the symbol of *wisdom*, Col. iv. 6; of *perpetuity* and *incorruption*, Numb. xviii. 19; 2 Chron. xiii. 5; of *barrenness* and *sterility*, Judges ix. 45; Zeph. ii. 4. It is likewise the emblem of *hospitality*; and of that *fidelity* which is due from servants, friends, guests, and domestics, to those that entertain them, and receive them at their tables: it is used in this sense, Ezra iv. 14, where *maintenance from the king's table* should have been translated, *salted with the salt of the palace*, as it is in the Chaldee.

*Salt* is reckoned among the *principal necessities* of man's life, Ecclus. xxxix. 26, and 31. And it is now a common expression of the natives in the East Indies, "I eat such a one's *salt*," meaning, I am *fed* by him. But this is not all; for *salt*, among the Eastern nations, anciently was, as it still is, a symbol of *hospitality* and *friendship*, and that for very obvious reasons. Hence, to have eaten of a man's salt, is to be bound to him by the ties of *friendship*. The learned Jos. Mede observes (works, p. 370, fol.), that in his time, "when the emperor of *Russia* would shew extraordinary *grace* and *favour* unto any, he sent him bread and *salt* from

<sup>79</sup> Hence *salus*, health.

his table; and when he invited Baron Sigismund, the emperor Ferdinand's ambassador, he did it in this form: 'Sigismund, you shall eat our bread and *salt* with us.'" So Tamerlane, in his *Institutes*, mentioning one Share Behraum, who had quitted his service, joined the enemy, and fought against him, "at length (says he), my *salt* which he had eaten, overwhelmed him with remorse; he again threw himself on my mercy, and humbled himself before me." [Gent. Mag. for 1779, p. 604.] And, what comes still nearer to the case in Ezra, a modern *Persian* monarch upbraids an unfaithful servant: "I have then such ungrateful servants and traitors as these to eat my *salt*." See Harmer's Obs. V. iv. p. 458, &c.

To what height the Mahometans sometimes carry their respect for salt as a symbol of hospitality and friendship, may be seen in Herbelot's *Bibl. Orient. art. Jacoub Ben Laith*.

We see from Ezekiel xvi. 4, that it was customary to rub new-born children with *salt*. Jerom and Theodoret thought that they did this to dry up the humidity, and to close the pores which are then too open. Galen [de sanit. l. xi. c. 77] says, that salt hardens the skins of children, and makes them more firm. Avicenna acquaints us, that they bathed children with water in which salt had been dissolved, to close up the navel, and harden the skin. Others think, it was to hinder any corruptions that might proceed from cutting off the navel-string.

Although *salt*, in small quantities, may contribute to the fertilizing of some kinds of stubborn soil, yet, according to the observations of Pliny (*Nat. Hist.* l. xxxi. ch. 7), "all places in which salt is found, are barren, and produce nothing."

The effect of salt, where it abounds, on vegetation, is described by *burning*, Deut. xxix. 22, or 23: "The whole land thereof is brimstone, and *salt* of burning, &c." Thus M. Vol-

ney, *Voyage en Syrie*, tom. i. p. 282, speaking of the borders of the Asphaltic Lake, or Dead Sea, says: "The true cause of the absence of vegetables and animals is the *acid saltness* of its waters, which is infinitely greater than that of the sea. The land surrounding the lake, being equally impregnated with that saltness, refuses to produce plants; the air itself, which is by evaporation loaded with it, and which moreover receives vapours of sulphur and bitumen, cannot suit vegetation; whence that *dead appearance* which reigns around the lake."

So, a *salt land*, Jer. xvii. 6, is the same as the *parched places of the wilderness*, and is descriptive of *barrenness*; as *saltness* also is, Job xxxix. 6; Psalm cvii. 34. Comp. Ezek. xlvi. 11; Zech. ii. 9. Thus Virgil, Georg. ii. lin. 238:

"*Salsa autem tellus, et qua perhibetur amara, Frugibus infelix, ea nec mansuescit arando.*"

The soil where bitter salts abound, Where never ploughshare meliorates the ground.

Hence the ancient custom of sowing an enemy's city, when taken, with *salt*, in token of *perpetual desolation*. Jud. ix. 45. Thus, in after times (An. 1162), "the city of Milan was burned, razed, *sown with salt*, and ploughed, by the exasperated emperor, Frederick Barbarossa." [Complete Syst. Geog. V. i. p. 822.]

The salt used by the ancients was what we call rock or fossil salt; and also that left by the evaporation of salt lakes. Both these kinds were impure, being mixed with earth, sand, &c. and lost their strength by deliquescence. Maundrell, describing the Valley of Salt, says: "On the side towards Gibul there is a small precipice, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the sun, rain, and air, though it had the sparks and particles of salt, yet it *had perfectly lost its savour*: the inner part, which was connected with the

rock, retained its savour, as I found by proof." Our Lord says to his disciples, Matth. v. 13, "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." This is spoken of the mineral salt mentioned by Maundrell, a great deal of which was made use of in offerings at the temple; such of it as had become insipid, was thrown out to repair the roads, and prevent slipping in wet weather. The existence of such a salt, and its application to such a use, Schoettgenius has largely proved in his *Horæ Hebraicæ*, vol. i. p. 18.

The salt *unfit for the land*, Luke xvi. 34, Le Clerc conjectures to be that made of wood ashes, which easily loses its savour, and becomes no longer serviceable.

"*Effatos cinerem immundum jactare per agros.*" VIRG. GEORG. i. v. 81.

SAPPHIRE. סַפִּיר SAPHIR.

Occ. Exod. xxiv. 10; xxvii. 18; Job xxviii. 6, 16; Cantic. v. 14; Isai. liv. 11; Ezek. i. 26; x. 1; xxviii. 13. ΣΑΠΦΕΙΡΟΣ, Rev. xxi. 19, only.

That this is the *sapphire*, there can be no doubt. The Septuagint, the Vulgate, and the general run of commentators, ancient and modern, agree in this<sup>80</sup>.

The sapphire is a pellucid gem. In its finest state, it is extremely beautiful and valuable, and second only to the diamond in lustre, hardness, and value. Its proper colour is pure blue. In the choicest specimens, it is of the deepest azure; and in others, varies into paleness, in shades of all degrees between that and the pure crystal brightness of water, without the least tinge of colour, but with a lustre much superior to the crystal.

<sup>80</sup> [Some learned writers, however, have considered the *lapis lazuli*, which, in its perfect state, is one of the most beautiful of minerals, as the sapphire of the ancients. It is found in the mountains of Oude, in the Hindoo Coosh, and the Beloot-tag.]



The Oriental sapphire is the most beautiful and valuable. It is transparent, of a fine sky colour<sup>81</sup>, sometimes variegated with veins of a white sparry substance, and distinct separate spots of a gold colour. Whence it is that the prophets describe the throne of God *like unto sapphire*. Ezek. i. 26; x. 1.

Isai. liv. 11, 12, prophesying the future grandeur of Jerusalem, says:

Behold I lay thy stones in cement of vermilion,

And thy foundations with sapphires;

And I will make thy battlements of rubies,

And thy gates of carbuncles;

And the whole circuit of thy walls shall be of precious stones.

"These seem (says Bp. Lowth) to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise moral or spiritual meaning." Tobit (ch. xiii. v. 16, 17), in his prophecy of the final restoration of Israel, describes the New Jerusalem in the same oriental manner. "For Jerusalem shall be built up with sapphires and emeralds and precious stones; thy walls and towers and battlements with pure gold. And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir." Compare also Rev. xxi. 18—21.

SARDINE. ΣΑΡΔΙΝΟΣ.

Occ. Rev. iv. 3.

The *sardius* of the next article.

SARDIUS. סַרְדִּים ODEM.

Occ. Exod. xxviii. 17; xxxix. 10; and Ezek. xxviii. 13. ΣΑΡΔΙΟΣ, Rev. xxi. 20.

A precious stone of a blood-red colour. It took its name from Sardis, where the best of them were found. This is the rendering of the Septuagint, Syriac, Arabic, and Samaritan versions; of Josephus, Onkelos, and the Targums; and the best modern commentators adopt it.

<sup>81</sup> "Sereni enim cæli et lucidissimi habet colorem." BOET.

SARDONYX. ΣΑΡΔΟΝΥΞ.

Occ. Rev. xxi. 20, only.

A precious stone, which seems to have its name from its resemblance partly to the sardius, and partly to the onyx. It is generally tinged with black and blood colour, which are distinguished from each other by circles or rows, so distinct that they appear to be the effect of art. [It is supposed to have resembled the sardius in colour and the onyx in kind. The red carnelion is probably intended by the word.]

SATYR. שַׂעִירִים SEIRIM.

Occ. Isai. xiii. 21, and xxxiv. 14.

A name given by the ancients to a fantastic being, partly human, and part beast. They are represented as having horns on their heads, crooked hands, shaggy bodies, long tails, and the legs and feet of goats. They were imagined to dance in all sorts of uncouth and lascivious postures. It seems probable that some large sort of monkey or baboon that had been seen in the woods, gave the first occasion to feign these demi-gods. Pliny most evidently means some sort of ape under the name of satyr. He says<sup>82</sup>, satyrs are found in some mountains of India; they are nimble, running sometimes upon all fours, sometimes erect like men, and they are so swift that it is difficult to overtake them, except they are old or sick.

Satyrs are spoken of in our English translation of Isai. xiii. 21; xxxiv. 14; but it has been often and decisively proved, that *goats* are there intended<sup>83</sup>. The English versions of 1550 and 1574 have it, "and apes shall dance there."

In the delineation of the Mosaic pavement at Præneste, given by Barthelemy [*Mém. de l'Acad. des Inscriptions*, xxx. p. 534], is represented an ape, or rather baboon,

<sup>82</sup> L. 7. c. 2. and l. 8. c. 54.

<sup>83</sup> See Spencer, de Leg. hebr. 349. Vitringa on Rev. xviii. 2, cited by Wetstein on Matth. iv. 24. Lowman on Rev. xviii. 2. Farmer on Demoniacs, p. 329, and on Miracles, p. 250.



whose name, according to the Abbé, should be read *κατύρος*, *satyrus*.

Doederlein is of the opinion that the Hebrew means a species of ape called "maimon" or "mermon." They are said to be shaggy like goats, and to resemble them in appearance.

SCARLET. תולעת *TOLAAT*.

Occurs Gen. xxxviii. 28; Exod. xxv. 4, and elsewhere frequently.

This tincture or colour is expressed by a word which signifies *worm-colour*; and was produced from a worm, or insect, which grew in a *coccus*, or excrescence of a shrub of the *ilex* kind<sup>84</sup>, which Pliny calls "*coccus scolecus*," the *wormy berry*. Dioscorides speaks of it as "a small dry twig, to which the grains adhere like lentiles:" but these grains, as a great author observes on Solinus, "are within full of little *worms* (or *maggots*), whose juice is remarkable for dying scarlet, and making that famous colour which we admire, and the ancients adored<sup>85</sup>."

We retain the name in the *cochineal*, from the *opuntia* of America<sup>86</sup>; but we improperly call a mineral colour *vermilion*, which is derived from *vermiculus*. The shrub on which the insect is found, is sometimes called the "*kermes-oak*," from *kermes*, the Arabic word both for the worm and the colour; whence *carmasinus*, the French *cramoisi*, and the English *crimson*. The word *scarlet*, in our language, may be derived from *sar* or *sarra*, TYRE, and *lac*, or *lacca* לכא; making *sar-lac*, i. e. "*sarra lacca*," *sive color rubrus Tyrius*<sup>87</sup>.

<sup>84</sup> Plin. N. H. l. ix. c. 65; l. xxi. c. 22.

<sup>85</sup> Pausanias (*in Phocis*) gives a particular account of the *coccus*, and the colour extracted from it. See also Dioscorides, l. iv. c. 48. I refer also to a Memoir of M. Maupertuis in the Memoirs of the French Academy for 1731. And the Annual Register for 1780, p. 100, Nat. Hist.

<sup>86</sup> Ulloa, Voyages, l. v. c. 2. p. 342, note.

<sup>87</sup> "Per סריכא nihil aliud esse intelligendum quam סרלכא sarlaca, atque sic esse scribendum, et emendandum locum Jarchii סרנא inserta tantum litera ל. Forsan male nostræ editiones סרנא cum duobus api-

All the ancient Greek and Latin writers agree, that *kermes*, (called by the latter *coccum*, perhaps also *coccus*, and often *granum*,) were found upon a low shrubby tree, with prickly leaves, which produced acorns, and belonged to the genus of the oak; and there is no reason to doubt that they mean *coccum ilicis*, and that low evergreen oak, with the prickly leaves of the holly (*aquifolium*), which is called at present in botany, *quercus ilex*. This assertion appears more entitled to credit, as the ancients assign for the native country of this tree, places where it is still indigenous, and produces *kermes*.

That the *kermes-oak* still grows and produces *kermes* in the Levant, Greece, Palestine, Persia, and India, is sufficiently proved by the testimony of modern travellers. Bellon and Tournefort saw *kermes* collected in the island of Crete or Candia<sup>88</sup>; the former also saw them between Jerusalem and Damascus<sup>89</sup>, and he informs us, that the greater part of them was sent to Venice.

The following is the opinion of Professor Tyschen on the article *KERMES*, communicated to Professor Beckman, and inserted in his "History of Inventions," &c. vol. ii. p. 185.

"The word *kermes*, *karmes*, and, with the article, *al kermes*, is at present, in the East, the common name of the animal which produces the dye, as well as of the dye itself. Both words have, by the Arabs and

*cibus* ("). Braunius de Vest. Sacerd. l. i. c. xv. p. 300. [Our word *scarlet* is more probably derived from the Arabic *yxquerlat*, softened by the Spaniards into *escarlata*, which signifies little worms, i. e. the *kermes* insect. Roderick, archbishop of Toledo, who finished his history of Spain in 1243, is thought to have coined the Latin word *scarlatum*, to express this colour. Dillon's Trav. p. 21.]

<sup>88</sup> Bellonii Itinerar. i. 17. p. 23. Voyage du Levant par Tournefort, i. p. 19.

<sup>89</sup> Bellon. ii. 88. p. 145. See also Voyage de la Terre Sainte du P. Royer Recollet. i. 2. and Voyage de Monconys, i. p. 179. Ed. Brown's *Merkwürdige Riesen, aus dem Englischen übersezt*, Nurnberg, 1750, 4to. p. 145. Mariti, *Reisen durch Cypern, Syrien und Palestina*, Altenburg, 1777, 8vo. p. 155.

the commerce of the Levant, been introduced into the European languages. *Kermes*, Span. *al charmes*, *al quermes*, or more properly *al kermes*, *al karmes*. Ital. *cremesino*, &c.

“ To what language the word originally belongs, cannot with certainty be determined. There are grounds for conjecturing several derivations from the Arabic: for example, *karasa*, *extremis digitis tenuit*, which would not ill agree with *οὐνξ*; and *karmis* signifies *imbecillus*; but this word may be derived from the small insect, as well as the insect from it. As all these derivations, however, are attended with grammatical difficulties, and as the Arabians, according to their own account, got the dye and the word from Armenia, it appears rather to be a foreign appellation, which they received with the thing signified, when they overran Upper Asia. Ibn Beithar, in Bochart, *Hierozoicon*, ii. p. 625, calls *kermes* an Armenian dye; and the Arabian lexicographers, from whom Giggeus and Castellus made extracts, explain the kindred word *karmasal*, *coccineus vermiculatus*, as an Armenian word.

“ This dye, however, was undoubtedly known to the Hebrews, the Phœnicians, and the Egyptians, long before the epoch of the Arabians in the East. Among the Hebrews, the dye occurs, though not clearly, under other names; *tola schani*, or simply, *tola*, in their oldest writer, Moses. *Tola* is properly the worm; and, according to the analogy of *kermes*, worm-dye, scarlet. The additional word *schani* signifies either double-dyed, or, according to another derivation, bright, deep, red dye. For both significations, sufficient grounds and old authorities might be quoted; but the former is the most usual, and, on account of its analogy with *διβαφον*, seems to be the most probable.

“ But was the *coccus* known so early? Is not *tola*, the worm-dye, perhaps the same with purple, because the ancients made no distinc-

tion between *vermis* and snail? I believe not. For purple, the orientals have a particular name, *argaman*, *argevan*, which is accurately distinguished from *tola*, and is often added to it as something distinct. All the ancients therefore translate the Hebrew word *tola* by *κοκκος*, *kermes*, *zehori*, and *nehorito* (deep red, bright dye); which words they never put for *argaman*. As the Phœnicians traded at so early a period with Spain and other countries, where the *kermes* are indigenous, it may be readily comprehended how that dye was known in Palestine about and before the time of Moses.

“ It must have been known also in Egypt about the same epoch; for when Moses, in the wilderness, required scarlet to ornament the tabernacle, it could have been procured only from that country. Whether *kermes* be indigenous in Egypt, I do not know. On the word *καλαινον*, quoted by Bochart from Hesychius as Egyptian, the abbreviation of which, *laia*, in the *Ethiopic* language, signifies scarlet, I lay no great stress, because it cannot be proved, 1st, That the word is originally Egyptian, as it occurs several times in the Greek writers and in various significations; or 2ndly, That it signifies scarlet dye, because the ancients explain it sometimes by purple, sometimes by sea-colour. See Bochart, l. c. p. 730. If the word be Egyptian, it signifies red dye in general, rather than defines purple colour. At any rate, there is in Coptic for the latter, a peculiar word, *scadschi*, or *sanhadschi*. The latter is explained by Kircher (*Prodrom. Copt.* p. 337), *mercator purpureæ*, *vermiculus coccineus*, *purpura*; which is altogether vague and contradictory. The Arabic lexicographer, whom he ought to have translated, gives a meaning which expresses only *purple ware*.

“ If one might venture a supposition respecting the language of a people whose whole history is almost bare conjecture, I would ask, if the



Coptic *dholi* was the name of scarlet in Egypt. The lexicographers explain it by a worm, a moth; but in those passages of the translation of the Bible which I have compared, another word is always used, when allusion is made to worms which gnaw or destroy. Was *dholi* the name of the worm that yields a dye? As *dholi* sounds almost like the Hebræo-Phœnician *tola*, we might further conjecture, that the Egyptians received both the name and the thing signified from the Phœnicians. But this is mere opinion. The following conclusions seem to be the natural result of the above observations.

“1st. Scarlet, or the kermes dye, was known in the East in the earliest ages, before Moses, and was a discovery of the Phœnicians in Palestine, but certainly not of the small wandering Hebrew tribes.

“2d. *Tola* was the ancient Phœnician name used by the Hebrews, and even by the Syrians; for it is employed by the Syrian translator, Isaiah, chap. i. ver. 18. Among the Jews, after their captivity, the Aramæan word *zehori* was more common.

“3d. This dye was known also to the Egyptians in the time of Moses; for the Israelites must have carried it along with them from Egypt.

“4th. The Arabs received the name kermes, with the dye, from Armenia and Persia, where it was indigenous, and had been long known; and that name banished the old name in the East, as the name scarlet has in the West. For the first part of this assertion, we must believe the Arabs.

“5th. Kermes were perhaps not known in Arabia; at least, they were not indigenous, as the Arabs appear to have had no name for them.

“6th. Kermes signifies always *red dye*; and when pronounced short, it becomes *deep red*. I consider it, therefore, as a mere error of the translation when, in Avicenna,

iii. Fen. 21, 13, *kermesiah* is translated *purpureitus*. It ought to be *coccineum*.”

The following remarks of M. Guet upon this curious subject, are too important to be overlooked. “Opinions are divided as well as to the sense of the Hebrew word, as to the *coccus* by which the Septuagint and Vulgate have translated it. Some think that it is crimson; others, that it is scarlet. By adopting the translation of the Septuagint and the Vulgate, which I believe right, it is easy to shew that the colour called *coccus* by the Greeks and Romans, is scarlet, very different from crimson. The examination of the materials proper for the one and the other colour, ought to decide the question.

“Crimson, properly so called, is of a deep red, and is made with cochineal, an ingredient absolutely unknown to antiquity. Scarlet is of a lively and bright red. To make this dye, they use a sort of little reddish grains, which they gather from a kind of holm-oak, a dwarf tree common in Palestine, in the Isle of Crete, and many other countries<sup>90</sup>. They find on the leaves and on the bark of this shrub, little nuts or bladders about the size of juniper berries. These excrescences are occasioned by the eating of little worms<sup>91</sup>. The Arabians have given them the name of ‘kermes.’—

Let us apply these principles to the question in hand.

“It is certain, that the ancients had a red colour much esteemed, called *coccus* which they distinguished from the purple. The *coccus* differed from the purple, as well by its preparation, as by its shade and the effect of the colour. Purple, as

<sup>90</sup> P. Roger, Voyage de la Terre Sainte, l. 1. c. 2. Moncony's Voyage, part i. p. 179. Belon. Obs. l. 1. c. 17. l. 2. c. 88. Acad. des Scien. 1714. Mem. p. 435. An. 1741. Mem. p. 50.

<sup>91</sup> Exod. xxv. 4. Plin. l. ix. c. 65. Quinctil. Inst. Or. l. 1. c. 2. At Rome, scarlet was allowed to every body, but the purple was reserved for the highest dignities.



we have seen, was of a deep red approaching to coagulated blood, and was dyed with a liquor of certain shell-fishes. The *coccus*, on the contrary, was of a gay red, lively, bright, approaching to the colour of fire<sup>92</sup>. This dye was made with a sort of little grains, which they gathered on the holm-oak<sup>93</sup>. The ancients even called these, *the fruits of the holm-oak*<sup>94</sup>. Neither were they ignorant that these pretended fruits enclosed worms<sup>95</sup>. After this exposition, it clearly appears that the colour named *coccus* by the ancients, was our scarlet. The Septuagint and Vulgate having translated by that word the Hebrew term used by Moses to design a red colour, other than purple, it follows that they believed he meant the scarlet. But, independently of the authority and consideration which these interpreters deserve, the etymology of the terms of the original text proves the truth of the sentiment which I propose. We see there plainly intended, a dye made with worms.

“But I do not think that this colour was as brilliant as that which we now call scarlet. I even doubt whether the ancients could approach towards it. Let us not forget, that, before chemical discoveries, the art of dyeing must have been very imperfect. Without the preparations which chemistry affords, we could not dye stuffs fine scarlet. This is the most bright and beautiful colour in dyeing, but one of the most difficult to bring to its point of perfection.”

In Exod. xxv. 4; xxviii. 8. et al.

<sup>92</sup> Plin. N. H. l. ix. c. 65. p. 528. l. xxi. c. 22. p. 240.

<sup>93</sup> Theophrast. Hist. plant. l. iii. c. 16. Plin. l. xvi. c. 12. Dioscorid. l. iv. c. 48. Pauss. l. 10. c. 36.

<sup>94</sup> Πρὸς καρπὸν. Plut. in Thess. p. 7. Plin. l. xvi. c. 12, calls these little grains “*cusculia*,” from the Greek κοσκυλλῆν, which signifies to cut little EXCRESCENCES; because in effect they cut and scrape these small grains off the bark and leaves of the tree.

<sup>95</sup> “*Coccum ilicis celerrime in vermiculum se mutans.*” Plin. l. xxiv. c. 4.

תולעת TOLAAT, *the worm*, or colouring matter, is joined with שני SHANI, which signifies “to repeat,” or “double,” and implies that, to strike this colour, the wool or cloth was twice dipped; hence, the Vulgate renders the original, “*coccum bis tinctum*,” scarlet twice dyed. And that this was usual among the ancients, is certain from many passages which might be quoted. Thus Horace, l. ii. od. xvi. v. 35.

—“*Te bis Afro  
Muricæ tinctæ  
Vestiment lanae.*”

The wool with Afric's purple double-dyed.

And again, Epod. xii. v. 21.

“*Muricibus Tyriis iteratæ vellera lanae.*”

The wools with Tyrian purple double dyed.

And Pliny, N. H. l. ix. c. 16, mentions “*dibapha Tyria* ;” called *dibapha*, he says, because it was twice dyed (“*bis tincta*”), at a great expense.

The word rendered “scarlet,” in Dan. v. 7, 16, 29, should be *purple*.

The *scarlet* mentioned in the New Testament, Matth. xxvii. 28; Hebr. ix. 19; and Rev. xvii. 3, 4, is *κόκκινος*, or *coccus-colour*<sup>96</sup>. See RED and PURPLE.

SCORPION. עקרב OKRAB.

Occ. Deut. viii. 15; 1 Kings xii. 11, 14; 2 Chron. x. 11, 14; and Ezek. ii. 6. ΣΚΟΡΠΙΟΣ, Luke x. 9; xi. 12; Rev. ix. 3; and Ecclesiasticus xxvi. 7; xxxix. 30.

It has been remarked, that the name is formed of two words, which signify *to kill one's father*, and hence means “the father-killer;” and both Pliny and Aristotle inform us, that

<sup>96</sup> This is a crimson approaching to the purple. Hebr. תולעת *κόκκινος*, *cramosinum*. To illustrate Matth. xxvii. 28, comp. Philo in Flaccum, where Carobas, a mock king of Egypt, is dressed in this colour. In John xix. 2, the Syriac gives ארנבנא, which answers to the Hebrew ארנבנא, and is rendered by the Greeks, as the LXX, παρφυρον; yet the colour ארנבנא, is the same, or nearly that expressed by תולעת and שני, LXX *κόκκινος*. Thus Isai. i. 18; the Septuagint renders ὡς φοινίκων, Lat. Vulgate, “*coccinum*.”

it is the character of the scorpion to destroy its own parents. But Park-



hurst derives the name from קץ, *to press, squeeze*, and רב, *much, greatly*, or קרב, *near, close*. Calmet remarks, that "it fixes violently on such persons as it seizes upon, so that it cannot be plucked off without difficulty;" and Martinus, *Lex. Etymol. in Nepa*, declares: "*Habent scorpii forfices seu furcas tanquam brachia, quibus retinent quod apprehendunt, postquam caudæ aculeo punxerunt.*" *Scorpions have pincers or nippers, with which they keep hold of what they seize, after they have wounded it with their sting.*

The word *akreb*, in the plural *ukraban*, is found in the lexicon of Meninski (3256 and 3297), as the name of the scorpion; the Arabs still retain the name; and there is no difficulty in determining the animal.

The scorpion, *el-akerb*, is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs, "*akerb d'el bahar*," the sea-scorpion. It has several joints or divisions in its tail, which are supposed to be indicative of its age: thus, if it have five, it is considered to be five years old. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buck-thorn tree: the curve being downwards, it turns its tail upwards when it strikes a blow.

The scorpion delights in stony places and in old ruins. Some are of a yellow colour, others brown, and some black. The yellow possess the strongest poison, but the venom of each affects the part

wounded with fridity, which takes place soon after the sting has been inflicted. Dioscorides, l. vii. c. 7, thus describes the effect produced: "Where the scorpion has stung, the place becomes inflamed and hardened; it reddens by tension, and is painful by intervals, being now chilly, now burning. The pain soon rises high, and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels throughout the sensation of perpetual prickling, as if by needles." This description strikingly illustrates Rev. ix. 3, 4, 5, 10;—"and their torment was as the torment of a scorpion, when he striketh a man<sup>97</sup>."

Some writers consider the scorpion as a species of serpent, because the poison of it is equally powerful: so the sacred writers commonly join the scorpion and serpent together in their descriptions. Thus Moses, in his farewell address to Israel, Deut. viii. 15, reminds them, that God "led them through the great and terrible wilderness, wherein were fiery serpents and scorpions." We find them again united in the commission of our Lord to his disciples, Luke x. 19: "I give you power to tread upon serpents and scorpions, and over all the power of the enemy." Also, in his directions concerning the duty of prayer, Luke xi. 11, 12. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he shall ask an egg, will he offer him a scorpion?"

The scorpion is contrasted with an *egg*, on account of the oval shape of its body. The body of the scorpion, says Lamy<sup>98</sup>, is very like an

<sup>97</sup> For an account of the scorpion, see Pliny, N. H. l. xi. c. 25. Tertullian, in his book called "*Scorpiacum*," has well described the scorpion: see also Scheuchzer, Phys. Sacr. tab: ccxxxiii.

<sup>98</sup> Appar. Bibl. b. iii. c. 2, § 8.



egg, as its head can scarcely be distinguished; especially if it be a scorpion of the white kind, which is the first species mentioned by Ælian, Avicenna, and others. Bochart has produced testimonies to prove that the scorpions in Judea were about the bigness of an egg. So the similitude is preserved between the things asked and given. The Greeks have a proverb, *αντι περκης, σκορπιον*, instead of a perch (or fish), a scorpion<sup>99</sup>.

Celsus<sup>1</sup> and Hiller<sup>2</sup> conjecture that, in 1 Kings xii. 11; 2 Chron. x. 11; and Ezek. ii. 6, a thorn is spoken of, whose prickles are of a venomous nature, called by the Arabians, "scorpion thorns." But, in the first of these places, the Chaldée reads *whip*; and we know that the ancients used the word *scorpion* to express a whip armed with points. Isidore says<sup>3</sup>, "If it be smooth, it is a rod; if it has either knots or points, it is called a *scorpion*." Certain machines used in war were also called *scorpions*; and are mentioned 1 Maccab. vi. 51<sup>4</sup>.

Akrabbim, Numb. xxxiv. 4; Josh. xv. 3; and Judges i. 36; was so named from being the haunt of scorpions. The place was afterwards called Acrabatane. See 1 Maccab. v. 3. In Ptolemy, we find a city in Mesopotamia called Akraha, not far from Charran, and a region on the Tigris named Acabene, for which Bochart proposes to read Acrabene; all of them alluding to the number of scorpions with which they were infested.

SERPENT. נָחָשׁ NACHASH.

Occurs first Gen. iii. 1; and afterwards frequently.

This word, says the learned Ga-

<sup>99</sup> Erasm. chiliad.

<sup>1</sup> Hierobot. p. ii. p. 45.

<sup>2</sup> Hierophyt. c. 42.

<sup>3</sup> Orig. l. v. c. 25.

<sup>4</sup> These are described by Tertullian, at the beginning of the book, "*Scorpiacum*;" by Vegetius, l. iv. c. 22; Justus Lips. l. iii. Poliorcet. dial. iii. and Philo *de telorum constructione*, inter Vet. Mathemat. Op. p. 73.

taker<sup>5</sup>, is in the Hebrew a general term, common to all living creatures, in water or on land, that glide along, in one or on the other, with a wriggling kind of motion, without the use of feet or fins.

Dr. Adam Clarke, in his Note on Gen. iii. 1, has the following remarks. "The word, according to Buxtorf and others, has three meanings in Scripture. (1.) It signifies, to view or observe attentively, to divine or use enchantments, because in them the augurs viewed attentively certain omens, &c.; and under this head, it signifies to acquire knowledge by experience. (2.) It signifies brass, brazen, and is translated in our Bible, not only 'brass,' but 'chains,' 'fetters,' 'fetters of brass,' and in several places, 'steel;' see 2 Sam. xxii. 35; Job xx. 24; Psal. xviii. 34; and in one place at least, 'filthiness,' or *fornication*, Ezek. xvi. 36. (3.) It signifies a *serpent*, but of what kind is not determined. In Job xxvi. 13, it seems to mean the hippopotamus. In Eccles. x. 2, the creature, of whatever kind, is compared to the babler: 'Surely the serpent (*nachash*) will bite without enchantment; and a babler is no better.' In Isai. xxvii. 1, the *crocodile* or *alligator* seems particularly meant by the original. And in Isai. lxxv. 25, the same creature is meant as in Gen. iii. 1; for in the words, 'and dust shall be the serpent's meat,' there is an evident allusion to the words of Moses. In Amos ix. 3, the *crocodile* is evidently intended. 'Though they be hid in the bottom of the sea, thence will I command the serpent, נָחָשׁ, HA-NACHASH, and he shall bite them.' No person can suppose that any of the *snake* or *serpent* kind can be intended here; and we see from the various acceptations of the word, and the different senses which it bears in various places in the Sacred Writings, that it appears to be a sort of *general term*, confined to no one sense."

<sup>5</sup> Annot. in Isai. xxvii. 11.



II. The *fiery serpent*, שָׂרָפָה SARAPH, mentioned Numb. xxi. 6, 8; Deut. viii. 15; Isai. xiv. 29; and xxx. 6; was so called, probably from the burning sensation which its bite occasioned. Plutarch thus speaks of a similar kind of reptiles<sup>6</sup>: "The inhabitants of the country round the Red Sea, were tormented in such a manner as was never heard of till that time. Little dragons bit their arms and legs: and if you touched them ever so lightly, they fixed themselves to the flesh, and their bite was intolerably painful, and like fire<sup>7</sup>." The Hebrew original signifies also a *winged serpent*: and we are told that such were very common both in Egypt and Arabia<sup>8</sup>. The learned Bochart describes them as short, spotted with divers colours, and with wings resembling those of the bat. He quotes a number of ancient and modern authors to prove, that they are the same with the *hydra* of the Greeks or Latins.

The heathen writers concur in testifying that the deserts wherein the Israelites journeyed produced serpents of so venomous a kind, that their biting was deadly, beyond the power of any art then known to

cure it<sup>9</sup>. The ancients observed in general, that the most sandy and barren deserts had the greatest number, and the most venomous of serpents. Diodorus, l. iii. p. 128, makes this remark more particularly concerning the sands of Africa; but it was equally true of the wilderness through which the Israelites journeyed. Some writers have supposed that the serpents that bit the Israelites were of the flying kind. Herodotus, l. iii. c. 109, informs us that Arabia produced this sort: but Moses does not hint that they were flying-serpents; he calls them HA NECHASHIM HASERAPIM, Numb. xxi. 5. Had he meant flying-serpents, he would have said, NACHASHIM SERAPIM MENOPEPIM, for so they are described where they are mentioned in the Scriptures. See Isai. xiv. 29; xxx. 6. Strabo, Geogr. l. xvi. p. 778, has taken notice of a kind of serpents in or near the parts where the Israelites journeyed, which might be called *fiery* from their colour; and both Diodorus and he were of opinion, that the bites of these were incurable; of which sort, probably, were those which assaulted the Israelites.

Professor Paxton<sup>10</sup> remarks, that the original term מְעוּפָה MEOPHEPH does not always signify *flying with wings*; it often expresses vibration, swinging backwards and forwards, a tremulous motion, a fluttering; which is the motion of the darting serpent. He also observes, that the phrase will bear another interpretation, which, perhaps, approaches still nearer the truth. The verb עָפַף OUPH sometimes means, to sparkle, to emit coruscations of light. In this sense, the noun תְּעוּפָה THEEPHA frequently occurs in the Sacred Volume. Thus in Job xi. 17, Zophar says, "The coruscation, תְּעוּפָה, shall be as the morning." The word may, therefore, refer to the ruddy

<sup>6</sup> Lib. viii. de fest. 9, 9.

<sup>7</sup> Such a serpent is described, Virgil, Georg. iii. v. 425—440.

<sup>8</sup> Herodotus says, he had seen them, and went to the city of Buto for that purpose. l. ii. c. 75, 76. He in another place gives a particular description of them, l. iii. c. 107—110; and Pausanias says, that a physician brought into Ionia a scorpion, which had wings like those of the grasshopper. Herodotus, Hist. "Euterpe," § 75, says: "There is a place in Arabia, near the city Buto, which I visited for the purpose of obtaining information concerning the *winged serpents*. I saw here a prodigious quantity of serpents' bones and ribs, placed on heaps of different heights. The place itself is a strait betwixt two mountains; it opens upon a wide plain, which communicates with Egypt. They affirm, that in the commencement of every spring, these *winged serpents* fly from Arabia towards Egypt, but that the Ibis here meets and destroys them. The Arabians say, that in acknowledgment of this service, the Egyptians hold the Ibis in great reverence, which is not contradicted by that people."

<sup>9</sup> Strabo, Geogr. l. xvi. p. 759. Herodot. l. iii. c. 109. Diodor. l. iii. p. 128.

<sup>10</sup> Illustrations, V. i. p. 358.

colour of the serpent, and express the sparkling of the blazing sunbeam upon its scales, which are extremely brilliant.

I have a little enlarged upon this serpent called *saraph*, because it was by such that the Israelites were so grievously bitten in the wilderness<sup>11</sup>. An imitation of one of these, formed of brass, was by Moses erected on a pole, that those who should be bitten by the *saraphim* might look up to it and be healed. The serpent thus raised up for the security and the salvation of the people, Christ informs us, was a representation of his crucifixion, and an allusion to its restorative design. John iii. 14.

The Author of the Book of Wisdom (ch. xvi. 5) gives a most beautiful turn to the means of deliverance appointed by God, namely, looking up to the brazen serpent, that the offending Israelites might be healed of the wounds made by these fiery serpents: "For when the horrible fierceness of beasts came upon these (thy people), and they perished with the stings of crooked serpents, thy wrath endured not for ever: but they were troubled for a small season, that they might be admonished, having a sign of salvation to put them in remembrance of the commandment of thy law. For he that turned towards it was not saved by the thing that they saw; but by thee, that art the Saviour of all. And in this, thou madest thine enemies confess that it is thou that deliverest from all evil; for them, the bitings of grasshoppers and flies killed, neither was there found any remedy for their life, for they were worthy to be punished by such: but thy sons, not the very teeth of venomous dragons overcame; for thy mercy was ever by them, and healed

<sup>11</sup> Numb. xxi. 9; Isai. vi. 2; xiv. 29; xxx. 6. See further on the subject of flying serpents, Bochart, de an. sacr. p. ii. l. 3, c. 13. Cicero, de nat. deor. l. i. Mela, l. iii. c. 9. Lucan, l. 6, and 9. Solinus, c. 32. Am. Marcel. c. 22. Ælian, l. ii. c. 38. Josephus, Antiq. l. ii. c. 10.

them. For they were stung, that they should remember thy words, and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness."

The learned Michaelis, Quæst. 83, recommended it to the gentlemen who travelled into Arabia at the expense of the king of Denmark, to inquire after the existence and nature of *flying serpents*. He remarks: "Although modern naturalists have not communicated any satisfactory information respecting *flying serpents*, yet they are so often spoken of by the ancient writers of nations near to the equator, who may be better acquainted with the nature of serpents than we are, that I dare boldly recommend further inquiries to travellers respecting the existence of such. If there be any, and if they have been seen by witnesses deserving of credit, I beg every information, name, &c." Accordingly, M. Niebuhr, one of these learned travellers, in his "Description de l'Arabie," p. 156, speaks thus: "There is at Basra a sort of serpents, which they call, '*Heie sur-surie*,' '*Heie thiare*.' They commonly keep upon the date-trees; and, as it would be laborious for them to come down from a very high tree, in order to ascend another, they twist themselves by the tail to a branch of the former, which, making a spring by the motion they give it, throws them to the branches of the second. Hence it is that the modern Arabs call them, flying serpents, '*heie thiare*.' I know not whether the ancient Arabs, of whom M. Michaelis speaks, saw any other flying serpents. Admiral Anson also speaks of the *flying serpents* that he met with at the island of Quibo, but which were without wings." Thus far M. Niebuhr. The words in Anson's voyage are these: "The Spaniards too informed us, that there was often found in the woods a most mischievous serpent, called



'the flying snake,' which, they said, darted itself from the boughs of trees, on either man or beast that came within its reach, and whose sting they believed to be inevitable death<sup>12</sup>." Mr. Parkhurst, after quoting the account given by Niebuhr, says: "On the whole, I apprehend that the *fiery flying serpent* mentioned in Isaiah, was of that species which, from their *swift, darting motion*, the Greeks called *aconτίας*, and the Romans, *jaculus*; of which, see more in Bochart, Hieroz. V. iii. p. 411; and to these the term seems as properly applicable in Hebrew, as *volucer*, which Lucan applies to them in Latin, *jaculique volucres*<sup>13</sup>." See DROUGHT.

The serpent was worshiped in Chaldea, and among several of the oriental nations. In the Egyptian language, it was called *oub*, and was the same in the Chaldee dialect: hence, the Greek *οφις*. Thus we read, Levit. xx. 27, "A man or a woman that hath a familiar spirit, אובות OBOOTH, or that is a wizard, shall surely be put to death." So xx. 6; Deut. xvii. 11; 1 Sam. xxviii. 3, 7, 9; 2 Kings xxi. 6; xxiii. 24;

<sup>12</sup> Voyage, p. 308, ed. 1748.

The description of Pliny, N. H. l. viii. c. 23, is observable. "*Jaculum ex arborum ramis vibrari, nec pedibus tantum cavere serpentes, sed et missili volare tormento.*"

<sup>13</sup> See other authorities in "Scripture Illustrated," p. 540. [Mr. Pennant describes a species of *jaculus*, among the Indian reptiles, called the whip snake, from its resemblance to the lash of a whip. Its colour is a beautiful green. Concealing itself with the more ease on that account among the branches of trees, it darts on the cattle grazing below, generally aiming at the eye. It does not often attack man, but rather glides from his approach. The Hindoos have the same notion of its being a flying serpent that the Arabs have. It is the *dehatulla* (i. e. *oculis infestus*) of Ceylon, the *volucer serpens* of Lucan, and probably, adds Mr. Pennant, the fiery flying serpent of the Hebrews. This author mentions another species under the name of "the burning serpent;" so called from its producing by its bite the sensation of raging fire. This is, perhaps, the same as the *leffah* of Shaw; a viper so called from *leffah*, to burn; or the *torrida dipsas*. See Pennant's Hindoostan, vol. i. pp. 101, 197; ii. p. 279. Shaw's Trav. p. 179.]

and 2 Chron. xxxiii. 6. The woman at Endor, who had a familiar spirit, is called "a mistress of ob," אוב, and it is interpreted, "*Pytho-nissa*." Kircher says, that *obion* is still, among the people of Egypt, the name of a serpent. It is said that Jotham, king of Israel, built much on the wall of *ophel*, i. e. the *serpent god*<sup>14</sup>. See ASP. [The serpent is the form under which the Cnuphis (Ihh-Nufi, Cnepf) or *Agatho-dæmon* of the Egyptian pantheon was worshiped by the inhabitants of the Thebaid. In India, the royal serpent or boa, which attains the enormous length of forty feet, is still treated with divine honours; and similar homage is rendered to the hooded snake (*coluber naja* or *coluber di capello*), called by the natives *naag* or *nagao* (a word approaching to the Hebrew *nachash*), and *nella pambou*, the good serpent; and which makes a conspicuous appearance on the sculptures at Elora, Salsette, and Elephanta. The serpent is still worshiped also in the kingdom of Dahomey.]

#### SHEEP. שׁוֹהֵם SEH.

Occurs frequently; and טאן TSAN, a general name for both sheep and goats, considered collectively in a flock. Arab. *zain*.

A well known animal. The benefits which mankind owe to it, are very numerous. Its fleece, its skin, its flesh, its tallow, and even its

<sup>14</sup> For an account of this species of idolatry, consult Vossius, de Orig. Idol. l. 1. i. c. 5. Bryant's Mythol. V. i. p. 420-490, and Dimock, "Observations on the Serpent," annexed to his critical and explanatory notes on Genesis, &c. London, 1804, 4to.

It is a curious coincidence, that the African negroes denote those whom they conceive to possess the power of enchantment, particularly the power of inflicting disease and death, "Obi men and women." They may, perhaps, have borrowed the word from the Moors, who use a corrupt Arabic.

"The appalling mysteries of Obi's spell."  
MONTGOMERY'S W. Indies.

See Dallas's History of the Maroons among the Mountains of Jamaica. Also, Dr. Moseley's Treatise on Sugar.



horns and bowels, are articles of great utility to human life and hap-



piness. Its mildness and inoffensiveness of manners have designated it as the pattern and emblem of meekness, innocence, patience, and submission. It is a social animal. The flock follow the ram as their leader; who frequently displays the most impetuous courage in their defence: dogs, and even men, when attempting to molest them, have often suffered from his sagacious and generous valour.

There are two varieties of sheep found in Syria. The first, called the "Bidoween sheep," differs little in appearance from the large breed among us, except that the tail is somewhat longer and thicker. The second is much more common, and is more valued on account of the extraordinary bulk of its tail, which has been remarked by all the Eastern travellers<sup>15</sup>. The carcass of one of these sheep, without including the head, feet, entrails, and skin, weighs from fifty to sixty pounds, of which the tail makes up fifteen pounds. Some of a larger size, fattened with care, will sometimes weigh one hundred and fifty pounds, the tail alone composing one third of the whole weight<sup>16</sup>. It is of a substance between fat and marrow, and is not

<sup>15</sup> *Ovis platyura*. Lin. Syst. Nat. p. 97.

<sup>16</sup> Russell's Aleppo, V. ii. p. 147. Pennant, Zool. Scheuchzer, Phys. Sacr. on Exod. xxix. 22, and plate.

eaten separately, but mixed with the lean meat in many of their dishes, and often also used instead of butter. A reference to this part is made in Exod. xxix. 22, and Levit. iii. 9, where the fat and the tail were to be burnt on the altar of sacrifice. Mr. Street considers this precept to have had respect to the health of the Israelites; observing, that "bilious disorders are very frequent in hot countries; the eating of fat meat is a great encouragement and excitement to them; and though the fat of the tail is now considered as a delicacy, it is really unwholesome." The conclusion of the 17th verse, "ye shall eat neither fat nor blood," justifies this opinion. The prohibition of eating fat, that is, of fat unmixed with the flesh, the *omentum* or *caul*, is given also, Levit. vii. 23.

#### SHITTIM, SITTIM, SITTAH.

שִׁטִּים, שִׁטָּה.

Occ. Exod. xxv. 5, 10, 13, 23, 28; xxvi. 26, 32, 37; xxvii. 1, 6; xxxv. 7, 24; xxxvi. 20, 31, 36; xxxvii. 1, 4, 10, 15, 25, 28; xxxviii. 1, 6; Deut. x. 3; and Isai. xli. 19.

What particular species of wood this is, interpreters are not agreed. The LXX render, *ασηπτα ξυλα*, *incorruptible wood*.



St. Jerom says, the shittim wood grows in the deserts of Arabia, and is like white-thorn, as to its colour

and leaves: but the tree is so large as to furnish very long planks. The wood is hard, tough, smooth, and extremely beautiful. It is thought that this wood is the *black acacia*, because *that*, it is said, is the most common tree growing in the deserts of Arabia; and agrees with what the Scriptures say of the *shittim wood*<sup>17</sup>.

The *acacia vera* grows abundantly in [Upper] Egypt, in places far from the sea; in the mountains of Sinai, near the Red Sea, and in the deserts<sup>18</sup>. It is of the size of a large mulberry-tree. The spreading branches and larger limbs are armed with thorns, which grow three together. The bark is rough. The leaves are oblong, and stand opposite each other. The flowers, though sometimes white, are generally of a bright yellow: and the fruit, which resembles a bean, is contained in pods like those of the lupin<sup>19</sup>.

"The acacia-tree (says Dr. Shaw) being by much the largest and most common tree in these deserts [Arabia Petræa], we have some reason to conjecture, that the *shittim wood* was the wood of the acacia; especially as its flowers are of an excellent smell, for the *shittah-tree* is, in *Isai. xli. 19*, joined with the myrtle and other fragrant shrubs<sup>20</sup>."—It may be remarked of the two Hebrew names, that one is feminine, the other masculine. Mr. Bruce observes, that "the acacia seems the only indigenous tree in the Thebaid. The *male* is called the *SAIEL*; from it proceeds the gum Arabic on incision with an axe. This gum chiefly comes from Arabia Petræa, where these

trees are most numerous. But it is the tree of all deserts, from the northmost part of Arabia to the extremity of Ethiopia; and its leaves are the only food for camels travelling in those desert parts<sup>21</sup>.

SILK. מֶשֶׁה MESH.

Occurs Ezek. xvi. 10, 13, only.

The word "silk" appears several times in our common translation, answering to a word in the original which I have explained under the article FLAX. The term used in this place of Ezekiel, is supposed to be derived from מֶשֶׁה, which signifies, *to draw with a gentle hand*, and therefore to mean "silk of the finest thread, drawn out with care and nicety<sup>22</sup>." Castel and Houbigant derive it from the Arabic מֶשֶׁה, *to paint*, and suppose it to mean the "*pictæ vestes*" of the ancients. Parkhurst observes: "I meet with no evidence that the Israelites in very early times (and to these Ezekiel refers) had any knowledge of silk, much less of the manner in which it was formed; the word, therefore, I think, means some kind of *fine linen* or *cotton cloth*, so denominated from the *fineness* with which the *threads* were drawn out."—From the expression in the prophet, it seems to mean simply a VEIL, a mesh of fine reticulated threads<sup>23</sup>.

In the Septuagint, it is rendered τριχαπτον, which may be understood of a net, worn by the women over their hair. Symmachus translated it by σπενδυμα, a head-dress; and Aquila, by ανθεμον, flourished work.

As the word which is rendered "silk" in our version, more probably meant cotton, or rather muslin, it is doubtful whether silk is mentioned expressly in the Scripture, unless,

<sup>17</sup> The Ζητινον δένδρον of Dioscorides, which is the *acacia vera*. "Ex Ægypto superiore Suës defertur, et potissima pars est lignorum ad naves struendas." Forskal. p. lvii. [In Coptic, it is called *sont*, i. e. hard. The Arabs call it *charad*. It is the Thebaic or Egyptian thorn of travellers.]

<sup>18</sup> Prosp. Alpinus, Belon. observat. l. ii. c. 56, and 80. Ætius, l. iv. c. 11.

<sup>19</sup> From the unripe pods, the *acacia vera* succus of the ancients was expressed. Murray, App. Med. ii. 412. The seeds yield a reddish dye. Jackson's Marocco.

<sup>20</sup> Trav. p. 444.

<sup>21</sup> Trav. vi. p. 93. In Prosper Alpinus, there is a description and engraving of the tree.

<sup>22</sup> Taylor's Hebr. Conc. Hence, perhaps, our English word "mesh," a net.

<sup>23</sup> "Errant, judice Braunio, qui putant his significari sericum, cujus usum optimis argumentis probat fuisse ignotum antiquis Hebrais." Lamy de Tabernaculo, p. 481.

perhaps, in Isaiah xix. 9, where we find the Hebrew word שריקות *SERIKOTH*, from שרק *yellowish, tawny*; which is generally the natural colour of *raw silk*; hence the Latin *sericum*: or it may be from the *Seres*, a nation whence the Greeks and Romans first obtained the article silk<sup>24</sup>. Calmet remarks, that the ancient Greeks and Romans had but little knowledge of the nature of silk. They imagined that a kind of spider spun it out of its own bowels, and wound it with its feet about little rods or branches of trees, and that these threads of silk were unravelled again by sprinkling the coils with water. Pliny, N. H. c. xvii., says: '*Seres lanificio sylvarum nobiles perfusam aqua dependentes sylvarem canitiem*'<sup>25</sup>. The Seres communicated their silk to the Persians, from whom it passed to the Greeks, and from them to the Romans. But the Persians and orientals for a long time kept the secret of manufacturing it among themselves."

Silk was first brought into Greece after Alexander's conquest of Persia, and came into Italy during the flourishing times of the Roman empire; but was long so dear in all these parts as to be worth its weight in gold. At length the emperor Justinian, who died in the year 565, by means of two monks, whom he sent into India for that purpose, procured great quantities of silkworms' eggs to be brought to Constantinople, and from these have sprung all the silkworms and all the silk trade that have been since in Europe<sup>26</sup>. See **FLAX**.

<sup>24</sup> "*Sericum dictum, quia id Seres primi miserunt. Vermiculi enim ibi nasci perhibentur a quibus hæc circum arbores fila ducuntur. Vermes autem ipsi Græce βομύκαιες nominantur.*" Isidor. l. xix. c. 27.

<sup>25</sup> "*Apud Indos et Seras sunt quidem in arboribus vermes, et bombyces appellantur, qui in araneorum morem, tenuissima fila deducunt. Unde est sericum: nam lanam arborum non possumus accipere, quia ubique procreatur.*" Servius, in Virg. Georgic. l. ii. v. 120.

<sup>26</sup> For further satisfaction on this subject the reader may consult Prideaux, Connect. part ii. book 8. note at the end. Vossius,

**SILVER.** כסף *KESEPH*.

Occurs first, Gen. xx. 16; and afterwards frequently.

**APTYPION.** 1 Pet. i. 18; Acts iii. 4; and xx. 33.

A well known metal, of a white shining colour: next in value to gold.

It does not appear to have been in use before the deluge; at least, Moses says nothing of it: he speaks only of the metals brass and iron; Gen. iv. 22. But in Abraham's time, it was become common, and traffic was carried on with it; Gen. xxiii. 2, 15. Yet it was not then coined, but was only in bars or ingots; and in commerce was always weighed.

**SNAIL.**

We find this word twice in our translation of the Bible. The first is the rendering of the Hebrew word חומט *CHOMET*, Levit. xi. 30, where a kind of *Lizard* is spoken of. The other is Psalm lviii. 8, שבליל *SABELUL*, which the LXX and Vulgate render *wax*; but which Bochart has amply demonstrated, from the most ancient Jewish writers, to be the *snail*. Parkhurst is of opinion, that the name may be deduced from the peculiar manner in which snails *thrust themselves forward* in moving, and from the force with which they adhere to any substance on which they light. The All-wise Author of nature, not having furnished them feet and claws to creep and climb, has compensated them in a way more commodious for their state of life, by the broad thin skin along each side of the belly, and the undulating motion observable there: by the latter they creep; by the former, assisted by the glutinous slime emitted from their body, they adhere firmly and securely to all kinds of superficies, partly by the tenacity of their slime, and partly by the pressure of the atmosphere<sup>27</sup>.

*De Orig. et Progr. Idol.* lib. iv. c. 90, from whom the above particulars are taken. Harris's Voyages, vol. i. p. 506, and the *Encyclopædia Brit.* article **INDIA**, No. 24. Gibbon's Rome, v. 4. p. 71, and Robertson's India, note xxiii. p. 235.

<sup>27</sup> Derham's Phys. Theol.



Thus the snail appears to waste itself by its own motion, every undulation leaving something of its moisture behind; and in the same manner the actions of wicked men prove their destruction. They may, like the snail, carry their defence along with them, and retire into it on every appearance of danger; they may confidently trust to their own resources, and banish away the fear of evil; but the principles of ruin are at work within them, and although the progress may be slow, the result is certain<sup>28</sup>.

SOAP. בִּרִית BORITH.

Occurs Jer. ii. 22; and Mal. iii. 2.

Some purifying or cleansing herb, or composition. In Jeremiah, the LXX render it by Ποιαν, or Ποαν, the herb; Jerom and the Vulgate by "herbam Borith," the herb borith. In Malachi, the LXX translate by Ποια πλυνοντων, the herb of the washers; Vulgate, by "herba fullonum," the herb of the fullers.

With respect to the herb borith, says M. Goguet, Orig. of Laws, &c. v. i. p. 132, "I imagine it is *salt-worth* [salt-wort]. This plant is very common in Syria, Judea, Egypt, and Arabia. They burn it and pour water upon the ashes. This water becomes impregnated with a very strong lixivial salt, proper for taking stains or impurities out of wool or cloth<sup>29</sup>." Michaelis, however, Supplem. ad Lex. Hebr. p. 230, thinks בִּרִית means, not the herb or plant kali, but the *alkaline* or *lixivial salt*, procured from the ashes of that and other plants; though he owns that, in Jer. ii. 22, it may be also rendered, *soap* made of such salt. But he supposes the *alkaline salt* itself to be

intended in Mal. iii. 2; such as fullers indeed use, but which, he apprehends, is in this passage mentioned only in respect to its use in *liquefying and purifying* metals, by causing their impurities to vitrify and melt down into scoriæ, thus leaving the metal pure: and in like manner he interprets Isai. i. 25.

I am led to suppose that critics have confounded the *borith* with the salt called by the Arabians *bora*, said to be extracted from the earth; and which, perhaps, is the *borax*. This is sometimes found in a native state, and the use of it in fusing and soldering metals has been long known.

Dr. Gorham, in his *Elements of Chemical Science*, v. i. p. 364, § cclxv., "of Boron," observes: "There is a peculiar salt brought from the East Indies in an impure state, and refined in Europe, where it is employed in some of the arts. It is known by the name of *borax*, and is composed of soda combined with a peculiar acid called the *boracic*. The acid is sometimes found near volcanoes in an uncombined form, and in the state of a white crystalline solid."

There is also an unctuous kind of earth called "*steatites*," or "*soap-earth*," of much esteem in the bagnios of the East for cleansing and softening the skin. Of this kind, probably, and for this use, were the two mules' burthen of earth spoken of in 1 Kings v. 13.

SOW. ΥΣ, Gr. Lat. *sus*.

Occ. 2 Pet. ii. 22. See SWINE.

SPARROW. צִפּוֹר TZIPPOR.

Occurs first, Gen. vii. 14, and afterwards frequently.

ΣΤΡΟΥΘΙΟΝ, Matth. x. 29, and Luke xii. 6, 7.

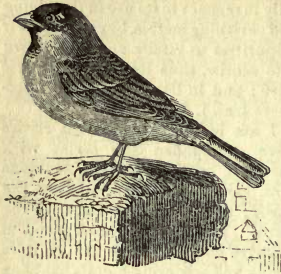
A little bird every where known. The Hebrew word is used not only for a sparrow, but for all sorts of clean birds, or those whose use was not forbidden by the law<sup>30</sup>. The rab-

<sup>30</sup> It is translated *bird* in Gen. vi. 6; vii. 14, 51; li. 52, 53; Lev. xiv. 52; Deut. xxii.

<sup>28</sup> Paxton's Illustrations of the Holy Bible, v. i. p. 335.

<sup>29</sup> The plant is called "*usnen*" by the Arabs. It is the "*Salsola Kali*," described by Forskal, Flor. Egypt. Arab. p. 54, or rather the "*Suada monoica*," which, in page 70, he thus describes. "*Hæc est planta, e qua Arabes Yemanenses sal alkali trahunt, cujus diluta solutione vestes lavantur, antequam sapone imbuantur.*"

bins, Kimchi, Pomarius, and Aquinas, even pretend, that it signifies



all birds in general; which is confirmed by Bochart. But this last mentioned interpreter shews also, that it signifies a sparrow in particular; yet, that in most passages where translators have rendered it "sparrow," it may be understood of birds in general. And indeed nothing can be nearer to the natural note of this bird than the Hebrew name: hence צִפְצִיף *TSIPSIF*, to chirrup, or cry like a little bird. And its name in Arabic signifies, "sibilare, fistulare, et sibiloso sono cecinare."

That the sparrow is not intended in Psalm cii. 7, is evident from several circumstances; for it is intimated, that it is a bird of night, a solitary, and a mournful one; none of which characteristics is applicable to the sparrow, which rests by night, is gregarious, and cheerful. It seems rather to mean a bird melancholy and drooping, much like one confined in a cage.

Psalm lxxiv. 4, may be thus explained:—"Even as the sparrow findeth her house, and the dove her nest, where she hath laid her young,

6; Job xli. 5; Psalm xi. 1: cxxiv. 7; Prov. vi. 5; vii. 23; xxvi. 2; xxvii. 8; Eccl. xii. 4; Lam. iii. 52; Amos iii. 5; Hos. xi. 11; birds, Gen. xv. 10; Lev. xiv. 5, 50; Deut. xiv. 11; Psalm civ. 17; Eccl. ix. 12; Isai. xxxi. 5; Ezek. xxxix. 4; fowl, Deut. iv. 17; Psalm viii. 8; cxlviii. 10; Ezek. xvii. 23; xxxix. 17; Neh. v. 8; and sparrow, Psalm lxxxiv. 3; xcii. 7.

so should I find thine altars, O Jehovah of hosts, my king and my God." According to this exposition, David illustrates his vehement longing after the sacred tabernacle and the public worship of God (whence he had been driven during Absalom's rebellion), by the *storgé* of birds, and by that eagerness with which they return to their brood after they have been absent from them. And this avoids the impropriety of supposing birds to build their nests on the altar of burnt-offerings, where they must be continually disturbed by the necessary ministrations of the priests about the numerous sacrifices offered on it; though it is allowed that they build on the rafters and covings of houses.

SPICES. I. נֶכֶתֶת *NECOTH*.

Occ. Gen. xxxvii. 25, and xlii. 11, only.

ΑΡΩΜΑ, Mark xvi. 1; Luke xxiii. 56; xxiv. 1; John xix. 14.

The signification of this word is uncertain. The Paraphrast, Jonathan, the Arabic version of Erpenius, and Bereshith Rabba, sect. 91, render it *wax*. The LXX render it *θυμίαμα*, perfumes; Aquila says, *storax*. The Syriac version puts *resin*; Kimchi, *a desirable thing*; Jarchi, *a composition of aromatics*. Bochart supports his opinion, that this word signifies *storax*, by observing, 1. That this drug is abundant in Syria, according to Pliny, l. xii. c. 25; whence it is brought even now. Artemidorus says it abounds in Phœnicia; Josephus, l. xv. c. 23, says in Galilee. 2. It is among the most famous aromatics. 3. Pliny says, that the Arabs collect the storax, which they burn in their houses to correct ill smells. 4. Moses joins with this *necoth*, resin, honey, and myrrh; which agree with the nature of the storax<sup>31</sup>, which is the resin

<sup>31</sup> "Constat scilicet ex Camus, apud Arabes נֶכֶתֶת esse e numero טוּב שְׂרָאךְ, quod nomen generale est, quo omnia dentifricia designantur, quæ in quotidiano usu sunt apud Arabes, et inter ea maxime astimantur aromata qua-

of a tree of the same name, frequent in Syria, of a reddish colour, and peculiarly pleasant fragrance. [Gesenius interprets the cognate Arabic word as signifying the gum tragacanth.]

II. The word **בֹּשֶׂם** BOSEM, connected with *cinnamon*, Exod. xxx. 23, and with *calamus*, Isai. iii. 24, and in various other places translated "spices," may mean some grateful aromatic. Mr. Harmer, in his observations on Cantic. iv. 14, 16; v. 13; and viii. 14, says: The word translated "spices," undoubtedly sometimes signifies "odoriferous plants or flowers;" and "the chief spices" may therefore mean the principal aromatics that were known and esteemed in those days:

—"Whate'er the East supplies,  
Balm for perfumes, and gums for sacrifice."

III. The word **סַמִּים** SAMMIM, rendered, Exod. xxx. 7, "incense," and verse 34, "spices," intends *drugs, aromatics*. [The word is derived from a root signifying, to smell.]

["In the thirtieth chapter of Exodus," observes the learned Editor of the Periplus of Nearchus, "we find an enumeration of cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum, all which are the produce either of India or Arabia. Moses speaks of these as precious and appropriate to religious uses, but at the same time in such quantities as to shew that they were neither very rare nor very difficult to be obtained. Now it happens, that cinnamon and cassia are two species of the same spice, and that spice is not to be found nearer Egypt or Palestine, than Ceylon or the coast of Malabar. There are but two possible ways of conveying the commodities of India to the west: one by land, through Persia, or the provinces on the north; the other by sea; and if by sea, Arabia must in all ages have been the medium through which this commerce passed,

whether the Arabians went to Malabar itself, or obtained these articles in Carmania, or at the mouths of the Indus... These considerations induce a belief, that, in the very earliest ages, even prior to Moses, the communication with India was open; that the intercourse with that continent was in the hands of the Arabians; that Thebes owed its splendour to that commerce; and that Memphis rose from the same cause to the same preeminence. Cairo succeeded to both in wealth, grandeur, and magnificence; all which it must have maintained to the present hour, if the discoveries of the Portuguese had not changed the commerce of the world<sup>32</sup>."

In the thirty-seventh chapter of Genesis, it is related, that the brethren of Joseph, when about to leave him to perish, saw a company of Midianite merchants approach, to whom they resolved to sell their brother as a slave. "Here," remarks Dr. Vincent, "upon opening the oldest history in the world, we find the Ishmaelites from Gilead conducting a caravan of camels loaded with the spices of India, the balsam and myrrh of Hadramaut, and, in the regular course of their traffic, proceeding to Egypt for a market. The date of this transaction is more than seventeen centuries prior to the Christian era; and notwithstanding its antiquity, it has all the genuine features of a caravan crossing the desert at the present hour."

The chief spices referred to in the twenty-seventh chapter of Ezekiel (ver. 22), are probably the same that are distinctly enumerated Exod. xxx. 23, 24. In that chapter, we find what might almost be styled an inventory of the principal articles of the Indian trade, as carried on overland by Persian and Syrian merchants, and by sea, through the medium of Sabæan or Phenician traders, B. C. 588<sup>33</sup>. On comparing it with

*dam, quibus non tantum dentes munduntur, sed præcipue fragrantia halitui oris conciliatur.*" Rosenmuller in Gen. xxxvii. 25.

<sup>32</sup> Vincent's Periplus. Prelim. Disq. vol. i.

<sup>33</sup> See Vincent's Periplus, &c. vol. ii. pp. 533-54.



a catalogue of the articles of commerce mentioned in the Periplus ascribed to Arrian, (about A. D. 84,) it is interesting to recognise many which may be clearly identified. Aloe (sandal-wood), aromatics, bdellium (the gum), spices, cassia and cinnamon, nard, storax, sugar, crystal, fine muslins, coral, alabaster, &c., are specified among the numerous products of the East, of which Alexandria had become the grand emporium<sup>34</sup>.]

The Jews object against the relation given by St. John, (xix. 39,) of the quantity of spices which was brought by Nicodemus to embalm the body of Jesus. "A hundred weight of myrrh and aloes was enough (say they) for two hundred dead bodies." Bishop Kidder<sup>35</sup> has attempted to obviate this cavil; but not satisfactorily. An anonymous critic in Wetstein's Prolegomena<sup>36</sup>, proposes to alter *εκατον* to *εκατων*. The verse will then stand thus: *Φερων μυγμα σμυρνης και αλοης, ωσει λιτρας ΕΚΑΣΤΩΝ*. i. e. Nicodemus brought a mixture of myrrh and aloes, about a pound EACH. This emendation, however, is omitted in the folio edition: for *εκατος* is not *each*, applied to two things, but to *more*, except in Alexandrian Greek. Dr. Markland proposes to read *εκατερων*, where, the *ερ* being abbreviated, it became *εκατον*. *Λιτρας* he puts in the genitive. This makes the sense the same as is suggested by the critic in Wetstein. In confirmation of this reading, the learned doctor observes, that if St. John had written *εκατον*, as in the present copies, the participle would have been *αγων*, not *φερων*. Dr. Owen, however, very justly supports the present reading, and observes, that "if fifty pounds of each be thought too much, *one* pound of each might be thought too little. Could

<sup>34</sup> Vincent's Periplus, vol. i. App. pp. 3-48. See also Mod. Traveller, vol. vii. p. 66, for a comparative table of ancient and modern exports from India.

<sup>35</sup> Demonst. part 3. p. 65. ed. fol.

<sup>36</sup> 4to. p. 471.

the trifling act of bringing two pounds of spices be deemed either a fit token of Nicodemus's regard, or a fit object of the evangelist's notice? That *great* quantities of spices were expended by the Jews at funerals, is evident from what we read in 2 Chron. xvi. 14.' In the Talmud (*Massecheth Semacoth VIII.*) it is said, that not less than *eighty* pounds of spices were used at the funeral of Rabbi Gamaliel the elder. And at the funeral of Herod, Josephus<sup>37</sup> informs us, that the procession was followed by five hundred of his domestics carrying spices, *αρωματοφοροι*, that is, in the language of St. John, *αρωματα φερωντες*." This note is much to the purpose: it well illustrates the fact recorded, and at the same time justifies the use of the word *φερων*, objected to by Markland<sup>38</sup>.

SPIDER. *שׁוּבַי אַחַבִּיבִּים* ACCHABIS.

Occ. Job viii. 14, and Isai. lix. 5, only.

An insect well known; remarkable for the thread which it spins, with which it forms a web of curious texture, but so frail that it is exposed to be broken and destroyed by the slightest accident. To the slenderness of this filmy workmanship, Job compares the hope of the wicked. This, says Mr. Good, was "doubtless a proverbial allusion; and so exquisite, that it is impossible to conceive any figure that can more fully describe the utter vanity of the hopes and prosperity of the wicked."

"Deceiving bliss! in bitter shame it ends;  
His prop a cobweb, which an insect rends."

So Isaiah says: "They weave the web of the spider; of their webs no garment shall be made: neither shall they cover themselves with their works."

An ingenious illustration of this passage is furnished in "Illustrations of the Holy Scriptures," by Rev. J. Paxton, vol. i. p. 309.

<sup>37</sup> Antiq. lib. xvii. sec. 3.

<sup>38</sup> See Bower's Crit. Conj. and Obs. on the N. Test. 3d edit. 4to. 1782.

“Weak and unstable as the spider’s web are all the professions and works of the hypocrite. The filaments which compose the flimsy texture in which she dwells, are finely spun, and curiously woven; but a single touch dissolves the fabric: equally frail and evanescent are his wisest and most elaborate contrivances. She fabricates her web, to be at once a covering to herself, and a snare to her neighbour; and for the same odious purposes he assumes the garb of religion: but the deceitful veil which he throws over the deformity of his character can remain only for a short time; like the spider’s web, it shall soon be swept away, and his loathsome form exposed to every eye. Like her, he shall perish in the ruins of the habitation which he constructed with so much care, and where he reposed in fatal security.”

The greater part of modern interpreters, among whom are to be numbered our own Translators, suppose this insect intended by Solomon in these words: “The spider taketh hold with her hands, and is in kings’ palaces.” Prov. xxx. 28. But the wise man uses a different word from the common name of this creature, שֶׁמָמָהּ *SHEMAMAH*; and subjoins a description, which, in one particular, is by no means applicable to it; for, although several ancient writers have given fingers to the spider, not one has honoured her with hands. An ancient poet has accordingly taught her to say:

“*Nulla mihi manus est, pedibus tamen omnia fiunt.*”

Had Solomon intended to describe the spider, he would not have merely said, “she taketh hold with her hands,” but, she spins her thread, and weaves her toils; circumstances assuredly much more worthy of notice; nor would he have said that she takes up her abode in kings’ palaces, when she more frequently constructs her dwelling in the cabins of the poor, where she resides in

greater security and freedom. The opinion of the celebrated Bochart, that the *newt*, a small species of lizard, is meant, seems in every respect entitled to the preference<sup>39</sup>. This reptile answers to the description which the royal preacher gives of her form and habits: nature has furnished her with claws resembling hands, and taught her to aspire to the superior accommodations which the palace of an eastern monarch affords.

Bellonius makes mention of this kind of lizard, which creeps into the walls of houses, and catches flies, and which is called by the Greeks, *sumiamaton*, a name very near the Hebrew word here used<sup>40</sup>. Pliny speaks of the *stellio* as being in doors, windows, and chambers<sup>41</sup>; and St. Austin makes mention of it as a domestic animal<sup>42</sup>. “A number of little gray lizards” (*lacerta agilis*, Lin.), says Sonnini<sup>43</sup>, “love to approach the habitations of men. They are to be seen on the walls, and even in the houses. This species is common all over Egypt. It is there called ‘*bourse*.’ It is an animal which is sacred both among the Turks and the Egyptians; and the veneration which they entertain for them, doubtless is connected with the exercise of that hospitality which is now generally adopted in the East. They are unwilling to injure harmless and innocent animals which approach man with confidence, and which seem to take up their abode with him solely for the purpose of purging his habitation of the swarm of insects which constantly torment him in those countries, where the excessive heat renders them more numerous and more troublesome than in other places<sup>44</sup>.”

<sup>39</sup> Bochart, Hieroz. V. ii. p. 510.

<sup>40</sup> Apud diateric. Antiq. bibl. p. 470.

<sup>41</sup> Nat. Hist. l. xxx. c. 10.

<sup>42</sup> Confess. l. x. c. 35.

<sup>43</sup> Trav. V. iii. p. 288.

<sup>44</sup> My nephew, Mr. Charles A. Tufts, informs me, that at Mobile, a species of small lizard is sometimes seen in considerable numbers in the houses, particularly those

## SPIKENARD. १११ NARD.

By this was meant a highly aromatic plant growing in the Indies, called "*nardostachys*," by Dioscorides and Galen; from which was made the very valuable extract or unguent, or favourite perfume, used at the ancient baths and feasts,— "*unguentum nardinum*," "*unguentum nardi spicatae*"<sup>45</sup>. This, it appears from a passage in Horace, was so valuable, that as much of it as could be contained in a small box of precious stone, was considered as a sort of equivalent for a large vessel of wine, and a handsome quota for a guest to contribute at an entertainment, according to the custom of antiquity:

"*Nardo vinum merebere.*

*Nardi parvus onyx eliciet cadum.*"

Sir William Jones remarks: "The very word *nard* occurs in the Song of Solomon; but the name and the thing were both exotic: the Hebrew lexicographers imagine both to be Indian; but the word is, in truth, Persian. The Arabs have borrowed the word *nard*, but in the sense of a compound medicinal ointment." [The Indian nard or spikenard is supposed to be the species of valerian known



by the Hindoos under the name of *jatamansi*. The Persian name is *khustah*, the Arabic, *sumbul*. It is indi-

which are built with logs, and which afford crevices for the lurking-places of this harmless but disgusting visitant.

<sup>45</sup> Salmasius in Solin. p. 750.

genous in Bootan and Nepaul. The odour resembles that of the violet.]

Dioscorides mentions the "*Nardus Syriaca*," as a species different from the "*Indica*;" whence it is probable, that there was in that country a nard, though it might have been less fragrant and costly than the Indian.

The plant called "*nard*," or "*spikenard*," has been made the subject of inquiry by two learned men, Dr. Gilbert Blane, F. R. S.<sup>46</sup> and Sir William Jones<sup>47</sup>. These interesting memoirs are inserted in the volume of "*Scripture Illustrated*;" and the ingenious Author of that work remarks from them, that the *nard*, twice named in Cantic. iv. 13, 14, means two varieties, the Syrian or Arabian plant, and the Indian nard, or true spikenard; and that the latter word merely wants some discriminating epithet, answering to *spike*, which transcribers, not understanding, have dropped; or that a different mode of pronunciation distinguished the names of these two plants, when mentioned in discourse [they are also differently pointed in the printed copies].

II. St. Mark, xiv. 3, mentions "*ointment of spikenard very precious*," which is said to be worth more than three hundred *denarii*; and John, xii. 3, mentions a *pound* of ointment of spikenard, *very costly*—the house was filled with the odour of the ointment—it was worth three hundred *denarii*. It is not to be supposed that this was a Syrian production, but the true *atar* of Indian spikenard; an unguent containing the very essence of the plant, and brought at a great expense from a remote country.

The Author of "*Scripture Illus-*

<sup>46</sup> See Philos. Transactions, Vol. lxxx. p. 284.

<sup>47</sup> Asiatic Researches. See also "*Botanical Observations on the Spikenard of the ancients, intended as a supplement to the late Sir William Jones's papers, by William Roxburgh, M. D.*" [See *Asiat. Researches*, vol. iv. pp. 108, 457, 733; *Vincent's Periplus*, App. 37; *Phil. Trans.* 1790. lxx. 284.]



trated" adds: "I would query whether there might not be, in the answer of our Lord, some allusion to the remoteness of the country from whence this unguent was brought: 'Wheresoever this gospel shall be preached, through the whole world shall be her memorial.' As much as to say, 'this unguent came from a distant country, to be sure, but the gospel shall spread to a much greater distance, yea, all over the world; so that in India itself, from whence this unguent came, shall the memorial of its application to my sacred person be mentioned with honour.' The idea of a far country, connected with the ointment, seems to have suggested that of 'all the world.'"

**SPONGE.** ΣΠΟΓΓΟΣ. Lat. *spongia*.

Occ. Matth. xxvii. 48; Mark xv. 36; John xix. 29.

A submarine substance of animal origin, like the corallines; being the fabric and habitation of some species of worms. Upon a nice inspection, sponge appears to be composed of fibres implicated in a surprising manner, and surrounded by thin membranes, which arrange them in a cellular form. This structure, no less than the constituent matter of sponge, renders it the fittest of all bodies to imbibe a great quantity of any fluid, and upon a strong pressure to part with almost the whole quantity again.

**STACTE.** נַטַּף NATAPH.

Occurs Exod. xxx. 34, only.

A gummy, odoriferous substance, that distils in amber-coloured drops from a resinous tree, by some supposed the myrrh<sup>48</sup>. The difference between the stacte and gum myrrh seems to be, that the latter was obtained by incision, and the former oozed spontaneously<sup>49</sup>. Dioscorides

<sup>48</sup> Cocquius, *Phytologia Sacr.* c. xiv. sect. 2. p. 222.

<sup>49</sup> Athenæus *Deip.* l. xvii. Basil, in *Psalm* iv. So Pliny, *N. H.* l. xii. c. 15, speaking of the trees whence myrrh is produced, says, "*sudant autem sponte priusquam incidantur, stacten dictam, cui nulla præfertur.*"

speaks of it as a finely smelling perfume; and Euripides mentions its being burnt on the altar of the gods.

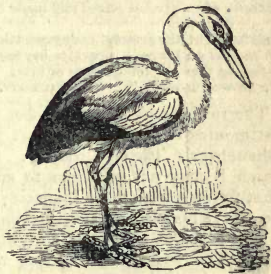
**STEEL.** נְחֹשֶׁת NECHUSHAH.

Occ. Job xx. 24, and Jer. xv. 12.

Why this should be rendered "steel," instead of copper, in our common version, I know not. It is often put as a metal distinct from iron; and in two other verses in Job [xxviii. 2; xl. 18], as well as in various other places, is rendered "brass." See BRASS, COPPER.

**STORK.** חַסִּידָה CHASIDAH. [Of KHASIDA; i. e. (*avis*) pia. *Heklek* or *hegleg* is the name commonly given to the stork by Arabian authors. In Barbary, it is called *bel-arje*. See Shaw's Travels.]

Occ. Levit. xi. 19; Deut. xiv. 8; Job xxxix. 13; Psalm civ. 17; Jer. viii. 7; Zech. v. 9.



A bird similar to the crane in size, with the same formation as to the bill, neck, legs, and body, but rather more corpulent. The colour of the crane is ash and black; that of the stork is white and brown. The nails of its toes are also very peculiar; not being clawed, like those of other birds, but flat, like the nails of a man. It has a very long beak, and long red legs. It feeds upon serpents, frogs, and insects, and on this account might be reckoned by Moses among unclean birds. As it seeks for these in watery places, nature has provided it with long legs; and as it flies away, as well as the crane and heron, to its nest with its plunder, therefore its bill is strong and

jagged, the sharp hooks of which enable it to retain its slippery prey.

It has long been remarked for its love to its parents, whom it never forsakes, but tenderly feeds and cherishes when they have become old and unable to provide for themselves. The very learned and judicious Bochart<sup>50</sup> has collected a variety of passages from the ancients, wherein they testify this curious particular, that the stork is eminent for its performance of what St. Paul enjoins<sup>51</sup>, *children's requiting their parents*. Its very name in the Hebrew language, *chasida*, signifies *mercy* or *piety*: and its English name is taken, if not directly, yet secondarily, through the Saxon, from the Greek word *storgé*, which is often used in our language for natural affection.

“The stork’s an emblem of true piety; Because, when age has seized and made his dam

Unfit for flight, the grateful young one takes His mother on his back, provides her food, Repaying thus her tender care of him, Ere he was fit to fly.” BEAUMONT.

The reader may find a number of testimonies to the same purport in Scheuchzer’s *Physica Sacra*: to which it may not be amiss to add what follows, from “the Inspector,” No. 171, a periodical paper, ascribed to that eminent naturalist, Sir John Hill. The writer, after having remarked the high antiquity and continued tradition of the opinion, that *young storks* requite their parents by tending and supporting them when grown old, proceeds thus: “Among those who have given their relation without the ornaments or the exaggeration of poetry or fable, is Burcherodde, a Dane: his account is the most full and particular of all, and he appears a person of gravity and fidelity. He tells us, he relates *what he has seen*. ‘Storks build (says he) in the prefecture of Eyderstede, in the southern part of Jutland: and

men may be taught by looking upon them. They are large birds, like herons, of a white colour, with black wings and red feet. In a retired part of Eyderstede, some leagues from Toningen, towards the German sea, there are *clusters of trees*. Among these they build; and if any creature comes near them in the nesting season, which lasts nearly three months, they go out in a body to attack it. The peasants never hurt them, and they are in no fear of them.

“The two parents guard and feed each brood, one always remaining on it, while the other goes for food. They keep the young ones much longer in the nest than any other bird; and after they have led them out of it by day, they bring them back at night; *preserving it as their natural and proper home*.

“When they first take out the young, they practise them to fly; and they lead them to the marshes and to the hedge-sides, pointing them out the frogs, and serpents, and lizards, which are their proper food: and they seek out toads, which they never eat<sup>52</sup>, and take great pains to make the young distinguish them. In the end of autumn, not being able to bear the winter of Denmark, they gather in a great body about the sea-coasts, as we see swallows do, *and go off together*: the old ones leading, the young ones in the centre, and a second body of the old behind. They return in spring, and betake themselves in families to their several nests. The people of Toningen and the neighbouring coasts, gather together to see them come; for they are superstitious, and form certain presages from the manner of their flight. *At this time, it is not uncommon to see several of the old birds, which are tired and feeble with the long flight, supported at times on the backs of the young: and the peasants speak of it as a certainty, that many of these are,*

<sup>50</sup> Hieroz. l. ii. c. 19, p. 82, V. 3.

<sup>51</sup> 1 Tim. v. 4.

“*Ciconia etiam grata, peregrina, hospita, Pietati cultrix, gracilipes, crotalistris.*”

PATSON.

<sup>52</sup> This circumstance is countenanced by Linnæus, who, mentioning the food of the stork, expressly says, that though they eat frogs, they avoid toads.



when they return to their home, laid carefully in the old nests, and cherished by the young ones which they reared with so much care the spring before.'

"If the account this gentleman gives be singular (says Sir John), it is in no part unnatural. We see innumerable instances of what we call *instinct*; and who shall say that this is too great for credit? Who shall lay down the laws to determine where the gifts of a Creator to his creatures shall stop, or how they shall be limited?"

The word חסידה *chasida*, says Mr. Merrick, in his Commentary on Psalm civ. 17, is variously rendered by the ancient interpreters: but Bochart observes, that the bird called by this name appears from Scripture to be a bird of passage; a circumstance which belongs to none of the birds which the ancient versions suppose to be thus named, except the kite<sup>53</sup> and the stork. Professor Michaelis<sup>54</sup> says, that the word is generally translated the stork; but adds, that this translation is founded on the authority of the Jews of the tenth century, and on that of the illustrious author of the Hierozoicon: but these writers themselves, says he, have been led by an arbitrary etymology to this interpretation, which is not, perhaps, to be met with in any of the ancient versions. To which we may answer, that this interpretation is certainly of earlier date than the tenth century; since Olympiodorus, in his Commentary on Job, (a work old enough to be mentioned by Anastasius Sinaita, who lived about the year 680<sup>55</sup>), mentions, though with disapprobation, some interpreters who affirmed the *chasida* to be the stork<sup>56</sup>. M. Michaelis thinks, that this text of the Psalms, *as for the stork, the fir-trees are her house*, makes against the stork; as, though it be true that this bird sometimes builds on trees, yet it generally chooses to

build on the tops of houses. Yet the same learned gentleman very judiciously proposes, that it be inquired whether, as, in the eastern countries, the roofs of houses are flat and inhabited, this very circumstance may not oblige them to build elsewhere. The following passage from Dr. Shaw's Travels<sup>57</sup> may, at first, seem to determine the question. "The storks breed plentifully in Barbary every summer. They make their nests with dry twigs of trees, which they place upon the highest parts of old ruins or houses, in the canals of ancient aqueducts, and frequently (so familiar are they by being never molested) upon the very tops of their mosques and dwelling-houses. The *fir* and other trees, when these are wanting, are a dwelling for the stork." Here we see the storks building their nests upon the tops of the eastern houses: but, as Dr. Shaw has just before informed us, that the Mahometans account it profane to kill, or even to hurt or molest them, (to which we may add, from Hasselquist<sup>58</sup>, that those persons among the Turks who own a house where storks have nested, are supposed to receive great blessings from heaven, and to be free from all misfortunes,) their access to the roofs is free and undisturbed; which might not be the case in Judea, where no such superstition appears to have prevailed. That they sometimes build on trees, is allowed by M. Michaelis himself, and confirmed by J. H. Michaelis in his Commentary on the Psalms<sup>59</sup>. It may be still more to our purpose to observe, that Olympiodorus (who cannot well be supposed to have borrowed the idea from this Psalm, as he does not allow the *chasida* to be the stork) affirms, in the place above referred to, that the stork lays its eggs, not on the ground, but on high trees. Bochart quotes also an Arabic writer,

<sup>57</sup> Travels. p. 411, ed. 4to.

<sup>58</sup> Travels into the East, p. 32.

<sup>59</sup> "Sic ipsemet in Germania non uno loco nidulantes ciconias in altis et sapius aridis quercubus vidit."

<sup>53</sup> The *αλιωνος*.

<sup>54</sup> Recueil des Quest. p. 411.

<sup>55</sup> See Fabricius Biblioth. Gr.

<sup>56</sup> Bochart, Hieroz. p. ii. l. 2, c. 28, sec. 3.



who says that this bird builds its nest in some very lofty place, either on the top of a tower or tree<sup>60</sup>. A passage which he quotes from Varro, as it distinguishes the stork's manner of building from that of the swallow, seems greatly to favour our interpretation<sup>61</sup>. Aldrovandus affirms of the black stork, that they are wont to make their nest on trees, particularly on *fir-trees*<sup>62</sup>. And Strahlenberg speaks of storks<sup>63</sup> that frequent great forests. The word *agyst*, continues Mr. Merrick, which he mentions as the Russian name of one kind of stork, does not seem so remote from the Hebrew name, but that it might possibly be derived from it; and it may, on inquiry, lead to the discovery of some other name of that bird, in languages akin to the Russian, which approach still nearer to it.

Besides, the Psalmist does not say, that the *CHASIDAH* makes its nest on the fir-trees, but that the fir-trees are its house; which may mean no more (to borrow the expression of Mr. Harmer, Obs. V. iv. p. 175) than that "there they rest, there they sleep, after the wanderings of the day are over." And Doubdan, as cited by the same author, positively affirms, that the prodigiously numerous storks which he saw between Cana and Nazareth, in Palestine, did "in the evening rest on trees;" that is, they roosted there. Jackson, in his *Account of Morocco*, p. 64, says: "They are considered as sacred birds, and it is sacrilegious to kill one; for, besides being of the greatest utility in destroying serpents and other noxious reptiles, they are also emblematical of faith and conjugal affection, and on that account are held in the highest estimation. They build their nests, which

<sup>60</sup> "Neque nidum sumit nisi in loco celso, puta in pharo, aut in arbore."

<sup>61</sup> *Advēna volucres pullos facient, in agro ciconia, in tecto hirundines.* Varro, de re rustica, l. iii. c. 5.

<sup>62</sup> ——"in arboribus nidulari, presertim in abietibus."

<sup>63</sup> Descrip. of the N. and E. parts of Europe and Asia, p. 447.

are curious, on the top of some old tower or castle, or on the terraces of uninhabited houses, where they constantly watch their young, exposed to the scorching rays of the sun. They will not suffer any one to approach their nests."

I have already remarked, that it is a bird of passage. It is spoken of as such in Scripture, Jer. viii. 7: "The stork knoweth her appointed time," &c.

"Who bid the stork, Columbus like, explore  
Heavens not its own, and worlds unknown  
before?  
Who calls the council, states the certain  
day?  
Who forms the phalanx, and who points  
the way?"  
POPE.

Bochart has collected testimonies to the migration of storks. Ælian, l. iii. c. 13, says, that in summer time they remain stationary, but at the close of autumn they repair to Egypt, Libya, and Ethiopia. "For about the space of a fortnight before they pass from one country to another (says Dr. Shaw), they constantly resort together, from all the adjacent parts, in a certain plain; and there forming themselves, once every day, into a *douwanne*, or *council* (according to the phrase of these eastern nations), are said to determine the exact time of their departure, and the place of their future abodes."

These particulars are thus recited by "the Poet of the Seasons:"

—"The stork-assembly meets; for  
many a day  
Consulting deep and various, ere they take  
Their arduous voyage through the liquid  
sky. [chose,  
And now their route design'd, their leaders  
Their tribes adjusted, clean'd their vigorous  
wings,  
And many a circle, many a short essay,  
Wheel'd round and round, in congregation.  
full  
The figured flight ascends; and riding high  
The aerial billows, mixes with the clouds."  
THOMSON.

Milton also has described the flight of these birds:

"Part loosely wing the region, part, more  
wise,  
In common, ranged in figure, wedge their  
way,

Intelligent of seasons, and set forth  
Their airy caravan, high over seas  
Flying, and over lands, with mutual wing  
Easing their flight."

**SUGAR.** The inspissated juice of the cane. We are not certain [how early] the granulated form of the sap was known. Under the word "cane," we have shewn that the knowledge of the plant was as old among the Jews as the time of Moses. It is agreed, that our *sugar* is a term borrowed from the Arabic. The Saracens or Arabians propagated the cane in their conquests. *Shekar*, שֶׁכַר, as a noun, is used nineteen times, and uniformly translated "strong drink." The etymology may make it not only the *σικερα* and *sicera* of the Greeks and Latins, but also the *saccharum*. It is uniformly coupled with *wine*, and used without any separate verb. See Levit. x. 9; Deut. xiv. 26; xxix. 6; Jud. xiii. 4, 7, 14; 1 Sam. i. 15. It is mentioned Numb. vi. 3, both with and without wine; but the verse seems to imply, that the repetition of the *fermentation* is only to render the command more emphatical, as it is in the same manner repeated with respect to the wine. It is possible, that they might have a kind of beer made by fermenting the sirup of the cane<sup>64</sup>; but, perhaps, more probable, that they used it to sweeten their wine, as we put honey into cider, to encourage people to drink freely. The texts quoted above will then be rendered, "wine and sugar," or *sweetened wine*.

In Solomon's time, and afterwards, the wine and sweet cordials seem generally to have been used separately, as we may conclude from the phraseology; they having usually their separate verbs. [Compare Prov. xx. 1; xxxi. 4, 6; Isai. v. 11,

<sup>64</sup> [In fact, the sirup of the cane is still exported from India, under the name of *jaghery* (the same word, apparently, as *shegary* or *saccary*), which is also given to the fermented juice of the cocoa-nut or date. The Arabs call their date-wine by a similar name, *sakar*].

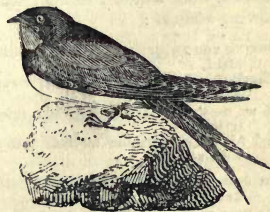
22; xxiv. 9; xxviii. 7; xxix. 9; lvi. 12.] The only place after Solomon, in which I find it used simply as joined with wine, is in Micah ii. 11. See CALAMUS.

Strabo speaks of canes from which honey is made. I do not know that *saccharum* is used by any author prior to Pliny and Dioscorides. See Salmas. Exercit. Plin. V. ii.

[Pliny says: "Arabia produces *saccaron*, but the best is in India: it is a honey collected from reeds, a sort of white gum, brittle between the teeth; the largest pieces do not exceed the size of a hazel-nut, and it is used only in medicine." Lib. xii. c. 8. In the Periplus ascribed to Arrian, sugar is described as *μελι καλάμινον το λεγόμενον σακχαρι*, honey from canes called *sacchari*.]

**SWALLOWS.** שֵׁס *sis*.

Our translators of the Bible have given this name to two different Hebrew words. The first, דָּרוֹר *de-ror*, in Psalm lxxiv. 3, and Prov. xxvi. 2, is probably the bird which Forskal mentions among the migratory birds of Alexandria, by the name of *dururi*; and the second, עוֹגוּר *ogur*, Isai. xxxviii. 14, and Jer. viii. 7, is the *crane*: but the word שֵׁס *sis*, in the two last places rendered in our version, "crane," is really the *SWALLOW*. So the Septuagint, Vul-



gate, and two ancient manuscripts, Theodotion, and Jerom render it; and Bochart and Lowth follow them. Bochart assigns the note of this bird, for the reason of its name, and ingeniously remarks, that the Italians about Venice, call a swallow, "zi-

*zalla,*" and its twittering, "*zizil-lare,*"

"*Regulus, atque merops, et rubro pectore*  
Progne,  
*Consimili modulo zinzulare sciunt.*"

It is said that the goddess Isis was changed into a swallow: and it is worthy of remark, that thirteen of Dr. Kennicott's codices in Jeremiah read יִסִּי ISIS, as five more did originally.

The swallow being a plaintive bird, and a bird of passage, perfectly agrees with the meaning of Isaiah and Jeremiah.

The annual migration of the swallow has been familiarly known in every age, and perhaps in every region of the earth. Anacreon, in one of his odes, addresses her thus: "Friendly swallow, thou indeed, coming annually, buildest thy nest in the summer, but in winter disappearst." And Aristotle, l. viii. c. 12, remarks in the sober language of history: "Both the swallow and the turtle leave us, to spend the winter in other climes." The swallow, says Ælian, announces the most delightful season of the year: she remains in the northern latitude six months; and the thrush and the turtle only three.

Mr. Jago wrote an exquisitely beautiful Elegy on the flight of swallows, from which I extract the following stanzas:

"Observe yon twittering flock, my gentle  
maid,  
Observe, and read the wondrous ways  
of heaven.

With us, thro' summer's genial reign they  
stayed,  
And food and sunshine to their wants  
were given.

"But now, by secret instinct taught, they  
know

The near approach of elemental strife;  
Of blustering tempests and of chilling snow,  
With every pang and scourge of tender  
life.

"Thus warn'd, they meditate a speedy  
flight;

For this, even now they prune their vi-  
gorous wing;

For this each other to the toil excite,  
And prove their strength in many a  
sportive ring.

"No sorrow loads their breast, or dims  
their eye

To quit their wonted haunts, or native  
home;

Nor fear they launching on the boundless  
sky,

In search of future settlements to roam.

"They feel a power, an impulse all divine,  
That warns them hence; they feel it,  
and obey;

To this direction all their cares resign,  
Unknown their destined stage, unmark'd  
their way."

SWAN. תִּשְׁמֶת THINSEMETH.

Occ. Levit. xi. 18; and Deut.  
xiv. 16.

The Hebrew word is very ambiguous, for, in the first of these places, it is ranked among water-fowls; and by the Vulgate, which our version follows, rendered "swan." In the 50th verse, the same word is rendered "mole," and ranked among reptiles. Some translate it, in the former place, "the bat," which they justify by the affinity that there is between the bat and the mole. The LXX in the former verse render it πορφυριωνα, the porphyryion, or purple bird, probably the flamingo; and in the latter, "Ibis."

Parkhurst shews that the name is given, from the creature's breathing in a strong and audible manner; and Michaelis, Quest. cci. learnedly conjectures, that in v. 18, and Deut. xiv. 16, it may mean the goose, which, every one knows, is remarkable for its manner of breathing out or hissing when approached.

SWINE. חִזִּיר CHAZIR.

Occ. Levit. xi. 7; Deut. xiv. 8; Psalm lxxx. 13; Prov. xi. 22; Isai. lxxv. 4; and lxvi. 3, 17. And XOIPOS, Matth. vii. 6; viii. 30; Mark v. 14; Luke viii. 33; xv. 15.

The plural of hog<sup>65</sup>. In impurity and grossness of manners, this animal stands almost unrivalled among the order of quadrupeds; and the meanness of his appearance corresponds to the grossness of his manners. He has a most indiscriminate, voracious,

<sup>65</sup> Swine is formed from *sow*, as *kine* from *cow*.



and insatiable appetite. His form is inelegant. His eyes are diminutive and deep sunk in his head. His carriage is mean and sluggish. His unwieldy shape renders him no less incapable of swiftness and sprightliness, than he is of gracefulness of motion. His appearance also is drowsy and stupid. He delights to bask in the sun, and to wallow in the mire.

The flesh of this animal was expressly forbidden the Jews by the Levitical law; undoubtedly on account of its filthy character, as well as because the flesh, being strong and difficult to digest, afforded a very gross kind of aliment, apt to produce cutaneous, scorbutic, and scrophulous disorders, especially in hot climates. Maimonides, More Nevochim, part iii. c. 8, says: "The principal reason wherefore the law prohibited the swine, was because of their extreme filthiness, and their eating so many impurities. For it is well known with what care and precision the law forbids all filthiness and dirt, even in the fields and in the camp, not to mention the cities: now had swine been permitted, the public places and streets and houses would have been made nuisances."—So Novatian, c. iii. *de cib. Judaic.* "*Cum suem cibo prohibet assumi, reprehendit omnino cœnosam, luteam, et gaudentem vitiorum sordibus vitam, bonum suum non in generositate animi, sed in sola carne ponentem.*" And Lactantius, l. iv. Instit. c. 17. "*Cum Judæos abstinere Deus jussit a suis, id potissimum voluit intelligi, ut se a peccatis et immunditiis abstererent. Est enim lutulentum hoc animal ac immundum, nec unquam cœlum aspicit, sed in terra toto et corpore et ore projectum, ventri semper et pabulo servit.*"—"Interdixit ergo ne porcina carne vescerentur, i. e. ne vitam porcorum imitarentur, qui ad solam vitam mortem nutriuntur; ne ventri ac voluptatibus servientes, ad faciendam justitiam inutiles essent ac morte afficerentur. Item ne fœdis libidinibus

*immergerent se, sicut sus, qui se ingurgitat cœno: vel ne terrenis serviant simulacris, ac se luto inquinent.*" Tacitus tells us, that the Jews abstained from the flesh of swine in consideration of a leprosy by which they had formerly suffered, and to which this animal has a disposition. Plutarch, *de Iside*, affirms that those who drink of the milk of the sow become blotchy and leprous: and Ælian, l. x. c. 16, quotes from Manetho, that whoever drinks sow's milk, is quickly covered with scabs and leprous itches. Michaelis observes, that throughout the whole climate under which Palestine is situated, and for a certain extent both south and north, the *leprosy* is an endemic disease; and with this disease, which is preeminently an Egyptian one, the Israelites left Egypt so terribly overrun, that Moses found it necessary to enact a variety of laws respecting it. That the contagion might be weakened, and the people tolerably guarded against its influence, it became requisite to prohibit them from eating swine's flesh altogether<sup>66</sup>.

The prophet Isaiah, lxxv. 4, charges his degenerate people with eating swine's flesh, and having a broth of abominable things in their vessels. They had not yet neglected to bring their sacrifices to the altar of Jehovah; but they no longer served their God in sincerity and truth: "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." Isai. lxxvi. 3. Conduct so contrary to their solemn engagements, so hateful in the sight of the Holy One, though long endured, was not always to pass with impunity. "They that sanctify them-

<sup>66</sup> Commentaries on the Laws of Moses. Art. 203, v. ii. p. 230, Smith's translation.

selves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isai. lxvi. 17. Such a sacrifice was an abomination to the Lord, because the eating of the blood was prohibited, and because the sacrifice consisted of swine's flesh; and, to aggravate the sin of the transgressor, such a sacrifice is compared with the killing of a human victim, or the immolation of a dog; both of which Jehovah regarded with abhorrence. To these precepts and threatenings, which were often supported by severe judgments, may be traced the habitual and unconquerable aversion of that people to the use of swine's flesh; an aversion which the most alluring promises and the most cruel sufferings have been found alike insufficient to subdue.

In such detestation was the hog held by the Jews, that they would not so much as pronounce its name, but called it "the strange thing:" and we read in the history of the Maccabees, that Eleazer, a principal scribe, being compelled by Antiochus Epiphanes to open his mouth and receive swine's flesh, spit it forth, and went of his own accord to the torment, choosing rather to suffer death than to break the law of God, and give offence to his nation<sup>67</sup>.

It is observed, that when Adrian rebuilt Jerusalem, he set up the image of a hog in bas-relief, upon the gates of the city, to drive the Jews away from it, and to express the greater contempt for that miserable people.

It was avarice, a contempt of the law of Moses, and a design to supply the neighbouring idolaters with victims, that caused whole herds of swine to be fed on the borders of Galilee. Whence the occasion is plain of Christ's permitting the disorder that caused them to fling them-

selves headlong into the lake of Genesareth. Matth. viii. 32<sup>68</sup>.

In vindication of this transaction, which some have objected to as not conformable to the benevolent intention displayed by Jesus in his other miracles, Mr. Farmer ("Essay on Dæmoniacks," p. 294), observes: "It was a just punishment of the owners. For though Josephus calls Gadara, near which this miracle was wrought, a Greek city (Antiq. xvii. 11, 4; and elsewhere, Bell. Jud. ii. 18, 1, a city of the Syrians), and though it was a part of the province of Syria, yet, during the reign of Herod, it had belonged to Judea, on which country it bordered, and was no doubt, in part, inhabited by Jews, who probably owned the *swine*: for to *that* people Christ's personal ministry was confined, and on their territory he then stood. Now the Jews were prohibited, as Grotius observes, by the laws of Hyrcanus, *from keeping swine*, (which laws, however, sufficiently intimate the prevalence of the practice,) and by the laws of Moses from using them for *food*. Their breach of the former restriction naturally led to the violation of the latter. Our Lord, though he declined acting as a *magistrate*, yet, as a *prophet*, he might be commissioned by God to punish them either for this or any other crime. And there was the greater propriety in this act of punishment, as they were not subject to the jurisdiction of the *Jewish sanhedrim*, living under heathen government. The disposition they discovered upon this occasion, in being more impressed with the loss of their substance than with the miracle wrought for their conviction, shews how well they deserved correction; as the miracle itself served to manifest Christ's own regard to the law of God."

We read, Matth. vii. 6, "Give not that which is holy unto the dogs,

<sup>68</sup> For an explication of this, see Bp. Pearce, "*Miracles of Jesus vindicated*." Works, v. ii. p. 350. ed. 4to.

<sup>67</sup> 2 Maccab. vi. 18, and vii. 1.



neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." There is a similar maxim in the Talmudical writings: "Do not cast pearls before swine:" to which is added, by way of explanation, "Do not offer wisdom to one who knows not the value of it, but profanes its glory." Another proverbial expression occurs 2 Pet. ii. 22. "It has happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."—This is in part a quotation from Prov. xxvi. 11. Gataker takes these two proverbs to have a poetical turn, and to have been a distich of iambics. Horace has a plain reference to both, lib. i. Ep. 2. v. 26., where, speaking of the travels of Ulysses, he says, that if he had been conquered by the charms of Circe,

"*Vixisset canis immundus, vel amica luto sus.*"

He had lived like an impure dog, or a sow fond of the mire.

Blackwall remarks<sup>69</sup>, that this proverb with great propriety and strength marks out the sottishness and odious manners of wretches enslaved to sensual appetites and carnal lusts; and the extreme difficulty of reforming vicious and inveterate habits.

**SYCAMINE.** ΣΥΚΑΜΙΝΟΣ. Arab. *sokam*.

Occ. Luke xvii. 6.

This is a different tree from the "sycamore" mentioned Luke xix. 4. Dioscorides, l. i. c. 181, p. 144, expressly says, that this tree is the mulberry; though he allows that some apprehend that it is the same with the sycamore; and thus Galen, lib. ii. de Alimentis, and Athenæus, l. ii. Galen has afterwards a separate chapter on the *sycamorus*, which he speaks of as rare, and mentions as having seen at Alexandria in Egypt. The Greeks name

the *morus* the *sycamine*. Grotius says, the word *συκαμινος* has no connexion with *συκη*, the fig-tree, but is entirely Syrian שקמין, Hebr. שקמים. It should seem, indeed, to be very similar to the mulberry,



as not only the Latin, but the Syriac and the Arabic render it by *morus*: and thus Coverdale's, the Rheims, and Purver's English translations render it by the "mulberry;" and so it is in Bp. Wilson's Bible. Hiller, Hierophyt. v. i. p. 250, and Celsius, Hierobot. v. i. p. 288, with much learning prove it to be the *morus*; and Warnekros<sup>70</sup> contends, that by the *Συκαμινος* of the ancients, and in Luke xviii. 6, we are to understand the mulberry; and takes notice of several mistakes of the learned on this subject. [Dr. Sibthorpe states, that, in Greece, the white mulberry-tree is called *μουρια*; the black mulberry-tree *συκαμινια*].

**SYCAMORE.** שקמור SHIKMOT, שקמים SHIKMIM.

Occ. 1 Kings x. 27; 1 Chron. xxvii. 28; 2 Chron. i. 15; Psalm lxxviii. 47; Isai. ix. 9; Amos viii. 14.

**SYKOMΩΠΑΙΑ.** Luke xix. 4.

A large tree, according to the description of Theophrastus, Dioscorides, and Galen, resembling the mulberry-tree in the leaf, and the

<sup>70</sup> *Historia Naturalis Sycamori ex veterum botanicorum monumentis et itinerariis delineatio; in Repert. Lit. Bibl. et orientalis ab Eichhornio edit. t. xi, p. 224.*

<sup>69</sup> Sacred Classics, v. ii. p. 82.



fig in its fruit; hence its name, compounded of *συκη* *fig*, and *μορος* *mulberry*: and some have fancied that it was originally produced by ingrafting the one tree upon the other. Its fruit is palatable. When ripe, it is soft, watery, somewhat sweet, with a little of an aromatic taste.

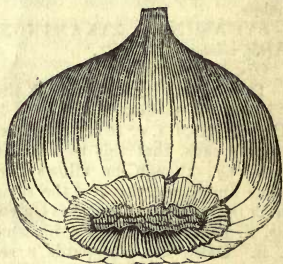
These trees are very common in Palestine, Arabia, and Egypt; growing large, and to a great height; and though the grain is coarse, are much used in building. To change *sycamores* into cedars, Isai. ix. 10, means, to render the buildings of cities and the state of the nation much more magnificent than before. Dr. Shaw remarks, that "as the grain and texture of the sycamore is remarkably coarse and spongy, it could therefore stand in no competition at all with the cedar for beauty and ornament." We meet with the same opposition of cedars to sycamores, 1 Kings x. 27, where Solomon is said to have made silver as the stones, and cedars as the sycamores of the vale, for abundance. "By this *mashal*, or figurative and sententious speech," says Bp. Lowth, "they boast (in this place of Isaiah) that they shall easily be able to repair their present losses, suffered perhaps by the first Assyrian invasion under Tiglath-Pileser, and to bring their affairs to a more flourishing condition than ever."

The wood of this tree is very durable. "The mummy chests," says Dr. Shaw (Trav. pp. 376 and 436), "and whatever figures and instruments of wood are found in the catacombs, are all of them of sycamore, which, though spongy and porous to appearance, has notwithstanding continued entire and uncorrupted for at least three thousand years."

From its value in furnishing wood for various uses, from the grateful shade which its wide-spreading branches afforded, and on account of the fruit, which, Mallet says, the Egyptians hold in the highest estimation, we perceive the loss which

the ancient inhabitants of Egypt must have felt, when "their vines were destroyed with hail, and their sycamore-trees with frost." Psalm lxxviii. 47.

Mr. Norden, in his Travels into Egypt and Nubia (v. i. p. 79), has given a particular account of the tree and its fruit. "The sycamore," says he, "is of the height of a beech, and bears its fruit in a manner quite different from other trees: it has them on the trunk itself, which shoots out little sprigs, in the form of grape-stalks, at the end of which grow the fruit close to one another, almost like clusters of grapes. The tree is always green, and bears fruit several times in the year, without observing any certain seasons; for I have seen some sycamores that have given fruit two months after others. The fruit has the figure and smell of real figs, but is inferior to them in the taste, having a disgusting sweetness. Its colour is a yellow, inclining to an ochre, shadowed by a flesh colour. In the inside it resembles the common fig, excepting that it has a blackish colouring with yellow spots. This sort of tree is pretty common in Egypt: the people, for the greater part, live upon its fruit, and think themselves well regaled when they have a piece of bread, a couple of sycamore figs, and



a pitcher of water."—This account, in several things, agrees with what Pliny, N. H. l. xiii. c. 7, and Solinus, Polyhistor. c. 45, relate of this tree and its fruit. Very likely there

might be many of these trees in Judea. David appointed a particular officer, whose sole duty it was to watch over the plantations of sycamore and olive-trees. 1 Chron. xxviii. 28. And being joined with the olive, the high estimation in which it was held, is intimated; for "the olive is considered as one of the most precious gifts which the God of nature has bestowed on the oriental nations." There seem to have been great numbers of them in Solomon's time. See 1 Kings x. 27. And in the Talmud, they are mentioned as growing in the plains of Jericho.

One curious particular in the cultivation of the fruit, must not be passed over. Pliny (N. H. l. xiii. c. 7), Dioscorides (l. 1. c. 143), and Theophrastus (Hist. l. iv. c. 2) observe, that *the fruit must be cut or scratched, either with the nail or with iron, or it will not ripen; but four days after this process, it will become ripe.* To the same purpose Jerom, on Amos vii. 14, says, that without this management the figs are excessively bitter. "*Sycamori agrestes afferunt ficus, quæ, si non vellicentur, amarissimas cariculas faciunt.*" These testimonies, together with the LXX and Vulgate version, are adduced to settle the meaning of the word בלס in Amos vii. 14, which must signify, *scraping, or making incisions in the sycamore fruit; an employment of Amos before he was called to the prophetic office.*

Hasselquist, Trav. p. 261, describing the "*Ficus Sycamorus*," or scripture sycamore, says: "It buds the latter end of March, and the fruit ripens in the beginning of June.

At the time when the fruit has arrived to the size of an inch diameter, the inhabitants pare off a part at the centre point. They say, that without this paring it would not come to maturity." The figs thus prematurely ripened, are called *djumeiz bædri*, that is, *precocious sycamore figs*<sup>71</sup>."

In Luke xix. 4, the *συκομωραϊαν* is rendered in the Arabic version, "*giumus*;" by which name the tree is described by Leo, l. ix. of his description of Africa, as having a fruit in taste like a fig, but which grows, not on the branches, but on the stem of the tree. So Celsius, l. iii. c. 18. This account perfectly suits that of the Egyptian fig in botanical authors<sup>72</sup>.

As the sycamore is a large spreading tree, sometimes shooting up to a considerable height, we see the reason why Zaccheus climbed up into a sycamore-tree to get a sight of our Saviour. This incident also furnishes a proof that the sycamore was still common in Palestine; for this tree stood to protect the traveller by the side of the highway.

<sup>71</sup> For other authorities and particulars, see Bochart, Hieroz. v. i. p. 277; Calmet's Dictionary, in "Sycamore" and "Fig;" Scheuchzer, Phys. Sacr. on 1 Kings x. 27, and Tab. cccclxiv. Shaw's Trav. p. 435. Harmer's Obs. v. ii. p. 309. The tree is represented, with its fruit, plate xxxviii. of Norden. Pococke's Trav. v. i. p. 205. A very copious and learned account of this tree has been given by Warnekros, "*Historia naturalis sycamori ex veterum botanicorum monumentis et itineriis conscripta*;" in Eichornii Repertorium, Theil. xi. 224; xii. 81.

<sup>72</sup> That which in this country we call "sycamore," and which the aborigines called "sugamug," is quite a different tree.

## T

TARE. ZIZANION.

Occ. Matth. xiii. 25, 26, 27, 29, 30, 36, 38, 40.

It is not easy to determine what plant or weed is here intended, as the

word *zizania* is neither mentioned in any other part of Scripture, nor in any ancient Greek writer. Some Greek and Latin fathers have made use of it, as have also Suidas and Phavori-

nus: but it is probable that they have all derived it from this text. As this gospel was first written in Syriac, it is probably a word belonging to that language. Buxtorf, in his Rabbinical Lexicon, gives several interpretations, but at last concludes with submitting it to the decision of others. In a treatise in the Mishna, called "Kilayim," which treats expressly of different kinds of seeds, a bastard or degenerate wheat is mentioned by the name of זונים ZONIM, which the very sound, in pronouncing, proves to be the same as the *zizanion*; and this may lead to the true derivation of the word, that is, from the Chaldee זן, a kind or species of grain; whence the corrupt Hebrew or Syriac זינא, which, in the ancient Syriac version, answers to the Greek Ζιζανια, Matth. xiii. 25, et seq. In Psalm cxliv. 13, the words זון אל זון MIZZAN AL ZAN, are translated, "all manner of store;" but they properly signify, from species to species. Might not the Chaldee word זינין ZUNIN, and the Greek word Ζιζανιον, come from the Psalmist's זון ZANZAN, which may have signified a mixture of grain of any kind, and be here used to point out the mixing bastard or degenerate wheat among the good seed-wheat? Mintert says, that "it is a kind of plant, not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good:" and he adds, from John Melchior, tom. i. p. m. 272: Ζιζανιον does not signify every weed in general which grows among corn, but a particular seed, known in Canaan, which was not unlike wheat, but, being put into the ground, degenerated, and assumed another nature and form.

Parkhurst, and Dr. Campbell, render it, "the darnel;" "*lolium temulentum*." Lin. The same plant is called *zizanion* by the Spaniards; as it appears to be the *zuvan* of the Turks and Arabs. "It is well known to the people at Aleppo (says M. Forskal). It grows among corn. If

the seeds remain mixed with the meal, they occasion dizziness to those



who eat of the bread. The reapers do not separate the plant; but after the threshing, they reject the seeds by means of a van or sieve." Other travellers mention, that, in some parts of Syria, the plant is drawn up by the hand in the time of harvest, along with the wheat, and is then gathered out, and bound up in separate bundles. In the parable of the tares, our Lord states the very same circumstances. They grew among the grain; they were not separated by the tillers, but suffered to grow up together till the harvest; they were then gathered from among the wheat with the hand, and bound up in bundles<sup>73</sup>.

TARSHISH. See BERYL.

TEIL-TREE. This word is found in our translation of Isai. vi. 13, where it answers to the Hebrew אלה ALAH, which in all other places is rendered "oak."

The teil is the linden-tree. It is very common in Syria and Palestine. Its leaf resembles that of the laurel, and its flower that of the olive.

THISTLE. A well-known troublesome plant.

There are several kinds of thistles

<sup>73</sup> See other illustrations in Schencher, Phys. Sacr. on Matth. xiii. Michaelis, Quest. xv. and Campbell's Note.



in the East; and probably more than one kind is referred to in the Scripture. The Talmud<sup>74</sup> mentions abundance of thistles (*carduus*) as growing in a valley not far from Bethlehem.

I. The word דַּרְדָּר *DARDAR*, which occurs in Gen. iii. 18, and Hosea x. 8, Bate<sup>75</sup>, tracing from a Hebrew root which signifies *round*, thinks to be "so named from its *round* form, and being *encircled* on all sides with prickles; or from its seeds being encircled in a downy *sphere*, on which it easily rolls." The LXX render it τριβολος; and St. Paul uses the same word, Hebr. vi. 8, where in our version it is rendered "briers."

The *tribulus*, briers, which answers to the Hebrew word *DARDAR*, is the name of certain prickly plants. Dioscorides, l. iv. c. 15, distinguishes two kinds; one *terrestrial*, whose leaves are like those of the purslain, but smaller, which extends its lesser branches on the earth, and which has along its leaves, stiff and hard thorns: the other kind is the *aquatic*, the *tribuloides*, which, says Tournefort, is common enough in the waters. Dr. Shaw, Specim. Phytograph, No. 97, pronounces the *DARDAR* of the Hebrews, and the *tribulus* of the ancients, to be the *Fagonia Arabica*; *longissimis aculeis armata*.

II. The word rendered "thistle," in the beautiful parable, 2 Kings xiv. 9, and in 2 Chron. xxv. 18, is תַּוּחַח *CHOACH*, which I have mentioned under the article *THORN*.

III. The *thistle*, Job xxxi. 40, is in the original, בַּשֵּׁה *BASEH*, which, upon the authority of Hasselquist, modern critics concur in rendering the "night-shade;" a plant very common in Egypt, Palestine, and the East. "And it must be observed (says Mr. Good), that the Arabic *bys*, which is one of the terms for night-shade, in some degree supports

this opinion. If this be the plant, it is probably that species of *solanum* which is essentially denominated *pubescens* (hoary night-shade); though several other species of this genus are also indigenous in the East. In other parts of the Bible, however, בַּשֵּׁה appears to import a weed not only noxious, but of a *fetid smell*; which character hardly applies to any species of night-shade; and, in truth, the verb itself, שָׂבַח, in its primary signification, bears the same meaning, viz. *to stink*<sup>76</sup>. The Septuagint translate it Βατος, the *blackberry bush*; Castalio, *ebulus*, the *dwarf elder*; Symmachus, ἀτελεισφορητα, *plants of imperfect fruit*; the Chaldee, נֹרְחִי, *noxious herbs* generally. It is rendered "wild grapes" in Isai. v. 2, 4. See *GRAPES, wild*, Sec. ii.

IV. The author of the Book of Wisdom, ch. v. 14, by a most expressive comparison, has illustrated the immense difference between the fate of bad men and of the righteous, by declaring that the hope of the ungodly is "like thistle down, blown away by the wind."

V. The word for *thistle*, in Matth. vii. 16, is τριβολος, and in Heb. vi. 8, the same word is translated "brier." "Do men gather grapes from thorns, or figs from thistles?" Galen, *de curat.* has a passage very similar: 'Ο γεωργος ουκ αν ποτε δυνησαιτο ποιησαι τον βατον εκφερειν βοτρυν: The husbandman would never be able to make the thorn produce grapes. Campanella has borrowed the passage for illustrating the maxim, "Ens nullum aliis dare posse, quod ipsum in se non habet." "Nunquam lucem vidimus gignere tenebras, nec calorem frigus, nec spinam lenire, nec grave levare: nec colligunt de tribulis ficus, ait Messias<sup>77</sup>."

*THORN*. A general name for several kinds of prickly plants.

So little was known of the natural history of the East, when our version

<sup>74</sup> Tract. *Schevi*, c. ix. *Beth-Netopha*. Ezra ii. 22.

<sup>75</sup> Crit. Hebr. See also Parkhurst, Hebr. Lex.

<sup>76</sup> Hence, perhaps, our English word *base*, vile, offensive.

<sup>77</sup> De sensu rerum, l. i. c. 1, *init.*

of the Bible was made, that it was impossible for the translators to ascertain the varieties designated by appropriate words in the original; and they seem to have been content with rendering them by the familiar names of plants and shrubs armed with prickles or spines. Referring to the articles BRAMBLE, BRIER, NETTLE, and THISTLE, I shall here endeavour to arrange in some order the information I have been able to collect on this intricate subject.

Denon has these remarks in his Travels. "One of the inconveniences of the vegetable thickets of Egypt is, that it is difficult to remain in them, seeing that nine-tenths of the trees and plants are armed with inexorable thorns, which suffer only an unquiet enjoyment of the shadow which is so constantly desirable, from the precaution necessary to guard against them." It is no wonder, therefore, that among so many kinds of thorns, we are embarrassed in identifying those mentioned in Scripture.

"*Quid exempta juvat spinis de pluribus una?*"

I. In the curse denounced against the earth, Gen. iii. 18, its produce is threatened to be "thorns and



thistles," קִיץ וְדַרְדָּר KUTZ VE DARDAR; in the Septuagint, *ακανθας και τριβολους*. St. Paul uses the same words, Heb. vi. 8, where the last is rendered "briers:" they are also found, Hosea x. 8. The word *kutj* is put for *thorns*, in other places, as Exod. xxii. 6; Judges viii. 7; Ezek. ii. 6; xxviii. 4; but we are uncertain whether it means a specific kind of thorn, or may be a generic name for all plants of a thorny kind.

In the present instance, it seems to be general for all those obnoxious plants, shrubs, &c. by which the labours of the husbandman are impeded, and which are only fit for burning. If the word intends a particular plant, it may be the *rest-harrow*<sup>78</sup>, a pernicious prickly weed, which grows promiscuously with the large thistles in the uncultivated grounds, and covers entire fields and plains, in Egypt and Palestine.

From the resemblance of the Hebrew DARDAR to the Arabic word *dardagi*, Scheuchzer supposes the *cnicus* to be intended, (the *cnicus sylvestris spinosior tricephalos* of Bauhin.) the *tribulus* and *tricephalos* both referring to the same peculiarity of the plant.

II. For the word שָׁמִיר SHAMIR, see the article BRIER.

III. חֹאךַ CHOACH, from its etymology, must be a kind of thorn, with incurvated spines, like fishhooks, similar to those of the North American *witch hazel*<sup>79</sup>. Celsius says, that the same word, and of the same original in Arabic, is the *black thorn*, or *sloe-tree*<sup>80</sup>. *Prunus spinosa*. Lin.

IV. סִרִּים SIRIM. It is impossible to determine what plants are intended by this word. Meninski, Lexic. 2795, says, that *serbin*, in the Persic language, is the name of a tree bearing thorns. In Eccles. vii. 7, and Nahum i. 10, they are mentioned as fuel which quickly burns up; and in Hosea ii. 6. as obstructions or hedges. It may be the *Lycium Afrum*.

V. סִלּוֹן SILLON<sup>81</sup>. Mentioned Joshua xxiii. 13; Ezek. ii. 6; and xxviii. 24. An explanation is suggested under the article BRIER, which may be further illustrated by the

<sup>78</sup> *Ononis spinosa*. Hasselquist.

<sup>79</sup> In 2 Kings xiv. 9; 2 Chron. xxv. 18; and Job xxxi. 14, it is rendered *thistle*; 2 Chron. xxxiii. 11; Prov. xxvi. 9; Cantic. ii. 2; and Hosea ix. 6, *thorn*; Job xli. 2, *hook*; 1 Sam. xiii. 6, *thicket*; and Isai. xxxiv. 13, *bramble*.

<sup>80</sup> Hierobot, part i. p. 477.

<sup>81</sup> *Hinc σιλλος et σιλλαειν, Comitorum more convitiis illudere, ut putat Avenarius.*

following epigram on a tyrant, in the Anthol. l. ii. c. 43.

Θαπτον ωσεισθε μελι κανθαρος, η γαλα κωνωψ,  
Η συ ωρηταις, σκορπιος ων, αγαθον.

As well might honey be extracted from the *scarabeus*, or milk from the *einips*, as good obtained from such a *scorpion* as you.

From the vexatious characters, however, ascribed to this thorn, in the places just referred to, compared with Numb. xxxiii. 55, and Judges ii. 3, I am disposed to think it the *KANTUFFA* as described by Bruce.

VI. By שִׁיחִים *SICCHIM*, Numbers xxxiii. 55, may be intended *goads*, or sharp-pointed sticks, like those with which cattle were driven.

VII. The שִׁית *SCAJITH*, Isai. v. 6, and x. 17, must mean some noxious plant that overruns waste grounds.

VIII. The word צִנְנִים *TZINNIM*, occurs Numb. xxxiii. 55; Josh. xxiii. 13; and Isai. v. 5. It seems, from its application, to describe a bad kind of thorn. Hiller supposes it to be the *vepris*<sup>82</sup>. Perhaps it is the *Rhamnus paliurus*, a deciduous plant or tree, a native of Palestine, Spain, and Italy. It will grow nearly to the height of fourteen feet, and is armed with sharp thorns, two of which are at the insertion of each branch, one of them straight and upright, the other bent backward<sup>83</sup>.

IX. ברקנים *BARKANIM*, translated *briers*, Judges viii. 16. "There is no doubt but this word means a sharp, jagged kind of plant: the difficulty is to fix on one where so many offer themselves. The Septuagint preserves the original word. We should hardly think Gideon went far to seek these plants. The *thorns* are expressly said to be from the wilderness, or common hard by; probably the *barkanim* were from the same place. In our country, this would lead us to the blackberry bushes on our commons; but it might not be so around Succoth. There is a plant mentioned by Has-

selquist, whose name and properties somewhat resemble those which are required in the *barkanim* of this passage;—*Nabca paliurus Athenæi*, (Alpin. Ægypt. 16, 19,) the *Nabka* of the Arabs. There is every appearance that this is the tree which furnished the crown of thorns which was put on the head of our Lord. It is common in the East. A plant more proper for this purpose could not be selected; for it is armed with thorns, its branches are pliant, and its leaf is of a deep green, like that of ivy. Perhaps the enemies of Christ chose this plant, in order to add insult to injury, by employing a wreath approaching in appearance that which was used to crown emperors and generals. I am not sure whether somewhat of the same ideas might not influence Gideon; at least, it is remarkable, that though, in verse 7, he threatens to *thresh* the flesh of the men of Succoth with thorns, that is, to beat them severely; yet, in verse 16, it is said, *he taught* (made to know), perhaps *made to be known*, by wearing them. The change of words deserves notice; and so does the observation that he *slew* the men of Penuel, which is not said of the men of Succoth. If the *Nabka* (*Nabaka*) might be the *nabarkan* of this passage, the idea of its employment is remarkably coincident in the two passages<sup>84</sup>."

X. חֶדֶק *CHEDEK*; mentioned only Prov. xv. 9, and Micah vii. 4. Celsius and Ray make it the *Solanum pomiferum fructu spinoso*; but I am inclined to think it may be the *Colutea spinosa* of Forskal, p. 131, which is called in the Arabic, *keddad*, of which there is an engraving in Russel, Nat. Hist. of Aleppo, tab. 5.

XI. סִרְפָד *SIRPAD*. Hiller calls it the *ruscus*. Occurs only once, Isai. lv. 13, where, by the Septuagint, it is rendered *κονυζαν*, which would direct us to the *Conyza major vulgaris* of Bauhin.

Parkhurst says, it must mean

<sup>82</sup> Hierophyt. pars i. c. 9. § 1.

<sup>83</sup> See a description of the plant, with an engraving, in Alpinus, *de Plantis Ægypti*, p. 21.

<sup>84</sup> Scr. Illustr. p. 82.—*Rhamnus spina Christi*. Lin.



some kind of *wide-spreading thorn*. See BRIER.

XII. חַרְוִיל CHARUL. Job xxx. 7; Prov. xxiv. 31; and Zeph. ii. 9. Perhaps the *paliurus*, a thorny shrub, growing sometimes to a considerable height in desert and uncultivated places. See NETTLES.

XIII. The word נְעֻצִים NOTZUTZIM, in Isai. vii. 18, is not a plant, though translated *thorns*, but a place; and means *lowlands* or *meadows*.

XIV. נְעֻזִין NAAZUZ. This word is twice found, Isai. vii. 19, and lv. 13. It may be the *vepretum*, *rubus spinosus*.

XV. In the New Testament, the Greek word translated "thorn," is AKANΘA; and it occurs Matth. vii. 16; xiii. 7; xxvii. 29; John xix. 2; and Heb. vi. 8.

The note of Bishop Pearce on Matth. xxvii. 29, is as follows: "The word *ακανθων* may as well be the plural genitive case of the word *ακανθος*, as of *ακανθη*: if of the latter, it is rightly translated, "of thorns," but the former would signify what we call bear's-foot, and the French, *branche ursine*. This is not of the thorny kind of plants, but is soft and smooth. Virgil calls it '*mollis acanthus*,' Ecl. iii. 45; Georg. iv. 137. So does Pliny (Epist. v. 6). And Pliny the elder (Nat. Hist. xxii. 22, p. 277, ed. Hard.) says, that it is *lævis*, smooth; and that it is one of those plants that are cultivated in gardens. I have somewhere read, but cannot at present recollect where, that this soft and smooth herb was very common in and about Jerusalem. I find nothing in the New Testament concerning this crown which Pilate's soldiers put on the head of Jesus, to incline one to think that it was of *thorns*, and intended, as is usually supposed, to put him to pain. The reed put into his hand, and the scarlet robe on his back, were meant only as marks of mockery and contempt. One may also reasonably judge by the soldiers being said to put this crown, that it was not com-

posed of such twigs and leaves as were of a *thorny* nature. I do not find that it is mentioned by any of the primitive Christian writers as an instance of the cruelty used towards our Saviour before he was led to crucifixion, till the time of Tertullian, who lived after that event at the distance of above one hundred and sixty years. He indeed seems to have understood *ακανθων* in the sense of *thorns*, and says (*De Corona Militar. sect. xiv.* ed. Pamel. Franc. 1597): '*Quale, oro te, Jesus Christus sertum pro utroque sexu subiit? Ex spinis, opinor, et tribulis.*' The total silence of Polycarp, Barnabas, Cl. Romanus, and all the other Christian writers whose works are now extant, and who wrote before Tertullian, in particular, will give some weight to incline one to think that this crown was not platted with *thorns*. But, as this is a point on which we have not sufficient evidence, I leave it almost in the same state of uncertainty in which I found it." The reader may see a satisfactory account of *acanthus* in Quincy's English Dispensatory, part ii. sect. 3. ed. 8. 1742.

Dr. Adam Clarke, after quoting this note, observes, that "the species of *acanthus* described by Virgil and the two Plinys as '*mollis*' and '*lævis*,' soft and smooth, is no doubt the same as that formerly used in medicine, and described by Quincy and other pharmacopœists; but there are other species of the same plant that are *prickly*, and particularly those called '*acanthus spinosus*,' and the '*hicifolius*;' the latter of which is common in both the Indies. But I do not conceive that this kind was used, nor indeed any other plant of a *thorny* nature, as the Roman soldiers who platted the crown, could have no interest in adding to our Lord's sufferings. Though they smote him with the rod, yet, their chief object was to render him *ridiculous*, for pretending, as they imagined, to *regal* authority."

THYINE. ΘΥΙΝΟΣ.

Occurs Rev. xviii. 12.  
The *Thya-tree*, or *Thyon*. A tree



which rises with a strong woody trunk to the height of thirty feet or more. The bark, when young, is smooth, and of a dark brown colour; but, as the tree grows old, becomes cracked and less and less smooth. The branches are produced irregularly on every side, standing almost horizontally, and crossing each other nearly at right angles. The younger branches only are garnished with leaves, which are placed *imbricatim* over each other, like the scales of fish. The flowers are produced from the side of the young leaves, pretty near the footstalk. These are succeeded by oblong cones of a beautiful gray colour, having scales which end in acute reflexed points, containing one or two oblong seeds. The leaves have a rank, oily scent, when bruised.

The wood of this tree is hard, receives a fine polish, and is a valuable article.

Theophrastus (Hist. Plant. v. 5) says, that "it resembles the cypress in its boughs, leaves, stalk, and fruit; and that its wood never rots." It was in high esteem among the heathen, who often made the doors of their temples, and the images of their gods, of this wood<sup>65</sup>. See ALGUM.

Jackson, in his Account of Ma-

rocco, p. 73, says, that "besides producing the gum sandrac, the wood of the *thya* is invaluable, being somewhat like cedar, having a similar smell, and being impenetrable to the worm. The roofs of houses and the ceilings of rooms are made of this wood."

TIN. בַּדִּיל *BEDIL*.

Occurs Numb. xxxi. 22; Isai. i. 25; Ezek. xxii. 18, 20; xxvii. 12.

A well-known coarse metal, harder than lead.

Mr. Parkhurst observes, that "Moses, in Numb. xxxi. 22, enumerates all the *six* species of metals."—"Silver, of all the metals, suffers most from an admixture of *tin*, a very small quantity serving to make that metal as brittle as glass. The very vapour of tin has the same effect as the metal itself, on silver, gold, and copper, rendering them brittle." Hence we may see the propriety of the denunciation of Jehovah by the prophet Isaiah, ch. i. 25: for, having at the 22d verse compared the Jewish people to *silver*, he declares at v. 25, "I will turn my hand upon thee, and purge away thy dross, and remove all בַּדִּילֶךָ *thy particles of tin*. Here, Aquila, Symmachus, and Theodotion have *κασσιτερον σου*, and the Vulgate, "*stannum tuum*," *thy tin*; but the LXX, *ανομους*, *wicked ones*. This denunciation, however, by a comparison of the preceding and following context, appears to signify, that God would, by a process of judgement, *purify those among the Jews who were capable of purification, as well as destroy the reprobate and incorrigible*. Comp. Jer. vi. 29, 30; ix. 7; Mal. iii. 3; Ezek. xii. 18, 20.

In Ezek. xxvii. 12, Tarshish is mentioned as furnishing בַּדִּיל; and Bochart proves from the testimonies of Diodorus, Pliny, and Stephanus, that Tartessus in Spain, which he supposes to be the ancient Tarshish, anciently furnished tin.

in Homol. Hyl. Jatr. c. 67. Wesseling in Diod. Sic. v. c. 46. p. 667. Wetstein, N. T. ii. p. 828.

<sup>65</sup> For other particulars, see Celsius, Hierobot. v. ii. p. 22. Plin. N. H. l. xiii. c. 16. Salmasius in Solin. c. xlvi. p. 667, et

In Ecclesiasticus xlvii. 18, Solomon is said to have gathered gold as *κασσιτερον*, *tin*, and to multiply silver as lead.

TOPAZ. פִּטְדָּהּ PITDAH.

Occurs Exod. xxviii. 17; xxxix. 10; Job xxviii. 19; Ezek. xxviii. 13. TOPAZION, Rev. xxi. 10.

A precious stone of a pale, dead green, with a mixture of yellow<sup>86</sup>; and sometimes of fine yellow like gold. It is very hard, and takes a fine polish.

We have the authority of the Septuagint and Josephus for ascertaining this stone.

The oriental topazes are most esteemed. Those of Ethiopia were celebrated for their wonderful lustre. Job xxviii. 19<sup>87</sup>.

TORTOISE. טַבֵּי TSAB.

Occurs Levit. xi. 29, only.



"All who know the tortoise (say, the Author of 'Scripture Illustrated') know that it partakes of the nature of the *amphibia*, too much to be, with propriety, placed among those creatures with whom we here find it associated."

Dr. Shaw tells us, that the *tzab* of this passage is a kind of lizard, called in Arabic, *dab*, or *dhab*; it agrees nearly in shape, and in the pointed *annuli* or scales of the tail, with the "*caudiverbera*," as it is represented by Gesner and Johnston<sup>88</sup>. With this idea the Septuagint agrees;

<sup>86</sup> Plin. Nat. Hist. l. 37, c. 8. "*Egregia etiamnum topazio gloria est, suo virenti genere, et cum reperta est prelatata omnibus.*"

<sup>87</sup> Consult Braunius de Vestit. Sacerd. Hebr. l. ii. c. 9, p. 508. J. de Laet de Gemmis et Lapidibus, l. i. c. 11. Salmasius et Solin. p. 169, et ad Epiphanium de Gemmis, c. ii. p. 87; Hiller, de Gem. in pectorali. p. 39. Wetstein. N. T. tom. ii. p. 845.

<sup>88</sup> Gesner de quadrup. ovip. p. 23. Johnston, hist. quadr. tab. 79.

and Bochart quotes Damir and Avicenna in his support. Hasselquist has described the creature under the name of "*Lacerta Egyptiæ cauda verticillata, squamis denticulatis, pedibus pentadactylis*," &c. Leo Africanus, *Descr. Africa*, l. ix. c. 52, describes a kind of lizard by the name of "*dab*."

Jackson, in his *Account of Morocco*, p. 48, says: "The *Dub*, or Saharawan Lizard, is about eighteen inches long, and three or four inches broad across the back. It is not poisonous. It lays eggs like the tortoise. It is very swift; and, if hunted, will hide itself in the earth, which it penetrates with its nose, and nothing will extricate it but digging up the ground."

TREES. The Gemara Babylonica, Onkelos in the Chaldee paraphrase, R. Salomon, R. Abahu, Eben Ezra, and several critics, imagine that by עֵץ חַדָּר ETZ HADAR, rendered "goodly trees," Levit. xxiii. 40, the citron-tree is intended: עֵץ עֲבֹת ETZ ABOTH, rendered "thick trees," in the same verse, and in Nehem. viii. 15, and Ezek. xx. 28, according to the Rabbins, the Chaldee paraphrase, the Syriac version, and Deodatus, is the *myrtle*.

The word עֵשֶׁל ESHEL, or ASEL, translated "grove" in Gen. xxi. 33, has been variously translated. Parkhurst renders it an *oak*, and says, that "from this word may be derived the name of the famous *asylum*, opened by Romulus between two groves of oak at Rome." Dionyss. Hal. l. ii. c. 16. On the other hand, Celsius, Hierobot. V. i. p. 535, Michaelis, Suppl. Lex. Hebr. and Dr. Geddes, render it, the *Tamarisk*, a lofty and beautiful tree, which grows abundantly in Egypt and Arabia<sup>89</sup>.

The same word in 1 Sam. xxii. 6, and xxxi. 13, is rendered "a tree." It must be noted too, that, in the first of these places, the common version is rendered equally obscure

<sup>89</sup> Tamaris Myrica. Arabis Tharse; Athel. incolis. Rauwolf, Flora Orientalis, N. 93, page 35.



and contradictory, by making *ramah* a proper name. It signifies *hillock* or *bank*. Boothroyd translates it: "Now Saul was sitting on a hill in Gibeah, under a tamarisk-tree."

**TREES THAT PRODUCED PRECIOUS BALSAMS.** Of these, there was one in particular, that long flourished in Judea, and is supposed to have been an object of great attention to Solomon: it was afterwards translated to Matarea in Egypt, where it continued till about two hundred and fifty years ago. Maillet (let. iii. p. 111), who gives a description of it, drawn, I suppose, from the Arabian authors, tells us, that this shrub had two very differently coloured barks, the one red, the other perfectly green; that they tasted strongly like incense and turpentine; and that, when bruised between the fingers, they smelt very nearly like cardamoms. "This balsam," he adds, "which was extremely precious and celebrated, and was used by the Coptic priests in their chrisim, was produce by a very low shrub; and it is said, that all those shrubs that produce balsams are every where low, and do not exceed two or three cubits in height."

**TURPENTINE. TEPEBIN-ΘΟΣ.**

Ecclesiasticus xxiv. 16, "As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace."

The *terebinth-tree* here spoken of, is described under the article "ΟΑΚ."

**TURTLE.** תור TUR. Gr. *τρυγών*. Lat. *turtur*.

Occ. Gen. xv. 9; Levit. i. 14; v. 7, 11; xii. 6, 8; xiv. 22, 30; xv. 14, 29; Numb. vi. 10; Psalm lxxiv. 19; Cantic. ii. 12; Jer. viii. 7. ΤΡΥΓΩΝ, Luke ii. 24.

We have the authority of the Septuagint, the Targum, and all the ancient interpreters, for understanding this of the *turtle*. Indeed, it is one of those evident instances in which the name of the bird is by

*onomatopœia* formed from its note or cry.

In our version of Psalm lxxiv. 19, we read: "O deliver not the soul of thy turtle-dove unto the multitude



of the enemies:" but there are no traces of this metaphor of the *turtle-dove* in any of the old versions, which could not have missed it, at least not all of them, if it had ever been in their copies. The truth is, it is only the blunder of some negligent transcriber, propagated down to us, who took a ד for an ר, and so wrote תורר *thy turtle-dove*, for תורר *confessing thee*; for so the ancients translate: "O give not up to beasts, a soul confessing thee!" This reading is that of the Septuagint and the Syriac; and Houbigant approves it.

The turtle is mentioned among migratory birds, by Jeremiah, viii. 7: in this it differs from the rest of its family, which are all stationary. The fact to which the prophet alludes, is attested by Aristotle, Hist. An. l. viii. c. 3, in these words: "The pigeon and the dove are always present, but the turtle only in summer; that bird is not seen in winter." And in another part of his work, he asserts, that "the dove remains, while the turtle migrates." Varro, and other ancient writers, make the like statement. Thus Solomon, Cantic. ii. 12, mentions the return of this bird as one of the indications of spring: "The voice of the turtle is heard in the grove."

## V, U

VERMILION. רָשָׁשׁ SISIR.

Occ. Jer. xxii. 14, and Ezek. xxiii. 14, only. ΜΙΑΤΟΣ, Wisdom xiii. 14. So the LXX render in the above places.

A very beautiful red colour. Pliny informs us, that "this, which the Greeks call *μιατος*, was found in silver mines, in the form of reddish sand, and was much used by the Romans in his time as a *paint*, and formerly applied to sacred purposes." Nat. Hist. lib. xxxiii. cap. vii. Borchart (vol. i. p. 484) observes, that there is a lake in Africa, called from the Phœnicians, "Sisara;" so named, he thinks, both on account of the *vermilion* or *red paint* (רָשָׁשׁ) for which those parts were famous, and also of the neighbouring river, called likewise in Latin, "*rubricatus*," red-coloured.

Ezekiel, xxiii. 14—16, reproving the idolatry of the times, says, that Aholibah "added to her idolatries; for she saw men portrayed upon the wall, images of Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, after the manner of the Babylonians, even of Chaldea; and she doted upon them as soon as she cast her eyes on them." These were the representations of Chaldean deities. In the 13th chapter of the book of Wisdom is a fine ironical description of these "vain idols," in which the carpenter is represented as taking "the very refuse of his timber, being a crooked piece of wood and full of knots," and carving it diligently when he hath nothing else to do, and fashioning it into the image of a man, or that of some vile beast, *laying it over with vermilion* and with paint, colouring it red, and covering every spot therein. "And when he hath made a convenient room for it, he set it up in a wall, and made it fast with iron; for he provideth for it, that it might

not fall, knowing that it was unable to help itself (for it is an image, and hath need of help). Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life. For health, he calleth upon that which is weak; for life, prayeth to that which is inanimate; for aid, humbly beseecheth that which hath least means to help; and for a good journey, he asketh of that which cannot set a foot forward; and for gaining and getting good success of his hands, asketh ability of him that is most unable to do any thing."

Bp. Lowth observes, that "the sacred writers are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. The passage of Isaiah xlv. 12—20, exceeds any thing that was ever written upon the subject, in force of argument, energy of expression, and elegance of composition. One or two of the Apochryphal writers have attempted to imitate the prophet, but with very ill success: Wisd. xiii. 10—19; xv. 7, &c.; Baruch, ch. vi. especially the latter; who, injudiciously dilating his matter, and introducing a number of minute circumstances, has very much weakened the force and effect of his invective. On the contrary, a heathen author, in the ludicrous way, has, in a line or two, given idolatry one of the severest strokes it ever received.

*'Olim truncus eram ficulnus, inutile lignum;  
Cum faber, incertus scammum faceretne Pri-  
apum,*

*Matuit esse Deum.'*

HORAT. l. i. sat. 8."

"Late a maimed fig-tree trunk I stood,  
A shapeless, useless block of wood;  
When a rough artist, long in doubt  
Into what shape to carve me out,  
A bench or a Priapus,—deem'd  
A god would be the most esteem'd;  
And so, for reasons surely wise,  
Into a god he bid me rise."



VINE. וַיַּעֲבֹד גֵּפְהֵן.

Occ. Gen. xl. 9, and elsewhere frequently. ΑΜΠΕΛΟΣ, Matth. xxvi. 29; Mark xiv. 25; Luke xxii. 18; John xv. 4, 5; James iii. 12; Rev. xiv. 19.

A noble plant of the creeping kind, famous for its fruit, or grapes, and for the liquor they afford<sup>90</sup>.



The vine is a common name, or genus, including several species under it; and Moses, to distinguish the true vine, or that from which wine is made, from the rest, calls it, Numb. vi. 4, the *wine vine*. Some of the other sorts were of a poisonous quality; as appears from the story related among the miraculous acts of Elisha, 2 Kings iv. 39, 41. [See GRAPES: WILD GRAPES.]

The expression of "sitting every man under his own vine," probably alludes to the delightful Eastern arbours, which were partly composed of vines. Capt. Norden in like manner speaks of *vine-arbours* as common in the Egyptian gardens; and the Prænestine pavement in Dr. Shaw, gives us the figure of an ancient one.

There were in Palestine many excellent vineyards. Scripture celebrates the vines of Sorek, of Seba-

mah, of Jazer, of Abel. Profane authors mention the excellent wines of Gaza, Sarepta, Libanus, Saron, Ascalon, and Tyre. Jacob, in the blessing which he pronounced on Judah, Gen. xlix. 11, says: "Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes;" to shew the abundance of vines that should fall to his lot.

Noah planted the vine after the deluge, and is supposed to have been the first who cultivated it; Gen. ix. 20. Many are of opinion, that wine was not unknown before the deluge; and that this patriarch only continued to cultivate the vine after that event, as he had done before it: but the fathers think that he knew not the force of wine; having never used it before, nor having ever seen any one use it. He is supposed to have been the first that gathered the juice of the grape, and preserved it till by fermentation it became a potable liquor. Before him, men only ate the grapes like other fruit.

The law of Moses did not allow the planters of vineyards to eat the fruit before the fifth year. Levit. xix. 24, 25. The Israelites were also required to indulge the poor, the orphan, and the stranger with the use of the grapes on the seventh year. A traveller was allowed to gather and eat the grapes in a vineyard as he passed along, but he was not permitted to carry any away. Deut. xxiii. 24.

The scarcity of fuel, especially wood, in most parts of the East, is so great, that they supply it with every thing capable of burning; cowdung dried, roots, parings of fruits, withered stalks of herbs and flowers; Matth. vi. 21—30. *Vine-twigs* are particularly mentioned as used for fuel in dressing their food, by D'Arvieux, La Roque, and others. Ezekiel says, in his parable of the vine, used figuratively for the people of God, "Shall wood be taken thereof to do any work? Or will men take

<sup>90</sup> See Celsius, Hierobot. V. ii. p. 400, who has devoted forty-four pages to the illustration of this article.



a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel." ch. xv. 3, 4. "If a man abide not in me (saith our Lord), he is cast forth as a branch [of the vine], and is withered; and men gather them, and cast them into the fire, and they are burned." John xv. 6.

VINEGAR. יָחֵץ CHOMETZ.

Occ. Numb. vi. 3; Ruth ii. 14; Psalm lxxix. 21; Prov. x. 26; xxv. 20.

ΟΞΟΣ, Matth. xxvii. 48; Mark xv. 36; John xix. 29, 30.

An acid produced by a second fermentation of vinous liquors.

The law of the Nazarite was, that he should "separate himself from wine and strong drink, and should drink no vinegar of wine, nor vinegar of strong drink, nor any liquor of grapes." Dr. A. Clarke, in his note on Levit. xi. 9, says, that "the word שֵׁכֶר SHEKER, from SHACAR, to inebriate, signifies any kind of fermented liquors. This is exactly the same prohibition that was given in the case of John Baptist, Luke i. 15. *οἶνον καὶ σικερα σὺ μὴ πίνῃ*, wine and sikera he shall not drink. Any inebriating liquor, says St. Jerom, (*Epist. ad Nepot.*) is called *Sicera*, whether made of corn, apples, honey, dates, or other fruits. One of the four prohibited drinks among the Mahomedans in India, is called "*sakar*," (see the Hedaya, v. 4. p. 158,) which signifies *inebriating drink* in general, but especially *date wine*. From the original word, probably, we have our term *cider* or *sider*, which, among us, exclusively means the fermented juice of apples."

Vinegar was used by harvesters for their refreshment. Boaz told Ruth, that she might come and dip her bread in vinegar with his people. Pliny, N. H. l. xxiii. c. 1, says: "*Aceto summa vis in refrigerando.*" It made a cooling beverage. It was generally diluted with water. When very strong, it affected the teeth disagreeably. Comp. Prov. x. 26.

In Prov. xxv. 20, the singing of

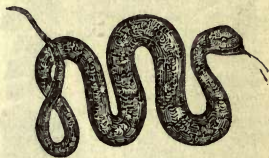
songs to a heavy heart, is finely compared to the contrariety or collectation between vinegar and nitre. Untimely mirth, to one in anxiety, serves only to exasperate, and, as it were, put into a ferment by the intrusion.

On the vinegar offered to our Saviour on the cross, see the articles GALL and MYRRH.

VIPER. יָפֵסֶן EPHOEH. Arab. *Epha*. Pers. *mar-iefy*. Written by Avicenna, *al-ephai*, and by Abenbitar, *ephe*<sup>91</sup>.

Occ. Job xx. 16; Isai. xxx. 6; lix. 5.

EXIANA, Matth. viii. 7; xii. 34; xxxiii. 33; Luke iii. 7; Acts xxviii. 3.



A serpent famed for the venomousness of its bite, which is one of the most dangerous poisons in the animal kingdom.

Our translation of Job xx. 16, has, "The viper's tongue shall slay him;" and Isaiah speaks of the evil to be apprehended from this venomous reptile.

Dr. Shaw (Travels, p. 179) says: "The most common as well as malignant of the serpent tribe, is the *leffah*. It is about a foot in length: it is not always of the same colour, but varies a little according to the quality of the earth, sand, or rocks where it is found<sup>92</sup>." The *torrida dipsas* answers very well both to the name and the quality of this serpent,

<sup>91</sup> Hence the Greek ὄφις, a serpent. If we pronounced our word viper *vi-pher*, laying an aspirate on the p, it would resemble the Arabic and Hebrew *apha*, *apho*, *apher*.

<sup>92</sup> This circumstance and quality in the serpent kind has been taken notice of by Pliny, l. vii. c. 18. "*Vulgatum est serpentes pterosque colorem terræ habere, qua occultantur.*" Vid. etiam Nicand, in *Sepe et Sepe done*.

which is so called from *leffah*, to burn. [See SERPENT.]

So remarkable, says Dr. Mead<sup>93</sup>, has the viper been for its venom, that the remotest antiquity made it an emblem of what is hurtful and destructive. Nay, so terrible was the nature of these creatures, that they were very commonly thought to be sent as executioners of divine vengeance upon mankind, for enormous crimes which had escaped the course of justice<sup>94</sup>. An instance of such an opinion as this, we have in the history of St. Paul, Acts xxviii., whom the people of Melita, when they saw the viper leap upon his hand, presently concluded to be a murderer; and they as readily made a god of him when, instead of having his hand inflamed, or falling down dead, one or other of which is usually the effect of these bites, he without any harm shook the reptile into the fire: it being obvious enough to imagine, that he must stand in a near relation at least to the gods themselves, who could thus command the messengers of their vengeance, and counterwork the effects of such powerful agents. See ASP; COCKATRICE.

Capt. Riley describes an exhibition of two Arab serpent-eaters at Millah in Morocco, one of whom suffered himself to be bitten by two serpents; one of which was called *El Effah*, and the other *El Busehfah*. The first, he describes as "about four feet long, and eight inches in circumference. His colours were the most beautiful in nature, being bright and variegated with deep yellow, a purple, a cream colour, black and brown, spotted, &c. The other was black, very shining, and appeared to be seven or eight feet long, but not more than two inches in diameter." He says, that he afterwards saw engravings of these two serpents in Jackson's Marocco, which are very correct resemblances.

<sup>93</sup> Essay on Poisons.

<sup>94</sup> Herodot. l. 2. c. 74. Ælian de Animalib. l. 17, c. 5.

"These are said to be very numerous on and about the south foot of the Atlas mountains, and the border of the desert, where these were caught when young, and where they often attack and destroy both men and beasts. The *effah's* bite is said to be incurable, and its poison so subtle as to cause a man's death in fifteen minutes. When I saw the *effah*, it brought to my mind the story of the fiery serpents that bit the children of Israel in the deserts of Arabia, near Mount Hor, as recorded in the 21st chapter of the book of Numbers; merely because the *effah* resembled, in appearance, a brazen serpent. The two serpent-eaters said, they came from Egypt about three years ago<sup>95</sup>."

Isaiah, lix. 5, illustrating the mischievous character of wicked men, and the ruinous nature of sin, says: "They hatch cockatrice eggs, and weave the spider's web: he that eateth their eggs dieth; and that which is crushed breaketh out into a viper." The cockatrice here undoubtedly means the viper; for the egg of one creature never produces an individual of a different species. When the egg is crushed, the young viper is disengaged, and leaps out, prepared for mischief. It may be objected, that the viper is not an oviparous, but a viviparous animal; and consequently, the prophet must refer to some other creature. But it is to be remembered, that, although the viper brings forth its young alive, they are hatched from eggs perfectly formed in the belly of the mother. Hence Pliny says of it: "*Terrestrium eadem sola intra se parit ova unius coloris et molle ut piscium.*" The viper alone, of all terrestrial animals, produces an egg of a uniform colour, and soft like the eggs or roe of fishes. This curious natural fact reconciles the statement of the sacred writer with the truth of natural history. If, by any means, the egg of the viper be separated from the body,

<sup>95</sup> Capt. Riley's Narrative, p. 415.



the phenomenon which the prophet mentions, may certainly take place<sup>96</sup>.

UNICORN. וְרֵעֵם REEM.

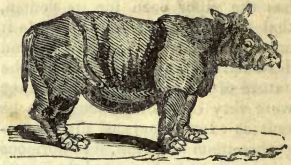
Occ. Numb. xxiii. 22; xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9, 10; Psalm xxii. 21; xxix. 6; xcii. 10; Isai. xxxiv. 7. In each of these places, it is rendered in the Septuagint, *μονοκερος*, *monoceros*; except in Isaiah, where it is *αἰροι*, *the great or mighty ones*.

An animal which, as it is generally pictured, never existed except in imaginary description. It is represented as having the legs and body of a deer, the tail, mane, and head of a horse, and with only one long and straight horn placed in the middle of the forehead. Our Translators have imagined this fabled animal to have really existed, and have given its name to the Hebrew *reem*.

For all that can be now known of the opinions of the ancients respecting the unicorn, I refer the curious inquirer to the learned and ingenious work of Thomas Bartholinus, *De Unicornu Observationes novæ: secunda editione auctiores et emendatiores edita a filio Casp. Bartholino. Amst. apud Wetstein, 1678, 12mo.*;—to the chapter in Bochart (tom. ii. pp. 313—335), *Quid veteres et recentiores scripserint de animalibus unicornibus*;—and to Barrow's Travels in Southern Africa (p. 294). The last-mentioned Author has given a drawing of the head of the unicorn,—“a beast with a single horn projecting from the forehead;” accompanied with such details as, he thinks, offer strong arguments for the existence of such animals in the country of the Bosjesmans. He observes, that this creature is represented as “a *solid-ungulous* animal resembling a horse, with an elegantly shaped body, marked from the shoulders to the flanks with longitudinal stripes or bands.” Still, he acknowledges that the animal to which the writer of the book of Job puts into the mouth of the Almighty a poetical allusion, has been supposed, with great plau-

<sup>96</sup> Paxton's Illustrations, v. i. p. 336.

sibility, to be the one-horned rhinoceros; and that Moses also very



probably meant the rhinoceros, when he mentions the unicorn as having the strength of God.

“It is very remarkable,” says Mr. Bruce, “that two such animals as the elephant and the rhinoceros should have wholly escaped the description of the sacred writers. Moses and the children of Israel were long in the neighbourhood of the countries which produced them, both while in Egypt and in Arabia. The classing of the animals into clean and unclean, seems to have led the legislator into a kind of necessity of describing, in one of the classes, an animal which made the food of the principal Pagan nations in the neighbourhood. Considering the long and intimate connexion Solomon had with the south coast of the Red Sea, it is next to impossible that he was not acquainted with them, since both David his father and he made plentiful use of ivory, as they frequently mention in their writings, which, along with gold, came from the same part. Solomon, besides, wrote expressly on zoology, and we can scarce suppose was ignorant of two of the principal articles of that part of the creation, inhabitants of the great continent of Asia, east from him, and that of Africa on the south, with both which territories he was in constant correspondence.

“There are two animals named frequently in scripture, without naturalists being agreed what they are. The one is the *behemoth*, the other the *reem*; both mentioned as types of strength, courage, and independence on man; and, as such, ex-



empted from the ordinary lot of beasts, to be subdued by him, or reduced under his dominion. Though this is not to be taken in a literal sense, for there is no animal without the fear or beyond the reach of the power of man; we are to understand it of animals possessed of strength and size so superlative, as that in these qualities other beasts bear no proportion to them.

"The behemoth, then, I take to be the elephant: his history is well known, and my only business is with the *reem*, which I suppose to be the *rhinoceros*. The derivation of this word, both in the Hebrew and Ethiopic, seems to be from erectness or standing straight. This is certainly no particular quality in the animal itself, who is not more, nor even so much erect as many other quadrupeds, for its knees are rather crooked; but it is from the circumstance and manner in which his horn is placed. The horns of all other animals are inclined to some degree of parallelism with the nose, or *os frontis*. The horn of the *rhinoceros* alone is erect and perpendicular to this bone, on which it stands at right angles; thereby possessing a greater purchase or power, as a lever, than any horn could possibly have in any other position.

"This situation of the horn is very happily alluded to in the sacred writings: *My horn shalt thou exalt like the horn of a reem*; Psalm xcii. 10. And the horn here alluded to is not wholly figurative, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, sweet, or fresh oil; a circumstance which David joins with that of erecting the horn.

"Some authors, for what reason I know not, have made the *reem*, or unicorn, to be of the deer or antelope kind; that is, of a genus whose very character is fear and weakness, very opposite to the qualities by which the *reem* is described in Scripture. Besides, it is plain the *reem* is not

of the class of clean quadrupeds; and a late modern traveller very whimsically takes him for the *leviathan*, which certainly was a fish. It is impossible to determine which is the silliest opinion of the two. Balaam, a priest of Midian, and so in the neighbourhood of the haunts of the *rhinoceros*, and intimately connected with Ethiopia, for they themselves were shepherds of that country, in a transport from contemplating the strength of Israel, whom he was brought to curse, says, they had as it were *the strength of the reem*<sup>97</sup>. Job makes frequent allusion to his great strength, ferocity, and indocility<sup>98</sup>. He asks, *Will the reem be willing to serve thee, or abide at thy crib?* That is, will he willingly come into thy stable, and eat at thy manger? And again, *Canst thou bind the reem with a band in the furrow, and will he harrow the valleys after thee?* In other words, canst thou make him to go in the plough or harrows?

"Isaiah<sup>99</sup>, who of all the prophets seems to have known Egypt and Ethiopia the best, when prophesying about the destruction of Idumea, says, that *the reem shall come down with the fat cattle*: a proof that he knew his habitation was in the neighbourhood. In the same manner, when foretelling the desolation of Egypt, he mentions as one manner of effecting it, the bringing down the fly from Ethiopia<sup>1</sup>, to meet the cattle in the desert and among the bushes, and destroy them there, where that insect did not ordinarily come but on command<sup>2</sup>, and where the cattle fled every year, to save themselves from that insect.

"The *rhinoceros* is called in Geez, *arwé harish*, and in the Amharic, *auraris*, both which names signify the large wild beast with the horn. This would seem as if applied to the species that had but one horn.

<sup>97</sup> Numb. xxiii. 22.

<sup>98</sup> Job xxxix. 9, 10.

<sup>99</sup> Isai. xxxiv. 7.

<sup>1</sup> Isai. vii. 18, 19.

<sup>2</sup> Exod. viii. 22.

On the other hand, in the country of the Shangalla, and in Nubia adjoining, he is called *girnangirn*, or horn upon horn; and this would seem to denote that he had two. The Ethiopic text renders the word reem, *arwé harish*; and this the Septuagint translates, monoceros, or unicorn.

"If the Abyssinian rhinoceros had invariably two horns, it seems to me improbable that the Septuagint would call him *monoceros*; especially as they must have seen an animal of this kind exposed at Alexandria in their time, when first mentioned in history, at an exhibition given to Ptolemy Philadelphus, at his accession to the crown, before the death of his father.

"The principal reason for translating the word reem *unicorn*, and not rhinoceros, is from a prejudice that he must have but one horn. But this is by no means so well founded, as to be admitted as the only argument for establishing the existence of an animal, which never has appeared after the search of so many ages. Scripture speaks of the horns of the unicorn<sup>3</sup>, so that even from this circumstance, the reem may be the rhinoceros, as the Asiatic and part of the African rhinoceros may be the unicorn<sup>4</sup>."

The rhinoceros, in size, is exceeded only by the elephant; and in strength and power, is inferior to no other creature. He is at least twelve feet in length, from the extremity of the snout to the insertion of the tail; six or seven feet in height; and the circumference of the body is nearly equal to its length. He is particularly distinguished from the elephant and all other animals, by the remarkable and offensive weapon he carries upon his nose. This is a very hard horn, solid throughout, directed forward, and has been seen four feet in length. There is also a two-horned rhinoceros, as mentioned above by Mr. Bruce; one horn being placed above

the other. Mr. Browne, in his travels, p. 299, says, that the Arabians call the rhinoceros "*Abu-kurn,*" *father of the one horn.*

Mr. Salt, who travelled into the interior of Abyssinia, in the years 1809 and 1810, says: "The only species of the rhinoceros which I could hear of, was the two-horned rhinoceros, similar to that found in the neighbourhood of the Cape of Good Hope; of which a very admirable drawing is given by Mr. Barrow. This, I believe, was first described by Mr. Sparman. I myself never met with it alive, as it frequents only the low countries bordering on the Funge, or the wild forests of Wójjerat: but I procured several sets of the horns, fastened together by a portion of the skin; whence it appears that they have no connexion whatever with the bone of the head: a fact which gives a considerable degree of probability to the notion, generally received among the natives of Africa, that this animal possesses a power of depressing or raising the horns at will. Bruce ridicules Sparrman for mentioning this circumstance; but, as the drawing given by the former is evidently very incorrect<sup>5</sup>, no great weight can be attached to his opinion."

In the book of Job, xxxix. 9, 10, the reem is represented as an unmanageable animal, which, although possessed of sufficient strength to labour, sternly and pertinaciously refuses to bend his neck to the yoke.

"Will the reem submit to serve thee?  
Will he, indeed, abide at thy crib?  
Canst thou make his harness bind the reem  
to the furrow?  
Will he, forsooth, plough up the valleys  
for thee?  
Wilt thou rely on him for his great strength,  
And commit thy labour unto him?  
Wilt thou trust him that he may bring  
home thy grain,  
And gather in thy harvest?"

<sup>5</sup> The drawing of Mr. Bruce appears to have been copied from Buffon's one-horned rhinoceros, and to have had the second horn annexed to it, as the two-horned rhinoceros wants the folds in the skin which are there given.

<sup>3</sup> Dent. xxxiii. 17; Psalm xxii. 21.

<sup>4</sup> Bruce, Trav. vol. v. p. 89.



The rhinoceros is very hurtful by the prodigious devastation which he makes in the fields. This circumstance peculiarly illustrates the passage from Job. Instead of trusting him to bring home the grain, the husbandman will endeavour to prevent his entry into the fields, and hinder his destructive ravages.

In a note upon this passage, Mr. Good says: "The original *reem*, by all the older translators rendered rhinoceros or unicorn, is by some modern writers supposed to be the bubalus, bison, or wild ox. There can be no doubt, that *rhinoceros* is the proper term, for this animal is universally known in Arabia, by the name of *reem*, to the present day."

The rhinoceros, though next in size, yet, in docility and ingenuity, greatly inferior to the elephant, has never yet been tamed, so as to assist the labours of mankind, or to appear in the ranks of war.

The rhinoceros is perfectly indocile and untractable, though neither ferocious nor carnivorous. He is among large animals, what the hog is among smaller ones, brutal and insensible; fond of wallowing in the mire, and delighting in moist and marshy situations near the banks of rivers. He is, however, of a pacific disposition; and, as he feeds on vegetables, has few occasions for conflict. He neither disturbs the smaller nor fears the greater beasts of the forest, but lives amicably with all. He subsists principally on large succulent plants, prickly shrubs, and the branches of trees; and lives to the age of seventy or eighty years.

The Author of "Scripture Illustrated" has contributed many ingenious criticisms to the explanation of those passages in which the reem is mentioned; and has an article expressly on the subject.

[Notwithstanding the high authorities above cited in favour of the opinion that the rhinoceros is intended by the reim, the present Editor feels compelled to avow his

conviction, that the notion is untenable for the following reasons.

1. It was evidently an animal familiar to the Jews, and doubtless found in Palestine. The prophet Isaiah, in denouncing judgments upon Idumæa, predicts that "the unicorns (*reïms*) shall come (or fall) down with them, and the bullocks with the bulls." Isa. xxxiv. 7.

2. It was certainly bi-corned. See Deut. xxxiii. 17. Psalm xxii. 21.

3. Its strength was in its horns; and it is classed with the lion as an emblem of ferocity. Psalm xxii. 21.

4. That it was of the bull species, seems implied in Job xxxix. 9—12, as all the beauty of the passage depends upon its being an animal of a genus used for the purposes of husbandry, but wild and incapable of domestication. The language of Moses in Deut. xxxiii. 17, would lead to the same inference. In Psalm xxix. 6, also, the reim is mentioned in immediate parallelism with the "calf." And in Psalm xxii. it is observable, that, as the bull of Bashan and the lion are associated in ver. 12 and 13, as apt metaphors to describe the strength and fierceness of the foes of the inspired prophet, so are the lion and the reim in verse 21. Both the lion and the reim were also royal symbols; and Israel is compared by Balaam to both, Numb. xxiii. 22, 24; xxiv. 8, 9. The one was the symbol of conquest, the other of strength. In precisely the same manner, was the bull employed as a symbol of royalty by various nations; and it seems to have been especially used as a symbol of Assyria, as the lion was of Persia.

5. The rhinoceros is not found in Syria or Egypt, and could not have been familiarly known to the Jews. It is pacific, not warlike. Its horn is for use, not for defence; nor is it adapted for "pushing," but for ripping up the trunks of the more succulent trees, which constitute part of its food. It is moreover



placed on its nose, not on its forehead, and bent backwards, not "exalted," according to the received rendering of Psalm xcii. 10. In short, there is no one point of the description, that will apply to this animal, except it be muscular strength<sup>6</sup>.

6. The passage last cited from the Psalms, may admit, however, of being rendered with more propriety: "My horn wilt thou strengthen like the horn of a re'im." There is apparently a sort of paronomasia, both the verb and the name of the animal being derived from the same root. That the verb has the signification of to strengthen, as well as to exalt, (like its synonyme שׁוּב) is evident from Zech. xiv. 10; and so closely are the ideas of height and strength related, that in many languages both are expressed by the same word. See Psalm xcv. 4. So the Celtic *dun* and the Teutonic *berg*. It is remarkable that, both in Gaelic and in Erse, *re'im* signifies power or authority. (See Armstrong's Gaelic Dictionary). This is also the import of the Greek *ῥωμη*, strength, force; and the name of Rome is said to correspond in signification to *Valentia*, power, strength. *Roma*, which has not its etymology in the Latin, is, there can be little doubt, related to the Hebrew Ramah or Ramath, i. e. a height or strong place. There seems good reason then to conclude, that the name of the re'im denotes its distinguishing and characteristic quality, — strength, and, metaphorically, power. And as the horns and head of the animal were the chief seat of its strength, the horns became the emblem of power; and to strengthen the horns, a metaphorical expression for strengthening the authority of a potentate.

7. Professor Paxton contends, after Bochart, that the re'im was the same animal as the oryx, a species of wild goat; and it seems that the Arabs give this name (reem) to a species of goat or of gazelle. But

<sup>6</sup> See Paxton, vol. i. p. 668.

they also call stags and antelopes wild oxen; as the ancient Greeks gave the name *βεβαλος* to both the wild goat and the buffalo; a remarkable coincidence, if the Aramean term was applied, as it would seem to have been, to animals of both genera. Gesenius pronounces in favour of the wild buffalo, as intended by the Hebrew term; but against this it has been objected, that the horns of the buffalo, being turned inward, are unfit for combat. Boetius strenuously maintains the claims of the urus, which Cæsar represents to be untameable; and Pliny describes in the following terms: He is of a size little inferior to the elephant; in appearance, colour, and figure, he resembles the bull; his strength and velocity are great; and he spares neither man nor beast that comes in his way. Such an animal might well rank with the lion. But Paxton, after citing this passage from the Roman naturalist, objects, that we have no evidence that these wild oxen were indigenous to Syria and Palestine. Aben Ezra, indeed, asserts, in his commentary on Hosea, that no wild bull is to be found in Judæa and the surrounding countries. This assertion is plainly at variance, however, with numberless references and allusions in the Old Testament; and that the wild bull should have been unknown to the Syrian herdsmen, is quite incredible. Whatever species be intended, whether the urus, the bison, or the buffalo, it seems to us beyond all reasonable doubt, that a wild animal of the bovine genus, strong, fierce, and untameable, is the re'im of the Hebrews and the unicorn of our translation.]

VULTURE. דַּאָה דַּאָה, and דַּאָה רַאָה<sup>7</sup>.

<sup>7</sup> " *resh et dalet permutatis, quia sunt literæ similes.* Bochart. A like change of this letter is observable in other words; as דַּוָּדָנִים *DOVANIM*, Gen. x. 4, רִדְנִים *RODANIM*, 1 Chron. i. 7; רִפְתָּה, *RIPHATH*, Gen. x. 3; דִּפְתָּה, *DIPHATH*, 1 Chron. i. 6;

Occ. Levit. xi. 13, and Isai. xxxiv. 15.



A large bird of prey, somewhat resembling the eagle. There are several birds of the vulturine kind, which, though they differ much in respect to colour and dimensions, yet are all easily distinguished by their naked heads, with beaks partly straight and partly crooked.

They are frequent in Arabia, Egypt, and many parts of Africa and

דַּעֲוֵל DAGUEL, Numb. i. 14; vii. 2, רַעֲוֵל REGUEL, Numb. ii. 14; and of Jehovah it is said, 2 Sam. xxii. 11, וַיֵּרָא he appeared, for נִדְרָא he flew, Psalm xviii. 11.

Asia. They have a most indelicate voracity, preying more upon carrion than upon live animals<sup>8</sup>. They were declared unclean in the Levitical constitution.

The name appears in Levit. xi. 13, written with the ך (DAAH), and in Deut. xiv. 13, with ך (RAAH). "If the first of these be correct (says the author of Scripture Illustrated), it leads us not to the vulture, but to the hawk; as the import of it is, the swift or rapid; and this is countenanced by the Samaritan version, which reads *daithah*. If this be admitted, it tends much to support the opinion, that the second of the eagle kind is the vulture; since the vulture could hardly be omitted in this list, and its proper place among its associates should seem to be earlier than this."

As there is so great a similarity in the *daw* to the Hebrew דַּאָה, I am almost disposed to appropriate it.

The word אַיָּה AJAH, rendered "vulture" in Job xxviii. 7, is translated "kite," in Levit. xi. 14, and Deut. xiv. 13. See KITE.

<sup>8</sup> Hasselquist, p. 194.

## W

WAX. דּוֹנָג DONAGH.

Occ. Psalm xxii. 14; lxii. 8; xxvii. 5; Micah i. 4.

The LXX render throughout, Κηροϋς, and the Vulgate "Cera;" so there is no room to doubt that this is the true meaning of the word. And the idea of the root appears to be, *soft, melting, yielding*, or the like; which properties are not only well known to belong to *wax*, but are also intimated in all the passages of Scripture wherein this word occurs.

WEASEL. חוֹלֵד CHOLED.

Occurs Levit. xi. 29, only.

Most translators and commentators have been content to render the Hebrew *choled*, by weasel; but Bochart thought it was the *mole*; observing, that the Syriac *chuleda*, the Arabic

*chold*, the Turkish *chuld*, all signify the mole, which is called *khuld*, at Aleppo<sup>9</sup>.

WEEDS. סִפּ SUPH.

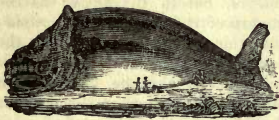
This rendering of the Hebrew word occurs only in Jonah ii. 6, of our translation of the Bible; but the word SUPH is to be found also in the following places in the original: Exod. ii. 3, 5; xiii. 18; xv. 4; Numb. xiv. 25; xxi. 4; Jud. xi. 16; 1 Kings ix. 26; Psalm cvi. 7, 9, 22; cxxxvi. 13, 14; Isai. xix. 6; and Jer. xlix. 21. According to Parkhurst, as a collective noun, it means plants or weeds which grow on the borders of a river or sea, and are continually swept or brushed by the waves.

<sup>9</sup> Russel, v. ii. p. 182.

What is now called the Red Sea, is, in Hebrew, *YAM SUPH*; and it has been thought that this appellation was given it, from the great quantity of *weeds* with which it abounded. See *FLAG*.

**WHALE.** תָּן *THAN*, and תַּנִּין *THANNIN*.

Occurs in our translation, Gen. i. 21; Job vii. 12; and Ezek. xxxii. 2. *KHTOS*, Matth. xii. 40.



The largest of all the inhabitants of the water.

It is well ascertained, that the writers of the Bible must have been ignorant of this animal; as it is never seen near Jerusalem or Egypt, and as they could have no history of Greenland and Spitzbergen. A recent author<sup>10</sup>, in a dissertation expressly for the purpose, has attempted to prove that the crocodile, and not the whale, is spoken of in Gen. i. 21. I shall transcribe his concluding argument.

“There yet remains an argument which proves that the crocodile, and not the whale, is to be understood in Gen. i. 21. At whatever time Moses wrote the book of Genesis, whether before or after the departure of the Israelites from Egypt, to assure them that the Lord their God was the creator of the crocodile, has a manifest propriety, which is not to be found in the present translation. For he might naturally suppose, should they incline to idolatry, one of the first objects of their adoration would be the crocodile, which they had seen worshipped in Egypt.”

And Dr. Geddes<sup>11</sup> thinks, that

<sup>10</sup> Rev. James Hurdis, “Critical Dissertation upon the true meaning of the Hebrew word translated *whale*, in Gen. i. 21.” 8vo. 1790.

<sup>11</sup> New translation of Gen. i. annexed to his proposals, &c.

the circumstance of its being an Egyptian divinity, might induce the historian to particularize it, as being but a mere creature, like the rest.

The word in Job vii. 12, must also intend the crocodile. It must mean some terrible animal, which, but for the watchful care of Divine Providence, would be very destructive. Our translators render it *dragon* in Isai. xxvii. 1, where the prophet gives this name to the king of Egypt: *He shall slay the dragon that is in the sea*. The sea there, is the river Nile, and the *dragon*, the crocodile. Compare Ezek. xxxii. 2.

On this passage Bochart remarks: The תָּן is not a *whale*, as people imagine; for a whale has neither feet nor scales, neither is it to be found in the rivers of Egypt; neither does it ascend therefrom upon the land; neither is it taken in the meshes of a net: all of which properties are ascribed by Ezekiel to the תַּנִּין of Egypt. Whence it is plain that it is not a whale that is here spoken of, but the crocodile. See *LEVIATHAN*.

Merrick supposes David, in Psalm lxxiv. 13, to speak of the *tunny*, a kind of whale, with which he was probably acquainted: and Bochart thinks, it has its Greek name *thunnos* from the Hebrew *thanot*. The last-mentioned fish is undoubtedly that spoken of in Psalm civ. 6.

We are told that, in order to preserve the prophet Jonah, when he was thrown overboard by the mariners, “the Lord prepared a great fish to swallow him up.” What kind of fish it was, is not specified; but the Greek translators take the liberty to give us the word *κητος* (*whale*). St. Matthew (xii. 40) makes use of the same word; but we may conclude that he did so in a general sense, and that we are not to understand it as an appropriated term, to point out the particular species of the fish. Naturalists inform us, that the make of the whale will not permit it to swallow a human body, as the shark and some



other of the water animals are known to be capable of doing: and it is notorious, that sharks are a species of fish common in the Mediterranean<sup>12</sup>.

Bochart and Linnæus suppose it the *charcarias*<sup>13</sup>, or *lamia*, which has a throat and belly so prodigiously great that it can easily swallow a man without the least hurt. It is much more natural to believe that it was one of these fishes that swallowed Jonah, than to multiply miracles without necessity, by supposing that God, who kept him alive for three days in the belly of the fish, should have brought a whale from the northern coasts, and then enlarge its throat for his reception.

Our Lord observes, Luke xi. 30, that Jonas "was a sign to the Ninevites;" and it may be well worth remarking, that the fame of the prophet's miraculous preservation was so widely propagated as to reach even Greece; whence, as several learned men have observed, was, no doubt, derived the story of Hercules escaping alive out of a fish's belly, which is alluded to by Lycophron, who calls Hercules,

Τριεσπερι λεοντος, εν ποτε γναβοις  
Τριτωνος ημαλαυτε καρχαρος κυων.

That famed *three-nighted* lion, whom of old  
Triton's *carcharian* dog, with horrid jaws,  
Devoured.

That is, says Bochart, whom the *canis charcarias*, or shark, sent by Neptune, swallowed.

Thus, the poet not only agrees with the Scripture account of Jonah as to the time his hero remained entombed, but even mentions the very species of fish by which it is most probable that the prophet was swallowed. Æneas Gazæus, however, calls the fish that devoured Hercules, as the LXX and St. Mat-

<sup>12</sup> See Bochart, vol. iii. p. 743. Univ. Hist. v. x. p. 554. Le Pluche Nat. disp. v. iii. p. 140.

<sup>13</sup> Syst. Nat. v. i. p. 400, No. 12. "Jonam prophetam, ut veteres Herculem, trinocem, in hujus ventriculo tridui spatii, hæsisse verosimile est."

thew do that which swallowed Jonah, κητος. Ὡσπερ και Ἡρακλῆς ἀδεταί, διαρραγίσης της νεως, εφ' ης επλει, ὑπο ΚΗΤΟΥΣ κατοποθηναι και διασωζεσθαι. "As Hercules also is reported, when he was shipwrecked, to have been swallowed by a [κητος] whale, and yet to have been saved<sup>14</sup>.

The Author of the "*Fragments*" appended to Calmet, No. cxlv., explains this, not of a *living animal*, but of a *floating preserver*, by which Jonah was saved from drowning. He remarks, that though  $\pi$  DAG, signifies primarily "a fish," yet, that it also signifies "a fish-boat," and figuratively "a preserver:" so that the passage will admit of being rendered: "The Lord prepared a large DAG [preserver] to receive Jonah, and Jonah was in the inner part [the belly, or hold] of this DAGAH, three days and nights; and then was cast up on the shore<sup>15</sup>." This allusion is adverted to by our Lord, Matth. xii. 40, who says: "As Jonah was in [τη κοιλια του κητους] the hollow cavity of the ΚΗΤΟΣ three days and nights, so shall the Son of man be in the heart of the earth<sup>16</sup>."

The word "whale" occurs in the translation of Ecclesiasticus, xl.iii. 25, and in the "Song of the three children," v. 57: in both which places, the Greek word κητος is used. See DRAGON and FISH.

WHEAT.  $\pi$ WHT CHETHEN.

Occ. Gen. xxx. 14; Deut. viii. 8; and freq. ΣΙΤΟΣ, Matth. xiii. 25; Luke xvi. 7; 1 Cor. xv. 37.

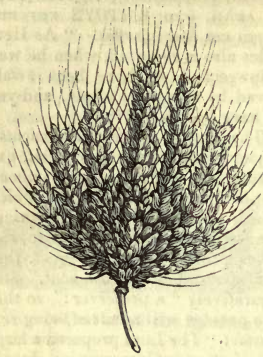
The principal and most valuable kind of grain for the service of man. See BARLEY and FITCHES.

<sup>14</sup> The reader may see more on this subject in Bochart, Hieroz. V. iii. p. 687. Vossius de orig. Idol. l. ii. c. 15. Grotius de Verit. l. i. § 16, not. 105, and the author of "*Fragments* in addition to Calmet," in his "*Investigations on the Dag of Jonah*."

<sup>15</sup> "Surely it is as rational to think God made use of a ship, called *Dag*, to preserve Jonah, as to suppose that all the laws of nature were suspended, and a number of miracles performed to accomplish the same purpose."

<sup>16</sup> Great ships were called "ketos."

In the second chapter of Leviticus, directions are given for obla-



tions, which in our translation are called "meat-offerings;" but as *meat* means *flesh*, and all kinds of offerings there specified, were made of *wheat*, it had been better to render it *wheaten-offerings*. Calmet has observed, that there were five kinds of these; simple flour,—oven cakes, —cakes of the fire-plate,—cakes of the frying-pan,—and green ears of corn.

The word בָּר *BAR*, translated "corn," Gen. xli. 35, and "wheat," in Jer. xxiii. 28; Joel ii. 24; Amos v. 11; and elsewhere, is undoubtedly the *burr*, or wild corn of the Arabs, mentioned by Forskal.

According to our English version, we read, in Ezek. xvii. 17, that the Tyrian merchants traded in "wheat of Minnith and Pannag, and honey, and oil, and balm." But a late writer<sup>17</sup> supposes מִנִּית *MINNITH*, and פַּנָּג *PANNAG*, to be a corrupt reading; and would substitute in the room of them *zith*, *uphag*. The text will then be rendered, "They traded in thy market with wheat, *the olive and the fig*, and honey, and oil, and balm." This is a proper detail, he thinks, of the commodities of Canaan, and fit subjects of commerce with the merchants of Tyre. But

<sup>17</sup> Dimock, Sermon on Ezek. xxvii. 17. 4to. 1783.

I imagine the *pannag* to be the *panic*.

WILLOW. עֲרָבִים *ARABIM*.

Occ. Levit. xxiii. 40; Job xl. 22; Psalm cxxxvii. 2; Isai. xv. 7; xlv. 4.



A small tree, well known, growing in low and wet places.

It is beyond doubt, that the word *ARABIM*, *OREBIM*, or *GOREBIM*, signifies *willows*: all interpreters agree in it, and the *LXX* translate it so. The Arabs call this tree *garabon*, which approaches the Hebrew appellation.

We read in Ezekiel xvii. 5: "He took of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow-tree; and it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof under him: so it became a vine, and brought forth branches, and shot forth sprigs." The Rabbins uniformly agree in interpreting the צַפְצָפָה *TZAPHTZAPHA* of this place, *the willow*<sup>18</sup>. R. Salomon says, it is the species vulgarly named *selce*, [*salix*]. Avicenna says, the *Tziphthaph* is the *Chilaf*; which, according to Abu'lfadli, is of the willow kind, named by the Greeks,

<sup>18</sup> R. David Kimchi. R. Obadias de Bartenora ad Tr. Sneca, c. iii. 3. Maimonides, Tr. Suc. c. vii. § 4. R. Ben Melech. See also Prosp. Alpinus, De Plant. Egypti, c. xiv. p. 35, and Celsius, Hierobot. V. ii. p. 107.

Ἰτα. Paul Lucas, in *Itiner. Africano*, part ii. p. 91, remarks: "*Les Arabes le nomment sofsaf, qui signifie en Arabe saule.*" This brings us again to the willow. The chief difficulty in this interpretation arises from its being called "a vine;" but the term may imply, a spreading plant, as well as a creeping one. Parkhurst, indeed, thinks צפצפה to be used here adverbially, for *very circumspectly*; and Bp. Newcome renders it, "he set it with much care:" but, in a note on the place, makes this acknowledgment: "Dathius justly observes, that the word signifies a willow-tree in Arabic. Golius, p. 1362." The Arabic version justifies this rendering; and the opinion of all the ancient Rabbins confirms it. Rauwolf (*Flora Orientalis*, No. 33, p. 13), under the *Eleagnus*, places "*salicis species, incolis SAFSAF, Theophrasto vera Eleagnos dicta.*"

WINE. יין <sup>19</sup>.

Occ. Gen. xix. 32, and elsewhere frequently. ΟΙΝΟΣ, Matth. ix. 17, and freq.

A liquor expressed from grapes. Before the art of distillation was discovered, the wines must have been much inferior, both for exhilaration and intoxication, to those of modern manufacture. This discovery was made by the Saracens.

The art of refining wine upon the lees was known to the Jews. The particular process, as it is now practised in the island of Cyprus, is described in Mariti's *Travels*, ch. 27 and 28. The wine is put immediately from the vat into large vases of potters' ware, pointed at the bottom, till they are nearly full, when they are covered tight and buried. At the end of a year, what is designed for sale is drawn into wooden casks. The dregs in the vases are

put into wooden casks destined to receive wine, with as much of the liquor as is necessary to prevent them from becoming dry before use. Casks thus prepared are very valuable. When the wine a year old is put in, the dregs rise, and make it appear muddy, but afterwards they subside and carry down all the other feculences. The dregs are so much valued that they are not sold with the wine in the vase, unless particularly mentioned.

The "*new wine,*" or *must*, is mentioned Isai. xlix. 26; Joel i. 5; iv. 18; and Amos ix. 13, under the name טעס.

The "*mixed wine,*" מוסר, Prov. xxiii. 30, and in Isai. lxxv. 11, rendered "*drink-offering,*" may mean wine made stronger and more inebriating by the addition of higher and more powerful ingredients, such as honey, spices, *defrutum* (or wine inspissated by boiling it down), myrrh, mandragora, and other strong drugs <sup>20</sup>.

Thus the drunkard is properly described, Prov. xxiii. 30, as one that seeketh "*mixed wine,*" and is mighty to *mingle* strong drink, Isai. v. 22; and hence the Psalmist took that highly poetical and sublime image of the cup of God's wrath, called by Isaiah li. 17, "*the cup of trembling,*" containing, as St. John expresses it, Rev. xiv. 10, pure wine made yet stronger by a mixture of powerful ingredients. Psal. lxxv. 8. "*In the hand of Jehovah is a cup, and the wine is turbid; it is full of a mixed liquor; and he poureth out of it;*" (or rather, *he poureth it out of one vessel into another, to mix it perfectly;*) "*verily, the dregs thereof (the thickest sediment of the strong ingredients mingled with it), all the ungodly of the earth shall wring them out, and drink them.*"

"*Spiced wine,*" Cantic. viii. 2.

<sup>19</sup> It seems worthy of remark, that the Hebrew name for *wine* has been retained, with little variation, in many other languages; as in the Greek, *αινος*, the Latin, *vinum*, Italian and Spanish, *vino*, French, *vin*, Celtic, or Welsh, *gwin*, Cimbric, *uin*, Gothic, *wein*, old German, *uwin*, Danish, *vien*, Dutch, *wiin*, and English, *wine*.

<sup>20</sup> Such were the exhilarating, or rather stupefying ingredients which Helen mixed in the bowl, together with the wine, for her guests oppressed with grief, to raise their spirits; the composition of which she had learned in Egypt. Homer, *Odys.* iv. 20.



was wine rendered more palatable and fragrant with aromatics. This was considered as a great delicacy. Spiced wines were not peculiar to the Jews. Hafiz speaks of wines "richly bitter, richly sweet." The Romans lined their vessels (*amphoræ*) with odorous gums, to give the wine a warm, bitter flavour: and the orientals now use the admixture of spices to give their wines a favourite relish.

The "wine of Helbon" (Ezek. xxvii. 18) was an excellent kind of wine, known to the ancients by the name of "*Chalibonium vinum*." It was made at Damascus; the Persians had planted vineyards there on purpose, says Posidonius, quoted by Athenæus, *Deinosoph.* l. i. See also Strabo, l. xv. and Plutarch *de fortun. Alexandr.* This author says, that the kings of Persia used no other wine.

Hosea, xiv. 7, mentions the wine of Lebanon. The wine from the vineyards on that mount, are even to this day in repute: but some think that this may mean a sweet-scented wine, or wine flavoured with fragrant gums.

Of the *medicated wine*, I have spoken in the articles GALL and MYRRH.

WOLF. זַנִּי זֶעֶב. Arab. *zeeb*.

M. Majus derives it from the Arabic word *zaab* or *daaba*, to frighten: and hence, perhaps, the German word *DIEB*, a thief<sup>21</sup>.

Occ. Gen. xlix. 27; Isai. xi. 6; lxxv. 25; Jer. v. 6; Ezek. xxii. 27; Zeph. iii. 3; Hab. i. 8.

ΛΥΚΟΣ. Matth. vii. 15; x. 16; Luke x. 3; John x. 12; Acts xx. 29; Ecclesiasticus xiii. 17.

A fierce, strong, cunning, mischievous, and carnivorous quadruped; externally and internally so nearly resembling the dog, that they seem modelled alike, yet have a perfect antipathy to each other.

<sup>21</sup> In the Prænentine pavement, an animal is represented, as if howling, with the mouth half open; jaws long, and well armed with teeth; bearing the inscription, ΖΙΟΤ, which may be the *azybyte* or *'zjbt*, the Ethiopic name plural of the wolf.

The scripture observes of the wolf, that it lives upon rapine; is violent,



bloody, cruel, voracious, and greedy; goes abroad by night to seek its prey; and is a great enemy to flocks of sheep.

Indeed, this animal is fierce without cause, kills without remorse, and, by its indiscriminate slaughter, seems to satisfy its malignity rather than its hunger.

The wolf is weaker than the lion or the bear, and less courageous than the leopard; but he scarcely yields to them in cruelty and rapaciousness. His ravenous temper prompts him to destructive and sanguinary depredations; and these are perpetrated principally in the night. This circumstance is expressly mentioned in several passages of scripture. "The great men (said Jeremiah, v. 6.) have altogether broken the yoke, and burst the bonds; wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them." The rapacious and cruel conduct of the princes of Israel is compared by Ezekiel, xxii. 27, to the mischievous inroads of the same animal. "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, to destroy lives, to get dishonest gain." And Zephaniah, iii. 3, says: "Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow." Instead of protecting the innocent, and restraining the evil doer, or punishing him according to the demerit of his crimes, they delight in violence and oppression, in blood and rapine; and so insatiable is their cupidity, that, like the evening wolf, they destroy more than they are able to possess.

The dispositions of the wolf to attack the weaker animals, especially those which are under the protection of man, is alluded to by our Saviour in the parable of the hireling shepherd, Matth. vii. 15: "The wolf catcheth them, and scattereth the flock." And the apostle Paul, in his address to the elders of Ephesus, gives the name of this insidious and cruel animal to the false teachers who disturbed the peace, and perverted the faith of their people. "I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock." Acts xx. 29.

In the sacred writings, the wolf is every where opposed to the sheep and the goats; as if his cruelty and rage were reserved especially for these creatures. Compare Luke x. 3; Matth. vii. 15; x. 16; Isai. xi. 6; lxv. 25.

The "valley of Zeboim," 1 Sam. xiii. 18, and Nehem. xi. 34, probably means, *haunts of the Zeeb*. Some suppose the name to be derived from a species of serpent which abounded thereabouts; and in the verse of Samuel, the Chaldee renders, "the valley of the serpent." But I rather suppose the wolf or the hyæna to be intended. See HYÆNA.

## WORM.

The general name for little creeping insects. Several kinds are spoken of in scripture.

I. Those that breed in putrefied bodies; רממה RIMMAH, Exod. xvi. 20, 24; Job vii. 5; xvii. 14; xxi. 26; xxiv. 20; xxv. 6; Isai. xiv. 11; and σκωληξ, Ecclesiasticus vii. 17; x. 13; 1 Maccab. ii. 62; 2 Maccab. ix. 9; Judith xvi. 15; Mark ix. 44, 46, 48; and Acts xii. 23.

II. That which eats woollen garments; סס SAS, Isai. li. 8; and σης, Matth. vi. 19, 20; Luke xii. 33.

III. That which, perforating the leaves and barks of trees, causes the little excrescences called "*kermes*," whence is made a crimson dye; רתילע, THOLA; Deut. xxviii. 39; Job xxv. 6; Psalm xxii. 6; Isai. xiv. 11; xli.

14; lxv. 24; Ezek. xvi. 20; Jonah iv. 7.

IV. The worm destructive of the vines, referred to in Deut. xxviii. 39; which is the *Pyralis vitanæ*, or *Pyralis fasciana*, of Forskal; the *vine-weevil*, a small insect extremely hurtful to the vines.

WORMWOOD. לענה LAANAH.

Occ. Deut. xxix. 18; Prov. v. 4; Jer. ix. 15; xxiii. 15; Lam. iii. 15, 19; Amos v. 7; vi. 12.

ΑΥΙΝΘΟΣ. Rev. viii. 11.

In the Septuagint, the original word is variously rendered, and generally by terms expressive of its figurative sense, for what is offensive, odious, or deleterious; but in the Syriac and Arabic versions, and in the Latin Vulgate, it is rendered *wormwood*; and this is adopted by Celsius, Hierobot. vol. i. p. 480, who names it the *Absinthium Santonicum Judaicum*, a plant that Rauwolf thus describes: "*Circa Bethlehem provenit copiosum Absinthii genus, foliis cinereis, quale est nostratis, in quorum vertice semen copiosissimum est, gravis odoris, qui nauseam moveat etiam valde molestam, gustu acre, salsum, amarum. Hanc plantam Arabes SCHEBA vocant. Semen ejus minutissimum est, lumbricis necandis utilissimum, quomobrem semen contra vermes mercatoribus nuncupatur*"<sup>22</sup>.

From the passages of scripture, however, where this plant is mentioned, something more than the bitterness of its qualities seems to be intimated, and effects are attributed to it, greater than can be produced by the wormwood of Europe. The Chaldee paraphrase gives it even the character of "the wormwood of death." It may therefore mean a plant allied, perhaps, to the *absinthium* in appearance and in taste, but possessing more nauseous, hurtful, and formidable properties.

<sup>22</sup> "*Hanc plantam amaram, in Judea et Arabia copiose nascentem, et interpretum auctoritate egregie suffuliam, ipsam esse Ebraeorum לענה, pro indubitato habemus.*" Celsius.

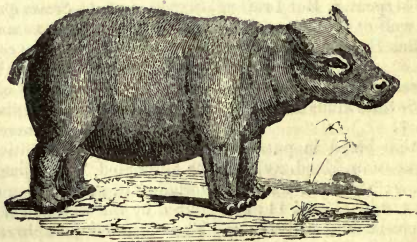
## Z

ZACCOUN, or ZACCHOM; a tree so called from Zaccheus, found in the plain of Jericho. It is thus described by Mariti, Trav. v. ii. p. 33: "The branches are covered with prickles four or five inches long; the bark knotty and wrinkled, and green on the tree, but yellow when dry. The wood is of the colour of box-wood. The leaves are like those of the olive; but narrower, sharper, and a more beautiful green. It bears a white, odoriferous flower. Its fruit, which is a kind of acorn,

without a calyx, and enclosed in a pellicle, yields, when squeezed, an oil, which, for contusions and wounds, is preferred even to the balsam of Mecca. That of the best quality is obtained by expression, and an inferior sort by boiling the pumice after it has been pressed."

Perhaps this is the *oil* mentioned Mark vi. 13; Luke x. 33; and James v. 14.

The tree is probably the *Eleagnus*, mentioned by Hasselquist (p. 287).



BEHEMOTH.



# INDEX,

*Exhibiting a List of the Articles according to THE ENGLISH TRANSLATION, followed by THE ORIGINAL NAMES; and then THE MODERN OR SCIENTIFIC APPELLATION, as nearly as I have been able to identify the Individuals. For THE PRECIOUS STONES, however, I have retained the Names as found in THEOPHRASTUS or PLINY.*

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