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Seven Sleepers- Ship

by James Strong & John McClintock

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Seven Sleepers

the heroes of a celebrated legend, first related by Gregory of Tours at the close of the 6th century (*De Gloria Martyrum*, c. 96); but the date of which is assigned to the 3d century and to the persecution of the Christians under Decius. According to the narrative, seven Christians of Ephesus took refuge in a cave near the city, where they were discovered by their pursuers, who walled up the entrance in order to starve them to death. A miracle, however, was interposed in their behalf, they fell into a preternatural sleep, in which they lay for nearly two hundred years. The concealment is supposed to have taken place in 250 or 251, and the sleepers to have been reanimated in 447. Their sleep seemed to them to have been for only a night, and they were greatly astonished, on going into the city, to see the cross exposed upon the church tops, which but a few hours ago, as it appeared, was the object of contempt. Their wonderful story told, they were conducted in triumph into the city; but all died at the same moment.

Seven Spirits And Orders Of The Clergy.

The Roman Catholics of the Western Church, in general, abide firmly by the principle established by the schoolmen, that the priesthood is to consist of *seven* classes, corresponding to the seven spirits of God. Of these the three who are chiefly employed in the duties of the ministerial office compose the superior order *SEE CLERGY*, 3; and the four whose duty it is to wait upon the clergy in their ministrations, and to assist in conducting public worship, belong to the inferior order. See Coleman, *Christ. Antiq.* p. 73.

Sevenfold Gifts,

the gifts of the Holy Spirit; so called from their enumeration in ²³⁰⁰Isaiah 11:1-6. There is an allusion to them in the hymn *Veni, Creator Spiritus* in the Ordinal (q.v.), thus —

***“Come, Holy Ghost, our souls inspire,
And lighten with celestial fire:
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.”***

In a prayer of the Order of Confirmation these gifts are specified as follows: “Daily increase in them thy manifold gifts of grace — the spirit of

wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear.”

Seventh-day.

SEE SABBATH.

Seventh-day Baptists.

SEE BAPTISTS.

Seventh-Day Baptists (German).

SEE BAPTISTS.

Seventy

(μυ[~~α~~ϛ̄shibim), as being the multiple of the full number seven and the perfect number ten, shares in the sacredness or conventionality of the former in Scripture. SEE SEVEN. They are sometimes put in contrast in the complete phrase “seventy times seven” (~~Gen~~Genesis 4:24; ~~Mat~~Matthew 18:21). Some of the most remarkable combinations of this number are specified below.

Seventy Disciples Of Our Lord

(~~Luk~~Luke 10:1, 17). These seem to have been appointed in accordance with the symbolism of the seventy members of Jacob’s household (~~Exod~~Exodus 1:5) and, likewise, the seventy elders of the Jews (24:1; ~~Num~~Numbers 11:16). See SANHEDRIM. The following is the traditionary list of their names (see Townsend, *New Test.*; and the monographs cited by Danz, *Worterb.* s.v. “Lucas,” Nos. 60-63; and by Hase, *Leben Jesu*, p. 165):

1. Agabus the prophet.
2. Amphas of Odysseus, sometimes called Amphiatus.
3. Ananias, who baptized Paul, bishop of Damascus.
4. Andronicus of Pannonia, or Spain.
5. Apelles of Smyrna, or Heraclea.
6. Apollo of Caesarea.
7. Aristarchus of Apamea.
8. Aristobulus of Britain.
9. Artemas of Lystra.

10. Asyncritus of Hyrcania.
11. Barnabas of Milan.
12. Barnabas of Heraclea.
13. Caesar of Dyrrachium.
14. Caius of Ephesus.
15. Corpus of Berytus in Thrace.
16. Cephas, bishop of Konia.
17. Clemens of Sardinia.
18. Cleophas of Jerusalem.
19. Crescens of Chalcedon in Galatia.
20. Damus, a priest of idols.
21. Epenetus of Carthage.
22. Epaphroditus of Andriace.
23. Erastus of Paneas, or of the Philippians.
24. Evodias of Antioch.
25. Hermas of Philippi, or Philippolis.
26. Hermes of Dalmatia.
27. Hermogenes, who followed Simon Magus.
28. Hermogenes, bishop of the Megarenes.
29. Herodion of Tarsus.
30. James, the brother of our Lord, at Jerusalem.
31. Jason of Tarsus.
32. Jesus Justus, bishop of Eleutheropolis.
33. Linus of Rome.
34. Luke the Evangelist.
35. Lucius of Laodicea in Syria.
36. Mark, who is also John, of Biblopolis, or Biblus.
37. Mark the Evangelist, bishop of Alexandria.
38. Mark, the nephew of Barnabas, bishop of Apollonia.
39. Matthias, afterwards the apostle.
40. Narcissus of Athens.
41. Nicanor, who died when Stephen suffered martyrdom.
42. Nicolaus of Samaria.
43. Olympius, a martyr at Rome.
44. Onesiphorus, bishop of Corone.
45. Parmenas of the Soli.
46. Patrobulus, the same with Patrobas (~~<51614>~~Romans 16:14) of Puteoli, or, according to others, of Naples.

47. Philemon of Gaza.
48. Philemon, called in the Acts Philip, who baptized the eunuch of Candace, of Trallium, in Asia.
49. Philologus of Sinope.
50. Phlegon, bishop of Marathon.
51. Phigellus of Ephesus, who followed Simon Magus.
52. Prochorus of Nicomedia, in Bithynia.
53. Pudens.
54. Quartus of Berytus.
55. Rhodion, a martyr at Rome.
56. Rufus of Thebes.
57. Silas of Corinth.
58. Sylvanus of Thessalonica.
59. Sosipater of Iconium.
60. Sosthenes of Colophon.
61. Stachys of Byzantium.
62. Stephen, the first martyr.
63. Tertius of Iconium.
64. Thaddaeus, who carried the epistle of Jesus to Edessa, to Abgarus.
65. Timon of Bostra of the Arabians.
66. Trophimus, who suffered martyrdom with Paul.
67. Tychicus, bishop of Chalcedon, of Bithynia.
68. Tychicus of Colophon.
69. Urbanus of Macedonia.
70. Zenas of Diospolis.

Seventy Weeks Of Daniel's Prophecy

(~~2025~~ Daniel 9:25-27). This is so important a link in sacred prediction and chronology as to justify its somewhat extensive treatment here. We first give an exact translation of the passage.

“Seventy heptads are decreed [to transpire] upon thy nation, and upon thy holy city, for [entirely] closing the [punishment of] sin, and for sealing up [the retributive sentence against their] offenses, and for expiating guilt, and for bringing in [the state of] perpetual righteousness, and for sealing up [the verification of] vision and prophet, and for anointing holy of holies. And thou shalt know and consider, [that] from [the time of] a command occurring for returning and building [i.e. for rebuilding] Jerusalem till [the

coming of] Messiah prince, [shall intervene] seven heptads, and sixty and two heptads; [its] street shall return and be built [i.e. shall be rebuilt], and [its] fosse, and [that] in distress of the times. And after the sixty and two heptads, Messiah shall be cut off, and nothing [shall be left] to him; and people of the coming prince shall destroy the city and the holy [building] and his end [of fighting shall come] with [*or*, like] a flood, and until the end of warring [shall occur the] decreed desolations. And he shall establish a covenant towards many [persons during] one heptad, and [at the] middle of the heptad he shall cause to cease sacrifice and offering; and upon [the topmost] corner [of the Temple shall be reared] abominations [i.e. idolatrous images] of [the] desolator, and [that] till completion, and a decreed [one] shall pour out upon [the] desolator.”

In ver. 24 we have a general view of the last great period of the Jewish Church (see the middle line in the diagram). It was to embrace four hundred and ninety years, from their permanent release from Babylonian bondage till the time when God would cast them finally off for their incorrigible unbelief. *SEE WEEK*. Within this space Jehovah would fulfil what he had predicted, and accomplish all his designs respecting them under their special relation. The particulars noted in this cursory survey are, first, the conclusion of the then existing exile (expressed in three variations, of which the last phrase, “expiating guilt,” explains the two former, “closing the sin” and “sealing up offenses”); next, the fulfilment of ancient prophecy by ushering in the religious prosperity of Gospel times; and, lastly, as the essential feature, the consecration of the Messiah to his redeeming office.

Picture for Seventy

The only “command” answering to that of ver. 25 is that of Artaxerxes Longimanus, issued in the seventh year of his reign, and recorded in the seventh chapter of Ezra, as Prideaux has abundantly shown (*Connection*, s.a. 409), and as most critics agree. At this time, also, more Jews returned to their home than at any other, and the literal as well as spiritual “rebuilding of Jerusalem” was prosecuted with unsurpassed vigor. The period here referred to extends “*till* the Messiah” (see the upper line of above diagram); that is, as far as his public recognition as such by the voice at his baptism, the “anointing” of the previous verse; and not to his *death* — as is commonly supposed, but which is afterwards referred to in very

different language — nor to his *birth*, which would make the entire compass of the prophecy vary much from four hundred and ninety years. The period of this verse is divided into two portions of “seven heptads” and “sixty-two heptads.” as if the “command” from which it dates were renewed at the end of the first portion; and this we find was the case; Ezra, under whom this reformation of the state and religion began, was succeeded in the work by Nehemiah, who, having occasion to return to Persia in the twenty-fifth year after the commencement of the work (¹⁰³⁶Nehemiah 13:6), returned “after certain days,” and found that it had so far retrograded that he was obliged to institute it anew. The length of his stay at court is not given, but it must have been considerable to allow so great a backsliding among the lately reformed Jews. Prideaux contends that his return to Judea was after an absence of twenty-four years; and we have supposed the new reform then set on foot by him to have occupied a little over three years, which is certainly none too much time for the task (see the lower line of the diagram). The “rebuilding of the streets and intrenchments in times of distress” seems to refer, in its literal sense, to the former part especially of the forty-nine years (comp. ¹⁰⁰¹Nehemiah 4), very little having been previously done towards rebuilding the *city*, although former decrees had been issued for repairing the Temple; and in its spiritual import it applies to the whole time, and peculiarly to the three years of the last reform.

The “sixty-two weeks” of ver. 26, be it observed, are not said to commence at the end of the “seven weeks” of ver. 25, but, in more general terms, after the “distressing times” during which the reform was going on; hence they properly date from the end of that reform, when things became permanently settled. It is in consequence of a failure to notice this variation in the limits of the two periods of sixty-two weeks referred to by the prophet (comp. the middle portions of the upper and of the lower line in the diagram) that critics have thrown the whole scheme of this prophecy into disorder, in applying to the same event such irreconcilable language as is used in describing some of its different elements. By the ravaging invasion of foreigners here foretold is manifestly intended the destruction of Jerusalem by the Roman troops, whose emperor’s son, Titus, is here styled a “prince” in command of them. The same allusion is also clear from the latter part of the following verse. But this event must not be included within the seventy weeks; because, in the first place, the accomplishment would not sustain such a view — from the decree, B.C. 459, to the

destruction of Jerusalem, A.D. 70, being five hundred and twenty-eight years; secondly, the language of ver. 24 does not require it — as it is not embraced in the purposes for which the seventy weeks are there stated to be appointed to Jerusalem and its inhabitants; and, lastly, the Jews then no longer formed a link in the chain of ecclesiastical history in the divine sense — Christian believers having become the true descendants of Abraham. At the close of the verse we have the judgments with which God would afflict the Jews for cutting off the Messiah: these would be so severe that the prophet (or, rather, the angel instructing him) cannot refrain from introducing them here in connection with that event, although he afterwards adverts to them in their proper order. What these sufferings were, Josephus narrates with a minuteness that chills the blood, affording a wonderful coincidence with the prediction of Moses in ^{<6385>}Deuteronomy 28:15-68; they are here called a “flood,” the well known Scripture emblem of terrible political calamities (as in ^{<2387>}Isaiah 8:7, 8; ^{<27110>}Daniel 11:10, 22; ^{<3008>}Nahum 1:8).

Ver. 27 has given greater trouble to critics than any other in the whole passage; and, indeed, the common theory by which the seventy weeks are made to end with the crucifixion is flatly contradicted by the cessation of the daily sacrificial offerings at the Temple “in the middle of the week.” All attempts to crowd aside this point are in vain; for such an abolition could not be said to occur in any pertinent sense before the offering of the great sacrifice, especially as Jesus himself, during his ministry, always countenanced their celebration. Besides, the advocates of this scheme are obliged to make this last “week” encroach upon the preceding. “sixty-two weeks,” so as to include John the Baptist’s ministry, in order to make out seven years for “confirming the covenant;” and when they have done this, they run counter to the previous explicit direction, which makes the first sixty-nine weeks come down “to the Messiah,” and not end at John. By means of the double line of dates exhibited in the above diagram, all this is harmoniously adjusted; and, at the same time, the only satisfactory interpretation is retained — that, after the true atonement, these typical oblations ceased to have any meaning or efficacy, although before it they could not consistently be dispensed with, even by Christ and his apostles.

The seventy weeks, therefore, were allotted to the Jews as their only season of favor or mercy as a Church, and we know that they were not immediately cast off upon their murder of Christ (see ^{<4207>}Luke 24:27; ^{<4812>}Acts 3:12-26). The Gospel. was specially directed to be first preached

to them; and not only during our Savior's personal ministry, but for several years afterwards, the invitations of grace were confined to them. The first instance of a "turning to the Gentiles" proper was the baptism of the Roman centurion Cornelius, during the fourth year after the resurrection of Christ. In this interval the Jewish people had shown their determined opposition to the new "covenant" by imprisoning the apostles, stoning Stephen to death, and officially proscribing Christianity through Sanhedrim. Soon after this martyrdom occurred the conversion of Saul, who "was a chosen vessel to bear God's name to the Gentiles;" and about two years after this event the door was thrown wide open for their admission into the covenant relation of the Church, instead of the Jews, by the vision of Peter and the conversion of Cornelius. Here we find a marked epoch, fixed by the finger of God in all the miraculous circumstances of the event, as well as by the formal apostolical decree ratifying it, and obviously forming the great turning point between the two dispensations. We find no evidence that "many" of the Jews embraced Christianity after this period, although they had been converted in great numbers on several occasions under the apostles' preaching, not only in Judea, but also in Galilee, and even among the semi-Jewish inhabitants of Samaria. The Jews had now rejected Christ as a nation with a tested and incorrigible hatred; and having thus disowned their God, they were forsaken by him, and devoted to destruction, as the prophet intimates would be their retribution for that "decision" in which the four hundred and ninety years of this their second and last probation in the promised land would result. It is thus strictly true that Christ personally and by his apostles "established the covenant" which had formerly been made, and was now renewed with *many* of the chosen people for precisely seven years after his public appearance as a teacher; in the very *middle* of which space he superseded forever the sacrificial offerings of the Mosaic ritual by the one perfect and sufficient offering of his own body on the cross.

In the latter part of this verse we have a graphic outline of the terrible catastrophe that should fall upon the Jews in consequence of their rejection of the Messiah — a desolation that should not cease to cover them but by the extinction of the oppressing nation it forms an appendix to the main prophecy. Our Savior's language leaves no doubt as to the application of this passage, in his memorable warning to his disciples that when they should be about to "see the abomination of desolation, spoken of by Daniel

the prophet, stand in the holy place,” they should then “flee into the mountains” (^{<4B15>}Matthew 24:15, 16; comp. 23:36, 38).

In the scheme at the head of preceding page, several chronological points have been partially assumed which entire satisfaction with the results obtained would require to be fully proved. A minute investigation of the grounds on which all the dates involved rest would occupy too much space for the present discussion; we therefore content ourselves with determining the two boundary dates of the entire period, trusting the intermediate ones to such incidental evidences of their correctness as may have been afforded in the foregoing elucidation, or may arise in connection with the settlement proposed (see Browne, *Ordo Soeclorum*, p. 96-107, 202). If these widely distant points can be fixed by definite data independently of each other, the correspondence of the *interval* will afford strong presumption that it is the true one, which will be heightened as the subdivisions fall naturally into their prescribed limits; and thus the above coincidence in the character of the *events* will receive all the confirmation that the nature of the case admits.

1. The Date of the Edict. — We have supposed this to be from the time of its taking effect at Jerusalem rather than from that of its nominal issue at Babylon. The difference, however (being only four months), will not seriously affect the argument. Ezra states (^{<1508>}Ezra 7:8) that “he arrived at Jerusalem in the fifth month [*Ab*, our July-August] of the seventh year of the king,” Artaxerxes. Ctesias, who had every opportunity to know, makes Artaxerxes to have reigned forty-two years; and Thucydides states that an Athenian embassy sent to Ephesus in the winter that closed the seventh year of the Peloponnesian war was there met with the news of Artaxerxes’s death: *πυθόμενοι ... Ἀρταξέρξην... νεωστὶ τεθνηκότα (κατὰ γὰρ τοῦτον τὸν χρόνον ἐτελεύτησεν)* (*Bell. Pelop.* 4, 50). Now this war began in the spring of B.C. 431, as all allow (Thuc. 2, 2), and its seventh year expired with the spring of B.C. 424; consequently, Artaxerxes died in the winter introducing this latter calendar year, and his reign began some time in B.C. 466. The same historian also states that Themistocles, in his flight to Asia, having been driven by a storm into the Athenian fleet, at that time blockading Naxos managed to get safely carried away to Ephesus, whence he despatched a letter of solicitation to Artaxerxes, then lately invested with royalty, *νεωστὶ βασιλεύοντα* (*Bell. Pelop.* 1, 137). The date of the conquest of that island is B.C. 466, which is, therefore, also that of the Persian king’s accession. It is now necessary to fix the *season* of

the year in which he became king. If Ctesias means that his reign lasted forty-two *full* years, or a little over rather than under that length, the accession must be dated prior to the beginning of B.C. 466; but it is more in accordance with the usual computation of reigns to give the number of *current* years, if nearly full, and this will bring the date of accession down to about the beginning of summer, B.C. 466. This result is also more in accordance with the simultaneous capture of Naxos, which can hardly have occurred earlier in that year; I may add that it likewise explains the length assigned to this reign (forty-one years) by Ptolemy, in his astronomical canon, although he has misled modern compilers of ancient history by beginning it in B.C. 465, having apparently himself fallen into some confusion, from silently annexing the short intermediate periods of anarchy, sometimes to the preceding and at others to the ensuing reign. The “seventh year” of Artaxerxes, therefore, began about the summer of B.C. 460, and the “first [Hebrew] month” (Nisan) occurring within that twelve-month gives the following March-April of B.C. 459 as the time when Ezra received his commission to proceed to Jerusalem for the purpose of executing the royal mandate.

2. *The Date of the Conversion of Cornehius.* — The solution of this question will be the determination of the distance of this event from the time of our Savior’s Passion; the absolute date of this latter occurrence must, therefore, first be determined. This is ascertained to have taken place in A.D. 29 by a comparison of the duration of Christ’s ministry with the historical data of ~~CHR~~ Luke 3:1-23; but the investigation is too long to be inserted here. *SEE CHRONOLOGY.* A ready mode of testing this conclusion is by observing that this is the only one of the adjacent series of years in which the calculated date of the equinoctial full moon coincides with that of the Friday of the crucifixion Passover, as any one may see — with sufficient accuracy for ordinary purposes — by computing the mean lunations and the week-day back from the present time. This brings the date of Christ’s baptism to A.D. 25; and the whole tenor of the Gospel narratives indicates that this took place in the latter part of summer.

The following are special treatises on this prophecy: Hulsius, *Abrabanelis Com. in LXX Heb. Confut.* (Breda, 1653); Calov, *De LXX Septimanis* (Vitemb. 1663); Sosimann, *De LXX Hebd. Daniel* (Lugd. 1678); Schonwald, *Diss. de LXX Hebd.* (Jen. 1720); Marshall, *Treatise on the 70 Weeks of Daniel* (Lond. 1725); Markwick, *Calculation of the LXX Weeks of Daniel* (ibid. 1728); Pfaff, *Diss. de LXX Hebd.* (Tub. 1734); Pagendorf,

Diss. de Hebd. Danielis (Jen. 1745); Ayrolus, *Liber LXX Hebdomatum Resignatus* (Romans 1748); Offerhaus, *De LXX Septimanis Danielis* (Groning. 1756); Parry, *On Daniel's 70 Weeks* (Northampton, 1762); Michaelis, *Versuch uber d. 70 Wochen Daniels* (Gott. 1771); also *Epistoloe de LXX Hebdomadibus* (Lond. 1773); Hasenkamp, *Neue Erkltr. d. 70 W.* (Lemgo, 1772); Kluit, *Explicatio LXX Hebd.* (Middelb. 1774); Jung, *Chronologia LXX Hebd.* (Heidelb. 1774); Blayney, *Dissertation on the 70 W.* (Oxf. 1775); Winter, *Sermons on the 70 W.* (Lond. 1777); Lorenz, *Intepret. Nov. LXX Hebd.* (Argent. 1781); Wiesner, *Inquis. in LXX Hebd.* (Wirceb. 1787); Vri, *Interpret. LXX iebd.* (Oxon. 1788); Butt, *Commentary on the 70 W.* (Lond. 1807); Faber, *Dissertation. on the 70 W.* (ibid. 1811); Stonard, *Dissertation on the 70 W.* (ibid. 1825).; Scholl, *Comment. de LXX Hebd.* (Francof. 1829); Steudel, *Disq. de LXX HJebd.* (Tub. 1833).; Wieseler, *Die 70 W. erortert* (Gott. 1839); Hoffmann, *Die 70 Jahrwochen* (Nutremb. 1836); Denny, *Chiarts of the 70 W.* (Lond. 1849); Blackley, *The 70 W. Explained* (ibid. 1850). See also the *Stud. un d Knrit.* 1834, 2, 270; 1858, 4; (Gettysb.) *Eangel. Rev.* April, 1867, 3; Goode; *Warburton Lect. for 1854-58* (Lond. 1860). **SEE DANIEL.**

Seventy Years

is a frequent number in Scripture, both symbolical and literal; e.g. the seventy years of Tyre's depression after its capture by Nebuchadnezzar till its relief by the downfall of Babylon (²³¹⁵Isaiah 23:1517); and especially the seventy years of, the Jewish captivity at Babylon (²⁴⁵¹Jeremiah 25:11; 29:10). **SEE CAPTIVITY.**

Severally.

In the office for the baptism (Protestant Episcopal Church) of those of riper years, the questions proposed by the minister to the candidates are to be considered as addressed to them *severally*, and the answers to be made accordingly. By this rubric every candidate is to view himself as isolated and alone, although the minister is not obliged to distinctly propose the questions to every individual. In the Order of Confirmation there is a rubric somewhat analogous. The candidates "kneeling before the bishop, he shall lay his hands upon the head of *every one severally*, saying," etc.

Severans,

an old term not now in use, which seems to have signified a kind of cornice, or string course.

Severians,

a sect of Encratite Gnostics, successors of the Tatianists, whose complicated system of Aeons they abandoned, but whose Encratite notions of creation they developed or heightened. The Severians held that the well known Gnostic power Ialdabaoth was a great ruler of the powers; that from him sprang the Devil; that the Devil, being cast down to the earth in the form of a serpent, produced the vine, whose snake-like tendrils indicate its origin; that the Devil also created woman and the lower half of man. Eusebius states that the Severians made use of the law and prophets and Gospels, giving them a peculiar interpretation, but abused the apostle Paul and rejected his epistles, as also the Acts of the Apostles (Euseb. *Hist. Eccl.* 4, 29). Augustine, on the other hand, states that they rejected the Old Test. (Aug. *Hoer.* 24). The tenet of the creation of the world by an inferior Demiurge presupposes the inherent evil of matter, and it is a natural deduction from this to deny the resurrection of the body. The Severians followed out their principle to this conclusion, according to Augustine (*Hoer.* 24), while Natalis Alexander denies the probability of Augustine's report. The Severians were Docetae, as were the Tatianists. See Blunt, *Dict. of Sects*, s.v.; Gardner, *Faiths of the World*, s.v. "Monophysites;" Hagenbach, *Hist. of Doct.* 1, 280; Neander, *Ch. Hist.* 3, 170. **SEE ENCRATITES; SEE MONOPHYSITES.**

Severianus,

bishop of Gabala, in Syria. The historical appearance of this personage is interwoven with the life and fortunes of John Chrysostom. During a protracted absence of the latter in Asia Minor, Severianus acted as his representative, and availed himself of the opportunity to intrigue against Chrysostom, for which he was expelled from Constantinople. Being soon recalled by his patroness, the empress Eudoxia, he became reconciled to Chrysostom; but he afterwards renewed his intriguing efforts in connection with Theophilus of Alexandria. His later history is unknown. Six sermons on the history of the creation, together with other sermons by this man, are published in the works of Chrysostom in the Montfaucon ed. 1, 6 and the Mechitarists of Venice published certain of his homilies in 1827. On his

life, see Palladius, *De Vita S. Joh. Chrysostom.*; Socrates, *Hist. Eccl.* 6, 18; Sozomen, *Hist. Eccl.* 8, 6.

Severianus, St.,

the apostle of Noricum. The records of his early life are scanty, but indicate that he was born of Christian parents in Italy early in the 5th century. He chose a hermit's life in early youth, and settled in the East in pursuance of that purpose, but soon returned to the West in order to devote himself to the active propagation of Christianity among the heathen, establishing himself first in Pannonia, but afterwards in Noricum. . The latter was an imperial province lying between the river Danube and the Alps, and was intersected with Roman roads on which were located not only flourishing native towns, but numerous Roman colonies, municipalities, and camps, which contained a Roman population (comp. Strabo, 4, 206, and 7, 304, 313; Tacitus, *Ann.* 2, 63; id. *Hist.* 1, 11, 70; Pliny, 21, 7, 20; Ptolemy, 2, 1, 12; 8, 6, 2, 7; 1, 8, 2; Zosimus, 4, 35). The population had also adopted the Roman language, culture, and customs, and carried on an active trade with the Italian cities, particularly Rome and Aquileia. Christianity had, consequently, been long introduced when Severinus settled in Noricum; but it had failed to subdue the prevailing paganism, so that in the middle of the 4th century St. Valentine was repeatedly expelled from the country because of his attempts to preach the Gospel. A complete recognition was not accorded to Christianity until after Theodosius the Great had issued a general edict prohibiting all idolatry throughout the empire (in 392 [*Cod. Theod. de Paganis*, 1, 7, 9, 11 sq.]); and an additional difficulty was encountered in the convulsions which grew out of the migration of Eastern nations then in progress.

Severinus fixed his residence in the neighborhood of Faviana, a town on the Danube near where the modern Pochlarn stands, and engaged in the practice of a rigid asceticism. He also founded a monastery and gathered a large number of pupils, whom he trained, by precept and example, to imitate the virtues of the early Christians and to avoid the corrupt manners of the world. He never partook of food before sundown except on feast-days, walked constantly with bare feet, and always slept on a *cilicium* spread on the bare floor of his chamber. But, not content with fulfilling his vow in the most faithful manner, he also frequently traversed the country to preach the Gospel, to comfort the Christian communities, who were incessantly ravaged by the predatory assaults of barbarous hordes, and to

admonish them to avert the threatening dangers by prayers and good works, and to faithfully pay tithes for the support of the poor. He was also indefatigable in laboring to secure the liberation of imprisoned Christians, in healing the sick, and in entertaining and aiding helpless fugitives. Being endowed with the ability to form a correct estimate of existing conditions, he was frequently able to point out the places which were exposed to attacks from the enemy, and he never failed to give timely warning of danger and to suggest proper measures of defense. His reputation accordingly increased more and more, so that he was barely able to attend to all the requests addressed to him for instruction, counsel, comfort, and aid. Even the famous Odoacer, leader of the Rugians and Herulians, did not disdain to seek him and ask for his counsel and blessing when about to engage in his expedition to Italy in A.D. 476.

The zeal displayed by Severinus for the outward welfare of the people and for the success of Christianity led several congregations to make him their bishop; but he declined the office on the ground that he preferred his solitude. The later years of his life were disturbed by the incursions of the Alemanni and the Rugians. One of the latest acts of his life was an attempt to persuade the Rugian king Fava, of Feletheus, and his cruel queen, Gisa, to refrain from hostilities against the Noricans. He died Jan. 8, 482, and was eventually buried in Italy, first at Monte Feltre, and afterwards on a small island near Naples, where a costly tomb had been erected for him by a noblewoman. Christianity had been firmly established in Noricum during his life; the bishopric of Lohr, subsequently transferred to Passau, had already been founded (*Vita S.* c. 30), and three others (Teurnia, or Tiburnia, Cellaia, now Cilley, and Aemona, now Laybach, whose bishops are recorded among the members of a synod held at Grado in 579) were established in the course of the next century.

Literature. — Eugippus, *Vita S. Severini*, in M. Welseri *Opp. Hist. et Phil.* (Norimb. 1672), p. 631 sq., and in Pez, *Scriptt. Rer. Austr.* 1, 62 sq.; the Bollandists' *Aeta SS.* ad Jan. 8. See also Mannert, *Geogr. d. Griechen u. Roier*, 3, 528 sq.; Forbiger, *Handb. d. alt. Geogr.* 3, 455 sq.; Muchar, *Das rom. Noricum*, etc. (Gratz, 1825, 2 pts. 8vo); Mascou, *Gesch. d. Teutscheun*, etc., II, 2, 2, and 13, 36); Stritter, *Memorie Populorum olim ad Danub.*, etc. (St. Petersburg, 1771-74, 2 vols. 4to); Mosheim, *De Rebus Christ.* etc., p. 211 sq.; Fleury, *Hist. Eccles.* 6, 839 sq.; Schrockh, *Christliche Kirchengeschichte*, 16, 261 sq.; Rettberg, *Kirchengesch. Deutschlands* (Gott. 1846), 1, 8, 21, 84.

Severinus,

pope from 638 to 640, and successor of Honorius I. The Monotelite troubles led to the postponing of his confirmation by the emperor Heraclius until 640, when it was obtained on the pledge of his legates that the Roman clergy should subscribe to the emperor's *Ecthesis* (q.v.). He was enthroned May 28, and died Aug. 1 following. He condemned the *Ecthesis*, and consequently the Monothelite doctrine. — Herzog, *Real-Encyklop.* s.v.

Severites.

SEE ANGELITES.

Severus,

founder of the Gnostic sect named after him Severians (q.v.). He came from Sozopolis to Pisidia, and while a pagan was a lawyer. Receiving baptism at Tripoli, in Phoenicia, he became a monk and united himself with a society of zealous Monophysites. Banished, he came to Constantinople to seek protection from the emperor. He told him that the defense of the Chalcedonian Council was the cause of all the disturbances, and sought to introduce a certain addition to the old and venerated Church song the *Trisagion* which might serve as the basis of a coalition between the opposing parties. Later, in the reign of Justin, Severus, who had managed to become patriarch of Antioch, saved his life by fleeing to Egypt. He returned to Constantinople with Anthimus, under the protection of the empress Theodora; but Justinian, finding that he had been imposed upon by the Monophysites, deposed Anthimus, and decreed that "the writings of Severus should be burned, and none should be permitted either to own or transcribe them." See Neander, *Ch. Hist.* 2, 531 sq.

Severus, Sulpicius, St.,

was born about 363, of a prominent family, and in manhood shone for a time as a forensic orator. He married the daughter of a wealthy consul; but she died about 392, and he spent the remainder of his life in monastic seclusion with a few like-minded persons, in Aquitaine. He was an admirer of Martin of Tours, whom he repeatedly visited. Gennadius states that he was gained over to Pelagianism when in his old age, and that he had expressed himself in favor of that system; but that, having discovered his error, he imposed on himself perpetual silence as a penance. He died at

Marseilles, whither he had retired, soon after A.D. 410. The writings of Severus are, *Vita S. Martini Turonensis*, with legendary embellishments: — *Historia Sacra*, or *Chronica Sacra*, containing Jewish and Church history to A.D. 400, interspersed with marvels, but written in a flowing style: *Dialogues*, written about A.D. 405, and treating in part of the monastic life and virtues, in part of the merits of Martin of Tours; finally, some letters of no importance and doubtful authenticity (see Bahr, *Christl. rom. Theol.* p. 218-222). The works of Severus have been separately published in various editions; the best complete edition is that of Hieronymus de Prato (Verona, 1751-54), without the letters. A reprint from this ed. with the letters added is given in Gallandi, *Bibl. Patrum*, 8, 355 sq. — Herzog, *Real-Encyklop.* s.v.

Severy

(also *Severey*, *Severie*, *Civery*), a bay or compartment of a vaulted ceiling.

Seville, Councils Of

(*Concilium Hispalense*).

I. The first Council of Seville was held Nov. 4, 590, composed of eight bishops, St. Leander, bishop of Seville, presiding. It was decided that the donations and alienations of Church property made by the bishop Gaudentius were uncanonical and void; nevertheless, it was decreed that the serfs who had been freed by him should remain free, although still subject to the Church, and should be prohibited from leaving their property to all persons except their children, who should remain, in perpetuity, subjects of the Church; also, authority was given to the lay judges to separate the clergy from their wives or mistresses. See Mansi, *Concil.* 5, 1588.

II. The second council was held in November, 618, by St. Isidore, the archbishop, at the head of seven other bishops, against the Acephalists, who denied the two natures in one person. Various regulations, chiefly relating to the particular circumstances of their Church, were also drawn up. All the acts of the council are contained in thirteen chapters.

1. Theodulphus, bishop of Malaga, having complained of the conduct of the bishops of his neighborhood, who, during the confusion consequent

upon the war, had appropriated to themselves much of his territory, it was ordered that all should be restored to him.

4. Forbids the ordination of clerks who had married widows, and declares such to be void.

5. Orders the deposition of a priest and two deacons, ordained under the following circumstances: The bishop, who labored under an affection of the eyes, had merely laid his hands upon them, while a priest pronounced the benediction.

7. Relates to the conduct of Agapius, bishop of Cordova, who, being little skilled in ecclesiastical discipline, had granted permission to certain priests to erect altars and consecrate churches in the absence of the bishop. The council forbids all such proceedings for the future.

10 and 11. Confirm the recent establishment of certain monasteries in the province of Betica, and forbid the bishops, under pain of excommunication, to take possession of their property; also allows monks to take charge of property appertaining to nunneries, upon condition that they dwell in distinct houses, and abstain from all familiar intercourse with the nuns.

13 and 14. Assert the doctrine of two natures in our Lord Jesus Christ united in one person. See Mansi, 5, 1663.

Sewafioll,

in Norse mythology, was the dwelling place of the beautiful and strong Sigrun. It is believed to be Mount Seva, in West Gothland, Sweden.

Sewall, Joseph, D.D.,

a Congregational minister, was born at Boston, Aug. 15, 1688 (O.S.). He graduated at Harvard College in 1707, and was ordained Sept. 16, 1713, colleague pastor of the Old South Church, where he spent his life, having declined the presidency of Harvard College, which was urged upon him in 1724. In 1728 he accepted a fellowship and served until 1765, when he resigned, and died June 27, 1769. He was made D.D. by the University of Glasgow in 1731. Dr. Sewall's publications were, *The Holy Spirit Convincing the World of Sin, of Righteousness, and of Judgment Four Sermons* (1741): — and a large number of *Occasional Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 1, 278.

Sewall, Jotham,

a Congregational minister, was born at York, Me., Jan. 1, 1760. Shortly after he attained his majority he migrated to the Kennebec and worked at his trade (mason). In 1783 his mind first took a permanent religious direction, and he found peace. He was licensed to preach May 8, 1798, and ordained as an evangelist June 18, 1800. For a short time he had charge of the Church in Chesterville, where he resided; but the greater part of his subsequent life was spent in missionary labor, chiefly in Maine. He labored till near the close of his life, preaching only three weeks before his death, which took place Oct. 3, 1850. He was a man of fervid, massive strength. See Sprague, *Annals of the Amer. Pulpit*, 2, 430.

Sewall, Samuel,

chief-justice of the supreme court of Massachusetts, was born at Bishopstoke, England, March 28, 1652. His father established himself in the United States in 1661, when Samuel was nine years old. In his childhood the latter was under the instruction of Mr. Parker, of Newbury. He was graduated at Harvard College in 1671, and afterwards preached for a short time. In 1688 he went to England. He returned to the United States in 1689. In 1692 he was appointed in the new charter one of the council, in which station he continued till 1725. He was made one of the judges in 1692, and chief-justice of the superior court in 1718. Sharing in the then general belief in witchcraft, he concurred in its condemnation in 1692; but at a public fast, Jan. 14, 1697, he acknowledged his wrong. In 1699 he was chosen one of the commissioners of the society in England for the propagation of the Gospel in New England. He died Jan. 1, 1730. By his wife he received a large fortune, thirty thousand pounds, which he employed for the glory of God and the advantage of men. Eminent for piety, wisdom, and learning, in all the relations of life he exhibited the Christian virtues and secured universal respect. For a long course of years he was a member of the Old South Church and one of its greatest ornaments. Judge Sewall's writings are, *Answer to Queries respecting America* (1690): — *Prospects touching the Accomplishment of Prophecies* (Boston, 1713, 4to): — *Memorial relating to the Kennebec Indians* (1721, 4to): — *-Phoenomena quaedam Apocalyptica ad Aspectum Novi Orbis Configurata* (2d ed. 1727, 4to).

Sewall, Thomas, D.D.,

a distinguished minister of the Methodist Episcopal Church, was born in Essex, Mass., April 28, 1818. He was educated at Wilbraham, and graduated from the Wesleyan University, Middletown, Conn., 1837. He united with the Baltimore Conference in 1838, but in 1841 was returned supernumerary, and spent a year in Europe and the East. He entered upon active work when he returned, but on account of ill health located in 1848. He was readmitted in 1849 and given a superannuated relation, which he retained until 1853, when he resumed pastoral work. In 1866 he was transferred to New York East Conference and stationed in Brooklyn, and was retransferred in 1869, taking a supernumerary relation. He died Aug. 11, 1870. In 1860 Dr. Sewall was a delegate to the General Conference. He was a man of refined tastes and scholarly culture, a born orator, and a successful minister. See *Minutes of Annual Conferences*, 1871, p. 19.

Sewell, William (1),

the historian of the Quakers, was the son of Jacob Williamson Sewell, and was born at Amsterdam in 1650. His grandfather left his native country, England, that, as a Brownist, he might enjoy more freedom in Holland. William Sewell lost both his parents in early life, but, having been instructed by them in the principles of the Quakers, he adhered to them during life. He was a student of unwearied application, attaining a knowledge of Greek, Latin, English, French, and High Dutch. He is chiefly noted for his *History of the People called Quakers*, written first in Low Dutch, and afterwards by himself in English. One principal object with the author was a desire to correct what he conceived to be gross misrepresentations in Gerard Croese's *History of Quakerism*. The work seems to have been first published in 1722, folio, and reprinted in 1725.

Sewell, William (2),

an English clergyman, was born in the Isle of Wight about 1805. The son of a solicitor, he was educated at Harrow and Oxford, became fellow of Exeter College, and incumbent of Carisbrooke Castle chapel, Isle of Wight. He was public examiner in the university from 1836 to 1841, and in 1852 was appointed principal of St. Peter's College at Radley. He was a supporter of the tractarian movement. His published works are, *Horoe Philologicae: — Conjectures on the Structure of the Greek Language* (1830): — *Sacred Thoughts in Verse* (1831; 2d ed. 1842): — *Christian*

Vestiges of Creation (1861): — besides *Sermons*, and tracts on Christian morals and politics, etc.

Sewell, William D.,

a Methodist Episcopal minister, was born in Chesterville, Me., July 15, 1813. He was converted in 1831, entered the itinerancy on Sidney Circuit September, 1836, under the presiding elder; admitted on trial in 1837, and served two years on Kilmarnock and Harmony circuits; was received into full connection in 1839, and appointed to Vassalborough Circuit, where he pursued his labors with great zeal and success until near the time of his death, which occurred April 24, 1840. He possessed a good and well-cultured mind. His attachment to the doctrines and institutions of the Church was strong and unwavering. See *Minutes of Conferences*, 3, 145.

Sexagesima,

the Sunday which, in round numbers, is sixty days before Easter.

Sexes, Separation Of, In Churches.

The rules of the primitive churches required the separation of the sexes in the churches, and this was generally observed. The men occupied the *left* of the altar on the south side of the church, and the women the *right* on the north. They were separated from each other by a veil or lattice. In the Eastern churches the women and catechumens occupied the galleries above, while the men sat below. In some churches a separate apartment was also allotted to widows and virgins. See Coleman, *Christ. Antiq.* s.v.

Sext,

a name given to the noonday service (q.v.) of the early Christian Church because it was held at the *sixth* hour.

Sexton,

a corruption of *sacristan* (q.v.). This officer was anciently the attendant and waiter on the clergy. His duties at the present day in the Church of England is to keep the church, dig graves, provide the necessaries for service — as for baptism and the Lord's supper — under the direction of the church wardens. The office may be held by a woman, and the salary usually depends on the annual vote of the parishioners. In Scotland the

sexton, whose duties are much the same as in England, is usually called the beadle, from the Saxon *bydde*, to cry, or to make proclamation. The appointment to office in the Established Church is with the heritors.

Sextry.

SEE SACRISTY.

Sextus,

a term, in the ancient canon law, to signify a collection of decretals made by pope Boniface VIII; thus called from the title, *Liber Sextus*, and being an addition to the five volumes of decretals collected by Gregory IX. The persons reputed to have been commissioned to draw it up were William de Mandegotte, archbishop of Ambrun; Berenger, bishop of Beziers; and Richard, bishop of Sienna.

Seymour, Truman,

a minister of the Methodist Episcopal Church, was born in Albany, N.Y., Jan. 25, 1799, and united with the Church there at the age of seventeen. In 1829 he joined the New York Conference, and was a member of this, and, later, of the Troy Conference, until his death, Nov. 15, 1874. See *Minutes of Annual Conferences*, 1875, p. 64.

Seys, John, D.D.,

a minister of the Methodist Episcopal Church, was born in Santa Cruz Island, West Indies, March 30, 1799. In 1821 he joined the Wesleyan Church in the island of St. Eustatius. Notwithstanding much opposition from friends, he continued in this Church, and in 1825 was licensed a local preacher. He was ordained in 1829, and, coming to the United States, joined the Oneida Conference. In 1833 he was a missionary among the Oneida Indians, and in 1834 sailed for Liberia as superintendent of the Methodist Episcopal Church Missions in West Africa. He returned in 1841, and in 1842 he was appointed to Wilkesbarre, Pa. The following year he went again to Liberia, from which he returned in 1845, when he resigned his connection with the mission and joined the New York Conference. In 1850 he became travelling agent of the Maryland Colonization Society, locating at Baltimore, where he remained six years. He was then appointed agent for the Colonization Society of Ohio, Indiana, and Illinois, and moved to Springfield, O. The same year he went to Africa and located a

notice of Jerome, in his commentary on ^{<382>}Ezekiel 48:22, where he mentions the ‘towers of Ailon and *Selebi* and Emmaus-Nicopolis,’ in connection with Joppa, as three landmarks of the tribe of Dan.” Shaalbim may possibly be identified with the modern village *Beit Sira*, a village a little north of Yalo, on the south side of Wady Suleiman; or, perhaps (so Furst), rather with *Selbit*, a ruined village north of the wady (Robinson, *Researches*, 1852, 3, 144, notes). *SEE SHAALBONITE*.

Shaal’bonite

(Heb. *Shaalboni*’, יְבִי שַׁלְבֹן ; Sept. $\Sigma\alpha\lambda\beta\omega\nu\acute{\iota}\tau\eta\varsigma$, v.r. $\Sigma\alpha\lambda\beta\omega\nu\acute{\iota}$, $\Sigma\omega\mu\epsilon\acute{\iota}$, and even Ὀμεί ; Vulg. *Salabonites*, *de Salboni*), an epithet of Elisha (q.v.), one of David’s thirty-seven chief heroes (^{<1032>}2 Samuel 23:32; ^{<313>}1 Chronicles 11:33); evidently as being a native of *Shaalbon*. a place otherwise unknown, unless identical with Shaalbim (q. v.)..

Sha’aph

(Heb. *id.* אַיִף ; Gesenius *division*, but Furst *union*; Sept. $\Sigma\alpha\gamma\acute{\alpha}\phi$, v.r. $\Sigma\alpha\gamma\acute{\alpha}\epsilon$, $\Sigma\acute{\epsilon}\phi$, $\Sigma\acute{\alpha}\phi$), the name of two men.

1. Last named of six sons of Jahdai, of the tribe of Judah (^{<1347>}1 Chronicles 2:47). B.C. prob. post 1612.
2. Third named of four sons of Maachah, concubine of Caleb, of the tribe of Judah; he was the “fathers” (i.e. founder) of Madmannah (^{<1349>}1 Chronicles 2:49). B.C. post 1612.

Shaara’im

(Heb. *Shaara’yim*, מֵי שַׁרַיִם ; *two gates*; Sept. in Joshua $\Sigma\alpha\kappa\alpha\rho\acute{\iota}\mu$, in Samuel $\alpha\acute{\iota}\ \pi\acute{o}\lambda\epsilon\iota\varsigma$, in Chron. $\Sigma\epsilon\omega\rho\acute{\epsilon}\mu$ [v.r. $\Sigma\alpha\rho\acute{\iota}\mu$]; Vulg. *Saraim*, *Saarim*), a town in the “valley” or maritime plain of Judah (^{<6536>}Joshua 15:36, A.V. “Sharaim,” where it is named between Azekah and Adithaim). Its occurrence among the cities of Simeon (^{<1365>}1 Chronicles 4:31) is probably a clerical error for *Sharuhem* (^{<6916>}Joshua 19:6). “It is mentioned again in the account of the rout which followed the fall of Goliath, where the wounded fell down on the road to Shaaraim and as far as Gath and Ekron (^{<9172>}1 Samuel 17:52). These two notices are consistent with each other. Goliath probably fell in the Wady es-Sumt, on opposite sides of which stand the representatives of Socoh and Jarmuth; Gath was at or near

Tell es-Safieh, a few miles west of Socoh at the mouth of the same wady; while Ekron (if 'Akir be Ekron) lies farther north. Shaaraim is probably therefore to be looked for somewhere west of Shuweikeh, on the lower slopes of the hills, where they subside into the great plain" (Smith). "The valley of Elah runs down among the hills for some distance, and then forks below Tell-Zakartah; one branch, or rather side valley, running to Gath (Tell es-Safieh), and the other to the plain of Ekron. Perhaps the town of Shaaraim may have been situated at the fork, and may have taken its name from the 'two passes' (see Porter, *Hand-book for Sin. and Pal.* p. 264)" (Kitto). It is probably identical with the *Ir-Tarain* of the Talmud (*Tosephtah, Ahaloth*, s.f.), for the Chaldee *tarain* has the same meaning, *gates* (Schwarz, *Palest.* p. 102). From the associated localities it must be sought in the vicinity of the modern *Shahmeh*, a village with traces of ruins about two and a half miles south of Ekron (Van de Velde, *Memoir*, p. 114). Lieut. Conder at first proposed *Tell Zakariah* as a suitable position for Shaaraim (*Quar. Statement of "the Pal. Explor. Fund,"* 1875, p. 194), but M. Ganneau suggests the ruin. *Sa'ireh* (*ibid.* p. 182), mentioned in Dr. Robinson's list (Append. to vol. 3, 1st ed. of *Researches*) between Shuweikeh and Beit-Netif, in which Lieut. Conder seems finally to coincide (*Tent Work in Pal.* 2, 339).

Shaash'gaz

(Heb. *Shaashgaz'*, זגִּי׳ אִי Persian, *servant of the beautiful*; Sept. Γαυ), the appropriate name of a Persian eunuch, the keeper of the concubines in the court of Xerxes (<1724> Esther 2:14). B.C. cir. 525. **SEE HEGAI.**

Shabbath.

SEE SABBATH; SEE TALMUD.

Shab'bethai

[many *Shabbeth'ai'*, some *Shabbetha'i'*] (Heb. *Shabbethai'*, יתבִּי׳ *Sabbatical*, i.e. born on the Sabbath; Sept. Σαββαθα v.r. Σαβαθα and Καββαθα; in <1687> Nehemiah 8:7 Σαββαθαῖος), one of the chief Levites, who was active in the reformations and restoration under Ezra and Nehemiah. (<1505> Ezra 10:15; <1687> Nehemiah 8:7; 11:16). B.C. cir. 450.

Shablul.

SEE SNAIL.

Shachal.

SEE LION.

Shachaph.

SEE CUCKOO.

Shachi'a

[many *Schach'ia*] (Heb. *Shokyah'*, **hykʿy**; [so the margin], *accusation* [Gesenius] or *announcement* [*Furst*]; but the text has *Shobyah'*, **hybʿy**; *captivity*; Sept. **Σεβιά** v.r. **Σαβιά** and **Ζαβιά**; Vulg. *Sechia*), the sixth named of the seven sons of Shaharaim (q.v.) of the tribe of Benjamin, by his wife Hodesh (^{<1380>}1 Chronicles 8:10). B.C. post 1612.

Shadanana,

in Hindu mythology, is a surname of the god *Kartikeya*, signifying “the head with six faces.”

Shad'dai

(Heb. *Shadday'*, **yDwʿj** in pause **yDw**), an ancient name of God, rendered “Almighty” everywhere in the A.V. In all passages of Genesis except one (49:25), in ^{<1118>}Exodus 6:3, and in ^{<2505>}Ezekiel 10:5, it is found in connection with **l aʿel**, “God,” El Shaddai being there rendered “God Almighty,” or “the Almighty God.” It occurs six times in Genesis (^{<0170>}Genesis 17:1; 28:3; 35:11; 43:14; 48:3; 49:25), once in Exodus (^{<1118>}Exodus 6:3), twice in Numbers (^{<0204>}Numbers 24:4, 16), twice in Ruth (^{<0123>}Ruth 1:20, 21), thirty-one times in Job, twice in the Psalms (^{<0984>}Psalms 68:14 [15]; 91:1), once in Isaiah (^{<2136>}Isaiah 13:6), twice in Ezekiel (^{<3024>}Ezekiel 1:24; 10:5), and once in Joel (^{<2015>}Joel 1:15). In Genesis and Exodus it is found in what are called the Elohist portions of those books, in Numbers in the Jehovistic portion, and throughout Job the name Shaddai stands in parallelism with Elohim, and never with Jehovah. By the name or in the character of El Shaddai, God was known to the patriarchs — to Abraham (^{<0170>}Genesis 17:1), to Isaac (^{<0123>}Genesis 28:3), and to Jacob (^{<0434>}Genesis 43:14; 48:3; 49:25) —

before the name Jehovah, in its full significance, was revealed (^{<0103>}Exodus 6:3). By this title he was known to the Midianite Balaam (^{<0204>}Numbers 24:4, 16), as God the Giver of Visions, the Most High (comp. ^{<0900>}Psalms 91:1); and the identity of Jehovah and Shaddai, who dealt bitterly with her, was recognized by Naomi in her sorrow (^{<0103>}Ruth 1:20, 21). Shaddai, the Almighty, is the God who chastens men (^{<0107>}Job 5:17; 6:4; 23:16; 27:2); the just God (^{<0103>}Job 8:3; 34:10), who hears prayer (^{<0103>}Job 8:5; 22:26; 27:10); the God of power who cannot be resisted (^{<0105>}Job 15:25), who punishes the wicked (21:20; 27:13), and rewards and protects those who trust in him (22:23, 25; 29:5); the God of providence (22:17, 23; 27:11) and of foreknowledge (24:1), who gives to men understanding (32:8) and life (33:4): “excellent in power, and in judgment, and in plenty of justice,” whom none can perfectly know (11:7; 37:23). The prevalent idea attaching to the name in all these passages is that of strength and power, and our translators have probably given to “Shaddai” its true meaning when they rendered it “Almighty.”

In the Targum throughout, the Hebrew word is retained, as in the Peshito-Syriac of Genesis and Exodus, and of ^{<0103>}Ruth 1:20. The Sept. gives **ἰκανός, ἰσχυρός, Θεός, Κύριος, παντοκράτωρ, Κύριος παντοκράτωρ, ὁ τὰ πάντα ποιήσας** (^{<0103>}Job 8:3), **ἔπουράνιος** (^{<0104>}Psalms 68:14 [15]), **ὁ Θεὸς τοῦ οὐρανοῦ** (^{<0103>}Psalms 91:1), **σαδδαί** (^{<0105>}Ezekiel 10:5), and **ταλαιπωρία** (Joel i, 15). In ^{<0107>}Job 29:5 we find the strange rendering **ὕλωδης**. In Genesis and Exodus “El Shaddai” is translated **ὁ Θεός μου**, or **σου**, or **αὐτῶν**, as the case may be. The Vulgate has *omnipotens* in all cases except *Dominus* (^{<0107>}Job 5:17; 6:4, 14; ^{<0106>}Isaiah 13:6), *Deus* (^{<0107>}Job 22:3; 40:2), *Deus coeli* (^{<0103>}Psalms 91:1), *sublimis Deus* (^{<0104>}Ezekiel 1:24), *colestis* (^{<0104>}Psalms 68:14 [15]), *potens* (^{<0105>}Joel 1:15), and *digne* (^{<0107>}Job 37:23). The Veneto-Greek has **κραταίος**. The Peshito-Syriac, in many passages, renders “Shaddai” simply “God,” in others *chasio*, “strong, powerful” (^{<0107>}Job 5:17; 6:4; etc.), and once *‘loyo*, “Most High” (ver. 14). The Samaritan version of ^{<0107>}Genesis 17:1 has for “El Shaddai” “powerful, sufficient,” though in the other passages of Genesis and Exodus it simply retains the Hebrew word; while in ^{<0204>}Numbers 24:4, 16, the translator must have read **hdc; sadeh**, “a field,” for he renders “the vision of Shaddai” “the vision of the field,” i.e. the vision seen in the open plain. Aben-Ezra and Kimchi render it “powerful.”

The derivations assigned to Shaddai are various. We may mention, only to reject, the Rabbinical etymology which connects it with $yD\dot{i}$ *dai*, “sufficiency,” given by Rashi (on ^{<0170>}Genesis 17:1), “I am he in whose Godhead there is sufficiency for the whole creation;” and in the Talmud (*Chagiga*, fol. 12, col. 1), “I am he who said to the world, Enough!” According to this, $yD\dot{i}v\dot{i}=ydi\ rva\}$ “He who is sufficient,” “the all-sufficient One;” and so “He who is sufficient in himself,” and therefore self-existent. This is the origin of the $\dot{\iota}\kappa\alpha\nu\acute{o}\varsigma$ of the Sept., Theodoret, and Hesychius, and of the Arabic *alkafi* of Saadias which has the same meaning. Gesenius (*Gram.* § 86, and *Jesaia* 13:6) regards $yD\dot{i}v\dot{i}$ *shaddai*, as the plural of majesty, from a singular noun, dvj *shad*, root $dd\dot{i}v$; *shadad*, of which the primary notion seems to be “to be strong” (Furst, *Handwb.*). It is evident that this derivation was present to the mind of the prophet from the play of words in ^{<2336>}Isaiah 13:6. Ewald (*Lehrb.* § 155 c, 5th ed.) takes it from a root hdv ;= $dd\dot{i}v$; and compares it with $yD\dot{i}$ *davvai*, from hwD ; *davah*, the older termination yyi being retained. He also refers to the proper names $yvj\grave{a}e$ *Yishai* (Jesse), and $yWB\dot{i}$ *Bavvai* (^{<4688>}Nehemiah 3:18). Rodiger (Gesen. *Thesaur.* s.v.) disputes Ewald’s explanation, and proposes, as one less open to objection, that *Shaddai* originally signified “my powerful ones,” and afterwards became the name of God Almighty, like the analogous form *Adonai*. In favor of this is the fact that it is never found with the definite article, but such would be equally the case if *Shaddai* were regarded as a proper name. On the whole there seems no reasonable objection to the view taken by Gesenius, which Lee also adopts (*Gram.* § 139, 6).

Shaddai is found as ant element in the proper names *Ammishaddai*, *Zurishaddai*, and possibly also in *Shedeur* there may be a trace of it.

Shade, Jacob B.,

a minister of the German Reformed Church, was born in Montgomery County, Pa., April 25, 1817. He began his studies in Marshall College, Mercersburg, Pa., in May, 1839; and finished his theological studies in the seminary located in the same place. Full of zeal, he preached, while in the seminary, in destitute places among the mountains west of Mercersburg, and was the means of organizing several congregations. He was licensed and ordained in May, 1843, and continued his labors for a short time in the mountains where he had preached before. At the close of the same year he became colporteur in Berks County, Pa., for the American Tract Society,

spending one year in that field. In 1844-45 he spent a year in the same work in Alabama. On his return his health had entirely failed, and he died Jan. 6, 1846. With ordinary natural abilities, he was possessed of extraordinary zeal and devotion to the work of Christ. He preached in German and English.

Shadford, George,

a minister of the Methodist Episcopal Church, was born. at Scotter, in Lindsley, Lincolnshire, England, Jan. 19, 1739. At the age of sixteen he received his first communion in the Established Church, and for a time was very serious and punctual in the discharge of religious duties; but he fell back into sin. He enlisted in the militia while still a youth, and became quite desperate in wickedness. He was hopefully converted May 5, 1762, and within two weeks became a member of the Methodist Society. In 1768 he united with the Conference, and was appointed to labor in the west of Cornwall. He was sent in the spring of 1773 to America; and labored for a month in New Jersey, four months in New York city, and four or five months in Philadelphia. He was stationed in 1776 in Virginia, and in 1777 at Baltimore. Not being willing to take the test oath during the Revolutionary war, he returned in 1778 to Great Britain. There he resumed his labors, and continued them with unabated diligence and fidelity till disease and infirmity obliged him to retire. He died March 11, 1816. Mr. Shadford had a Christian character that was decidedly marked. He was a man of prayer, of Christian temper, and godly conversation. As a preacher he was not above mediocrity, and yet his labors were very successful. See Simpson, *Cyclop. of Methodism*, s.v.; Sprague, *Annals of the Amer. Pulpit*, 7, 34.

Shadow

($\lambda\chi\epsilon\tau\sigma\lambda$, or $\lambda\lambda\chi\alpha\epsilon\sigma\epsilon\lambda$; $\sigma\kappa\acute{\iota}\alpha$, either simply or in composition), the privation of light by an object interposing between a luminary and the surface on which the shadow appears. The light of the sun may be obscured; but “with the Father of light there is no parallax nor tropical shadow;” no interposing bodies can change his purposes or for a moment intercept and turn aside his truth, because he is equally present everywhere (³⁰¹⁷James 1:17). A shadow falling on a plate follows the course of the body which causes it; and, as it is often extremely rapid, the fleetness of human life is often compared to it (¹³⁹⁵1 Chronicles 29:15; ¹⁸⁴²Job 14:2).

Shadow is also used in the sense of darkness, gloom, “the shadow of death” — i.e. *death-shade*, a season of severe trial, heavy sorrow (^{<201>}Psalm 23), or depicting a state of ignorance and wretchedness (^{<1016>}Matthew 4:16; ^{<1179>}Luke 1:79). Hackett (*Illust. of Script.* p. 46 sq.) thinks that David’s image of the valley of death’s shadow may have been suggested by such wild, dreary ravines as the Wady Aly. Shadow is also used for covering and protection from the heat for repose, where the word *shade* would be preferable. The Messiah “is as the shade of a great rock in a weary land” (^{<332>}Isaiah 32:2; 49:2; ^{<208>}Song of Solomon 2:3; ^{<1708>}Psalm 17:8; 63:7; 91:1) (comp. Hackett, *Illust. of Script.* p. 50 sq.). Shadow is used to indicate that the Jewish economy was an adumbration, or a shadowing forth, of the things future and more perfect in the Christian dispensation (^{<3885>}Hebrews 8:5; 10:1; ^{<5017>}Colossians 2:17). On the curative power of Peter’s shadow (^{<4165>}Acts 5:15), see Engelschall, *De Umbra Petri* (Lips. 1725); Krakewitz, *id.* (Rost. 1704).

Sha’drach

(Heb. *Shadrak’*, *Ērḏyī*; Sept. *Σεδράκ* v.r. *Σεδράχ*; Vulg. *Sidrach*), the Chaldee name of Hananiah, the chief of the “three children” who were Daniel’s companions (^{<2007>}Daniel 1:7, etc.). His song, as given in the Apocryphal. Daniel, forms part of the service of the Church of England, under the name of “Benedicite omnia opera.” A long prayer in the furnace is also ascribed to him in the Sept. and Vulgate; but this is thought to be by a different hand from that which added the song. The history of Shadrach, or Hananiah, is briefly this. He was taken captive with Daniel, Mishael, and Azariah at the first invasion of Judah by Nebuchadnezzar, in the fourth, or, as Daniel (^{<2008>}Daniel 1:1) reckons, in the third, year of Jehoiakim, at the time when the Jewish king himself was bound in fetters to be carried off to Babylon. B.C. 606. Being, with his three companions, apparently of royal birth (ver. 3), of superior understanding and of goodly person, he was selected, with them, for the king’s immediate service; and was for this end instructed in the language and in all the learning and wisdom of the Chaldaeans as taught in the college of the magicians. Like Daniel, he avoided the pollution of the meat and wine which formed their daily provision at the king’s cost, and obtained permission to live on pulse and water. When the time of his probation was over, he and his three companions, being found superior to all the other magicians, were advanced to stand before the king. When the decree for the slaughter of all

the magicians went forth from Nebuchadnezzar, we find Shadrach uniting with his companions in prayer to God to reveal the dream to Daniel; and when, in answer to that prayer, Daniel had successfully interpreted the dream and been made ruler of the province of Babylon and head of the college of magicians, Shadrach was promoted to a high civil office. But the penalty of Oriental greatness, especially when combined with honesty and uprightness, soon had to be paid by him, on the accusation of certain envious Chaldeans. For refusing to worship the golden image he was cast with Meshach and Abed-nego into the burning furnace. But his faith stood firm; and his victory was complete when he came out of the furnace with his two companions unhurt, heard the king's testimony to the glory of God, and was "promoted in the province of Babylon." We hear no more of Shadrach, Meshach, and Abed-nego in the Old Test. after this; neither are they spoken of in the New Test. except in the pointed allusion to them 'in the Epistle to the Hebrews, as having "through faith quenched the violence of fire" (^{301B} Hebrews 11:33, 34). But there are repeated allusions to them in the later Apocryphal books, and the martyrs of the Maccabean period seem to have been much encouraged by their example. See 1 Macc. 2, 59, 60; 3 Macc. 6:6; 4 Macc. 13:9; 16:3, 21; 18:12. Ewald (*Geschichte*, 4, 557) observes, indeed, that next to the Pentateuch no book is so often referred to in these times, in proportion, as the book of Daniel. The apocryphal additions to Daniel contain, as usual, many supplementary particulars about the furnace, the angel, and Nebuchadnezzar, besides the introduction of the prayer of Shadrach and the hymn. Theodore Parker observes with truth, in opposition to Bertholdt, that these additions of the Alexandrine prove that the Hebrew was the original text, because they are obviously inserted to introduce a better connection into the narrative (Josephus, *Ant.* 10, 10; Prideaux, *Connect.* 1, 59, 60; Parker's De Wette's *Introd.* 2, 483-510; Grimm, *on 1 Macc.* 2, 60; Hitzig [who takes a thoroughly sceptical view], *on Daniel* 3; Ewald, 4, 106, 107, 557-559; Keil, *Einleit. Daniel*). **SEE DANIEL.**

As to the etymology, "this name is identified by some with *Hadrach*, ^{!rdj} (^{301B} Zechariah 9:1), the name of a Syrian god who represents the seasons (^{rdj} = ^{rzj}, 'to turn,' 'wind'). The interchange of ^j with sibilants is not without parallel. Others profess to trace the name to a Babylonian source, and connect it with the Assyrian *Sadhiru*. or *Sadhru*, 'the great scribe' (^{rfç}), with the non-Assyrian guttural termination, or with *sed* (comp. Sept. ^{Σεδ-}), the Assyrian equivalents of *mas* (comp. Meshech, and the

analogy suggested by **hynnj**), followed by the insertion of the *r* (frequent in Assyrian) before the guttural” (*Speaker’s Commentary*). According to Bohlen, the name is Persian, and signifies *rejoicing in the way*; according to Benfey, it is Zend, meaning *royal*.

Shady trees,

in ^{<84E>}Job 40:21, 22, is the rendering of the Hebrew *tseelim*, **μ yl** **Ex**, (Sept. and Vulg. render at random), which perhaps means properly the *prickly lotus bushes*. **SEE TREE**.

Shaffer, Hiram M.,

a minister of the Methodist Episcopal Church, was born in Carroll County, O., in 1804, and graduated as a physician when but eighteen years of age. He afterwards studied law, and was admitted to the bar at Sidney. He joined the Church in 1831, was licensed to preach in 1832, and entered the Ohio Conference the same year. In this and the Central Ohio Conference he passed his ministerial life. He was several times elected delegate to the General Conference. He died near Richwood, O., Dec. 29, 1871. He published a work on *Infant Baptism* (N.Y. 1856, 12mo). See *Minutes of Annual Conferences*, 1872, p. 92.

Shaft

appears in a few passages of the A.V. in two senses as the rendering of

(a) **/j** **echets** (^{<234E>}Isaiah 49:2), an *arrow* (as often elsewhere);

(b) **Ëry**; *yarek*, properly a *thigh* (as often); hence the *shank* of the golden candelabrum in the Tabernacle, where the stem (**hnq**) separated into the three feet (^{<1253>}Exodus 25:31; 37:17; ^{<480>}Numbers 8:4). **SEE CANDLESTICK**.

Shaft

Picture for Shaft

the body of a column or pillar; the part between the capital and base. In Middle-Age architecture the term is particularly applied to the small columns which are clustered round pillars, or used in the jambs of doors and windows, in arcades, and various other situations. They are sometimes

cut on the same stones as the main body of the work to which they are attached, and sometimes of separate pieces. In the latter case they are very commonly of a different material from the rest of the work, and are not unfrequently polished this mode of construction appears to have been first introduced towards the end of the Norman style. In Early Norman work they are circular, but later in the style they are occasionally octagonal, and are sometimes ornamented with zigzags, spiral moldings, etc. In the Early English style they are almost always circular, generally in separate stones from the other work to which they are attached, and very, often banded; in some instances they have a narrow fillet running up them. In the Decorated style they are commonly not set separate, and are frequently so small as to be no more than vertical moldings with capitals and bases; they are usually round and filleted, but are sometimes of other forms. In the Perpendicular style they are cut on the same stones with the rest of the work. They are most generally round, and are sometimes filleted; in some cases they are polygonal, with each side slightly hollowed. The part of a chimney stack between the base and cornice is called the shaft.

Shaftesbury, Anthony Ashley Cooper,

the third earl of; was born in London, Feb. 26, 1671. He was educated under the supervision of Locke, entered Parliament in 1693, from which he withdrew on account of delicate health, and took up his residence in Holland in 1698 or 1699. He entered the House of Lords in 1700, supporting the measures of William III, and retiring upon the king's death. He was noted as a philanthropist, was stigmatized as a freethinker, and wrote a *Letter on Enthusiasm* (1708) in defense of the rights of the French Prophets: — *The Moralists* (1709), a philosophical rhapsody: — *Sensus Communis* (1710): — *A Soliloquy, or Advice to an Author* (1710). He died at Naples, Feb. 5, 1713. His principal work, *Characteristics of Men, Matters, Opinions, and Times*, was posthumously published (1713-23, 3 vols.).

Sha'ge

(Heb. *Shage'*, אגו; *erring*; Sept. Σαγή v.r. Σωλά), a "Hararite," appears as the father of Jonathan, one of David's captains (³¹³1 Chronicles 11:34). B.C. cir. 1050. In the parallel list of ¹⁰²³2 Samuel 23:33, he is called SHAMMAH (q.v.), unless, as seems probable, there is a confusion between

Jonathan the son of “Shage the Hararite,” Jonathan the son of Shammah, David’s brother, and “Shammah.the son of Agee the Hararite.”

Shahar.

SEE AIJELETH-SHAHAR.

Shahara’im

(Heb. *Shachara’yim*, μ $\gamma\alpha\eta$ $\lambda\iota$ *double dawn*, i.e. the morning and evening twilight; Sept. $\Sigma\alpha\alpha\rho\acute{\eta}\mu$ v.r. $\Sigma\alpha\alpha\rho\acute{\iota}\nu$ and $\Sigma\alpha\alpha\rho\acute{\eta}\lambda$; *Vulg. Saharaim*), a person named among the descendants of Benjamin as the father of several children in the land of Moab by two wives (^{<1388>}1 Chronicles 8:8). B.C. ante 1612. Considerable confusion appears to have crept into the text where this name occurs (ver. 3-11), which may perhaps be removed by transposition of the middle clause of ver. 8 and the whole of ver. 6 after ver. 7, and rendering as follows: “And there were sons (born) to Bela, Addar, and Gera, and Abihud, and Abishua, and Naaman, and Achoach [or Achiah], and Gera [repeated by error], and Shephuphan [spuriously inserted], and Hiram [spuriously inserted likewise from the sons of Becher]; and (their father) himself banished Naaman, and Achiah [or Achoach], and Gera; and after his dismissal of them, he begot Uzza and Achichud. And these are the descendants of Echud [i.e. Achiah, otherwise Acharah], chiefs of the progenitors of the inhabitants of Geba (afterwards) exiled to Manachath. Shacharayim begot (children) in the land of Moab of his two wives Hushim and Baara [or Chodesh] — namely, of the latter, Yobah, and Tsibya, and Meysha, and Malkam, and Yeuts, and Shobya [v.r. Shokyah], and Mirmah, chieftains of their lineage; and of the other, Abitub and Elpaal.” *SEE JACOB.*

Shahaz’imah

[some *Shahazi’mah*] (Heb. *Shachatsi’mah*, $h\mu\gamma\chi\eta\lambda\iota$ [so the marg., but the text has *Shachatzu’mah*, $h\mu\lambda\chi\eta\lambda\iota$ *towards the heights* [for the word is plur. with the h local added]; Sept. $\Sigma\alpha\lambda\epsilon\acute{\iota}\mu$ $\kappa\alpha\tau\grave{\alpha}$ $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\nu$ [taking the last syllable for $h\mu\lambda\iota$ *to the sea*], v.r. $\Sigma\alpha\sigma\iota\acute{\mu}\acute{\alpha}$; *Vulg. Seesima*), a place in the tribe of Issachar, between Mount Tabor and the Jordan (^{<1692>}Joshua 19:22). A trace of the name may yet remain in the village of *Sirin*, north of Wady Sherar, near where it joins Wady Bireh, southeast of Tabor.

Shaked.

SEE ALMOND.

Shakers,

the popular name of an American communistic sect who call themselves “The United Society of Believers in Christ’s Second Appearing.”

I. History. — The Shakers arose as a distinct body in the first half of the 18th century, but are accustomed to trace their origin back to the Camisards (q.v.), or French Prophets. Three of their number went to England about 1705 and propagated the prophetic spirit so rapidly that in the course of the year there were two hundred or three hundred of these prophets in and about London. The great subject of prediction was the near approach of God’s kingdom and the millennial state. In 1747 James Wardley, originally a Quaker, headed a party who had no established creed or particular mode of worship and professed to be governed as the spirit of God should dictate. In 1757 Ann Lee (Mrs. Standley) adopted Wardley’s views, joined the society, and became its head, the society adopting its distinguishing name of Shakers. “The work,” they said, “which God promised to accomplish in the latter day was eminently marked out by the prophets to be a work of shaking.” From this time till 1770 Ann Lee professed to have received by special manifestation of divine light those revelations in virtue of which her followers have ever since called her Mother Lee, and have regarded her as the equal of Jesus Christ, head of all women, as he was head of all men. She lived apart from her husband from that time, and he took another wife. *SEE LEE, ANN.*

In 1774, obeying what she believed to be a divine command, Ann Lee sailed from Liverpool and came to the United States. Their first settlement was in the town of Watervliet, N.Y., seven miles from Albany, where they remained in retirement till the spring of 1780. In 1779 a religious revival took place, chiefly among the Baptists, at New Lebanon, Columbia Co., N.Y., accompanied by remarkable physical manifestations, and in the spring of 1780 some of those most affected visited mother Lee, and there, as they believed, found a key to their experiences. Mother Lee traveled from place to place preaching and advising; in Massachusetts she appears to have remained two years, and, it is asserted, performed miracles in several places. Mother Lee died in 1784, having already broached the idea of community of property, and having formed her little family into a model

for Shaker organizations. Mother Ann was succeeded in her rule over the society by elder James Whittaker, who had come from England with her. He was called Father James, and under his ministry was erected (1785) “the first house for public worship ever built by the society.” He died in July, 1787. In the same year Joseph Meachem, formerly a Baptist preacher and a convert of mother Lee, collected her followers in a settlement in New Lebanon, which still remains as a common center of union. In the course of five years, under the administration of Meachem, eleven Shaker settlements were founded — viz. at New Lebanon and Watervliet, N.Y.; at Hancock, Tyringham, Harvard, and Shirley, Mass.; at Enfield, Conn.; at Canterbury and Enfield, N.H.; and at Alfred and New Gloucester, Me. There were no other societies formed till 1805, When three missionaries from New Lebanon established the following: Union Village, Watervliet, White Water, and North Union in Ohio; and Pleasant Hill and South Union in Kentucky. They number from six thousand to eight thousand souls.

II. *Theological Doctrines.* — The Shakers hold:

1. That God has given to man four revelations. “They believe, that the *first* light of salvation was given or, made known to the patriarchs by promise; and that these believed in the promise of Christ, and were obedient to the command of God made known unto them as the people of God; and were accepted by him as righteous or perfect in their generation, according to the measure of light and truth manifested unto them; which were as waters to the *ankles*, signified by Ezekiel’s vision of the holy waters (ch. 47). The *second*, light of dispensation was the law that was given of God to Israel by the hand of Moses, which was a further manifestation of that salvation, as water to the *knees* (ver. 4). The *third* light of dispensation was the gospel of Christ’s first appearance in the flesh, which was as water to the *loins* (ver. 4). The *fourth* light of dispensation is the second appearance of Christ, or final and last display of God’s grace to a lost world, in which the mystery of God will be finished and a decisive work accomplished, to the final salvation or damnation of all the children of men; which, according to the prophecies, rightly calculated and truly understood, began in the year of our Savior 1747.” In the first revelation God was only known as a Great Spirit. In the second; or Jewish, period he was revealed as the Jehovah, he, she, or, a dual being, male and female. In the third cycle God was made known as the Father; and in the last cycle, commencing with 1770, God is revealed as an Eternal Mother, the bearing spirit of the creation of God. Christ they also believe to be dual, male and female, a supermundane being,

making in his first appearance a revelation to Jesus, a divinely instructed and perfect man, and who by virtue of his anointing became Jesus Christ.

2. The new revelation teaches the doctrines of the soul's immortality and its resurrection, which they believe to be the quickening of the germ of a new and spiritual life, denying a bodily resurrection. Those who marry and indulge in the earthly procreative relation they term "the children of this world." They do not condemn them, but believe themselves called to lead spiritual and holy lives, free from lust and carnal indulgence, and therefore refrain from marriage. Thus, like the Egyptian hermits in the 3d century, they place holiness in a life of celibacy. They hold that Christ revealed to Jesus the doctrines of non-resistance and non-participation in any earthly government.

3. The second appearing of Christ the Shakers believe to have taken place through mother Ann Lee in 1770 who, by strictly obeying the light in her, became righteous even as Jesus was righteous. The necessity for this appearing of Christ in the female forum resulted from the dual nature of Christ and of deity. This second appearing of Christ is the true resurrection state and a physical resurrection is to be repudiated as repugnant to science, reason, and Scripture.

4. The Shakers assign to each revelation or cycle its heavens and hells. The first revelation was to the antediluvians, and its heaven and hell were for the good and bad among them; the wicked of that cycle being "the spirits in prison" (~~1~~1 Peter 3:19). To the second hell, Gehenna, they consign the Jews and heathen who died before the coming of Jesus; the second heaven being Paradise, which was promised to the thief on the cross. The third dispensation is that of the Church of the first appearing of Christ, and to its heaven Paul was caught up. The fourth heaven is now forming; in it Jesus and mother Ann reside, and to it all will go who have resisted temptation until all their evil propensities and lusts are destroyed. It is the heaven of heavens, and to it will be gathered all who accept the doctrines of the Shakers here, and all in the lower hells and heavens who shall yet accept them.

5. They hold to oral confession of sin as necessary to receive power to overcome it. They also believe in the power of some of their members to heal diseases by prayer and dietetics. They believe themselves to be under the immediate guidance of the Holy Spirit, and maintain that it is unlawful to take oaths, to use compliments, or to play at games of chance.

Picture for Shakers 1

6. The Shakers are spiritualists in a practical sense. They hold Swedenborg to be the angel of spiritualism mentioned in ~~680E~~ Revelation 18, and regard the spiritualistic movement as a preparation of the people to receive their doctrines. For a study of their peculiar views we refer the reader to *A Selection of Hymns*, etc. (Watervliet, O., 1833); *Millennial Hymns* (Canterbury, N.H. 1847); *Fifteen Years in the Senior Order of Shakers, A Holy, Sacred, and Divine Roll and Book*, etc. (1843); *The Divine Book of Holy and Eternal Wisdom* (Canterbury, N.H., 1849).

Picture for Shakers 2

III. Worship. — In their mode of worship they are remarkable for their habit of dancing to express the joy they have in the Lord. They enter their house of worship and kneel in silent prayer, then rise and form in regular columns, the men on one side and the women on the other. Several men and women then commence a tune, while every other person dances, keeping time admirably for at least half an hour. The hymns or “spiritual songs” which they sing are believed by the Shakers to be brought to them, almost without exception, from the “spirit-land;” also the airs to which these songs are sung. When dancing is over, the seats are placed and an exhortation begins, then, rising, they sing a hymn, another exhortation follows, and the meeting concludes. They neither practice baptism, nor observe the Lord’s supper, holding that these ceased with the apostolic age. They hold general fasts, and have no order of persons regularly educated for the ministry.

IV. Temporalities. — The Shakers have a ministry composed of two brethren and two sisters, who have the oversight of from one to four societies; also each family in every society has four elders, two brethren and two sisters, who have charge of the family. There are three classes of members:

- (1.) Novitiates: those who accept the doctrines of the society, but do not enter into temporal connection with it, remaining with their own families and controlling their own property.
- (2.) Juniors: those who become members of the community and unite in labor and worship, but who have not surrendered their property to the

society, or, if so, only, conditionally, and with the privilege of receiving it back, though without interest.

(3.) Seniors: those who, after a satisfactory probation, enter into a contract to consecrate themselves, their services, and their property to the society, never to be reclaimed by them or their legal heirs. Before joining the society the candidate must pay all debts, discharge all bonds and trusts, renounce all contracts, and, in short, separate honorably from the world. The Shakers are republican in their ideas of government, never vote nor accept office from the government. They are orderly, temperate, and frugal, cultivating the soil with great success, and also engaging in other branches of trade. They have published since 1870 the *Shaker and Shakeress*, a monthly, edited by F.W. Evans and Antoinette Doolittle (Mount Lebanon, N.Y.). See Burder, *Hist. of Religions*; Gardner, *Faiths of the World*; *Harper's Magazine*, 15, 146 sq.; Marsden, *Dict. of Churches*; Nordhoff *Communitic Societies of the United States* (N.Y. 1875), p. 117 sq.

Shakli,

in Hindu mythology, is the consort of Siva, whom he loved so greatly that despair led him to pull out one of his hairs on the occasion of her death. Her father had offended Siva, and she resented the insult to such an extent that she laid aside the body she had received from him, and was born again as Parvati.

Shakra,

in Hindu mythology, is Vishnu's celebrated weapon — a circular plate endowed with reason, inflicting mortal wounds and returning to the god after performing its mission of punishment. The inhabitants of the mountainous sections of Northern India still use a similar weapon, which becomes terrible in their hands. It is a plate of hardened steel, two lines thick in the center and keen-edged about the circumference. It may be thrown a distance of two hundred feet, and will penetrate the most approved armor.

Shaktus,

a principal Hindu sect, the worshippers of Bhuguvatee, or the goddess Durga. They are chiefly Brahmins, but have their peculiar rites, marks on

2. Though east of Nablus, Salim does not appear to lie near any actual line of communication between it and the Jordan valley. The road from Sakut to Nablus would be either by Wady Maleh, through Teyasir, Tubas, and the Wady Bidan, or by Kerawa, Yanun, and Beit-Furik. The former passes two miles to the north, the latter two miles to the south, of Salim, but neither approaches it in the direct way which the narrative of ^{<01318>}Genesis 33:18 seems to denote that Jacob's route did. But see Tristram, *Land of Israel*, p. 146. *SEE SHECHEM.*

3. With the exceptions already named, the unanimous voice of translators and scholars is in favor of treating *shalem* as a mere appellative. Among the ancients, Josephus (by his silence, *Ant.* 1, 21.), the Targums of Onkelos and Pseudo-Jonathan, the Samaritan Codex, the Arabic Version; among the moderns, the Veneto-Greek Version, Rashi, Junius and Tremellius, Meyer (*Annot. on Seder Olam*), Ainsworth, Reland (*Palest. and Dissert. Misc.*), Schumann, Rosenmuller, J.D. Michaelis (*Bibel fur Ugelehrt.*), Tuch, Baumgarten, Gesenius (*Thesaur.* p. 1422), Zunz (*24 Bucher*, and *Handwb.*), De Wette, Luzzatto, Knobel, Kalisch, Keil, Lange, Philippon — all these take *shalem* to mean "safe and sound," and the city before which Jacob pitched to be the city of Shechem. This view is also confirmed by the evident allusion in this term to the fulfilment of the condition of Jacob's vow (^{<01321>}Genesis 28:21). Hitzig (*on* ^{<3415>}Jeremiah 41:5) would make Shalem the name of the tower of Shechem (^{<01346>}Judges 9:46). Comp. Hackett, *Illustrations of Script.* p. 193 sq. *SEE PEACE.*

4. This question is somewhat complicated with the position of the Shalim of the New Test. (^{<01321>}John 3:21); but the two places are not necessarily the same. *SEE SALIM.*

Sha'lim

(Heb. *Shaalim'*, $\mu\ \gamma\iota\ \xi\epsilon\upsilon\iota$, region of foxes; Sept. $\Sigma\epsilon\gamma\alpha\lambda\acute{\iota}\mu$, v.r. $\Sigma\alpha\alpha\lambda\acute{\epsilon}\iota\mu$, $\xi\alpha\sigma\alpha\kappa\acute{\epsilon}\mu$), a region ($\int\text{ra}$, "land") through which Saul, the son of Kish, went in search of his father's asses (^{<01304>}1 Samuel 9:4). It is identified by Schwarz (*Palest.* p. 155) with *Skual*, near Ophrah (^{<01317>}1 Samuel 13:17). "It appears to have lain between the 'land of Shalisha' and the 'land of Yemini' (probably, but by no means certainly, that of Benjamin). In the uncertainty which attends the route — its starting point and termination no less than its whole course — it is very difficult to hazard any conjecture on the position of Shalim. The spelling of the name in the original shows that

it had no connection with Shalem or with the modern Salim east of Nablus (though between these two there is probably nothing in common except the name). It is more possibly identical with the ‘land of Shual’ (q.v.), the situation of which appears, from some circumstances attending its mention, to be almost necessarily fixed in the neighborhood of Taivibeh, i.e. nearly six miles north of Michmash, and about nine from Gibeah of Saul.” **SEE RAMAH.**

Shal’isha

[some *Shali’sha*] (Heb. *Shalishah’*, **hvj** v; perhaps *triangle*; Sept. **Σαλισσά** v.r. **Σελγά**, a district (**/ra**, “land”) traversed by Saul when in search of the asses of Kish (^{<000>}1 Samuel 9:4). It apparently lay between “Mount Ephraim” and the “land of Shaalim,” a specification which, with all its evident preciseness, is irrecognizable, because the extent of Mount Ephraim is so uncertain; and Shaalim, though probably near Taiyibeh, is not yet definitely fixed there. The difficulty is increased by locating Shalisha at *Saris* or *Khirbet Saris*, a village a few miles west of Jerusalem, south of Abu Gosh (Tobler; *Dritte Wand.* p. 178), which one have proposed. If the land of Shalisha contained, as it not impossibly did, the place called Baal-shalisha (^{<110>}2 Kings 4:42), which, according to the testimony of Eusebius and Jerome (*Onom.* s.v. “Beth-Salisha), lay fifteen Roman (or twelve English) miles north of Lydd, then the whole disposition of Saul’s route would be changed. The words *Eglath Shalishiyah* in ^{<248>}Jeremiah 48:34 (A.V. “a heifer of three years old”) are by some translators rendered as if denoting a place named Shalisha. But even if this be correct, it is obvious that the Shalisha of the prophet was on the coast of the Dead Sea, and therefore by no means appropriate for that of Saul. Lieut. Conder proposes (*Tent Work in Palest.* 2, 339) to identify Shalisha with *Kefr Thilth*, a ruined village on the western slope of Mount Ephraim, situated on the south side of Wady Azzun, which runs into the river Kanah (Robinson, *Later Researches*, p. 136, note); but there is nothing special to recommend the site except a considerable correspondence in the names. **SEE RAMAH.**

Shal’lecheth

[some *Shalle’cheth*] (Heb. *Shalle’keth*, **tkLvj** *overthrow*; Sept. **παστοφόριον**), the name of a gate on the west of Solomon’s temple, which fell to the lot of the porters Shuppim and Hosah (^{<1316>}1 Chronicles

26:16). As it led to Mount Zion by the “causeway” (later the bridge), it probably was that called *Kipponos* (Coponius) in the Talmud (*Middoth*, 1, 3). It is probably also identical with the gate *Sur* (<2106>2 Kings 11:6) or that of the “Foundation” (<4275>2 Chronicles 23:5). If, however, the causeway be the same as that by which the water is now conveyed to the Haram, the gate in question may have been at the present *Bab Silsileh*, much farther north. **SEE TEMPLE.**

Shal'lum

(Heb. *Shallum'*, μ WLvj *retribution*; Sept. usually Σελλούμ), the name of at least twelve Hebrews.

1. The youngest son of Naphtali (<1373>1 Chronicles 7:13), called also SHILLEM. (<0452>Genesis 46:24). B.C. 1874.
2. The third in descent from Simeon, son of Shaul and father of Mibsam (<1305>1 Chronicles 4:25). B.C. ante 1618.
3. Son of Sisamai and father of Jekamiah, of the house of Sheshan and tribe of Judah (1 Chronicles 2, 40, 41). B.C. post 1300.
4. Son of Kore, and chief of the porters of the sanctuary in David's time. (<1397>1 Chronicles 9:17 sq., 31). B.C. cir. 1050. He seems to be the same Shallum whose descendants returned from captivity (<1500>Ezra 2:42; 10:24; <1075>Nehemiah 7:45). He is apparently elsewhere called *Meshullam* (12:25), *Meshelemiah* (<1330>1 Chronicles 26:1), and *Shelemiah* (ver. 14). He was perhaps also the same with the “father” of Maaseiah in <2450>Jeremiah 35:4.
5. Son of Zadok and father of Hilkiah, a high priest (<1362>1 Chronicles 6:12, 13; 9:11), and an ancestor of Ezra the scribe (<1500>Ezra 7:2). B.C. post 950. He is called *Sallumus* by Josephus (Σάλλουμος, *Ant.* 10, 8, 6). He is the Meshullam of <1391>1 Chronicles 9:11; <1611>Nehemiah 11:11. **SEE HIGH PRIEST.**
6. The sixteenth king of Israel. His father's name was Jabesh. In the troubled times which followed the death of Jeroboam II (B.C. 781), the latter's son Zechariah was slain in the presence of the people by Shallum (B.C. 769), who by this act extinguished the dynasty of Jehu, as was predicted (<1200>2 Kings 10:30). **SEE JEHU; SEE ZECHARIAH.**

Shallum then mounted the throne, but occupied it only one month, being opposed and slain by Menahem, who ascended the throne thus vacated (15:10-15). *SEE ISRAEL, KINGDOM OF.*

7. The father of Jehizkiah, which latter was one of the leading Ephraimites in the time of Ahaz and Pekah (^{<4812>}2 Chronicles 28:12). B.C. ante 740.
8. The son of Tikvah and husband of the prophetess Huldah (^{<12214>}2 Kings 22:14). B.C. cir. 630. He appears to have been the custodian of the sacerdotal wardrobe (^{<4822>}2 Chronicles 34:22). He was probably the same with Jeremiah's uncle (^{<3817>}Jeremiah 32:7).
9. King of Judah, son of Josiah (^{<3221>}Jeremiah 22:11), better known as Jehoahaz II (q.v.). Hengstenberg (*Christology of the Old Test.* 2, 400, Eng. transl.) regards the name as symbolical, "the recompensed one," and given to Jehoahaz in token of his fate, as one whom God recompensed according to his deserts. This would be plausible enough if it were only found in the prophecy; but a genealogical table is the last place where we should expect to find a symbolical name, and Shallum is more probably the original name of the king, which was changed to Jehoahaz when he came, to the crown. Upon a comparison of the ages of Jehoiakim, Jehoahaz or Shallum, and Zedekiah, it is evident that of the two last Zedekiah must have been the younger, and therefore that Shallum was the *third*, not the *fourth*, son of Josiah, as stated in ^{<1315>}1 Chronicles 3:15.
10. A priest of the descendants of Bani, who had taken a strange (i.e. idolatrous) wife, and was compelled by Ezra to put her away (^{<15102>}Ezra 10:42). B.C. 457.
11. One of the Levitical porters who did the same (^{<15104>}Ezra 10:24). B.C. 457.
12. Son of Halohesh and "ruler of the half part of Jerusalem," who, with his daughters, aided in building the walls (^{<1612>}Nehemiah 3:12). B.C. 445.

Shal'lun

(Heb. *Shallun'*, ךׁל ן; another form of *Shallum, retribution*; Sept. **Σαλωμών**), son of Col-ho-zeh, and ruler of a district of the Mizpah; he assisted Nehemiah in repairing the spring gate and “the wall of the pool of Has-shelach” (A.V. “Siloah”) belonging to the king’s garden, “even up to the stairs that go down from the city of David” (^{<1615>}Nehemiah 3:15). B.C. 445.

Shal'mai

(Heb. margin in Ezra *Shalmay'*, ןל ןי *my thanks*; text *Shamlay'*, ןל ןלׁי; Sept. **Σελομύ**; in Nehemiah *Salmay'*, ןל ןי *my garments*; Sept. **Σελμεί**), one of the head Nethinim whose descendants returned with Zerubbabel from Babylon (^{<1616>}Ezra 2:46; ^{<1617>}Nehemiah 7:48). B.C. ante 536.

Shal'man

(Heb. *Shalman* ןל ןי perhaps Persian, *fire-worshipper*; Sept. **Σαλαμών**; Vulg. *Salmana*), a name occurring but once (^{<2804>}Hosea 10:14, “as Shalman spoiled Beth-arbel in the day of battle”). It appears to be an abbreviated form of Shalmaneser (q.v.). Ewald, however, speaks of Shalman as an unknown king, but probably the predecessor of Pul (*Die Propheten*, 1, 157; see Simson, *Der Prophet Hosea*, p. 287). The Sept. reading **ϛϛϛ** for **δνϛ** [“as he spoiled,” renders **ὡς ἄρχων**, and the Vulgate, confounding Shalman with the Zalmunnah of Judges (ch. 8), gives, from another misreading, a *domo ejus qui judicavit Baal*, so that Newcome ventures to translate “Like the destruction of Zalmunnah by the hand of Jerubbaal” (Gideon). Indeed, the Vatican edition of the Sept. has **ἐκ τοῦ οἴκου τοῦ Ἱεροβοάμ**, and the Alexandrian has **ἐκ τοῦ οἴκου Ἱεροβάαλ**. — misreadings of the word Beth-arbel. The Targum of Jonathan and Peshito-Syriac both give “Shalma;” the former for **l aBeḥi tyBe** reading **bramB** [“by an ambush,” the latter **l aetyBe** “Beth-el.” The Chaldee translator seems to have caught only the first letters of the word “Arbel,” while the Syrian only saw the last two. The Targum possibly regards “Shalman” as an appellative, “the peaceable,” following in this the traditional interpretation of the verse recorded by Rashi, whose note is as follows: “As spoilers that come upon a people dwelling in peace, suddenly by means of an ambush, who have not been warned against them to flee before them, and destroy all.” *SEE BETH-ARBEL*.

Shalmane'ser

(Heb. *id.* רְשָׁמֶיִשׁ לְיָ; signif. uncertain [according to Von Bohlen, *fire-worshipper*, with which Gesenius agrees]; on the monuments *Salmanuzzur*, or *Salman-aser*; Sept. Σαλαμανασάρ, but in Tobit Ἐνεμέσαρος by some error; Josephus, Σαλαμανασάρης; *Vulg.* *Salmanasar*) was the Assyrian king who reigned immediately before Sargon, and probably immediately after Tiglath-pileser. He was the fourth Assyrian monarch of the same name (Rawlinson, *Ancient Monarchies*, 2, 135 sq.). Very little is known of him, since Sargon, his successor, who was of a different family, and most likely a rebel against his authority, seems to have destroyed his monuments. He was contemporary with So of Egypt (^{<12704>}2 Kings 17:4). He can scarcely have ascended the throne earlier than B.C. 730, and may possibly not have done so till a few years later. **SEE TIGLATH-PILESER.** It must have been soon after, his accession that he led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted against his authority (ver. 3) No sooner had he come than Hoshea submitted, acknowledged himself a “servant” of the great king, and consented to pay him a fixed tribute annually. Shalmaneser upon this returned home; but soon afterwards he “found conspiracy in Hoshea,” who had concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B.C. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria. The siege lasted to the third year (B.C. 720), when the Assyrian arms prevailed; Samaria fell; Hoshea was taken captive and shut up in prison, and the bulk of the Samaritans were transported from their own country to Upper Mesopotamia (ver. 4-6; 18:9-11). It is uncertain whether Shalmaneser conducted the siege to its close, or whether he did not lose his crown to Sargon before the city was taken. Sargon claims the capture as his own exploit in his first year; and Scripture, it will be found, avoids saying that Shalmaneser took the place. In 17:6, the expression is simply “the king of Assyria took it.” In 18:9, 10, we find, still more remarkably, “*Shalmaneser*, king of Assyria, came up against Samaria and besieged it; and at the end of three years *they* took it.” Perhaps Shalmaneser died before Samaria, or perhaps, hearing of Sargon’s revolt, he left his troops, or a part of them, to continue the siege, and returned to Assyria, where he was defeated and deposed (or murdered) by his enemy. According to Josephus, who professes to follow the Phoenician history of Menander of Ephesus, Shalmaneser engaged in an important war with Phoenicia in defense of

Cyprus (*Ant.* 9, 14, 2). It is possible that he may have done so, though we have no other evidence of the fact; but it is perhaps more probable that: Josephus or Menander made some confusion between him and Sargon, who certainly warred with Phoenicia and set up a memorial in Cyprus. Ewald (*Isr. Gesch.* 3, 315) supposes these events to have preceded even Hoshea's alliance with Egypt, but this is improbable (Knobel, *Jesa.* p. 139 sq.). According to Layard (*Nineveh and Babylon*, p. 48), he was perhaps the same with *Sargon*, but this is doubtful. It may yet turn out, however, that he was only a deputy or viceroy, and in that case the discrepancies in this part of the history will receive a ready solution. **SEE SARGON.**

Sha'ma

(Heb. *Shama'*, [*מנ*; *obedient*; Sept. *Σαμμά* v.r. *Σαμμοθά*), the first named of two sons of Hothan, who were valiant captains in the bodyguard of David (¹³¹⁴⁴1 Chronicles 11:44). B.C. cir. 1020. **SEE DAVID.**

Shamana,

in Hindu mythology, is the surname of the god of the underworld, signifying "the stream of hell."

Shamanism

(a corruption of Sanscr. *cramana*) is the ancient religion of the Tartar, and of some of the other Asiatic tribes, and is one of the earliest phases of religious life. It is a belief in Sorcery, and a propitiation of evil daemons by sacrifices and frantic gestures. The adherents of this religion acknowledge the existence of a supreme God, but do not offer him any worship. Indeed, they worship gods of no description, but only demons, whom they suppose to be cruel, revengeful, and capricious, and who are worshipped by bloody sacrifices and wild dances. The Shamanists have no regular priesthood. The priests, or magicians, are men or women, married or single, and affect to understand the secret of controlling the actions of evil spirits. When they are officiating, they wear a long robe of elk skin, hung with small and large brass and iron bells. They also carry staves carved at the top into the shape of horses' heads, also hung with bells; and with the assistance of these staves they leap to an extraordinary height. They have neither altars nor idols, but perform their sacrifices in a hut raised on an open space in a forest or on a hill. Nor are there fixed periods for the performance of their ceremonies; births, marriages, sickness, uncommon calamities, etc., are

generally the occasions which call for them. The animal to be sacrificed is generally fixed upon by the Shaman or donor, and is killed by tearing out its heart. The officiating magician or priest works himself into a frenzy, and pretends or supposes himself to be possessed of the daemon to whom worship is being offered. After the rites are over, he communicates to those who consult him the information he has received. In Siberia the Shaman affected to cure dangerous diseases, hurts, etc., sucking the part of the body the most affected by pain; and finally taking out of his mouth a thorn, a bug, a stone, or some other object, which he shows as the cause of the complaint. Very many of its votaries have passed over to Lamaism, which is, in a measure, a kind of Shamanism, but infused with Buddhistic doctrines. See *Chambers's Encyclop.* s.v.; Gardner, *Faiths of the World*.

Shamans,

a Hindu name given to pious persons among the worshippers of Buddha; a term which passed over from them to the Tartars and inhabitants of Siberia, and became the title of their priests, magicians, and physicians. Hence Shamanism is the name given to the religion of most of the tribes of Northern Asia, from Tartary to Kamtchatka. By means of enchantments they professed to be able to cure diseases, avert calamities, and acquaint people with the purposes, etc., of the daemons. By these arts they acquired a great ascendancy over the people. *SEE SHAMANISM*.

Shamari'ah

(~~4119~~ 2 Chronicles 11:19). *SEE SHEMARIAH*.

Shambles

(μάκελλον, from the Lat. *macellum*, a *meat market*). Markets for the sale of meat appear to have been unknown in Judaea previous to the Roman conquest. We learn from the Talmud that most of the public butchers under the Romans were Gentiles, and that the Jews were forbidden to deal with them because they exposed the flesh of unclean beasts for sale. Hence Paul, dissuading the Corinthian converts from adopting Jewish scruples, says, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake" (~~4605~~ 1 Corinthians 10:25). *SEE ALISGEMA*.

Shame

(usually **vwB**, **αἰσχύνη**), a painful sensation, occasioned by the quick apprehension that reputation and character are in danger, or by the perception that they are lost. It may arise, says Dr. Cogan, from the immediate detection, or the fear of detection, in something ignominious. It may also arise from native diffidence in young and ingenuous minds, when surprised into situations where they attract the especial attention of their superiors. The glow of shame indicates, in the first instance, that the mind is not totally abandoned; in the last, it manifests a nice sense of honor and delicate feelings, united with inexperience and ignorance of the world. *SEE MODESTY.*

Sha'med, Or Rather Shemer

(Heb. *She'mer*, **רמנ**, in “pause” *Sha'mer*, **רמנ**; *keeper* [but some copies have **dmç**]; Sept. **Σεμμήρ** v.r. **Σεμής** and **Σαμής**; Vulg. *Samed*), the third named of the three sons of Elpaal, and builder of Ono and Lod. He was of the tribe of Benjamin (^{<1382>}1 Chronicles 8:12). B.C. post 1618,

Shamel,

in Hindu mythology, is the angel who bears the prayers of men to God.

Sha'mer

(Heb. *She'mer*, **רמנ**, “in pause” *Sha'mer*, **רמנ**; *keeper*; Sept. **Σεμμήρ** v.r. **Σωμήρ** and **Σεμήρ** respectively), the name of several men. *SEE SHAMED; SEE SEMER.*

1. The second named of four children of Heber (^{<1372>}1 Chronicles 7:32), and father of Ahi and others (ver. 34). B.C. perhaps ante 1658. In the first of these passages he is called SHOMER *SEE SHOMER* (q.v.).
2. The son of Mahli and father of Bani, of the tribe of Levi (^{<1366>}1 Chronicles 6:46). B.C. perhaps cir. 1658.

Sham'gar

(Heb. *Shamnar'*, **רGmγj**) possibly *sword* [comp. *Samgar*]; Sept. **Σαμεγάρ**, Josephus **Σανάγαρος**), son of Anath, and third judge of Israel. B.C. 1429. It is possible, from his patronymic, that Shamgar may have been of the

tribe of Naphtali, since Bethanath is in that tribe (^{<00B>}Judges 1:33). Ewald conjectures that he was of Dan — an opinion in which Bertheau (*On* ^{<00B>}*Judges* 3:31) does not coincide. Since the tribe of Naphtali bore a chief part in the war against Jabin and Sisera (^{<00B>}Judges 4:6, 10; 5:18), we seem to have a point of contact between Shamgar and Barak. It is not known whether the only exploit recorded of him was that by which his authority was acquired. It is said that he “slew of the Philistines six hundred men with an ox goad” (^{<00B>}Judges 3:31). It is supposed that he was laboring in the field, without any other weapon than the long staff armed with a strong point used in urging and guiding the cattle yoked in the plough, *SEE GOAD*, when he perceived a party of the Philistines, whom, with the aid of the husbandmen and neighbors, he repulsed with much slaughter. The date and duration of his government are not stated in Scripture (Josephus [*Ant.* 5, 4, 3] says it lasted less than one year), but may be probably assigned to the end of that long period of repose which followed the deliverance under Ehud. He is not expressly called a judge, nor does he appear to have effected more than a very partial and transient relaxation of the Philistine oppression under which Israel groaned; and the next period of Israel’s declension is dated, not from Shamgar’s, but from Ehud’s ascendancy (^{<00B>}Judges 4:1); as if the agency of Shamgar were too occasional to form an epoch in the history. The heroic deed recorded of him was probably a solitary effort, prompted by a kind of inspiration at the moment, and failing of any permanent result from not being followed up either on his own part or that of his countrymen. In Shamgar’s time, as the Song of Deborah informs us (5:6), the condition of the people was so deplorably insecure that the highways were forsaken, and travelers went through by ways, and, for the same reason, the villages were abandoned for the walled towns. Their arms were apparently taken from them, by the same policy as was adopted later by the same people (3:31; 5, 8; comp. with ^{<00B>}1 Samuel 13:19-22). From the position of “the Philistines” in ^{<00B>}1 Samuel 12:9, between “Moab” and “Hazor,” the allusion seems to be to the time of Shamgar. *SEE JUDGES*.

Shamhusai,

in Hindu mythology, is an angel who resisted the creation of man, and was therefore cast out from God.

Sham'huth

(Heb. *Shamhuth'*, **tWm̄ȳi** prob. *desolation*; Sept. **Σαμαώθ** v.r. **Σαλαώθ**; Vulg. *Samaoth*), the fifth captain for the fifth month in David's arrangement of his army (^{<1378>}1 Chronicles 27:8). B.C. 1020. His designation **j rz̄ȳāi** *hay-yizrach*, i.e. the Yizrach, is perhaps for **yj ā̄hi** *haz-zarchi*, the Zarhite, or descendant of Zerah, the son of Judah. From a comparison of the lists in ^{<1317>}1 Chronicles 11:27, it would seem that Shamhuth is the same as Shammoth (q.v.) the Harorite.

Shamir.

SEE BRIER, DIAMOND.

Sha'mir

(Heb. *Shamir'*, **rymv**; a sharp *point*, as of a *thorn* [text in Chronicles *Shamur'*, **rWmv**; *tried*]; Sept. **Σαμίρ**, v.r. [in Joshua] **Σαφείρ**, [in Judges] **Σαμαρεία**, [in Chronicles] **Σαμήρ**), the name of two places and of a man.

1. A town in the mountain district of Judah (^{<0658>}Joshua 15:48), where it is named in connection with Jattir and Socoh, in the group in the extreme south of the tribe, west of south from Hebron. Keil (*Comment. ad loc.*) suggests that it may be the ruined site *Um Shaumerah* mentioned by Robinson (*Bib. Res.* 1st ed. 3, Append. p. 115), which is perhaps the *Somerah* suggested by Lieut. Conder (*Tent Work in Palestine*, 2, 339), although the position of neither is exactly indicated. We venture to suggest its possible identity with the ruined village *Simieh* southwest of Hebron (Robinson, *ibid.* p. 116), and in the immediate vicinity required, being three miles west of Juttah.

2. A place in Mount Ephraim, the residence and burial place of Tola the judge (^{<0700>}Judges 10:1, 2). It is singular that this judge, a man of Issachar, should have taken up his official residence out of his own tribe. We may account for it by supposing that the plain of Esdraelon, which formed the greater part of the territory of Issachar, was overrun, as in Gideon's time, by the Canaanites or other marauders; of whose incursions nothing whatever is told us — though their existence is certain — driving Tola to the more secure mountains of Ephraim. Or, as Manasseh had certain cities out of Issachar allotted to him, so

Issachar, on the other hand, may have possessed some towns in the mountains of Ephraim. Both these suppositions, however, are but conjecture, and have no corroboration in any statement of the records.

Shamir is not mentioned by the ancient topographers. Schwarz (*Palest.* p. 151) proposes to identify it with *Sanur*, a place of great natural strength (which has some claims to be Bethulia), situated in the mountains, halfway between Samaria and Jenin, about eight miles from each. Van de Velde (*Memoir*, p. 348) proposes *Khirbet Sammer*, a ruined site in the mountains overlooking the Jordan valley, ten miles east southeast of Nablus. There is no connection between the names Shamir and Samaria, as proposed in the Alex. Sept. (see above), beyond the accidental one which arises from the inaccurate form of the latter in that version and in our own, it being correctly Shomron.

3. A Kohathite Levite, son of Michah, and a servant in the sanctuary in David's time (¹³⁹²1 Chronicles 24:24). B.C. cir. 1020.

Shamir In Jewish Tradition.

In the *Pirke Aboth*, 5, 8, we read that "ten things were created on the eve of the Sabbath," among which was also the "Shamir." According to Jewish tradition; the Shamir was a little worm by the aid of which Moses fitted and polished the gems of the ephod and the two tables of the law, Solomon the stones of the Temple. On ¹⁰⁶³1 Kings 6:7, "there was neither hammer nor axe, nor any tool of iron, heard in the house while it was in building," D. Kimchi writes thus; "By means of a worm called Shamir, when placed on a stone, it split. Although not larger than a barleycorn, the Shamir was so strong that by its touch mountains were removed from their places, and the hardest stones were easily split and shaped. By means of this worm Solomon prepared the stones for the building of the Temple. But who gave it to him? An eagle brought it to him from the Paradise, as it is written, 'He spake of beasts and of fowl' (¹⁰⁶³1 Kings 4:33). But what did he speak to the fowl? He asked where the Shamir was. The eagle went and fetched the Shamir from Eden. By means of this Shamir Moses prepared the stones of the ephod and the first and the second tables. This is the tradition." As to the tradition to which Kimchi refers, so far as Solomon is concerned, the Talmud (Tr. *Gittin*, fol. 68, col. 1) contains a pretty story, which is, a fine specimen of Jewish legendary lore. The story runs as follows:

“Solomon asked the rabbins, How shall I build the Temple without the use of iron)? They referred him to the worm Shamir which Moses had employed. How could it be found? They replied, Tie a he and she devil together; perhaps they know it and will tell thee. This being done, they said, We do not know it; perhaps Asmodeus, the king of the devils, will tell thee. But where is he to be found? They answered that on a certain mountain he had dug a hole, filled it with water, covered it with a stone, and sealed it with his ring. Every day he also ascends on high and learns in the school above; then he comes down to study in the school below. He then goes and examines his seal, opens the hole, and drinks; after this he seals it up again and goes away. He (Solomon) then sent Benaiah, the son of Jehoiada, and gave him a chain on which was inscribed *Shem hammephorash* (i.e. the Tetragrammaton), and a ring upon which was also inscribed the name, and a little wool and wine. When Benaiah had come to the mountain, he made a pit under that of Asmodeus, made the water run off, and stopped the hole with the wool. He then made a pit above the first, poured some wine into it, covered it and climbed on a tree. When Asmodeus came back, examined his seal and opened the pit and found the wine, he said, It is written (²⁰⁰⁶Proverbs 20:1) ‘Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise;’ and it is also written (²⁰¹¹Hosea 4:11) ‘Whoredom and wine and new wine take away the heart,’ and did not drink. But being very dry, he could not restrain himself, drank, became drunk, lay down and went to sleep. Benaiah then descended from the tree, put the chain around him and fastened it. When Asmodeus woke up, he was almost raging, but Benaiah said, The name of thy Lord is upon thee, the name of thy Lord is upon thee! After this the two set out. On their way they came to a date tree, which Asmodeus broke; then to a house, which he overturned; then to a widow’s cottage, which he would have destroyed also, were it not for the poor woman that came out and entreated him. When he crossed over to the other side; he broke a bone and said, So is it written (²⁰¹⁵Proverbs 25:15), ‘A soft tongue breaketh a bone.’ When they had come to the palace, he was not brought before the king for three days. On the first day Asmodeus asked why the king did not let him come before him. They said, He has been drinking too much. At this he took a brick and set it upon another and they went

to Solomon and told him what Asmodeus had done. The king said, 'Go and give him more to drink.' On the second day he asked again why he was not brought before the king. They answered, because he had eaten too much. At this he took the bricks down and placed them on the ground. When the king heard this, he told the servants to give him little to eat. On the third day Asmodeus was brought before the king, took a measure, meted out four cubits, threw it away, and said to the king, When thou diest, thou wilt have but four cubits in the world. Thou hast conquered the whole world, and art not satisfied till thou hast subdued me also. Solomon replied, I want nothing of thee; I will build the Temple, and need for it the Shamir. Asmodeus answered, It is not mine, but belongs to the chief of the sea, which he only gives to the wild cock that is faithful to him because of the oath. But what does he do with it? He takes it up to the mountains, where none dwell, puts it on the mountain rocks and splits the mountain, and then takes it away. He then takes the seed of trees, throws it there, and a dwelling place is prepared: hence he is called a mountain artificer (*naggar tura*). When they had found the nest of the wild cock containing young ones, they covered the nest with glass. When the parent bird came and could not get in, he went and fetched the Shamir and put it on the glass. But Benaiah shouted so loud that the bird dropped the Shamir, which Benaiah then took. The bird went away and hanged himself for having violated the oath." (B.P.)

Sham'ma

(Heb. *Shamma'*, אֲמַגִּי *astonishment* or *desolation*; Sept. Σαμμά v.r. Σαμό and Σεμό), the eighth named of the eleven sons of Zophah of the tribe of Asher (^{<1307>}1 Chronicles 7:37). B.C. post 1658.

Sham'mah

(Heb. *Shammah'*, הַמַּגִּי *astonishment* or *desolation*), the name of four or five Hebrews.

1. (Sept. Σομέ v.r. in Chron. Σομμέ.) Son of Reuel and head of a family along Esau's descendants (^{<0153>}Genesis 36:13, 17; ^{<1307>}1 Chronicles 1:7). B.C. ante 1850.

2. (Sept. **Σαμά** v.r. **Σαμμά**.) The third son of Jesse and brother of king David (^{<1049>}1 Samuel 16:9; 17:13). From these two passages we learn that he was present at David's anointing by Samuel, and that with his two elder brothers he joined the Hebrew army in the valley of Elah to fight with the Philistines. B.C. 1068. He is elsewhere, by a slight change in the name, called SHIMEA *SEE SHIMEA* [q.v.] (^{<1310>}1 Chronicles 20:7), SHIMEAH (^{<1033>}2 Samuel 13:3, 32), and SHIMMA (^{<1323>}1 Chronicles 2:13).
3. (Sept. **Σαμαΐα** v.r. **Σαμμεάς**.) The son of "Agee the Hararite," and one of the three chief of the thirty champions of David. B.C. 1061. The exploit by which he obtained this high distinction, as described in ^{<1031>}2 Samuel 23:11, 12, is manifestly the same as that which in ^{<1312>}1 Chronicles 11:12-14 is ascribed to David himself, assisted by Eleazar, the son of Dodo. The inference, therefore, is that Shammah's exploit lay in the assistance which he had thus rendered to David and Eleazar. It consisted in the stand which the others had enabled David to make, in a cultivated field, against the Philistines. Shammah also shared in the dangers which Eleazar and Jashobeam incurred in the chivalric exploit of forcing a way through the Philistine host to gratify David's thirst for the waters of Bethlehem (^{<1036>}2 Samuel 23:16). — Kitto. The scene of Shammah's exploit is said in Samuel to be a field of lentiles (**μ γυβά**), and in ^{<1300>}1 Chronicles a field of barley (**μ γρῦθος**). Kennicott proposes in both cases to read "barley," the words being in Hebrew so similar that one is produced from the other by a very slight change and transposition of the letters (*Dissert.* p. 141). It is more likely, too, that the Philistines should attack and the Israelites defend a field of barley than a field of lentiles. In the Peshito-Syriac, instead of being called "the Hararite," he is said to be "from the king's mountain," and the same is repeated at ver. 25. The Vat. MS. of the Sept. makes him the son of Asa (**υἱὸς Ἀσα οἱ Ἀρουχαῖος**, where **Ἀρουδαῖος** was perhaps the original reading). Josephus (*Ant.* 7, 12, 4) calls him *Cesaboeus* the son of Ilus (**Ἰλοῦ μὲν υἱὸς Κησαβαῖος δὲ ὄνομα**),
4. (Sept. **Σαιμά** v.r. **Σαμμαΐ**.) The Harodite, one of David's mighties (^{<1035>}2 Samuel 23:25). He is called "*Shammoth* the Harorite" in ^{<1317>}1 Chronicles 11:27, and in 27:8 "*Shamhuth* the Izrahite." Kennicott maintained the true reading in both to be "Shamhoth the Harodite" (*Dissert.* p. 181). He is evidently different from the preceding, as still ranking among the lower thirty.

5. (Sept. **Σαμνάβ** v.r. **Σαμνάς**.) in the list of David's mighty men in ~~<1122>~~2 Samuel 23:32, 33, we find "Jonathan, Shammah the Hararite;" while in the corresponding verse of ~~<11134>~~1 Chronicles 11:34 it is "Jonathan, the son of Shage the Hararite." Combining the two, Kennicott proposes to read "Jonathan, the son of Shamha, the Hararite," David's nephew who slew the giant in Gath (~~<1121>~~2 Samuel 21:21). Instead of "the Hararite," the Peshito-Syriac has "of the Mount of Olives;" in 23:33, and in ~~<11134>~~1 Chronicles 11:34, "of Mount Carmel;" but the origin of both these interpretations is obscure. The term "Hararite" (q.v.) may naturally designate a *mountaineer*, i.e. one from the mountains of Judah. Not only is the name Shammah here suspicious, as having already been assigned to two men in the list of David's heroes, but the epithet "Shage" is suspiciously similar to "Agee," and "Harorite" to "Hararite" given above. **SEE DAVID.**

Sham'mai

[many *Sham'mai*] (Heb. *Shammay'*, **שׁמַי** *desolate*; Sept. ~~<1128>~~1 Chronicles 2:28 **Σαμμάϊ**; but ver. 32 **Ἀχισαμμά** [combining *Ahi* with *Shammai*]; ver. 44 **Σεμάά**; 4:17 **Σεμμάϊ**, v.r. **Σαμμάά**, **Σαμμάϊ**, **Σεμεί**), the name of three men.

1. The elder of two sons of Onam, of the tribe of Judah (~~<1128>~~1 Chronicles 2:28, 32). B.C. cir. 1618.
2. Son of Rekem and father (founder) of Maon, of the tribe of Judah (~~<1124>~~1 Chronicles 2:44, 45). B.C. post 1618.
3. Sixth child of Ezra, of the tribe of Judah, by a first wife (~~<1147>~~1 Chronicles 4:17). B.C. post 1618. He was possibly the same called Shimon (q.v.) in ver. 20. "Rabbi D. Kimchi conjectures that these were the children of Mered by his Egyptian wife Bithiah, the daughter of Pharaoh. **SEE MERED.** The Sept. makes Jether the father of all three. The tradition in the *Quoest. in Libr. Paral.* identifies Shammai with Moses, and Ishbah with Aaron."

Shammai Of Shammai

was the colleague of Hillel the Great (q.v.), with whom he is as closely associated in Jewish history as are the names of Castor and Pollux in Greek and Roman mythology. But comparatively little is known of him. Though

one of his maxims was “Let the study of the law be fixed, say little and do much, and receive every one with the aspect of a fair countenance” (*Aboth*, 1, 15), yet he is said to have been a man of a forbidding and uncompromising temper, and in this respect, as in others, the counterpart of his illustrious companion, of whom, both in their dispositions and divisions on a multitude of Rabbinical questions, he was, as we may say, the antithesis. This antithesis is especially shown in the famous controversy carried on between Hillel and Sham’mai concerning the egg laid on the Sabbath, and which lent its title, *Beza*, i.e. the egg, to a whole Talmudic treatise of 79 pages. Very graphically does dean Stanley describe the disputes of both these sages. in the following words: “The disputes between Hillel and Shammai turn, for the most part, on points so infinitely little that the small controversies of ritual and dogma which have vexed the soul of Christendom seem great in comparison. They are worth recording only as accounting for the obscurity into which they have fallen, and also because churches of all ages and creeds may be instructed by the reflection that questions of the modes of eating and cooking and walking and sitting seemed as important to the teachers of Israel — on the eve of their nation’s destruction. and of the greatest religious revolution that the world has seen — as the questions of dress or posture, or modes of appointment, or verbal formulas have seemed to contending schools of Christian theology” (*Jewish Church*, 3, 501). Though each gave often a decision the reverse of the other, yet, by a sort of fiction in the practice of schools, these contrary decisions were held to be coordinate in authority, and, if we may believe the Talmud, were confirmed as of like authority by a *Bath-Kol* (or voice from heaven); or, at least, while a certain conclusion of Hillel’s was affirmed, it was revealed that the opposite one of Shammai was not to be denied as heretical. $\mu yhl a yrbd \mu yrmwa wl aw wl a \mu yyj$, “Both these and these speak the words of the living God.” This saying passed for law, and the contradictory sayings of both these rabbins are perpetuated in the Talmud to this day. And although both were rabbinically one, yet their disciples formed two irreconcilable parties, like the Scotists and Thomists of the Middle Ages, whose mutual dissidence manifested itself not only in the strife of words, but also in that of blows, and in some cases in that of bloodshed. So great was the antagonism between them that it was said that “Elijah the Tishbite would never be able to reconcile the disciples of Shammai and Hillel.” Even in Jerome’s times this antagonism between these two schools lasted, for he reports (*Comment. in Esaiam*, 8, 14) that the Jews regarded them with little favor, for Shammai’s school they called

the “Scatterer,” and Hillel’s the “Profane,” because they deteriorated and corrupted the law with their inventions. See Jost, *Gesch. des Judenthums*, 1, 259 sq.; Gratz, *Gesch. d. Juden*, 3, 178, 186, 205; Edersheim, *Hist. of the Jewish Nation*, p. 137; Rule, *Hist. of the Karaite Jews*, p. 33 sq.; Bartolucci, *Biblioth. Magna Rabbinica*, s.v. **ללח**; Pick, *The Scribes Before and in the Time of Christ (Lutheran Quarterly, Gettysburg, 1878)*, p. 272. (B.P.)

Shammar,

in Lamaism, is the name of three chiefs of the sect of Red-bonnets among the worshippers of the Lama, nearly equal to the Dalai-Lama in exalted dignity. The first of them lives in a large convent at Tassisudor, the capital of Bootan. A numerous clergy are subordinated to these princes of the Church, all of whose members are celibates and live in convents. They are of different grades, inconceivably numerous and widely extended, as well as highly venerated. The instruction of the young is altogether in their hands. Their convents are very numerous, Lhassa, the capital of Tibet, alone containing 3000 — Vollmer, *Worterb. d. Mythol.* s.v.

Shammatta

(**אטמב**), the: highest form of excommunication among the Jews. *SEE ANATHEMA.*

Sham'moth

(Heb. *Shammoth'*, **טמב** *desolation*; Sept. **Σαμάωθ**, v.r. **Σαμώθ**, **Σαμμοάωθ**), the name of a person entitled “the Harorite,” one of David’s guard (^{<13127>}1 Chronicles 11:27); apparently the same with “Shammah the Harodite” (^{<10225>}2 Samuel 23:25), and with “Shamhuth” (^{<13278>}1 Chronicles 27:8).

Shammu'a

(Heb. *id.* **שממ** *renowned*; Sept. **Σαμουήλ** in ^{<011304>}Numbers 13:4; **Σαμμουά** in ^{<10514>}2 Samuel 5:14; **Σαμμουού** in ^{<131404>}1 Chronicles 14:4, v.r. **Σαμαά**; **Σαμαίου** in ^{<16117>}Nehemiah 11:17, v.r. **Σαμουί**), the name of four men.

1. The son of Zaccur and the representative of the tribe of Reuben among those first sent by Moses to explore Canaan (^{<0434>}Numbers 13:4). B.C. 1657.
2. One of the sons of David, by his wife Bathsheba, born to him in Jerusalem (^{<344>}1 Chronicles 14:4). B.C. cir. 1045. In the A.V. of ^{<054>}2 Samuel 5:14 the same Heb. name is Anglicized “Shammuah,” and in ^{<335>}1 Chronicles 3:5 he is called SHIMEA *SEE SHIMEA* (q.v.). In all the lists he is placed first among the four sons of Bathsheba; but this can hardly have been the chronological order, since Solomon appears to have been born next to the infant which was the fruit of her criminal connection with David (^{<024>}2 Samuel 12:24).
3. A Levite, the grandson of Jedulthun, son of Galal, and father of Abda (^{<617>}Nehemiah 11:17). B.C. ante 450. He is the same as SHEMAIAH the father of Obadiah (^{<396>}1 Chronicles 9:16).
4. The representative of the priestly family of Bilgah, or Bilgai, in the days of the high priest Joiakim (^{<628>}Nehemiah 12:18). B.C. cir. 500.

Shammu’ah

(^{<054>}2 Samuel 5:14). *SEE SHAMMUA*.

Sham’sherai

[usually. *Shamshera’i*] (Heb. *Shamshera’y*, *yrivshy* sunlike; Sept.

Σαμσαρία v.r. *Σαμσαρί*), the first named of six sons of Jeroham, of the tribe of Benjamin, resident at Jerusalem (^{<335>}1 Chronicles 8:26). B.C. post 1500.

Shamyl, Or Schamyl

(i.e. *Samuel*), a celebrated leader of the Caucasus, was born at Aul-Himry, in Northern Daghestan. He belonged to a wealthy Lesghian family of rank, and early became a zealous disciple of Kasi-Mollah, the great apostle of Muridism, who brought together the various Caucasian tribes, and led them against the heretical Russians. After the assassination of Hamzad Bey, the successor of Kasi-Mollah (1834), Shamyl was unanimously elected imam; and being absolute temporal and spiritual chief of the tribes which acknowledged his authority, he made numerous changes in their religious creed and political administration. His military tactics, consisting

of surprises, ambuscades, etc., brought numerous successes to the mountaineers. In 1837 he defeated general Ivelitch, but in 1839 the Russians succeeded in hemming Shamyl into Akulgo, in Daghestan, took the fortress by storm, and it was supposed that he perished, as the defenders were put to the sword. But he suddenly reappeared, preaching more vigorously than ever the "holy war against the heretics." In 1843 he conquered all Avares, besieged Mozdok, foiled the Russians in their subsequent campaign, and gained over to his side the Caucasian tribes which had hitherto favored Russia. In 1844 he completed the organization of his government, made Dargo his capital, and established a code of laws and a system of taxation and internal communication. The fortunes of war changed till 1852, when Bariatinsky compelled Shamyl to assume the defensive, and deprived him of his victorious prestige. Religious indifference and political dissensions began to undermine his power, and at the close of the Crimean war Russia again attempted the subjection of the Caucasus. For three years Shamyl bravely held out, although for several months he was a mere guerilla chief, hunted from fastness to fastness. At last (Sept. 6, 1859), he was surprised on the plateau of Ghunib, and, after a desperate resistance, was taken prisoner. His wives and treasure were spared to him, and he was taken to St. Petersburg, where he met with a gracious reception from Alexander II. After a short stay, he was assigned to Kaluga, receiving a pension of 10,000 rubles. From here he removed (December, 1868) to Kief, and in January, 1870 to Mecca, remaining a parole prisoner of the Russian government. He died in Medina, Arabia, in March, 1871.

Shan.

SEE BETH-SHAN.

Shane, John Dabney,

a Presbyterian minister, was born in Cincinnati, O., in 1812. He graduated at Hampden Sidney College, Prince Edward Co., Va., and studied theology at the Union Theological Seminary in that state. He was licensed by the Cincinnati Presbytery on May 31, 1842, and shortly after ordained by the West Lexington Presbytery, laboring until 1855 at North Middleton, Ky., and with other churches in that region of country. He returned to Cincinnati in 1857, and afterwards preached as occasion presented in the bounds of the Cincinnati Presbytery. He died Feb. 7, 1864. Mr. Shane,

from his earliest years, revealed a passion for collecting and hoarding everything that had any direct or indirect bearing upon the planting and history of the Presbyterian Church in the Mississippi valley. To carry out the great objects of his life, he declined the pastoral office, as he had that of the family relation, so that he could roam untrammelled over that broad land. After his death, his collections were sold at auction, and realized about \$3000. A large portion of them were secured through the attention of Mr. Samuel Agnew, of Philadelphia, for the Presbyterian Historical Society. See Wilson, *Presb. Hist. Almanac*, 1865, p. 119. (J.L.S.)

Shane, Joseph,

a minister of the Methodist Episcopal Church, was born in Jefferson County, O., April 9, 1834, and united with the Church when about seventeen years old. He was licensed as a local preacher April 25, 1857, and in 1859 was received into the Pittsburgh Conference. In the spring of 1865 he was compelled to, resign his charge, and after a few months of illness, died in Apollo, Armstrong Co., Pa., Jan. 16, 1866. See *Minutes of Annual Conferences*, 1866, p. 21 .

Shang-te,

a deity of the Chinese, often spoken of in terms which seem to point him out as, in their view, the Supreme Being, the only true God. This is, however, a much disputed point. Mr. S.C. Malan, in his work *Who is God in China?* argues in favor of Shang-te as identical with the God of the Christians. Others, (and among them Rev. Mr. M'Letchie) maintain that: Shang-te is not a personal being distinct from matter, but a soul of the world. The word is often used by Chinese classical writers to denote the power manifested in the various operations of nature, but is never applied to a self-existent Almighty Being, the Creator of the universe. In the sacred book *Shoo-king* there are no fewer than thirty-eight allusions to a great power or being called Shang-te. The name itself, as we learn from Mr. Hardwick, imports august or sovereign ruler. To him especially is offered the sacrifice Looe, and the six Tsong, beings of inferior rank, appear to constitute his retinue. In the *Shoo-king* it is stated, and perhaps with reference to the nature of Shang-te, "Heaven is supremely intelligent: the perfect man imitates him (or it), the ministers obey him (or it) with respect, the people follow the orders of the government." Others maintain that in the very oldest products of the Chinese mind no proper personality has

ever been ascribed to the supreme power. Heaven is called the father of the universe, but only as earth is called the mother. Both are said to live, to generate, to quicken; are made the objects of prayer and sacrifice. Heaven is a personification of ever present law, order, and intelligence. By these writers Shang-te is believed to be nothing more than a great "Anima mundi," energizing everywhere in all the processes of nature, and binding all the parts together in one mighty organism.

Shani.

SEE CRIMSON; SEE SCARLET.

Shank, Joseph,

a minister of the Methodist Episcopal Church, was born in Schoharie, N.Y., about 1818, and professed conversion at the age of twenty. He was licensed to preach in 1841, and soon after joined the Oneida Conference. In 1864 he was transferred to the Detroit Conference, but his health failed him in 1866. After a trip to the sea coast, he returned to Fentonville, Mich., where he died Sept. 30, 1867. See *Minutes of Annual Conferences* 1868, p. 174.

Shanks, Asbury H.,

a minister of the Methodist Episcopal Church, South, was born in South Carolina in 1808. He joined the Church in 1830, and entered the itinerant ministry in 1831. His ordination of deacon was received in 1833, and that of elder in 1835. After fourteen years of labor, he located, studied law, and graduated from the law department of the Transylvania University. In 1849 he went to Texas, and engaged in the practice of his profession. He was admitted into the East Texas Conference in 1858, but owing to ill health was obliged to superannuate in 1859, and held that relation until his death, Oct. 20, 1868. He was a preacher of great power, a sound theologian, and in the practice of law never compromised his ministerial character. See *Minutes of Annual Conferences of M.E. Ch. South*, 1868, p. 283.

Sha'pham

(Heb. *Shapham'*, מִן; *bold* [Gesén.] or *vigorous* [Furst], Sept. **Σαφάμ** 5, r. **Σαφάτ**), the chief second in authority among the Gadites in the days of Jotham (^{<B&I>}1 Chronicles 5:12). B.C. cir. 750.

Sha'phan

(Heb. *Shaphan*', שָׁפָן; *coney*; Sept. Σαφάν v.r. Σαπφάν, and Σαφφάν in ^{<1221>}2 Kings 22), the scribe or secretary of king Josiah, and the father of another of his principal officers. B.C. cir. 628. He was the son of Azaliah (^{<1221>}2 Kings 22:3, ^{<1491>}2 Chronicles 34:8), father of Ahikam (^{<1221>}2 Kings 22:12; ^{<1491>}2 Chronicles 34:20), Elasah (^{<2918>}Jeremiah 29:3), and Gemariah (36:10-12), and grandfather of Gedaliah (39:14; 40:5, 9, 11; 41:2; 43:6), Michaiah (36:11), and probably of Jaazaniah (^{<3181>}Ezekiel 8:11). There seems to be no sufficient reason for supposing, as many have done, that Shaphan the father of Ahikam, and Shaphan the scribe, were different persons. The history of Shaphan brings out some points with regard to the office of scribe which he held. He appears on an equality with the governor of the city and the royal recorder, with whom he was sent by the king to Hilkiah to take an account of the money which had been collected by the Levites for the repair of the Temple and to pay the workmen (^{<1221>}2 Kings 22:4; ^{<1491>}2 Chronicles 34:9; comp. ^{<1221>}2 Kings 12:10). Ewald calls him minister of finance (*Gesch.* 3, 697). It was on this occasion that Hilkiah communicated his discovery of a copy of the law, which he had probably found while making preparations for the repair of the Temple. Shaphan was intrusted to deliver it to the king. Whatever may have been the portion of the Pentateuch thus discovered, the manner of its discovery, and the conduct of the king upon hearing it read by Shaphan, prove that for many years it must have been lost and its contents forgotten. The part read was apparently from Deuteronomy, and when Shaphan ended, the king sent him with the high priest Hilkiah, and other men of high rank, to consult Huldah the prophetess. Her answer moved Josiah deeply, and the work which began with the restoration of the decayed fabric of the Temple quickly took the form of a thorough reformation of religion and revival of the Levitical services, while all traces of idolatry were for a time swept away. Shaphan was then probably an old man, for his son Ahikam must have been in a position of importance, and his grandson Gedaliah was already born as we may infer from the fact that thirty-five years afterwards he was made governor of the country by the Chaldaeans, an office which would hardly be given to a very young man. Be this as it may, Shaphan disappears from the scene, and probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe (^{<2952>}Jeremiah 36:12). There is just one point in the narrative of the burning of the roll of Jeremiah's prophecies by the order of the king which seems to identify Shaphan the

father of Ahikam with Shaphan the scribe. It is well known that Ahikam was Jeremiah's great friend and protector at court, and it was therefore consistent with this friendship of his brother for the prophet that Gemariah the son of Shaphan should warn Jeremiah and Baruch to hide themselves, and should intercede with the king for the preservation of the roll (36:12, 19, 25).

Shaphan.

SEE CONEY.

Sha'phat

(Heb. *Shaphat'*, שפן; judge; Sept. Σαφάτ, v.r. Σωφάτ, Σαφάθ, etc.), the name of five men.

1. The son of Hori and spy from the tribe of Simeon on the first exploration of Canaan (^{<0435>}Numbers 13:5). B.C. 1657.
2. A son of Adlai, who had charge of king David's herds in the valleys (^{<1372>}1 Chronicles 27:29). B.C. cir. 1020.
3. The father of Elisha the prophet (^{<1191>}1 Kings 19:16, 19; ^{<1301>}2 Kings 3:11; 6:31). B.C. ante 900.
 4. A Gadite who dwelt in Bashan in Jotham's time (^{<1352>}1 Chronicles 5:12). B.C. cir. 750.
5. One of the descendants of king David, through the royal line (^{<1382>}1 Chronicles 3:22). He seems to have lived as late as B.C. 350, for he was the brother of Neariah (q.v.).

Sha'pher

(Heb. *She'pher*, שפן, brightness, as in ^{<0442>}Genesis 49:21; always occurring "in pause" *Sha'pher*, שפן; Sept. Σαφάρ v.r. Σαρσαφάρ), the name of a mountain at which the Israelites encamped during their sentence of extermination in the desert; situated between Kehelathah and Haradah (^{<0433>}Numbers 33:23, 24). Hitzig (*Philist.* p. 172) regards it as identical with Mount Halak (^{<0416>}Joshua 11:16); but the latter appears to have lain farther northeast. It is, perhaps, the present *Araif en-Nakah*, about in the middle of the upper portion of the plateau Et-Tih. SEE EXODE. For a different identification, SEE WANDERINGS IN THE WILDERNESS.

Shapira Manuscript

is the name given by Bar and Delitzsch to a Hebrew codex which Jacob *Shapira* or *Sappir*, a Jewish rabbi from Jerusalem, brought from Arabia, and sold to the public library at Paris in 1868. It is written on parchment, and, according to Delitzsch in his preface to his edition of the book of Isaiah in connection with S. Bar (Leips. 1872), it is “pervetustum, integrum et omnino eximium.” This codex contains some very valuable readings, of which we note e.g. the following:

^{<1218>}1 Kings 20:83, it reads in the text **wnmh;Wfl j yw**, and in the margin in the Keri **wnmm hWfl j yw**

^{<2305>}Isaiah 10:15, **wymyrmAtaw** (Van der Hooght **Ata**), which is also supported by a great many MSS. and printed editions, as the Complut.: Venice, 1518, 1521; Munster’s, 1534, 1546; Stephan’s, Hutter’s, 1587; Venice, 1678, 1690, 1730, 1739; Mantuan, 1742, etc.

^{<2352>}Isaiah 15:2, **h[wrg** (Van der Hooght **h[wdg**), which is in accordance with the Masorah, and which is also found in ^{<24857>}Jeremiah 48:37.

^{<2351>}Isaiah 63:11, **y[r** (Van der Hooght **h[g**), so many MSS. and editions.

^{<19851>}Psalms 78:51, **μ hyl bab** (V. d. Hooght **μ j Ayl hab**), which is also found in 2 codd. Kermic (No. 97, 133). (B.P.)

Shara Malachai

(*Yellow-bonnets*), the party of Lamaites who reject the Bogdo-Lama (chief of the Red-bonnets) and recognize the Dalai-Lama alone as an infallible spiritual head.

Sharab.

SEE MIRAGE.

Sha’rai

[many *Shar’ai*, some *Shara’i*] (Heb. *Sharay’*, **yrv**; *releaser*; Sept. **Σαριού** v.r. **Ἀπού**), one of the “sons” of Bani, who had married strange wives after the captivity (^{<5100>}Ezra 10:40). B.C. cir. 457.

Shara'im

(^{<1850>}Joshua 15:30). *SEE SHAARAIM.*

Sha'rar

(Heb. *Sharar'*, ררר; *strong*, Sept. Ἀράϊ v.r. Σαράρ), the father of Ahiam the Hararite, one of David's mighty men (^{<1033>}2 Samuel 23:33). B.C. cir. 1040. In the parallel passage (^{<3115>}1 Chronicles 11:35) he is called SACAR, which is, perhaps, the better reading (Kennicott, *Dissert.* p. 203). *SEE DAVID.*

Sharasandha,

in Hindu mythology, was a powerful king who ruled over the entire southern part of India, and the most dangerous enemy of Krishna, with whom he disputed the sovereignty in seventeen battles and in a duel.

Share

is the rendering in ^{<9130>}1 Samuel 13:20 of *tvvj memachareseth* (from *vrj*; *to scratch* or *cut*), an agricultural instrument requiring to be sharpened; probably some implement essentially corresponding to a modern *hoe*. *SEE MATTOCK.*

Share'zer

(Heb. *Share'tser*; רחררְי Persian for *prince of fire*; Sept. Σαρασάρ v.r. Σαρασά), the name of two men.

1. A son of Sennacherib (q.v.), who, with his brother Adrammelech, murdered their father in the house of the god Nisroch (^{<1287>}2 Kings 19:37; ^{<2378>}Isaiah 37:38). B.C. post 711. "Moses of Chorene calls him *Sanasar*, and says that he was favorably received by the Armenian king to whom he fled, and given a tract of country on the Assyrian frontier, where his descendants became very numerous (*Hist. Amen.* 1, 22). He is not mentioned as engaged in the murder, either by Polyhistor or Abydenus. who both speak of Adrammelech."

2. A messenger sent along with Regem-melech (q.v.), in the fourth year of Darius, by the people who had returned from the captivity to inquire

concerning fasting in the fifth month (^{<307>}Zechariah 7:2, A.V. “Sherezer”). B.C. 519.

Shariver,

in Persian mythology, is one of the seven good spirits created by Ormuzd to make war on Ahriman, and who had control over metals.

Sha'ron

(Heb, *Sharon'*, שָׁרׁוֹן; a plain; Sept. usually Σαρών [comp. ^{<408>}Acts 9:35], Σαρωνός), the name, apparently, of three places in Palestine. *SEE SHARONITE*.

In the treatment of these we adduce the elucidations of modern critical and archaeological research.

I. The district along the Mediterranean is that commonly referred to under this distinctive title. *SEE SARON*.

1. The Name. — This has invariably, when referring to this locality (^{<1379>}1 Chronicles 27:29; ^{<2001>}Song of Solomon 2:1; ^{<2339>}Isaiah 33:9, 35:2; 65:10), the definite article, ^{<1379>}רִשְׁוֹן *hash-Sharon*; and this is represented, likewise, in the Sept. renderings ὁ Σαρών, ὁ δρυμός, τὸ πεδίον.. Two singular variations of this are found in the Vat. MS. (Mai), viz. ^{<1356>}1 Chronicles 5:16, Γεριάμ; and 27:29, Ἀσειδῶν, where the A is a remnant of the Hebrew definite article. It is worthy of remark that a more decided trace of the Hebrew article appears in ^{<408>}Acts 9:35, where some MSS. have Ἀσσαρωνῶ. The *Lasharon* (q.v.) of ^{<628>}Joshua 12:18, which some scholars consider to be Sharon with a preposition prefixed, appears to be more probably correctly given in the A.V. The term thus appears to be denominative of a peculiar place, like “*the Arabah*,” “*the Shephelah*,” “*the Ciccar*,” “*the Pisgah*,” etc. *SEE TOPOGRAPHICAL TERMS*.

Sharon is derived by Gesenius (*Thesaur.* p. 642) from ר — וָשׁ to be *straight* or *even* — the root, also, of *Mishor*, the name of a district east of Jordan. The application to it, however, by the Sept., by Josephus (*Ant.* 15, 13, 3; *War.* 1, 13, 2), and by Strabo (16, p. 758) of the name Δρυμός or Δρυμοί, “*woodland*,” is singular. It does not seem certain that that term implies the existence of wood on the plain of Sharon. Reland has pointed out (*Palmest.* p. 190) that the Saronicus Sinus, or Bay of Saron, in Greece,

was so called (Pliny, *H.N.* 4, 5) because of its woods, *σάρωνις* meaning an oak. Thus it is not impossible that *Δρυμός* was used as an equivalent of the name Sharon, and was not intended to denote the presence of oaks or woods on the spot. May it not be a token that the original meaning of Saron, or Sharon, is not that which its received Hebrew root would imply, and that it has perished except in this one instance? The Alexandrine Jews who translated the Sept. are not likely to have known much either of the Saronic Gulf or of its connection with a rare Greek word. The thickets and groves of the region are proverbial (see below).

2. Description. — According to ⁴⁴⁹¹⁵Acts 9:15, this district was the level region adjacent to Lydda. Eusebius and Jerome (*Onomast.* s.v. “Saron”), under the name of *Saronas*, specify it as the region extending from Caesarea to Joppa. This is corroborated by Jerome in his comments on the three passages in Isaiah, in one of which (*on* 55, 10) he appears to extend it as far south as Jamnia. He elsewhere (*Comm. on* ²³⁸¹²Isaiah 35:2) characterizes it in words which admirably portray its aspects even at the present: “Omnis igitur candor [the white sand hills of the coast], cultus Dei [the wide crops of the finest corn], et circumcisionis scientia [the well-trimmed plantations], et loca uberrima et campestria [the long gentle swells of rich red and black earth], quae appellantur Saron.” It is that broad, rich tract of land which lies between the mountains of the central part of the Holy Land and the Mediterranean — the northern continuation of the Shephelah. From the passages above cited we gather that it was a place of pasture for cattle, where the royal herds of David grazed (¹³⁷²⁹1 Chronicles 27:29): the beauty of which was as generally recognized as that of Carmel itself (²³⁸¹²Isaiah 35:2), and the desolation of which would be indeed a calamity (²³⁸¹⁹Isaiah 33:9), and its reestablishment a symbol of the highest prosperity (²³⁶¹⁰Isaiah 65:10). The rose of Sharon (q.v.) was a simile for all that a lover would express (²¹⁸¹¹Song of Solomon 2:1). Add to these slight traits the indications contained in the renderings of the Sept., *τὸ πεδίον*, “the plain,” and *ὁ δρυμός*, “the wood,” and we have exhausted all that we can gather from the Bible of the characteristics of Sharon. There are occasional allusions to wood in the description of the events which occurred in this district in later times. Thus, in the chronicles of the Crusades, the “Forest of Saron” was the scene of one of the most romantic adventures of Richard (Michaud, *Histoire*, 8); the “Forest of Assur” (i.e. Arsuf) is mentioned by Vinisauf (4, 16). To the southeast of Kaisariyeh there is still “a dreary wood of natural dwarf pines and entangled bushes”

(Thomson, *Land and Book*, ch. 33). The orchards and palm groves round Jimzu, Lydd, and Ramleh, and the dense thickets of *dom* in the neighborhood of the two last, as well as the mulberry plantations in the valley of the Aujeh, a few miles from Jaffa — an industry happily increasing every day — show how easily wood might be maintained by care and cultivation (see Stanley, *Sinai and Pal.* p. 1260, note). It was famous for *Saronite wine* (Mishna, *Nidda*, 2, 7, comp. *Chilaim*, 2, 6), for roses, anciently (Mariti. *Voyage*, p. 350; Chateaubriand, *Trav.* 2, 55, comp. Russegger, 3, 201, 287) as well as now (Thomson, *Land and Book*, 2, 269). In its midst, between Lydda and Arsuf, according to some, lay the village of Sharon (see Mariti, *loc. cit.*), once a city. (This is meant, perhaps, in ~~1628~~ Joshua 12:18, Acts 40:35.) But later travelers do not mention it, and it is not certain that the passages adduced refer to a city. There are many villages still on the plain (Berggren, *Reis.* 3, 162). The district has lost much of its ancient fertility, but it is yet good pasture land; there are, still flocks to be found grazing on it, though few in comparison with former days. Like the plain of Esddraelon, Sharon is very much, we might say entirely, deserted. Around Jaffa, indeed, it is well cultivated, and as you move northward from that town you are encompassed with groves of orange, olive, fig, lemon, pomegranate, and palm; the fragrance is delicious, almost oppressive. But farther north, save in a few rich spots, you find but little cultivation. Yet over all the undulating waste your eye is refreshed by the profusion of wild flowers scattered everywhere. Like many of the spots famed anciently for beauty and fertility, it only gives indications of what it might become (see Porter, *Hand-book for Pal.* p. 380).

II. The Sharon of ~~1356~~ 1 Chronicles 5:16 is distinguished from the western plain by not having the article attached to its name. It is also apparent from the passage itself that it was some district on the east of Jordan in the neighborhood of Gilead and Bashan (see Bachiene, 2, 3, 233). Reland objects to this (*Palest.* p. 371), but on insufficient grounds. The expression “suburbs” (*yvejnai*) is itself remarkable. The name has not been met with in that direction, and the only approach to an explanation of it is that of Prof. Stanley (*Sinai and Pal.* App. § 7), that Sharon may here be a synonym for the *Mishor* — word, probably, derived from the same root, describing a region with some of the same characteristics and attached to the pastoral plains east of the Jordan.

III. Another Sharon is pointed out by Eusebius (*ut sup.*) in North Palestine, between Tabor and the Sea of Tiberias; and Dopke would understand this to be meant in ^{<2111>}Song of Solomon 2:1, because this book so often refers to the northern region of the Jordan. But this is very doubtful.

Sha'ronite

(Heb. *Sharoni'*, ^{יִשְׁרֹנִי}; a Gentile adj. from *Sharon*; Sept. ^{Σαρωνίτης}), the designation (^{<1372>}1 Chronicles 27:29) of Shitrai, David's chief herdsman in the plain of Sharon, where he of course resided.

Sharp, Daniel, D.D.,

a Baptist preacher, was born at Huddersfield, Yorkshire, England, Dec. 25, 1783. He was the son of a Baptist preacher and received early religious training. He originally joined an Independent Church; but subsequently, as the result of inquiry and conviction, became a Baptist. Engaged in a large commercial house in Yorkshire, he came to the United States as their agent, arriving in New York Oct. 4, 1805. He soon decided to enter the ministry, and began his theological studies under Rev. Dr. Stoughton, of Philadelphia. He was set apart as pastor of the Baptist Church at Newark, N.J., May 17, 1809; and was publicly recognized as pastor of the Third Church, Boston, April 20, 1812. He became an active member of the Massachusetts Baptist Missionary Society; was for several years associate editor of the *American Baptist Magazine*; and upon the formation of the "Society for the Propagation of the Gospel in India," he, as its secretary, conducted the correspondence. For many years he was president of the acting board of the General Convention of the Baptist denomination; and in 1814 was one of the originators of an association which resulted in the Northern Baptist Education Society. He was closely identified with the origin of the Newton Theological Seminary, and was for eighteen years president of its board of trustees. In 1828 he was chosen a fellow of Brown University, and held the office till the close of his life. He received his degree of D.D. from Harvard University in 1828, of whose board of officers he was appointed a member in 1846. He died in Baltimore, June 23, 1852. Mr. Sharp published seventeen *Sermons and Discourses* (1824-52): — also *Recognition of Friends in Heaven* (4 editions): — and a *Tribute of Respect to Mr. Ensign Lincoln* (1832). See Sprague, *Annals of the Amer. Pulpit*, 6, 565.

Sharp, David,

a minister of the Methodist Episcopal Church, was born in New Jersey Sept. 5, 1787, and removed with his parents to Virginia, and in 1800 to Logan County, O. Of Quaker parentage, he united with the Methodist Episcopal Church in 1807, and in 1810 he was licensed to preach. He entered the Ohio Conference in September, 1813, and in 1819 was transferred to the Missouri Conference, where he served five years as presiding elder. In 1825 he was transferred to the newly organized Pittsburgh Conference, in which he labored twenty-four years; and was then (1849) transferred back to the Ohio Conference. Upon its division (1852) he fell into the Cincinnati Conference, and in 1860 received a superannuated relation. He died April 21, 1865. Mr. Sharp was an efficient, acceptable, and successful minister. See *Minutes of Annual Conferences*, 1865, p. 162.

Sharp, Elias C.,

a Presbyterian minister, was born in Willington, Conn., March 18, 1814. He was left an orphan in early years, but by patient effort was able to attend Amherst College, where he graduated; studied divinity in the Western Reserve Theological Seminary, Hudson, O.; was licensed by Cleveland Presbytery Sept. 1, 1840; and ordained by Portage Presbytery, June 1, 1842, as pastor of the First Congregational Church of Atwater, Portage Co., O. This was his only charge. Here he labored for a quarter of a century, and died Jan. 5, 1867. Mr. Sharp possessed ability, both natural and acquired. As a minister he was eminently successful; and while pastor of his only charge, nearly two hundred connected themselves with the Church of God. See Wilson, *Presb. Hist. Almanac*, 1868, p. 226. (J.L.S.)

Sharp, Granville,

a Christian philanthropist and writer, was born in 1734. He was educated for the bar, but, leaving the legal profession, he obtained a place in the Ordnance Office, which he resigned at the commencement of the American war, the principles of which he did not approve. He then took chambers in, the Temple, and devoted himself to a life of study. He first became known to the public by his interest in a poor and friendless negro brought from the West Indies, and turned out in the streets of London to beg or die. Sharp befriended the negro, not only feeding him and securing him a situation, but also defending him against his master, who wished to reclaim him as a

runaway slave. But the decision of the full bench was with Sharp, that the negro was under the protection of English law and no longer the property of his former owner. Thus Sharp emancipated forever the blacks from slavery while on British soil, and, in fact, banished slavery from Great Britain. He now collected a number of other negroes found wandering about the streets of London and sent them back to the West Indies, where they formed the colony of Sierra Leone. He was also the institutor of the "Society for the Abolition of the Slave trade." Sharp was led to oppose the practice of marine impressment; and on one occasion obtained a writ of *habeas corpus* from the Court of King's Bench to bring back an impressed citizen from a vessel at the Nore, and by his arguments obliged the court to liberate him. He became the warm advocate of "parliamentary reform," arguing the people's natural right to a share in the legislature. Warmly attached to the Established Church, he was led to recommend an Episcopal Church in America, and introduced the first bishops from this country to the archbishop of Canterbury for consecration. Sharp died July 6, 1813. He was an able linguist, deeply read in theology, pious and devout. He published sixty-one works, principally pamphlets upon theological and political subjects and the evils of slavery. The following are the most important: *Remarks on a Printed Paper entitled a Catalogue of the Sacred Vessels restored by Cyrus*, etc. (Lond. 1765, 1775, 8vo): — *Remarks on Several very Important Prophecies* (1768, 1775, 8vo, 5 parts): — *Slavery in England* (1769, 8vo; with appendix, 1772, 8vo): — *Declaration of the People's Natural Rights*, etc. (1774, 1775, 8vo): — *Remarks on the Uses of the Definite Article in the Greek Text of the New Testament* (Durham, 1798, 8vo; 2d ed. with an appendix on Christ's divinity, 1802, 12mo): — *On, Babylon* (1805, 12mo): — *Case of Saul* (1807, 12mo): — *Jerusalem* (1808, 8vo). See Hoare, *Memoirs and Correspondence of Granville Sharp* (1820, 4to; 2d ed. 1828, 2 vols. 8vo); Stuart, *Memoirs of Granville Sharp* (N.Y. 1836, 12mo).

Sharp, James,

archbishop of St. Andrew's, was the son of William Sharp, sheriff-clerk of Banffshire, and was born in the castle of Banff, May, 1618. He was educated for the Church at the University of Aberdeen, but on account of the Scottish Covenant retired to England in 1638. Returning to Scotland, he was appointed professor of philosophy at St. Andrew's, through the influence of the earl of Rothes, and soon after minister of Crail. In 1656 he was chosen by the moderate party in the Church to plead their cause before

the Protector against the Rev. James Guthrie, a leader of the extreme section (the Protestors, or Remonstrators). Upon the eve of the Restoration Sharp was appointed by the moderate party to act as its representative in the negotiations opened up with Monk and the king. In this matter he is believed to have acted with perfidy, receiving as a compensation, after the overthrow of Presbyterian government by Parliament, the archbishopric of St. Andrew's, to which he was formally consecrated at London by the bishop of London and three other prelates. His government of the Scottish Church was tyrannical and oppressive, and, in consequence, he became an object of hatred and contempt. He had a servant, one Carmichael, who by his cruelty had rendered himself particularly obnoxious to the Presbyterians. Nine men formed the resolution of waylaying the servant in Magus Muir, about three miles from St. Andrew's. While they were there waiting, Sharp appeared in a coach with his daughter, and was immediately despatched despite her tears and entreaties, May 3, 1679. In defense of Sharp, the utmost that can be said is that he was simply an ambitious ecclesiastic who had no belief in the "divine right" of Presbytery, and who thought that if England were resolved to remain Episcopalian it would be very much better if Scotland would adopt the same form of Church government.

Sharp, John, D.D.,

an English prelate, was born at Bradford, Yorkshire, 1644. He was admitted to Christ College, Cambridge, from which he graduated in December, 1663. In 1667 he took the degree of M.A., was ordained both deacon and priest, and became domestic chaplain to Sir Heneage Finch, through whose influence he was appointed, in 1672, archdeacon of Berkshire. Three years later he was preferred to a prebend of Norwich. to the rectory of St. Bartholomew's, Royal Exchange, London, and to the rectory of St. Giles's in the Fields. In 1679 he took the degree of D.D. and accepted the lectureship at St. Lawrence Jury, which he resigned in 1683. He was promoted by Sir H. Finch to the deanery of Norwich in 1681. Because of the firm position he took, May 2, 1686, against popery, he was suspended, but was reinstated in January, 1687. He was installed dean of Canterbury, Nov. 25, 1689, and was consecrated archbishop of York, July 5, 1691. On the accession of queen Anne, Mr. Sharp became a member of her privy council and her lord almoner. He died at Bath, Feb. 2, 1714. Bishop Sharp was a man of amiable disposition and unshaken integrity, a faithful and vigilant governor. He published a number of separate sermons

which were collected into 7 vols. 8vo, 1709; also 1715, 1728, 1729, 1735, 1749; and in 7 vols. 12mo in 1754 and 1756. They were republished under title of *Works* (Oxford, 1829, 5 vols. 8vo). See his *Life*, by Thomas Sharp, D.D. (Lond. 1825. 2 vols. 8vo).

Sharp, John M'Clure,

a minister of the Methodist Episcopal Church, was born in Rush County, Ind., 1825, and united with the Church in 1841. He received license to preach in 1854, and was admitted into the Southeastern Indiana Conference in 1860. In 1865 he was obliged to retire from the work, and Sept. 15, 1866, he died. See *Minutes of Annual Conferences*, 1866, p. 204.

Sharp, Lionel, D.D.,

an English clergyman, was chaplain to Henry, Prince of Wales; also rector of Malpas, minister of Tiverton, and in 1605 archdeacon of Berks. He died in 1630. His published works are, *Oratio Funebris in Hon. Hen. Wall. Principis* (Lond. 1612, 4to): — *Novum Fidei Symbolum, sive de Novis* (1612, 4to); *Speculum Papae*, etc. (1612, 4to);. Nos. 2 and 3 were translated into English and published under the title of *A Looking-glass for the Pope* (1623, 4to). He also published a *Sermon* (1603, 8vo): — and other sermons. See Bliss's Wood's *Fasti Oxon.* 1, 385; also Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Sharp, Samuel M.,

a missionary of the Presbyterian Church, was born in West Middletown, Pa., Nov. 23, 1834. He received a thorough Christian training at the hands of his parents, graduated at Jefferson College, Pa., in 1850, and at the Western Theological Seminary at Allegheny City, Pa., in 1858, was licensed and ordained as an evangelist in the spring of the same year, and sailed for Bogota, South America, June 18, 1858. Arriving there July 20, he at once commenced his great life work. His wife (being the daughter of Rev. Jesse M. Jamieson, one of the missionaries to India) was his help meet and adviser, and their prospects for eminent usefulness were indeed bright; but in the midst of their labors he was taken ill with fever, and died at the mission house in Bogota, Oct. 30, 1860. Mr. Sharp was a good man and a devoted missionary, of earnest and consistent piety. See Wilson, *Presb. Hist. Almanac*, 1862, p. 117. (J.L.S.)

Sharp, Solomon,

a minister of the Methodist Episcopal Church, was born in Carolina County, Md., April 6, 1771. His parents were pioneer Methodists. In 1791, when about twenty years old, he began to travel "under the presiding elder." In 1792 he was admitted to the conference and sent to Milford Circuit, Del.; and he continued in the service, occupying almost all important appointments in New Jersey, Delaware, and Pennsylvania down to 1835, when he was reported superannuated. He died at Smyrna, Del., March 13, 1836. Mr. Sharp was an original, an eccentric, but a mighty man. "His sermons were powerful, and delivered with a singular tone of authority, as if he were conscious of his divine commission." He was noted for his courage, and it is believed that he was hardly capable of feeling fear. See *Minutes of Conferences*, 2, 409; Stevens, *Hist. of the M.E. Church*, 3, 413-415; Sprague, *Annals, of the Amer. Pulpit*, 7, 217; Manship, *Thirteen, Years in the Itinerancy*, p. 49; Simpson, *Cyclopaedia of Methodism*, s.v. (J.L.S.)

Sharp, Thomas,

a younger son of John Sharp (q.v.), and also an English prelate, was born in 1693, entered Trinity College, Cambridge, 1708, and took his B.A. in 1712 and M.A. in 1716. He was a fellow of the college, and took the degree of D.D. in 1729. At first chaplain to archbishop Dawes, he was, July 1720, collated to the rectory of Rothbury, Northumberland. He held the prebend of Southwell, and afterwards that of Wistow, in York Cathedral, and in 1722 he became archdeacon of Northumberland. In 1755 he succeeded Dr. Mangey in the officiality of the dean and chapter. He died March 6, 1758 and was interred in Durham Cathedral. He published a *Concio ad Clerum* when he took his doctor's degree: — *The Rubric in the Book of Common Prayer* (1753): — *Sermons* (1763, 8vo): — *Two Dissertations on the Hebrew Words Elohim and Berith* (1751, 8vo).

Sharpe, Gregory, D.D.,

an English clergyman, was born in Yorkshire, in 1713, and, after passing some time at the grammar school. of Hull, went to Westminster, where he studied under Dr. Freind; but in 1731 he was settled with principal Blackwell in Aberdeen. Here he remained until he had finished his studies, when he returned to England, and in a few years entered into orders. He was appointed minister of the Broadway chapel, in which he continued till

the death of Dr. Nicholls of the Temple, when he was declared the doctor's successor and in this station he continued until his death, which occurred in the Temple house, Jan. 8, 1771. His works were, a *Defence* of the late Dr. Samuel Clarke (Lond. 1774, 8vo): — two *Dissertations: Upon the Origin, etc.; of Languages*; and *Upon the Original Powers of Letters* (ibid. 1751, 8vo): — two *Arguments in Defense of Christianity* (ibid. 1755-62, 8vo): — *The Rise and Fall of the Holy City and Temple of Jerusalem* (ibid. 1765-66, 8vo): — besides various *Letters* and *Sermons*.

Sharpness Of Death

are, in the *Te Deum*, the pains and agonies suffered by the Redeemer on the cross, but which he overcame at his resurrection, God having raised him up, “having loosed the pains of death, because it was not possible that he should be holden of it” (^{<4122>}Acts 2:24).

Sharrock, Robert,

an English clergyman, was born at Adstock, in Buckinghamshire, in the 17th century, and was sent from Winchester School to New College, Oxford, where he was admitted perpetual fellow in 1649. In 1660 he took the degree of doctor of civil law, was prebendary and archdeacon of Winchester, and rector of Bishop's Waltham, in Hampshire. He died July 11, 1684, having the character of a good divine, civilian, and lawyer. His works are, *History of the Propagation, etc., of Vegetables, etc.* (Oxon. 1666 and 1672, 8vo) — *Hypothesis de Oficiis secundum Humanoe Rationis Dictata, etc.* (ibid. 1660, 8vo, and 1682): — also ten sermons on the *Ends of the Christian Religion* (4to).

Sharu'hen

[some *Shar'uhēn*] (Heb. *Sharuchen'*, ךְ שרׁוּחַן; *refuge of grace*; Sept. ἀρποῖ ἄντων [probably reading ἡνδc]), a town originally in Judah, afterwards set off to Simeon (^{<4896>}Joshua 19:6); hence in the Negeb, or “south country.” **SEE JUDAH**. It seems to be the same elsewhere called SHILHIM (^{<4852>}Joshua 15:32), or SHAARAIM (^{<4368>}1 Chronicles 4:31), but probably by erroneous transcription, in the latter case at least. Knobel (*Exeg. Handb.* on ^{<4652>}Joshua 15:32) suggests, as a probable identification, *Tell Sheri'ah*, about ten miles west of Bir-es-Seba, at the head of Wady Sheri'ah (the “watering place”). Wilton locates it near Ruhaibah (Rehoboth), but his reasons are uncritical (*The Negeb*, p. 217 sq.). **SEE SIMEON**.

Shashabigna,

in Hindu mythology, is a surname of *Buddha*, denoting “the possessor of the six sciences.”

Sha’shai

[many *Shash’ai*, some *Shasha’i*] (Heb. *Shashay’*, **שׁוֹשַׁי**; *whitish* [Gesenius], or *noble* [Furst]; Sept. **Σεσαι**), one of the “sons” of Bani who divorced his Gentile wife after the captivity (^{<15100>}Ezra 10:40). B.C. 457. **SEE SHESHAI.**

Sha’shak

(Heb. *Shashak’*, **שׁוֹשַׁק**; *longing*; Sept. **Σωσήκ**), a Benjamite, son of Beriah, descendant of El-paal, and father of Ishpan and many others (^{<1384>}1 Chronicles 8:14, 25). B.C. post 1618.

Shastamuni,

in Hindu mythology, is a surname of *Buddha*, signifying “the instructor of the Munis.”

Shastava,

in Hindu mythology, is a surname of Siva, denoting “the avenger.”

Shastras, Or Shasters, The Great

(from the Sanscrit *sas*, “to teach”), the sacred books of the Hindus. They are all of them written in the Sanskrit language, and believed to be of divine inspiration. They are usually reduced to four classes, which again are subdivided into eighteen heads. The first class consists of the four Vedas, which are accounted the most ancient and the most sacred compositions. The second class consists of the four *Upa-vedas*, or sub-Scriptures, and the third class of the six *Ved-angas*, or bodies of learning. The fourth class consists of the four *Up-asngas*, or appended bodies of learning.. The first of these embraces the eighteen Puranas, or sacred poems. Besides the Puranas, the first *Up-anga* comprises the *Ramayana* and *Mahabhbrata*. The second and third *Up-angas* consist of the principal works on logic and metaphysics. The fourth and last *Up-anya* consists of the body of law; in eighteen books, compiled by Manu, the son of Brahma, and other sacred personages.

Shatrani,

in Hindu mythology, was the wife of the man Shutri, or Kshetri, whom Brahma formed out of his right arm, and who became the ancestor of the Kshetri, or warrior caste. Shatrani was created by Brahma out of his left arm.

Sha'ul

(Heb. *Shaul'*, **I Wav**; *asked*; Sept. **Σαούλ**), the name of three men thus designated in the A.V. For others, **SEE SAUL**.

1. The son of Simeon by a Canaanitish woman (^{<01460>}Genesis 46:10; ^{<01685>}Exodus 6:15; ^{<02533>}Numbers 26:13; ^{<13024>}1 Chronicles 1:24), and founder of the family of the Shaulites. B.C. cir. 1880, The Jewish traditions identify him with Zimri, “who did the work of the Canaanites in Shittim” (Targ. Pseudo-Jon. on Genesis 46).
2. Shaul of Rehoboth by the river was one of the kings of Edom, and successor of Samlah (^{<13048>}1 Chronicles 1:48, 49). In the A.V. of ^{<01357>}Genesis 36:37 he is less accurately called Saul (q.v.).
3. A Kohathite, son of Uziah (^{<13024>}1 Chronicles 6:24). B.C. cir. 1030.

Sha'ulite

(Heb. *Shauli'*, **yl Wav**; Sept. **Σαουλί**), a designation of the descendants of Shaul 1 (^{<02513>}Numbers 26:13).

Sha'veh

(Heb. *Shaveh'*, **hwv**; *plain*; Sept. **Σαυή** v.r. **Σαυήν** and **Σαβύ**; Vulg. *Save*), a name found thus alone in ^{<01417>}Genesis 14:17 only, as that of a place where the king of Sodom met Abraham. It occurs also in the name Shavehkirithaim (q. v). The Samar. Codex inserts the article, **hwqh**; but the Samaritan Version has **hnpm**. The Targum of Onkelos gives the same equivalent, but with a curious addition, “the plain of *Mefana*, which is the king's place “of racing,” recalling the **ἵππόδρομος** so strangely inserted by the Sept. in ^{<01807>}Genesis 48:7. It is one of those archaic names with which this venerable chapter abounds — such as Bela, En-mishpat, Ham, Hazezontamart — so archaic that many of them have been elucidated by

the insertion of their more modern equivalents in the body of the document by a later but still very ancient hand. If the signification of *Shaveh* be “valley,” as both Gesenius and Furst assert, then its extreme antiquity is involved in the very expression “the Emekshaveh,” which shows that the word had ceased to be intelligible to the writer, who added to it a modern word of the same meaning with itself. It is equivalent to such names as “Puente de Alcantara,” “the Greesen Steps,” etc., where the one part of the name is a mere repetition or translation of the other, and which cannot exist till the meaning of the older term is obsolete. In the present case the explanation does not throw any very definite light upon the locality of Shaveh: “The valley of Shaveh, that is the valley of the king” (14:17). True, the “valley of the king” is mentioned again in ~~1088~~2 Samuel 18:18 as the site of a pillar set up by Absalom; but this passage again conveys no clear indication of its position, and it is by no means certain that the two passages refer to the same spot. The extreme obscurity in which the whole account of Abraham’s route from Damascus is involved has already been noticed under SALEM. A notion has long been prevalent that the pillar of Absalom is the well known pyramidal structure which forms the northern member of the group of monuments at the western foot of Olivet. This is apparently first mentioned by Benjamin of Tudela (A.D. 1160), and next by Maundeville (1323), and is perhaps originally founded on the statement of Josephus (*Ant.* 7, 10, 3) that Absalom erected (ἔστηκε) a column (στήλη) of marble (λίθου μαρμαρίνου) at a distance of two stadia from Jerusalem. But neither the spot nor the structure of the so called “Absalom’s tomb” agrees either with this description or with the terms of ~~1088~~2 Samuel 18:18. The “valley of the king” was an *Emek* — that is, a broad, open valley, having few or no features in common with the deep, rugged ravine of the Kedron, unless, perhaps, in its lower part. **SEE VALLEY.** The pillar of Absalom — which went by the name of “Absalom’s hand” — was set up, erected (bxy), according to Josephus, in marble, while the lower existing part of the monument (which alone has any pretension to great antiquity) is a monolith not erected, but excavated out of the ordinary limestone of the hill, and almost exactly similar to the so called “tomb of Zechariah,” the second from it on the south. Yet even this cannot claim any very great age, since its Ionic capitals and the ornaments of the frieze speak with unfaltering voice of Roman art. Nevertheless, in the absence of any better indication, we are perhaps warranted in holding this traditionary location. **SEE KINGS DALE.**

Sha'veh-kiriatha'im

(Heb. *Shaveh' Kiryatha'yim*, μ ϰιριαθα'ιμ; *plain of the double city*; Sept. Σαυή ἡ πόλις), a plain at or near the city of Kiriathaim, occupied by the Emim at the time of Chedorlaomer's invasion (^{<0145>}Genesis 14:5). Schwarz finds the town (which is known to have been located east of the Jordan) in the ruins of *Kiriat*, one and a half mile southwest from Mount Atara (*Palest.* p. 228), and the dale, or *Shaveh* (q.v.), must have been in the immediate vicinity. *SEE KIRJATHAIM.*

Shaving

(properly י ל ב; ξυράω). The ancient Egyptians were the only Oriental nation who objected to wearing the beard. Hence, when Pharaoh sent to summon Joseph from his dungeon, we find it recorded that the patriarch "shaved himself" (^{<0414>}Genesis 41:14). Shaving was therefore a remarkable custom of the Egyptians, in which they were distinguished from other Oriental nations, who carefully cherished the beard, and regarded the loss of it as a deep disgrace. That this was the feeling of the Hebrews is obvious from many passages (see especially ^{<1004>}2 Samuel 10:4); but here Joseph shaves himself in conformity with an Egyptian usage, of which this passage conveys the earliest intimation, but which is confirmed not only by the subsequent accounts of Greek and Roman writers, but by the ancient sculptures and paintings of Egypt, in which the male figure is usually beardless. It is true that in sculptures some heads have a curious rectangular beard, or rather beard case attached to the chin; but this is proved to be an artificial appendage by the same head being represented sometimes with and at other times without it, and still more by the appearance of a band which passes along the jaws and attaches it to the cap on the head or to the hair. It is concluded that this appendage was never actually worn, but was used in sculpture to indicate the male character. *SEE BEARD.*

The practice of shaving the beard and hair, and sometimes the whole body, was observed among the Hebrews only under extraordinary circumstances. The Levites on the day of their consecration, and the lepers at their purification, shaved all the hair off their bodies (^{<0407>}Numbers 8:7; ^{<0448>}Leviticus 14:8, 9). A woman taken prisoner in war, when she married a Jew, shaved the hair off her head (^{<0521>}Deuteronomy 22:12), and the Hebrews generally, and also the nations bordering on Palestine, shaved

themselves when they mourned, and in times of great calamity, whether public or private (^{<237D>}Isaiah 7:20; 15:2; ^{<244E>}Jeremiah 41:5; 48:37; Bar. 6:30). God commanded the priests not to cut their hair or beards in their mournings (^{<120E>}Leviticus 21:5). It may be proper to observe that, among the most degrading of punishments for: women is the loss of their hair; and the apostle hints at this (^{<410E>}1 Corinthians 11:6): “If it be a shame for a woman to be shorn or shaven,” etc. *SEE HAIR.*

Modern Orientals shave the head alone, and that only in the case of settled residents in towns (Van Lennep, *Bible Lands*, p. 517). *SEE BARBER.*

Shaving.

In the early Church the clergy were exhorted to a decent mean in dress and habits. Thus, for instance, long hair and baldness, by shaving the head or beard, being then generally reputed indecencies in contrary extremes, the clergy were obliged to observe a becoming mediocrity between them. This is the meaning, according to its true reading, of that controverted canon of the fourth Council of Carthage, which says that a clergyman shall neither indulge long hair, nor shave his beard: “Clericus nec comam nutriat, nec barbam radat.” Sidonius Apollinaris (lib. 4, ep. 24) describes his friend Maximus Palatinus, a clergyman, as having his hair short and his beard long. Shaving of the monks was performed at certain fixed times, the razors being kept in an ambry close to the entrance to the dormitory (Bingham, *Christ. Antiquities*, 6, 4, 15). Eustathius, the heretic, was for having all virgins shorn or shaven at their consecration, but the Council of Gangra immediately rose up against him and anathematized the practice, passing a decree in these words: “If any woman, under pretense of an ascetic life, cut off her hair, which God hath given her for a memorial of subjection, let her be anathema, as one that disannuls the decree of subjection.” Theodosius the Great added a civil sanction to confirm the ecclesiastical decree. See Bingham, *Antiquities of the Christian Church*, 7, 4, 6. *SEE TONSURE.*

Shaving man,

the officer — frequently a doorkeeper, as at St. Mary Magdalen College, Oxford — whose duty it was to shave the beards of the clerics in a college or religious house.

Shav'sha

(Heb. *Shavsha'*, *אַנְוִיָּה* nobility [Furst]; Sept. Σουσά v.r. Σούς, and even Ἰησοῦς), the royal secretary in the reign of David (^{<13816>}1 Chronicles 18:16). He is apparently the same with SERAIAH (^{<10817>}2 Samuel 8:17), who is called Σεισά by Josephus (*Ant.* 7, 5, 4), w and Σασά in the Vat. MS. of the Sept. *Shisha* is the reading of two MSS. and of the Targum in ^{<13816>}1 Chronicles 18:16. In ^{<10815>}2 Samuel 20:25 he is called SHEVA, and in ^{<104B>}1 Kings 4:3 SHISHA.

Shaw, Addison C.,

a minister of the Methodist Episcopal Church, was born about 1814, and united with the Church when fourteen years of age. He was licensed as a local preacher when twenty-four years old, and joined the Michigan Conference, becoming a member of the Detroit Conference at its formation. He died at Ypsilanti, Dec. 21, 1875. See *Minutes of Annual Conferences*, 1876, p. 100.

Shaw, Jacob,

a minister of the Methodist Episcopal Church, entered the New York Conference in 1831, and occupied various stations and circuits in that and the New York East Conference. In 1858 he retired from itinerancy, but continued to preach as his strength would permit. He died at his residence in Redding, Conn., in April, 1861. He was a man of superior mind and large information, and a preacher of great acceptability. See *Minutes of Annual Conferences*, 1862, p. 81.

Shaw, John (1),

an English clergyman, was born at Bedlington, Durham, England, and entered Brasenose College, Oxford, in 1629, aged fifteen years. He was instituted rector of Whalton, Northumberland, in 1645, but was not admitted until 1661. In the interval he served the church of Bolton, Craven, Yorkshire. He died in 1689. His works are, *No Reformation of the Established Reformation* (Lond. 1685, 8vo): — *Portraiture of the Primitive Saints* (4to): — *Origo Protestantium* (ibid. 1677, 4to).

Shaw, John (2),

a Methodist Episcopal minister, was born in Waterford, Me., Feb. 12, 1800, was licensed as a local preacher in 1821, commenced travelling on Livermore Circuit, and in June, 1822, was admitted on trial in the traveling connection and appointed to St., Croix Circuit, in 1823 to Bethel, and in 1824 to Buxton, where he died, Aug. 20, 1825. He was a man of uniform piety, strong in his attachment to the cause of God, and his praise as a preacher was in all the circuits where he labored. See *Minutes of Conferences*, 1, 546; Bangs, *Hist. of the M.E. Church*, 3, 359.

Shaw, John (3),

a minister of the Methodist Episcopal Church, was born at Bristol, Ontario Co., N.Y., July 11, 1807, and united with the Church at the age of eighteen. He was received into the Genesee Conference in 1831, and ordained deacon in 1833 and elder in 1835. He spent thirty-six years in the effective ministry, was superannuated in 1869, and died Jan. 16 of the same year at Himrods, Yates Co., N.Y. See *Minutes of Annual Conferences*, 1869, p. 282.

Shaw, John B.,

a Presbyterian minister, was born in Rutland, Vt., May 23, 1798. He graduated at Middlebury College, Vt., studied theology with Rev. Charles Walker, and was licensed by the Rutland Congregational Association. In 1824 he was ordained by Troy Presbytery, and installed pastor of the Congregational Church at South Hartford, Washington Co., N.Y., and subsequently preached as follows: North Granville, Washington Co., N.Y.; Bethel; Utica, N.Y., Congregational Church, Romeo, Mich.; Norwalk, Conn.; a second time at South Hartford, N.Y.; Presbyterian Church, Fort Ann, N.Y., as a missionary; Congregational Church, Fairhaven, N.Y.; the Reformed Protestant Dutch Church, Buskirk's Bridge, N.Y.; and the Presbyterian Church at Stephentown, Rensselaer Co., N.Y. He died May 8, 1865. Mr. Shaw was a man of unusual Christian devotedness. "His highly evangelical mode of expressing truth, his eminently successful pastoral qualifications, and his Christian gentleness of spirit made him an exceedingly useful man in his day." See Wilson, *Presb. Hist. Almanac*, 1866, p. 224. (J.L.S.)

Shaw, John D.,

a minister of the Methodist Episcopal Church, South, was born in Londonderry County, Ireland, about 1833, but he emigrated to this country, and joined the Methodist Church at Jackson, La., in February, 1851. He studied at Centenary College, Jackson, entered the ministry about 1852 or 1854, and died in Bolivar County, Miss., Oct. 30, 1866. See *Minutes of Annual Conferences of M.E. Church, South*, 1866, p. 47.

Shaw, John Knox,

a minister of the Methodist Episcopal Church, was born in Ireland, April 12, 1800. but while an infant was brought to Washington County, N.Y. He was licensed to preach Nov. 19, 1824, and was received on trial in the Philadelphia Conference in 1825. His active ministerial life lasted until 1858, during which he occupied many important stations, and also served as presiding elder. At the division of the Philadelphia Conference, he became a member of the Newark Conference. He took an active part in the founding of the Pennington Seminary, Pennington, N.J., of which he was a trustee at the time of his death. He died at Newark, N.J., Oct. 4, 1858. See *Minutes of Annual Conferences*, 1859; Simpson, *Cyclop. of Methodism*, s.v.

Shaw, Joseph, LL.D.,

a minister of the Associate Church of America, was born in the parish of Rattray, Aberdeenshire, Scotland, Dec. 6, 1778. He received his preparatory education in his native village, and entered the University of Edinburgh a little before he had completed his thirteenth year. He graduated in 1794, and immediately entered the Associate Divinity Hall at Whitburn, where he remained five years, and in 1799 was licensed to preach. Application being made by the Walnut Street Church, Philadelphia, for a preacher, Mr. Shaw was appointed to the place. He accepted the appointment, and commenced to serve that people in the fall of 1805. In 1809 his lungs became affected, and in 1810 he terminated his ministry in Philadelphia. In 1813 he became professor of languages in Dickinson College, and in 1815 accepted the similar professorship in the Albany Academy. In 1821 he was honored with the degree of LL.D. from Union College. He died in August, 1824. He published a *Sermon preached before the Albany Bible Society in 1820* (8vo); and his last sermon, *The Gospel*

Call, was published shortly after his death, with a brief biographical notice. See Sprague, *Annals of the Amer. Pulpit*, 9, 85.

Shaw, Levi,

a minister of the Methodist Episcopal Church, was born at Frankfort, Me., Sept. 4, 1822. He received regenerating grace Nov. 17, 1842, and soon after united with the Church. He obtained license as a local preacher in 1846, and in 1851 was received on trial in the East Maine Conference. He took, because of ill health, a superannuated relation in 1860, and held it until his death, at Newburyport, Mass. Aug. 17, 1867. After he had become superannuated, he still continued to labor for shorter or longer periods upon different charges, and also served as a delegate of the Christian Commission. See *Minutes of Annual Conferences*, 1868, p. 142.

Shaw, Samuel,

a learned Nonconformist, was born at Repton, Derbyshire, England, in 1635. At the age of fourteen he entered St. John's College, Cambridge. He was master of the Free School at Tamworth in 1656, and in 1658 obtained a presentation from Cromwell to the rectory of Long Whatton, which he was deprived of about a year before the Act of Uniformity. He refused it afterwards on the condition of reordination, as he would not declare his Presbyterian ordination invalid. In 1666 he was chosen master of the Free School at Ashby-de-la-Zouch. which position he retained until his death, Jan.. 22, 1696. His works are, *Immanuel, or a Discovery of True Religion* (Lond. 1667, 12mo): — another edition, with memoir, etc. (Leeds, 1804): — *Words Made Visible, or Grammar and Rhetoric* (1679, 8vo): — also several religious *Tracts*.

Shaw, Samuel P.,

a minister of the Methodist Episcopal Church, was born in New Jersey, Nov. 6, 1798, but was taken to Ohio when a child, his parents settling in Hamilton County. He was licensed to preach when about twenty-two years old, and in 1825 was received on trial into the Ohio Conference, afterwards becoming a member of the North Ohio Conference. For several years he was a missionary among the Wyandots at Upper Sandusky, and also served as presiding elder on several districts. He retired from the pastoral work several years before his death, which occurred near Bucyrus, O., Aug. 19, 1875. See *Minutes of Annual Conferences*, 1875, p. 104.

Shaw, Thomas,

an English clergyman and traveler, was born at Kendal, Westmoreland, about 1692, and entered Queen's College, Oxford, Oct. 5, 1711. He took his degree of bachelor of arts July 5, 1716, was made master of arts Jan. 16, 1719, went into orders, and became chaplain to the English factory at Algiers. Here he remained several years, spending much of his time in traveling. He was chosen fellow of his college March 16, 1727, and on his return to England (1733), took the degree of doctor of divinity. In 1740 he became principal of St. Edmund's Hall, and received also the living of Bramley, Hants; He was regius professor of Greek at Oxford till his death, which occurred Aug. 15, 1751. Mr. Shaw published, *Travels, etc., in Barbary and the Levant* (Oxf. 1738): — *Vindication of the Above* (Lond. 1757, 4to), with supplement. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Chalmers, Biog. Dict.* s.v.

Shaw, William C.,

a minister of the Methodist Episcopal Church, was born in Vevay, Ind., Oct. 2, 1833. He became a Christian when seventeen, and three years later entered Asbury University. In 1854 he was licensed to preach, and in 1857 was received into the Southeastern Indiana Conference; but in 1859 he went to Minnesota, and entered the Minnesota Conference. In 1863 he was superannuated, but in 1864 resumed work, was again superannuated in 1872, made effective in 1873, and appointed to Reed's and Wabashaw, his last appointment. He died at Reed's Landing, Minn. Feb. 16, 1874. See *Minutes of Annual Conferences*, 1874, p. 152.

Shawm.

In the Prayer book version of ¹⁹⁸⁷Psalm 98:7, "with trumpets also and *shawms*" is the rendering of what stands in the A.V. "with trumpets and sound of *cornet*." The Hebrew word translated "cornet" will be found treated under that head. The "shawm" was a musical instrument resembling the clarionet. The word occurs in the forms *shalm*, *shalmie*, and is connected with the German *Schalmeie*, a reed pipe.

"With shaumes and trompets, and with clarions sweet."

Spenser, *F. Q.* 1, 12, 13.

"Even from the shrillest shaum unto the cornamnute."

Drayton, *Polyolb.* 4, 366. Mr. Chappell says (*Pop. Mus.* 1, 35, note b), “The modern clarionet is an improvement upon the shawm; which was played with a reed like the wayte, or hautboy, but, being a bass instrument, with about the compass of an octave, had probably more the tone of a bassoon.” In the same note he quotes one of the “proverbis” written about the time of Henry VII on the walls of the Manor House at Leckington, near Beverley, Yorkshire

“A shawme maketh a swete sounde, for he tynyth the basse;

It mountithe not to hye, but kepith rule and space.

*Yet yf it be blowne with to vehement a wynde,
It makithe it to mysgerve out of his kinde.”*

From a passage quoted by Nares (*Glossary*), it appears that the shawm had a mournful sound:

*“He that never wants a Gilead full of balm
For his elect, shall tirn thy woful shalmn
Into the merry pipe.”
G. Tooke, Belides, p. 18.*

Shayith.

SEE THORN.

Sheaf

is the rendering in the A.V. of the following words in the original:

1. **hml a}** *alummah*, prop. *a bundle* (“sheaf,” ^{<0120>}Genesis 27:7; ^{<0906>}Psalms 19:6);
2. **rymē** *amir*, prop. *a handful* (as rendered in ^{<2402>}Jeremiah 9:22); hence *a sheaf* (^{<3023>}Amos 2:13; ^{<3042>}Micah 4:12; ^{<3016>}Zechariah 12:6); and the equivalent **rm[ōmer** (“sheaf,” ^{<0230>}Leviticus 23:10, 11, 12, 15; ^{<0249>}Deuteronomy 24:19; ^{<0807>}Ruth 2:7, 15; ^{<0840>}Job 24:10), as well as the cognate verb **rm[;** *to bind sheaves* (^{<0907>}Psalms 129:7); 3. **hmrē}** *aremah*, prop. *a heap* (as rendered in ^{<0807>}Ruth 3:7, etc.); hence *a sheaf* (as rendered in ^{<0815>}Nehemiah 13:15; improperly “heap” in ^{<2002>}Song of Solomon 7:2).

The Mosaic statutes contained two prescriptions respecting the sheaves of harvest: 1. One accidentally dropped or left upon the field was not to be

taken up, but remained for the benefit of the poor (^{<15249>}Deuteronomy 24:19). *SEE GLEAN*. 2. The day after the feast of the Passover, the Hebrews brought into the Temple a sheaf of corn as the first fruits of the barley harvest, with accompanying ceremonies (^{<18180>}Leviticus 18:10-12). On the fifteenth of Nisan, in the evening, when the feast of the first day of the Passover was ended and the second day begun, the house of judgment deputed three men to go in solemnity and gather the sheaf of barley. The inhabitants of the neighboring cities assembled to witness the ceremony, and the barley was gathered into the territory of Jerusalem. The deputies demanded three times if the sun were set, and they were as often answered, It is. They afterwards demanded as many times if they might have leave to cut the sheaf, and leave was as often granted. They reaped it out of three different fields with three different sickles, and put the ears into three boxes to carry them to the Temple. The sheaf, or rather the three sheaves, being brought into the Temple, were threshed in the court. From this they took a full omer, that is, about three pints of the grain; and after it had been well winnowed, parched, and bruised, they sprinkled over it a log of oil, to which they added a handful of incense; and the priest who received this offering waved it before the Lord towards the four quarters of the world, and cast part of it on the altar. After this every one might begin his harvest. *SEE PASSOVER*.

She'al

(Heb. *Sheal'*, [*av*] asking; Sept. *Σαάλ* v.r. *Σαλονία*), one of the “sons” of Bani, who divorced their foreign wives after the captivity (^{<15019>}Ezra 10:29). B.C. 457.

Sheal'tiel

(Heb. *Shealtiel'*, [*av* *ṭḥāṭīn*] asked of God; Anglicized thus in the A.V. at ^{<15112>}Ezra 3:2, 8; 5:2; ^{<16111>}Nehemiah 12:1; ^{<17008>}Haggai 1:1; but “Salathiel” at ^{<18117>}1 Chronicles 3:17; also in the contracted form *Shaltiel'*, [*av* *ṭḥāṭṣṣ*] “Shealtiel,” ^{<19012>}Haggai 1:12, 14; 2:2; Sept., Apocrypha, Josephus, and N. Test., *Σαλαθιήλ*; “Salathiel,” 1 Esdr. 5:5, 48, 56; 6:2; 2 Esdr. 5:16; ^{<20012>}Matthew 1:12; ^{<21027>}Luke 3:27), the son of Jechoniah, or Jehoiachin, king of Judah, and father of Zorobabel, according to ^{<22012>}Matthew 1:12, but son of Neri (Neriah) and father of Zorobabel (Zerubbabel) according to ^{<23027>}Luke 3:27; while the genealogy in ^{<24017>}1 Chronicles 3:17-19 leaves it doubtful whether he is the son of Assir or Jechoniah, and makes

Zerubbabel his nephew. The truth seems to be that he was the son of the captive prince Jechoniah, or Jehoiachin (for the prophecy in ^{<223>}Jeremiah 22:30 seems only to mean that he should have no successor on the throne), by a daughter of Neri, or Neriah, of the private line of David; and that having himself no heir, he adopted his nephew Zerubbabel, or perhaps was the father of this last by his deceased brother's widow. B.C. cir. 580. *SEE GENEALOGY OF CHRIST.*

Sheari'ah

(Heb. *Shearyah'*, **הַיְרִיָּא** *valued of Jehovah*; Sept. **Σαράϊα** v.r. **Σαρία**), the fourth named of the six sons of Azel of the descendants of Saul (^{<138>}1 Chronicles 8:38; 9:44). — B.C. long post 1000.

Shearing house

(Heb. **בֵּית הַבְּדִיּוֹת** *Beyth E'ked'ha-Roim*; Sept. **Βαρθακὰθ** [v. r. **Βαρθακὰδ**] **τῶν ποιμένων**; Vulg. *Camera pastorum*), a place on the road between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (^{<102>}2 Kings 10:12, 14). The translators of our version have given in the margin the literal meaning of the name — “house of binding of the shepherds,” and in the text an interpretation perhaps adopted from Jos. Kimchi. Binding, however, is but a subordinate part of the operation of shearing, and the word *akad* is not anywhere used in the Bible in connection therewith. *SEE SHEEP SHEARER.* The interpretation of the Targum and Arabic version, adopted by Rashi, viz. “house of the meeting of shepherds,” is accepted by Simonis (*Onomast.* p. 186) and Gesenius (*Thesaur.* p. 195 b). Other renderings are given by Aquila and Symmachus. None of them, however, seem satisfactory, and it is probable that the original meaning has escaped. By the Sept., Eusebius, and Jerome it is treated as a proper name, as they also treat the “garden house” of 9:27. Eusebius (*Onomast.* s.v.) mentions it as a village of Samaria “in the great plain [of Esdraelon] fifteen miles from Legeon.” It is remarkable that at a distance of precisely fifteen Roman miles from Lejjun the name of *Beth-Kad* appears in Van de Velde's map (see also Robinson, *Bib. Res.* 2, 316); but this place, though coincident in point of distance, is not on the plain, nor can it either belong to Samaria or be on the road from Jezreel thither, being behind (south of) Mount Gilboa. The slaughter at the well recalls the massacre of the pilgrims by Ishmael

ben-Nethaniah at Mizpah, and the recent tragedy at Cawnpore. *SEE BETH-EKED.*

Shear-ja'shub

(Heb. *Shear' Yashub'*, בללנח; ראב] *a remnant shall return*; Sept. ὁ καταλειφθεὶς Ἰασοῦβ), son of the prophet Isaiah, who accompanied his father when he proceeded: to deliver to king Ahaz the celebrated prophecy contained in ^{<2301>}Isaiah 7 (see ver. 3). B.C. cir. 735. As the sons of Isaiah sometimes stood for signs in Israel (^{<2388>}Isaiah 8:18), and the name of Maher-shalal-hash-baz was given to one of them by way of prophetic intimation, it has been conjectured that the somewhat remarkable name of Shear-jashub intimated that the people who had then retired within the walls of Jerusalem should return in peace to their fields and villages (comp. ^{<2301>}Isaiah 10:20-22). Fairbairn's theory that these events occurred only in visions (*On Prophecy*, 1, 5, 2) is in violation of the plain import of the language.

Sheath

(Heb. ^{<1327>}דָּן; *nadan*, ^{<1327>}1 Chronicles 21:27; ר [יִי] תָּאָר, ^{<1375>}1 Samuel 17:51; ^{<1375>}2 Samuel 20:8; ^{<1375>}Ezekiel 21:3, 4, 5, 30; "scabbard," ^{<2476>}Jeremiah 47:6; ^{<1381>}θήκη, ^{<1381>}John 18:11), the *case* in which a dagger or sword blade is carried. *SEE KNIFE; SEE SWORD.*

She'ba,

the name of several men and places in the Bible, but occurring in two forms in the original:

(a) Heb. *Sheba'*, אב] (of uncertain etymology, see below), which is the name of three fathers of tribes in the early genealogy of Genesis, often referred to in the sacred books, one of them located in Ethiopia (No. 1, below), and the other two in Arabia (Nos. 2 and 3 respectively);

(b) Heb. *She'ba*, ב] *an oath*, or *seven*, which is the name of two men, and also of a place (Nos. 4, 5, and 6, below). *SEE BEER-SHEBA.*

1. (Sept. Σαβά v.r. Σαβάτ.) First named of the two sons of Raamah, son of Cush (^{<1007>}Genesis 10:7; ^{<1300>}1 Chronicles 1:9). B.C. post 2515. This Sheba settled somewhere on the shores of the Persian Gulf. In the *Marasid* (s.v.) there is found an identification which appears, to be

satisfactory — that on the island of Awal (one of the “Bahrein Islands”) are the ruins of an ancient city called Seba. Viewed in connection with Raamah, and the other facts which we know respecting Sheba, traces of his settlements ought to be found on or near the shores of the gulf. It was this Sheba that carried on the great Indian traffic with Palestine in conjunction with, as we hold, the other. Sheba, son of Jokshan son of Keturah, who, like Dedan, appears to have formed with the Cushite of the same name one tribe — the Cushites dwelling on the shores of the Persian Gulf, and carrying on the desert trade thence to Palestine in conjunction with the nomad Keturahite tribes, whose pasturages were mostly on the western frontier. The trade is mentioned by ^{<2672>}Ezekiel 27:22, 23, in an unmistakable manner, and possibly by ^{<2306>}Isaiah 60:6, and ^{<2461>}Jeremiah 6:20, but these latter, we think, rather refer to the Joktanite Sheba. The predatory bands of the Sabaeans are mentioned in ^{<38015>}Job 1:15, and 6:19, in a manner that recalls the forays of modern Bedawin (comp. ^{<2938>}Joel 3:8). — Smith. *SEE ARABIA; SEE DEDAN*, etc.

2. (Sept. *Σαβᾶ* v.r. *Σαβεῦ* and *Σαβᾶν*.) Tenth named of the thirteen sons of Joktan son of the patriarch Eber (^{<0108>}Genesis 10:28; ^{<1302>}1 Chronicles 1:22). B.C. cir. 2350. He seems to have been the founder and eponymous head of the Sabaeans (q.v.), and to have given his name to Sheba or Seba (q.v.), a district in Arabia Felix abounding in frankincense, spices, gold, and precious stones (^{<2306>}Isaiah 60:6 ^{<2461>}Jeremiah 6:20; ^{<19715>}Psalms 72:15). From this region came the queen to see and converse with Solomon (1 Kings, 10:1-13; ^{<4001>}2 Chronicles 9:1-12; ^{<0124>}Matthew 12:42; ^{<2113>}Luke 11:31). The Sabaeans were celebrated for their great trade (^{<19720>}Psalms 72:10; ^{<2672>}Ezekiel 27:22; ^{<2938>}Joel 3:8) and for plundering (^{<38015>}Job 1:15; 6:19; comp. Strabo, 16:768-780; Abulfeda, p. 96). In the following detailed treatment of this name we introduce the illustrations of it from modern ethnographical, archaeological, and geographical sources.

It has been shown, in the art. ARABIA and other articles, that the Joktanites were among the early colonists of Southern Arabia, and that the kingdom which they there founded was, for many centuries, called the kingdom of Sheba, after one of the sons of Joktan. They appear to have been preceded by an aboriginal race, which the Arabian historians describe as a people of gigantic stature, who cultivated the land and peopled the deserts alike, living with the Jinn in the “deserted quarter,” or, like the tribe of Thamud, dwelling in caves. This people correspond, in their traditions, to the

aboriginal races of whom remains are found wherever a civilized nation has supplanted and dispossessed the ruder race. But, besides these extinct tribes, there are the evidences of Cushite settlers, who appear to have passed along the south coast from west to east, and who, probably, preceded the Joktanites and mixed with them when they arrived in the country.

Sheba seems to have been the name of the great South Arabian kingdom and the peoples which composed it, until that of Himyer took its place in later times. On this point much obscurity remains; but the Sabaeans are mentioned by Diod. Sic., who refers to the historical books of the kings of Egypt in the Alexandrian library, and by Eratosthenes, as well as Artemidorus, or Agatharchides (3, 38, 46), who is Strabo's chief authority; and the Homeritae or Himyerites are first mentioned by Strabo in the expedition of Aelius Gallus (B.C. 24). Nowhere earlier, in sacred or profane records, are the latter people mentioned, except by the Arabian historians themselves, who place Himyer very high in their list, and ascribe importance to his family from that early date. We have endeavored, in other articles, to show reasons for supposing that in this very name of Himyer we have the Red Man and the origin of Erythrus, Erythrean Sea, Phoenicians, etc. *SEE ARABIA; SEE RED SEA*. The apparent difficulties of the case are reconciled by supposing, as M. Canssin de Perceval (*Essai*, 1, 54, 55) has done, that the kingdom and its people received the name of Sheba (Arabic, Seba), but that its chief and sometimes reigning family or tribe was that of Himyer; and that an old name was thus preserved until the foundation of the modern kingdom of Himyer or the Tubbaas, which M. Caussin is inclined to place (but there is much uncertainty about this date) about a century before our era, when the two great rival families of Himyer and Kahlan, together with smaller tribes, were united under the former. In support of the view that the name of Sheba applied to the kingdom and its people as a generic or national name, we find in the *Kamus* "the name of Sebhi comprises the tribes of the Yemen in common" (s.v. "Seba"); and this was written long after the later kingdom of Himyer had flourished and fallen. And, further, as Himyer meant the "Red Man," so, probably, did Seba. In Arabic the verb *seba* — said of the sun, or of a journey, or of a fever — means "it altered" a man, i.e. by turning him red; the noun *seba*, as well as *siba* and *sebee-ah*, signifies "wine" (*Taj el-'Arus* MS.). The Arabian wine was red; for we read "Kumeit is a name of wine, because there is in it blackness and redness" (*Sihah* MS.). It appears, then, that in

Seba we very possibly have the oldest name of the Red Man whence came $\phi\omicron\iota\nu\iota\xi$, Himyer, and Erythrus.

We have assumed the identity of the Arabic Seba with Sheba (abc). The plur. form $\mu\upsilon\alpha\beta\alpha\upsilon$ corresponds with the Gr. $\Sigma\alpha\beta\alpha\iota\omicron\iota$ and the Lat. *Saboei*. Gesenius compares the Heb. with Ethiop. *Sebe*, "man." The Hebrew *Shin* is, in by far the greater number of instances, *Sin* in Arabic [see Gesen.]; and the historical, ethnological, and geographical circumstances of the case all require the identification.

In the Bible the Joktanite Sheba, mentioned genealogically in ⁻⁰¹⁰³Genesis 10:28, recurs as a kingdom, in the account of the visit of the queen of Sheba to king Solomon, when she heard of his fame concerning the name of the Lord, and came to prove him with hard questions (⁻⁰¹⁰⁰1 Kings 10:1): "And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones" (ver. 2). Again, "She gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon" (ver. 10). She was attracted by the fame of Solomon's wisdom, which she had heard in her own land; but the dedication of the Temple had recently been solemnized, and, no doubt, the people of Arabia were desirous to see this famous house. That the queen was of Sheba in Arabia, and not of Seba the Cushite kingdom of Ethiopia, is unquestionable. Josephus and some of the Rabbinical writers perversely, as usual, refer her to the latter; and the Ethiopian (or Abyssinian) Church has a convenient tradition to the same effect (comp. Josephus, *Ant.* 8, 6, 5; Ludolf, *Hist. Ethiop.* 2, 3; Harris. *Abyssiæ*, 2, 105). Aben-Ezra (on *Dan.* 11:6), however, remarks that the queen of Sheba came from the Yemen, for she spoke an Ishmaelitic, or rather a Shemitic, language. The Arabs call her Bilkis (or Yelkamah or Balkamah; Ibn-Khaldun), a queen of the later Himyerites, who, if M. Caussin's chronological adjustments of the early history of the Yemen be correct, reigned in the 1st century of our era (*Essai*, 1, 75, etc.); and an edifice at Ma-rib (Mariaba) still hears her name, while M. Fresnel read the name of "Alrnacah" or "Balmacah" in many of the Himyeritic inscriptions. The Arab story of this queen is, in the present state of our knowledge, altogether unhistorical and unworthy of credit; but the attempt to make her Solomon's queen of Sheba probably arose, as M. Caussin conjectures, from the latter being mentioned in the Koran without any name, and the

commentators adopting Bilkis as the most ancient queen of Sheba in the lists of the Yemen. The Koran, as usual, contains a very poor version of the Biblical narrative, diluted with nonsense and encumbered with fables (27:24, etc.).

The other passages in the Bible which seem to refer to the Joktanite Sheba occur in ^{<2416>}Isaiah 60:6, where we read “All they from Sheba shall come: they shall bring gold and incense,” in conjunction with Midian, Ephah, Kedar, and Nebaioth. Here reference is made to the commerce that took the road from Sheba along the western borders of Arabia (unless, as is possible, the Cushite or Keturahite Sheba be meant); and again in ^{<2416>}Jeremiah 6:20, it is written “To what purpose cometh there, to me incense from Sheba, and the sweet cane from a far country?” (but comp. ^{<2472>}Ezekiel 27:22, 23, and see below). On the other hand, in ^{<1520>}Psalms 62:10, the Joktanite Sheba is undoubtedly meant; for the kingdoms of Sheba and Seba are named together, and in ver. 15 the gold of Sheba is mentioned. In ^{<3015>}Job 1:15; 6:19, the predatory habits of the Keturahite Sabaeans have been thought to be referred to, but these were later than our date of that book. We prefer to assign that passage, as well as ^{<2388>}Joel 3:8, which speaks of their kidnapping propensities, to the Joktanite tribe, with which the other seems to have coalesced. The fact of the chief and best ascertained settlement of the Sheba tribe being in the extreme south of the Arabian peninsula sufficiently explains the language used of the queen who came from thence to hear the wisdom of Solomon, that she was a queen of “the south,” and “came from the uttermost parts of the earth,” i.e. from the extremities of the then known world (^{<1122>}Matthew 12:42; ^{<1133>}Luke 11:31). The distance in a straight line could scarcely be under a thousand miles. On the other hand, the fact that this was a *queen* seems to point to the Cushite Saba, or Meroe, the sovereigns of which are well known to have been chiefly or exclusively females. Later essays on the queen of Sheba’s merits have been written by Rost (Bautz. 1782), Zeibich (Viteb. 1774), Schultens (Lugd. 1740), Norberg (Lond. and Goth. 1797). *SEE CANDACE.*

The kingdom of Sheba embraced the greater part of the Yemen, or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San’ā (Uzal), and Zafar. (Sephār). Seba was probably the name of the city, and generally of the country and nation; but the statements of the Arabian writers are conflicting on this point, and they are not made clearer by the accounts of the classical geographers. Ma-rib was another name of the city,

or of the fortress or royal palace in it: “Seba is a city known by the name of Ma-rib. three nights’ journey from San’a” (Ez-Zejjaj, in the *Tdj-el-’Arus MS.*). Again, “Seba was the city of Marib (*Mushtarak*, s.v.), or the country in the Yemen, of which the city was Ma-rib” (*Marasid*, s.v.). Near Seba was the famous dike of El-’Arim, said by tradition to have been built by Lukman the ‘Adite, to store water for the inhabitants of the place, and to avert the descent of the mountain torrents. The catastrophe of the rupture of this dike is an important point in Arab history, and marks the dispersion in the 2d century of the Joktanite tribes. This, like all we know, of Seb, points irresistibly to the great importance of the city as the ancient center of Joktanite power. Although, Uzal (which is said to be the existing San’a) has been supposed to be of earlier foundation, and Zafar (Sephara) was a royal residence, we cannot doubt that Seba was the most important of these chief towns of the Yemen. Its value, in the eyes of the old dynasties, is shown by their struggles to obtain and hold it; and it is narrated that it passed several times into the hands, alternately, of the so called Himyerites and the people of Hadramaut (Hazarmaveth). Eratosthenes, Artemidorus, Strabo, and Pliny speak of *Mariaba*; Diodorus, Agatharchides, Stephanus Byzant. of *Saba* (*Σαβαί* [Steph. Byzant.]; *Σαβαῖς* [Agath.]); Ptolemy (6, 7, § 30, 42), and Pliny (6, 23, § 34) mention *Σάβη*. But the first all say that Mariaba was the metropolis of the Sabaei; and we may conclude that both names applied to the same place — one the city, the other its palace or fortress (though probably these writers were not aware of this fact) — unless, indeed, the form Sabota (with the variants Sabatha, Sobatale, etc.) of Pliny (*H.N.* 6, 28, § 32) have reference to Shibam, capital of Hadramaut, and the name, also, of another, celebrated city, of which the Arabian writers (*Marisid.*, s.v.) give curious accounts. The classics are generally agreed in ascribing to the Sabaei the chief riches, the best territory, and the greatest numbers of the four principal peoples of the Arabs which they name — the Sabaei, Atramitae (=Hadramaut), Katabeni (=Kahtan=Joktan), and Minaei (for which *SEE DIKLAH*). See Bochart (*Phaleg*, 26), and Muller (*Geog. Min.*), p. 186 sq.

The history of the Sabaeans has been examined by M. Caussimi de Perceval (*Essai sur l’Hist. des Arabes*); but much remains to be adjusted before its details can be received as trustworthy, the earliest safe chronological point being about the commencement of our era. An examination of the existing remains of Sabaeian and Himyeritic cities and buildings will, it cannot be doubted, add more facts to our present

knowledge; and a further acquaintance with the language, from inscriptions aided, as M. Fresnel believes, by an existing dialect, will probably give us some safe grounds for placing the building or merra of the dike. In the art. ARABIA it is stated that there are dates on the ruins of the dike, and the conclusions are given which De Sacy and Caussin have drawn from those dates and other indications respecting the date of the rupture of the dike, which forms, then, an important point in Arabian history; but it must be placed in the 2d century of our era, and the older era of the building is altogether unfixed, or, indeed, any date before the expedition of Elius Gallus. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples and palace temples, of which the Arabs give us descriptions, were probably of less massive character; but Sabaeen art is an almost unknown and interesting subject of inquiry. The religion celebrated in those temples was cosmic; but this subject is too obscure and too little known to admit of discussion in this place. It may be necessary to observe that whatever connection there was in *religion* between the Sabaeans and the Sabians, there was none in name or in race. Respecting the latter the reader may consult Chwolson's *Ssabiea*, a work that may be recommended with more confidence than the same author's *Nabathoean Agriculture*. **SEE NEBAIOTH**. Some curious papers have also appeared in the *Journal* of the German Oriental Society of Leipsic, by Dr. Osiander.

3. (Sept. **Σαβά** v.r. **Σαβαΐ** and **Σαβάν**.) Elder of the two sons of Jokshan, one of Abraham's sons by Keturah (^{<0203>}Genesis 25:3; ^{<1012>}1 Chronicles 1:32). B.C. cir. 1980. He evidently settled somewhere in Arabia, probably on the eastern shore of the Arabian Gulf, where his posterity appear to, have. become incorporated with the earlier Sabaeans of the Joktanian branch.

4. (Sept. **Σαβεέ** v.r. **Άβεέ**; Josephus **Σαβαΐος**, *Ant.* 7:11, 7.) The son of Bichri, a Benjamite from the mountains of Ephraim (^{<1010>}2 Samuel 20:1-22), the last chief of the Absalom insurrection. B.C. 1023. He is described as a "man of Belial," which seems **SEE SHIMEI** to have been the usual term of invective cast to and fro between the two parties. But he must have been a person of some consequence, from the immense effect produced by his appearance. It was, in fact, all but an anticipation of the revolt of Jeroboam. It was not, as in the case of Absalom, a mere conflict between two factions in the court of Judah, but a struggle, arising out of that conflict, on the part of the tribe of Benjamin to recover its lost ascendancy

— a struggle of which some indications had already been manifested in the excessive bitterness of the Benjamite Shimei. The occasion seized by Sheba was the emulation, as if from loyalty, between the northern and southern tribes on David's return. Through the ancient custom he summoned all the tribes to their tents;" and then and afterwards Judah alone remained faithful to the house of David (ver. 1, 2). The king might well say "Sheba the son of Bichri shall do us more harm than did Absalom" (ver. 6). What he feared was Sheba's occupation of the fortified cities. This fear was justified by the result. Sheba traversed the whole of Palestine, apparently rousing the population, Joab: following him in full pursuit, and so deeply impressed with the gravity of the occasion that the murder even of the great Amasa was but a passing incident in the campaign. He stayed but for the moment of the deed, and "pursued after Sheba the son of Bichri." The mass of the army halted for an instant by the bloody corpse, and then they also "went on after Joab to pursue after Sheba the son of Bichri." It seems to have been his intention to establish himself in the fortress of Abel-Beth-maacah — in the northernmost extremity of Palestine — possibly allied to the cause of Absalom through his mother, Maacah, and famous for the prudence of its inhabitants (ver. 18). That prudence was put to the test on the present occasion. Joab's terms were the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow citizens. The head of Sheba was thrown over the wall and the insurrection ended. *SEE DAVID.*

5. (Sept. Σεβεέ v.r. Σοβαθέ.) A chief Gadite resident in Bashan in the reign of Jeroboam II (^{<1361>}1 Chronicles 5:13). B.C. 781.

6. (Sept. Σαμαά v.i. Σαβεέ.) One of the towns of the allotment of Simeon (^{<139D>}Joshua 19:2). It occurs between Beer-sheba and Moladah. In the list of the cities of the south of Judah, out of which those of Simeon were selected, no Sheba appears apart from Beer-sheba; but there is a *Shema* (15:26), which stands next to Moladah and which is probably the Sheba in question. This suggestion is supported by the reading of the Vatican copy of the Sept. The change from *b* to *m* is an easy one both in speaking and in writing, and in their other letters the words are identical. Some have supposed that the name Sheba is a mere repetition of the latter portion of the preceding name, Beer-sheba — by the common error called *homoioteleuton* — and this is supported by the facts that the number of names given in 19:2-6 is, including Sheba, fourteen, though the number stated is thirteen; and that in the list of Simeon of 1 Chronicles (4:28)

Sheba is entirely omitted. Gesenius suggests that the words in 19:2 may be rendered “Beer-sheba, the town, with Sheba, the well;” but this seems forced, and is, besides, inconsistent with the fact that the list is a list of “cities” (*Thesaur.* p. 1355 a, where other suggestions are cited). *SEE SHEMA.*

She’bah

(Heb. *Shibah’*, **h[byaf** fem. of *Sheba*, i.e. *seven* or *an oath*; Sept. accordingly **ὄρκος**; Vulg. translates less well *abundantia*), the famous well which gave its name to the city of Beer-sheba (^{<0123>}Genesis 26:33). According to this version of the occurrence, it was the fourth of the series of wells dug by Isaac’s people, and received its name from him, apparently in allusion to the oaths (ver. 31, **W[byay** *ishshabeu*) which had passed between himself and the Philistine chieftains the day before. It should not be overlooked that according to the narrative of an earlier chapter the well owed its existence and its name to Isaac’s father (^{<0123>}Genesis 21:32). Indeed, its previous existence may be said to be implied in the narrative now directly under consideration (^{<0123>}Genesis 26:23). The two transactions are curiously identical in many of their circumstances — the rank and names of the Philistine chieftains, the strife between the subordinates on either side, the covenant, the adjurations, the city that took its name from the well. They differ alone in the fact that the chief figure in the one case is Abraham, in the other Isaac. Some commentators, as Kalisch (*Genesis*, p. 500), looking to the fact that there are two large wells at *Bir es-Seba*, propose to consider the two transactions as distinct, and as belonging the one to the one well, the other to the other. Others see in the two narratives merely two versions of the circumstances under which this renowned well was first dug. Certainly in the analogy of the early history of other nations, and in the very close correspondence between the details of the two accounts, there is much to support this. The various plays on the meaning of the name **[bc**, interpreting it as “seven,” as an “oath,” as “abundance” (so Jerome, as if reading **h[bc**) as “a lion” (such is the meaning of the modern Arabic *Seba*) — are all so many direct testimonies to the remote date and archaic form of this most venerable of names, and to the fact that the narratives of the early history of the Hebrews are under the control of the same laws which regulate the early history of other nations. — Smith. In explanation of the repetition of the names of these wells, it should be noted that the sacred text expressly states that Isaac, after reopening them,

“called their names after the names which his father had called them” (^{<0238>}Genesis 26:18). A minute description of the wells and vicinity of Beer-sheba is given by Lieut. Conder in the *Quar. Statement* of “The Pal. Explor. Fund” for Jan. 1875, p. 23 sq. *SEE BEER-SHEEBA; SEE WELL.*

She’bam

(Heb. *Sebam’*, **μbc]** *fragrance*; Sept. **Σεβαμό**, and so the Samar. Cod. **hmbç**), one of the towns in the pastoral district on the east of Jordan — the “land of Jazer and the land of Gilead” — demanded, and finally ceded to the tribes of Reuben and Gad (^{<0438>}Numbers 32:3). It is named between Elealeh and Nebo, and is probably the same which, in a subsequent verse of the chapter and on later occasions, appears in the altered forms of SHIBMAH and SIBMAH *SEE SIBMAH* (q.v.).

Shebani’ah

(Heb. *Shebanyah’*, **hynbiv]** *increased of Jehovah*; once [^{<1354>}1 Chronicles 15:24] in the prolonged form *Shebanya’hu*, **Whynbiv]**, the name of four Hebrews.

1. (Sept. **Σεβενία** v.r. **Σοβνεία** and **Σομνία**.) One of the Levitical trumpeters on the removal of the ark from the house of Obed-edom to Jerusalem (^{<1354>}1 Chronicles 15:24). B.C. 1043.
2. (Sept. **Σαβανία** and **Σεχενία**, v.r. **Σεβανία**, **Σαχανία**, etc.) One of Ezra’s Levitical attendants, who stood upon the steps and uttered the prayer of confession and thanksgiving (^{<1604>}Nehemiah 9:4, 5), and joined in the sacred covenant (10:10). B.C. 459.
3. (Sept. **Σεβανία**.) Another Levite who joined in the same covenant (^{<1602>}Nehemiah 10:12). B.C. 459.
4. (Sept. **Σεβανί**, **Σεχενία**.) A priest who did the same (^{<1604>}Nehemiah 10:4; 12:14). B.C. 459. He had a son named Joseph (ver. 14). He is apparently the same elsewhere (ver. 3) called SHECHANIAH (q.v.).

Sheb’arim

(Heb. with the art., *hash-Shebarim’*, **γρβVη]** *the breaches*, as often elsewhere rendered; Sept. **συνέτριψαν**; Vulg. *Sebarim*) is given in the A.V. as the name of a place to which the Israelites retreated in the first

attack of Ai (^{<1075>}Joshua 7:5). “The root of the word has the force of ‘dividing’ or ‘breaking,’ and it is therefore suggested that the name was attached to a spot where there were fissures or rents in the soil, gradually deepening till they ended in a sheer descent or precipice to the ravine by which the Israelites had come from Gilgal—the going down’ (^{drw}𐤇𐤍𐤊 see ver. 5 and the margin of the A.V.). The ground around the site of Ai, on any hypothesis of its locality, was very much of this character. Keil (*Josua*, ad loc.) interprets Shebarim by ‘stone quarries;’ but this does not appear to be supported by other commentators or by lexicographers. The ancient interpreters (Sept., Targ., and Syr.) usually discard it as a proper name, and render it ‘till they were broken up,’ etc.” But this is opposed both to the use of the art. here — which seems to indicate a well known and specific locality — and to the fact that but few of the Hebrews were slain there. A minute examination of the locality would doubtless reveal some clue to the name. *SEE AI*.

Shebat.

SEE SEBAT.

She’ber

(Heb. *id.* ^{rbv}, *breaking*; Sept. ^{Σεβέρ} v.r. ^{Σαβέρ}), first named of the sons of Caleb (son of Hur) by his concubine Maachah (^{<1048>}1 Chronicles 2:43). B.C. post 1856.

Shebiith.

SEE TALMUD.

Sheb’na

(Heb. *Shebna*’, ^{anb}𐤏𐤁𐤍, [occasionally *Shebnah*’, ^{hnb}𐤇𐤍𐤁, ^{<2188>}2 Kings 18:18, 26; 19:2]. *vigor*; Sept. ^{Σεβνάς} v.r. ^{Σομνάς}; Josephus, ^{Σοβναίος} [*Ant.* 10, 1,1]), a person of high position in Hezekiah’s court, holding at one time the office of praefect of the palace (^{<23215>}Isaiah 22:15), but subsequently the subordinate office of secretary (36:3; 2 Kings 19:2), his former post being given to Eliakim, .B.C. 713. This change appears to have been effected by Isaiah’s interposition; for Shebna had incurred the prophet’s extreme displeasure, partly on account of his pride (^{<23216>}Isaiah 22:16), his luxury (ver. 18), and his tyranny (as implied in the title of “father” bestowed on

his successor, ver. 21), and partly (as appears from his successor being termed a “servant of Jehovah,” ver. 20) on account of his belonging to the political party which was opposed to the theocracy and in favor of the Egyptian alliance. From the omission of the usual notice of his father’s name, it has been conjectured that he was a *novrus homo*. Winer thinks, from the Aramaean form of his name, that he was a foreigner. He is also mentioned in ^{<12187>}2 Kings 18:37, ^{<2391>}Isaiah 36:11, 22, 37:2.

Shebo.

SEE AGATE.

Shebu’el

[many *Sheb’uel*] (Heb. *Shebuel*, **שֶׁבּוּעַל**) *captive* [or *renown*] of God; Sept. **Σουβαήλ**; Vulg. *Sabuel*), the name of two Levites.

1. A leading descendant of Gershom, the son of Moses (^{<12316>}1 Chronicles 23:16), who was ruler of the treasures of the house of God (26:24); called also Shubael (24:20). B.C. 1013. “The Targum of ^{<13324>}1 Chronicles 26:24 has a strange piece of confusion: ‘And Shebuel, that is, Jonathan the son of Gershom the son of Moses, returned to the fear of Jehovah, and when David saw that he was skilful in money matters he appointed him chief over the treasures.’ He is the last descendant of Moses of whom there is any trace.”
2. One of the fourteen sons of Heman the minstrel, and chief of the thirteenth band of twelve in the temple choir (^{<13204>}1 Chronicles 25:4); also called SHUBAEL (ver. 20). B.C. 1013.

Shebuoth.

SEE TALMUD.

Shecani’ah

(^{<13241>}1 Chronicles 24:11; ^{<4615>}2 Chronicles 31:15), the same name usually Anglicized SHECHANIAH *SEE SHECHANIAH* (q.v.).

Shechani’ah

(Heb. *Shekanyah’*, **שֶׁכַּנְיָהוּ**) *dweller* [i.e. *intimate*] with Jehovah, twice in the prolonged form *Shekanya’hu*, **שֶׁכַּנְיָהוּ** [^{<13241>}1 Chronicles 24:11; ^{<4615>}2

Chronicles 31:15], which is always Anglicized “Shechaniah” in the A.V.; Sept. **Σεχενίας**, but **Σεχονίας** in ^{<4615>}2 Chronicles 31:15; ^{<4585>}Ezra 8:5; **Σεχανίας** in ver. 3; **Σεχενία** in ^{<4615>}Nehemiah 12:3; Vulg. *Sechenias*, but *Sebenias* in 12:3), the name of several men, chiefly during the post-exilian period.

1. The chief of the tenth division of priests according to the arrangement under David (^{<4341>}1 Chronicles 24:11, “Shechaniah”). B.C. 1014.
2. Last named of the priests appointed by Hezekiah to distribute the daily services among the sacerdotal order (^{<4615>}2 Chronicles 31:15, “Shechaniah”). B.C. 726.
3. One of the “priests and Levites” (but to which of these orders he belonged does not certainly appear, probably the former, however) who returned from Babylon with Zerubbabel (^{<4615>}Nehemiah 12:3). B.C. 536. In ver. 14 (and perhaps 10:4) he is apparently called SHEBANIAH *SEE SHEBANIAH* (q.v.). But he is not the same with the Shechaniah who was tenth in order of the priests in the reign of David; inasmuch as in the lists in Nehemiah his name continually occurs in the seventh or eighth place (see Keil, *ad loc.*).
4. A person apparently mentioned as one of the “sons” of Pharosh (i.e. Parosh), and father or progenitor of a Zechariah who returned from the exile in the time of Artaxerxes (^{<4585>}Ezra 8:3). B.C. ante 459. As the phraseology, however, is here peculiar, many connect the clause containing this name with the preceding verse (as in the Sept. and 1 Esdr.; but contrary to the Masoretic punctuation), so as to read, “Hattush of the sons of Shechaniah;” thus identifying this person with No. 9. The clause containing this name is perhaps an interpolation from ver. 5. *SEE HATTUSH.*
5. Another person similarly mentioned in the same list (^{<4585>}Ezra 8:5) as progenitor of “the son of Jahaziel,” who likewise returned from Babylon with Ezra; but as the name Shechaniah itself is not found in the parallel list of Ezra 2, and as the mere patronymic ben-Jahaziel is scarcely a sufficient designation, we may conjecture (comp. ver. 10) that a name (actually supplied in the *Zathoe* of the Sept. and 1 Esdr., evidently the Zattu of ^{<4585>}Ezra 2:8) has dropped out of the Heb. text before “Shechaniah” (Bertheaui *Kurzgef. Handb.* *ad loc.*). This individual, i.e. Shechaniah, will

then appear (in conformity with the phraseology of the adjoining enumerations) as the son of the Zechariah in question, and himself one of the returned exiles. B.C. 459. *SEE ZATTU*.

6. A son of Jehiel, of the “sons of Elam,” and the one who proposed to Ezra the repudiation of the Gentile wives taken after the return from Babylon (^{<1500>}Ezra 10:2), B.C. 458.

7. The father of Shemaiah, which latter was “keeper of the east gate,” and repaired part of the wall of Jerusalem under Nehemiah (^{<1678>}Nehemiah 3:29). B.C. ante 446., He was perhaps identical with No. 9.

8. The son of Arah and father-in-law of Tobiah, the Jews’ enemy during the restoration of Jerusalem (^{<1668>}Nehemiah 6:18). B.C. cir. 434.

9. A descendant of the Davidic line, father of Shemaiah, and apparently the son of Obadiah (^{<1382>}1 Chronicles 3:21, 22). B.C. cir. 410. He may also have been the ELIAKIM (^{<4013>}Matthew 1:13) or JOSEPH (^{<4033>}Luke 3:26) of our Savior’s ancestry (Strong, *Harm. and Expos.* p. 16, 17). See Nos. 4 and 7.

She’chem

(Heb. *Shekem’*, . **שֵׁכֶם**) [“in pause” *She’kem*, **שֵׁכֶם**, both as a common noun (^{<9213>}Psalms 21:13) and as a proper name (^{<9251>}Numbers 26:31; ^{<1672>}Joshua 17:2; ^{<1379>}1 Chronicles 7:19)], *a shoulder*; Sept. **Συχέμ**), the name of three men and one place in the Bible.

Picture for Shechem 1

1. The son of Hamor, prince of the country or district of Shechem in which Jacob formed his camp on his return from Mesopotamia. B.C. 1906. This young man, having seen Jacob’s daughter Dinah, was smitten, with her beauty, and deflowered her. This wrong was terribly and cruelly avenged by the damsel’s uterine brothers, Simeon and Levi. *SEE DINAH*. It seems likely that the town of Shechem, even if of recent origin, must have existed before the birth of a man so young as Hamor’s son appears to have been; and we may therefore suppose it a name preserved in the family, and which both the town and the princes inherited. See No. 4 below. Shechem’s name is always connected with that of his father, Hamor (^{<939>}Genesis 33:19; 34; ^{<1642>}Joshua 24:32; ^{<1028>}Judges 9:28; ^{<4076>}Acts 7:16). *SEE JACOB*.

2. A son of Gilead, of the tribe of Manasseh, and head of the family of the Shechemites (^{<0451>}Numbers 26:31). B.C. post 1856. His family are again mentioned as the Beni-Shechem (^{<0470>}Joshua 17:2).

3. In the lists of 1 Chronicles another Shechem is named among the Gileadites as a son of Shemidah, a younger member of the family of the foregoing (7:19). B.C. post 1856. It must have been the recollection of one of these two Gileadites which led Cyril of Alexandria into his strange fancy (quoted by Reland, *Palœst.* p. 1007, from his *Comm. on Hosea*) of placing the city of Shechem on the eastern side of the Jordan.

4. An ancient and important city of Central Palestine, which still subsists, although under a later designation. In our account of it we introduce the copious illustrations by modern explorers.

I. The Name. — The Hebrew word, as above seen, means a “shoulder,” or, more correctly, the upper part of the back, just below the neck, like the Latin *dorsum*, a ridge (Gesenius, s.v.). The origin of this name is doubtful. Some have supposed it was given to the town from its position on the watershed lying between the valley of the Jordan, on the east, and the Mediterranean, on the west. But this is not altogether correct, for the watershed is more than halfway from the city to the entrance of the valley; and, had it been otherwise, the elevation at that point is so slight that it would neither suggest nor justify this as a distinctive title. It has also been made a question whether the place was so called from Shechem, the son of Hamor, head of their tribe in the time of Jacob (^{<0338>}Genesis 33:18 sq.), or whether he received his name from the city. The import of the name favors, certainly, the latter supposition, since its evident signification as an appellative, in whatever application, would naturally originate such a name; and the name, having been thus introduced, would be likely to appear again and again in the family of the hereditary rulers of the city or region. The name, too, if first given to the city in the time of Hamor, would have been taken, according to historical analogy, from the father rather than the son. Some interpret ^{<0338>}Genesis 33:18, 19 as showing that Shechem in that passage may have been called also Shalem. But this opinion has no support except from that passage; and the meaning even there more naturally is that Jacob came *in safety* to Shechem (שלם; as an adjective, *safe*; comp. ^{<0321>}Genesis 28:21); or (as recognized in the English Bible) that Shalem belonged to Shechem as a dependent tributary village. **SEE SHALEM.** The name is also given in the, A, V. in the form of SICHEM (^{<0126>}Genesis 12:6)

and SYCHEM (^{<44716>}Acts 7:16), to which, as well as SYCHAR (^{<8045>}John 4:5), the reader is referred. In the Sept., above stated, it is (as in the New Test. above) usually designated by Συχέμ, but also ἡ Σίκιμα in ^{<1125>}1 Kings 12:25; and τὰ Σίκιμα, as in ^{<1282>}Joshua 24:32, which is the form generally used by Josephus and Eusebius (in the *Onomast.*). But the place has also been known by very different names from these variations of the ancient Shechem. To say nothing of *Mabortha* (Μαβορθά or Μαβαθρά), which Josephus says (*War*, 4, 8, 1) it was called by the people of the country (αΤρβ[η] *ithe thoroughfare or gorge*), and which also appears, with a slight variation (*Mamortha*) in Pliny (*Hist. Nat.* 5, 13), Josephus (*ibid.*) calls it *Neapolis* (Νεάπολις, “New Town”), from its having been rebuilt by Vespasian after the Roman war in Palestine; and this name is found on coins still extant (Enckel, *Doctr. Num.* 3, 433). **SEE NEAPOLIS.** This last name it has still retained in the Arab *Nablus*, and is one of the very few instances throughout the country where the comparatively modern name has supplanted the original

II. Location. — The scriptural indications of its locality are not numerous. Joshua places it in Mount Ephraim (20:7; see also ^{<1125>}1 Kings 12:25). Shiloh was “on the east side of the highway that goeth up from Bethel to Shechem” (^{<1719>}Judges 21:19); hence Shechem must have been farther north than Shiloh. In the story of Jotham it is more precisely located under Mount Gerizim (9:7); which corresponds with the more full and exact description of Josephus, who places it between Gerizim and Ebal (*Ant.* 4,8, 44). Further, Shechem, as we learn from Joseph’s history (^{<1372>}Genesis 37:12, etc.), must have been near Dothan; and, assuming Dothan to be the place of that name a few miles northeast of Nablus, Shechem must have been among the same mountains, not far distant. So, too, as the Sychar in ^{<8045>}John 4:5 was probably the ancient Shechem, that town must have been near Mount Gerizim, to which the Samaritan woman pointed or glanced as she stood by the well at its foot. The collateral evidences in support of this opinion we may briefly state.

1. The city is not built on an elevated position, as almost all the towns of Palestine are, but at the foot of Gerizim and along the valley, indicating a date anterior to the warlike and unsettled state of the country which led the inhabitants to select a more secure and defensive site for their towns; as also the unwillingness of the people through future generations to change the site of their ancient and renowned city.

2. The advantage which it affords of a good supply of running water — a most important consideration in that climate especially. No spot in this favored locality has such an abundance as the city itself.
3. The road which has connected the valley with the summit of Mount Gerizim through all past ages is the one ascending behind the present town. It is true that there is another path leading up from the valley about halfway between the city and the east end of the valley; but this has never been more than a kind of by path, used by few except shepherds.
4. The antiquities in and around the city. These are neither numerous nor important in themselves, but as evidence on the subject in question they are of considerable value. They consist of portions of walls, cisterns, fragments of potteries, and such like, all of early date, and some evidently of Hebrew origin. These being either within the walls of the present city, or in its immediate vicinity, and none to be met with in any other part of the valley, seem to be a pretty conclusive proof that the present site is the original one.
5. The narrative of Jotham's parable to the people of Shechem clearly indicates the same spot (^{אומה}Judges 9:7-21). He would have stood on one of those large projections of Gerizim that overlook the city; and in no other spot in the valley would the whole story tally so well. Josephus, in relating Jotham's exploit, confirms this beyond all dispute. His words are that Jotham went up to Mount Gerizim, which overhangs the city Shechem (*Ant.* v, 7, 2). We may remark that Josephus usually retains the old name Shechem when speaking of the city, but occasionally adopts, the new name, Neapolis (*War*, 4, 8, 1); and thus clearly identifies Shechem with Nablus. This was certainly the Jewish opinion, as we read in *Midrash Rabbah* that "Shechem in Mount Ephraim is Napulis." So, also, the early Christians Epiphanius (*Adv. Hoer.* 3, 1055) and Jerome (*Epit. Paula*). The only ancient author that makes a distinction between Shechem and Nablus is Eusebius, if indeed he means to assert the fact, which seems doubtful from his mode of expression (*Onomast.* s.v. **Τερέβινθος, Συχέμ**). But his contemporary, the Bordeaux Pilgrim, who visited the place in A.D. 333, not only identifies the two, but also never calls the city by its new name, Neapolis, but only its ancient name, Sychem; and most likely he thus only expressed the general and probably universal opinion that then prevailed among both Jews and Christians.

The ancient town, in its most flourishing age, may have filled a wider circuit than its modern representative. It could easily have extended farther up the side of Gerizim, and eastward nearer to the opening into the valley from the plain. But any great change in this respect, certainly the idea of an altogether different position, the natural conditions of the locality render doubtful. That the suburbs of the town, in the age of Christ, approached nearer than at present to the entrance into the valley between Gerizim and Ebal may be inferred from the implied vicinity of Jacob's well to Sychar in John's narrative (4:1 sq.). The impression made there on the reader is that the people could be readily seen as they came forth from the town to repair to Jesus at the well; whereas Nablus is more than a mile distant, and not visible from that point. The present inhabitants have a belief or tradition that Shechem occupied a portion of the valley on the east beyond the limits of the modern town; and certain travelers speak of ruins there, which they regard as evidence of the same fact. The statement of Eusebius that Sychar lay east of Neapolis may be explained by the circumstance that the part of Neapolis in that quarter had fallen into such a state of ruin when he lived as to be mistaken for the site of a separate town (see Reland, *Palest.* p. 1004). The portion of the town on the edge of the plain was more exposed than that in the recess of the valley, and, in the natural course of things, would be destroyed first, or be left to desertion and decay. Josephus says that more than ten thousand Samaritans (inhabitants of Shechem are meant) were destroyed by the Romans on one occasion (*War*, 3, 7, 32). The population, therefore, must have been much greater than Nablus, with its present dimensions, would contain.

III. History. — The allusions to Shechem in the Bible are numerous, and show how important the place was in Jewish history. Abraham, on his first migration to the land of promise, pitched his tent and built an altar under the oak (or Terebinth) of Moreh at Shechem. The Canaanite was then in the land;” and it is evident that the region, if not the city, was already in possession of the aboriginal race (see ⁻⁰¹²⁶Genesis 12:6). Some have inferred from the expression “place of Shechem” (μικυ]μωqm) that it was not inhabited as a city in the time of Abraham. But we have the same expression used of cities or towns in other instances (⁻⁰¹²⁴Genesis 18:24; 19:12; 29:22); and it may have been interchanged here, without any difference of meaning, with the phrase, “city of Shechem,” which occurs in ⁻⁰¹³⁸Genesis 33:18. A position affording such natural advantages would hardly fail to be occupied as soon as any population existed in the country.

The narrative shows incontestably that at the time of Jacob's arrival here, after his sojourn in Mesopotamia (ver. 18; ch. 34), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the head man. It was at this time that the patriarch purchased from that chieftain "the parcel of the field," which he subsequently bequeathed, as a special patrimony, to his son Joseph (^{<0432>}Genesis 43:22; ^{<0433>}Joshua 24:32; ^{<0405>}John 4:5). The field lay undoubtedly on the rich plain, of the *Mukhna*, and its value was the greater on account of the well which Jacob had dug there, so as not to be dependent on his neighbors for a supply of water. The defilement of Dinah, Jacob's daughter, and the capture of Shechem and massacre of all the male inhabitants by Simeon and Levi, are events that belong to this period (^{<0301>}Genesis 34:1 sq.). As this bloody act, which Jacob so entirely condemned (ver. 30) and reprobated with his dying breath (^{<0405>}Genesis 49:5-7), is ascribed to two persons, some urge that as evidence of the very insignificant character of the town at the time of that transaction. But the argument is by no means decisive. Those sons of Jacob were already at the head of households of their own, and may have had the support, in that achievement of their numerous slaves and retainers. We speak in like manner of a commander as taking this or that city when we mean that it was done under his leadership. The oak under which Abraham had worshipped survived to Jacob's time; and the latter, as he was about to remove to Beth-el, collected the images and amulets which some of his family had brought with them from Padan-aram and buried them "under the oak which was by Shechem" (^{<0301>}Genesis 35:1-4). The "oak of the monument" (if we adopt that rendering of *bXmūwbaîn* ^{<0306>}Judges 9:6), where the Shechemites made Abimelech king, marked, perhaps, the veneration with which the Hebrews looked back to these earliest footsteps (the *incunabula gentis*) of the patriarchs in the Holy Land. **SEE MEONENIM**. During Jacob's sojourn at Hebron his sons, in the course of their pastoral wanderings, drove their flocks to Shechem, and at Dothan, in that neighborhood, Joseph, who had been sent to look after their welfare, was seized and sold to the Ishmaelites (^{<0372>}Genesis 37:12,28). In the distribution of the land after its conquest by the Hebrews, Shechem fell to the lot of Ephraim (^{<0307>}Joshua 20:7), but was assigned to the Levites, and became a city of refuge (21:20, 21). It acquired new importance as the scene of the renewed promulgation of the law, when its blessings were heard from Gerizim and its curses from Ebal, and the people bowed their heads and acknowledged Jehovah as their king and ruler (^{<0371>}Deuteronomy 27:11; ^{<0305>}Joshua 9:32-35). It was here Joshua assembled the people,

shortly before his death, and delivered to them his last counsels (^{<0341>}Joshua 24:1, 25). After the death of Gideon, Abimelech, his bastard son, induced the Shechemites to revolt from, the Hebrew commonwealth and elect him as king (^{<0300>}Judges 9). It was to denounce this act of usurpation and treason that Jotham delivered his parable of the trees to the men of Shechem from the top of Gerizim, as recorded at length in ^{<0302>}Judges 9:22 sq. The picturesque traits of the allegory, as Prof. Stanley suggests (*Sinai and Palestine*, p. 236; *Jewish Church*, p. 348), are strikingly appropriate to the diversified foliage of the region. In revenge for his expulsion, after a reign of three years, Abimelech destroyed the city, and, as an emblem of the fate to which he would consign it, sowed the ground with salt (^{<0303>}Judges 9:34-45). It was soon restored, however, for we are told in 1 Kings 12 that all Israel assembled at Shechem, and Rehoboam, Solomon's successor, went thither to be inaugurated as king. Its central position made it convenient for such assemblies; its history was fraught with recollections which would give the sanctions of religion as well as of patriotism to the vows of sovereign and people. The new king's obstinacy made him insensible to such influences. Here, at this same place, the ten tribes renounced the house of David and transferred their allegiance to Jeroboam (ver. 16), under whom Shechem became for a time the capital of his kingdom. We come next to the epoch of the exile.. The people of Shechem doubtless shared the fate of the other inhabitants, and were, most of them at least, carried into captivity (^{<2175>}2 Kings 17:5, 6; 18:9 sq.). But Shalmaneser, the conqueror, sent colonies from Babylonia to occupy the place of the exiles (17:24). It would seem that there was another influx of strangers, at a later period, under Esar-haddon (^{<1502>}Ezra 4:2). The "certain men from Shechem" mentioned in ^{<2415>}Jeremiah 41:5, who were slain on their way to Jerusalem, were possibly Cuthites, i.e. Babylonian immigrants who had become proselytes or worshippers of Jehovah (see Hitzig, *Der Proph. Jeremiah* p. 331)., These Babylonian settlers in the land, intermixed, no doubt, to some extent with the old inhabitants, were the Samaritans, who erected at length a rival temple on Gerizim (B.C. 300), and between whom and the Jews a bitter hostility existed for so many ages (Josephus, *Ant.* 12, 1, 1; 13, 3, 4). The Son of Sirach (1, 26) says that "a foolish people," i.e. the Samaritans, "dwelt at Shechem" (τὰ Σίκιμα). From its vicinity to their place of worship, it became the principal city of the Samaritans, a rank which it maintained at least till the destruction of their temple, about B.C. 129, a period of nearly two hundred years (*ibid.* 13, 9, 1; *War*, 1, 2, 6). From the time of the origin of the Samaritans the

history of Shechem blends itself with that of this people and of their sacred mount, Gerizim; and the reader will find the proper information on this part of the subject under those heads. The city was taken and the temple destroyed by John Hyrcanus, B.C. 129 (*Ant.* 13, 9, 1; *War.* 1, 2, 6).

As already intimated, Shechem reappears in the New Test. It is probably the *Sychar* of ^{<B016>}John 4:5, near which the Savior conversed with the Samaritan woman at Jacob's well. Συχάρ, as the place is termed there (Συχάρ in Rec. Text is incorrect), found only in that passage, was no doubt current among the Jews in the age of Christ, and was either a term of reproach (ῥαψ, "a lie") with reference to the Samaritan faith and worship, or, possibly, a provincial mispronunciation of that period (see Lucke, *Comm. ub. Johan.* 1, 577). The Savior, with his disciples, remained two days at Sychar on his journey from Judaea to Galilee. He preached the Word there, and many of the people believed on him (^{<B049>}John 4:39, 40). In ^{<4076>}Acts 7:16, Stephen reminds his hearers that certain of the patriarchs (meaning Joseph, as we see in ^{<0232>}Joshua 24:32, and following, perhaps, some tradition as to Jacob's other sons) were buried at Sychem. Jerome, who lived so long hardly more than a day's journey from Shechem, says that the tombs of the twelve patriarchs were to be seen there in his day. The anonymous city in ^{<4085>}Acts 8:5, where Philip preached with such effect, may have been Sychem, though many would refer that narrative to Samaria, the capital of the province.

We have seen that not long after the times of the New Test. the place received the name of Neapolis, which it still retains in the Arabic form of Nablus, being one of the very few names imposed by the Romans in Palestine which have survived to the present day. It had probably suffered much, if it was not completely destroyed, in the war with the Romans (see Rambach, *De Urbe Sichem Sale Conspersa* [Hal. 1730]), and would seem to have been restored or rebuilt by Vespasian, and then to have taken this new name; for the coins of the city, of which there are many, all bear the inscription *Flavia Neapolis* — the former epithet no doubt derived from Flavius Vespasian (Mionnet, *Med. Antiq.* 5, 499). The name occurs first in Josephus (*War.* 4, 8, 1), and then in Pliny; (*Hist. Nat.* 5, 14), Ptolemy (*Geog.* v, 16). As intimated above, there had already been converts to the Christian faith at this place under our Savior, and it is probable that a Church had been gathered here by the apostles (^{<B049>}John 4:30-42; ^{<4085>}Acts 8:25; 9:31; 15:3). Justin Martyr was a native of Neapolis (*Apolog.* 2, 41). The name of Germanus, bishop of Neapolis, occurs in A.D. 314; and other,

bishops continue to be mentioned down to A.D. 536, when the bishop John signed his name at the synod of Jerusalem (*Reland, Palest.* p. 1009). When the Moslems invaded Palestine, Neapolis and other small towns in the neighborhood were subdued. while the siege of Jerusalem was going on (*Abulfeda, Annal.* 1, 229). After the taking of Jerusalem by the Crusaders, Neapolis and other towns in the mountains of Samaria tendered their submission, and Tancred took possession of them without resistance (*Will. Tyr.* 9, 20). Neapolis was laid waste by the Saracens in A.D. 1113; but a few years after (A.D. 1120) a council was held here by king Baldwin II to consult upon the state of the country (*Fulcher*, p. 424; *Will. Tyr.* 12, 13). Neapolis was not made a Latin bishopric, but belonged probably to that of Samaria, and the property of it was assigned to the abbot and canons of the Holy Sepulchre (*Jac. de Vitriacus*, ch. 58). After some disasters in the unquiet times which ensued, and after some circumstances which show its remaining importance, the place was finally taken from the Christians in A.D. 1242 by Abu Ali, the colleague of sultan Bibars, and has remained in Moslem hands ever since.

IV. *Description.* —

1. The natural features of the neighborhood are the two mountains Gerizim and Ebal, standing in front of each other like two giants, with the little valley running between, and on the eastern side the noble plain of Mukhna stretching from north to south. The two mountains run in parallel ranges from east to west — Ebal on the north and Gerizim on the south — and both reach an elevation of some 2500 feet above the level of the Mediterranean, and 800 feet above the valley itself. From the town to the eastern opening of the valley, a distance of about a mile and a half, where the two mountain ranges have their starting points, and to which parts the names of Gerizim and Ebal are confined, both mountains rise immediately from the valley in steep and mostly precipitous declivities to the height stated; and both, as seen, from the valley, are equally naked and sterile. But immediately behind the city, and there only, Gerizim has the advantage, owing to a copious stream that flows through a small ravine at the west side of the town. Here are several orchards and gardens, producing abundantly. On Ebal also, opposite the town, there are several gardens and cultivated plots — some old, but the majority of late planting — and all in a comparatively thriving condition but these can never equal those on the Gerizim side on account of the deficiency of water. The valley itself stands at an elevation of some 1700 feet above the Mediterranean, running from

east to west, and extending from the eastern abutments of the two mountains as far as Sebustieh (Samaria) westward. A portion of this only belongs to our present notice, namely, from its eastern opening to the town of Nablus, a distance of about a mile and a half. Its width varies. At its commencement it measures somewhat more than half a mile; but near halfway to the town it contracts to about half that width. But as we proceed towards the city the mountains again recede, and the valley widens to its former width; but again, at the city, contracts to its narrowest dimension. It is hardly in any part a flat level, but rather a gradual slope of the two mountains, until they dovetail into each other. Just at the commencement of the valley, on either side, are Jacob's well and Joseph's tomb. (See below.) A little farther on, and near the center of the valley, stands the hamlet Balata, the remains of a town of the same name mentioned by Parchi (Kapht va-Pherach), but of no historical importance. Near halfway up the valley is the highest ground, forming the watershed between the valley of the Jordan and the Mediterranean. The valley thus far is almost without trees of any kind, but the part nearest the town is well wooded. The principal kind of tree is the olive, as it seems to have been in the days of Jotham (~~1008~~Judges 9:8). The town itself is surrounded by orchards and gardens, where figs, mulberries, grapes, almonds, oranges, apricots, and other fruit grow luxuriantly.

One of the great and peculiar features of this valley is the abundance of water. Dr. Kosen says that the inhabitants boast of the existence of not less than eighty springs of water within and around the city. He gives the names of twenty-seven of the principal of them. Within some two miles' radius from thirty to forty copious springs exist. But within the area now under notice they are more copious than numerous. There is not a single spring on the Ebal side till we have passed the city for some distance. On the Gerizim side, outside the city, there are three. The first, rising near the watershed, dries up in summer. The next, 'Ain Dafna (the Δάφνη of the Roman period of the city), a very large stream, issues out near the road and runs in an open channel past Jacob's well, turning a mill on its way, and emptying itself to water the plain. 'Ain Balata, named from the little village whence it flows, is the other, issuing from a subterranean chamber supported by three pillars, and sufficiently copious to supply a large population. Within the city itself the principal supply is derived from a stream descending from a ravine on the western side of the town, which is made to flow in abundance along the channels of some of the streets. The

fountains are numerous. The most remarkable, 'Ain el-Kerun, is under a vaulted dome, and is reached by a flight of steps.' The water is conveyed, hence by conduits to two of the principal mosques and some private houses, and afterwards serves to water the gardens below. The various streams run on the northern side of the town into one channel, which serves to turn a corn mill that is kept going summer and winter.

On the eastern side of the valley, as already mentioned, lies the extensive plain of the Mukhna, stretching for many miles from north to south, and hemmed in on both sides by mountain chains, the slopes of which support several villages and hamlets. In Scripture it is called *Sadeh* ([hdc](#)), a smooth or level cultivated open land (~~Q339~~ Genesis 33:19), to which our Savior pointed when he said, "Say ye not, There are yet four months, and then cometh harvest?" etc. (~~Q35~~ John 4:35).

Picture for Shechem 2

The situation of the town is one of surpassing beauty. "The land of Syria," said Mohammed, "is beloved by Allah beyond all lands, and the part of Syria which he loveth most is the district of Jerusalem, and the place which he loveth most in the district of Jerusalem is the mountain of Nablus" (*Fundgr. des Orients*, 2, 139). Its appearance has called forth the admiration of all travelers who have any sensibility to the charms of nature. It lies in a sheltered valley, protected by Gerizim on the south and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than five hundred yards apart. The bottom of the valley is about 1800 feet above the level of the sea, and the top of Gerizim 800 feet higher still. Those who have been to Heidelberg will assent to Von Richter's remark that the scenery, as viewed from the foot of the hills, is not unlike that of the beautiful German town. The site of the present city, which we believe to have been also that of the Hebrew city, occurs exactly On the water summit; and streams issuing from the numerous springs there flow down the opposite slopes of the valley, spreading verdure and fertility in every direction. Travelers vie with each other in the language which they employ to describe the scene that bursts here so suddenly upon them on arriving in spring or early summer at this paradise of the Holy Land. The somewhat sterile aspect of the adjacent mountains becomes itself a foil, as it were, to set off the effect of the verdant fields and orchards which fill up the valley. "There is nothing finer in all Palestine," says Dr. Clarke, "than a view of Nablus from the heights around it. As the traveler descends

towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees collected into groves, all around the bold and beautiful valley in which it stands." "The whole valley," says Dr. Robinson, "was filled with gardens of vegetables and orchards of all kinds of fruits, watered by fountains which burst forth in various parts and flow westward in refreshing streams. It came upon us suddenly, like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shadow of an immense mulberry tree, by the side of a purling rill, we pitched our tent, for the remainder of the day and the night.... We rose early, awakened by the songs of nightingales and other birds, of which the gardens around us were full." "There is no wilderness here," says Van de Velde (1, 386), "there are no wild thickets, yet there is always verdure, always shade, not of the oak, the terebinth, and the caroub tree, but of the olive grove, so soft in color, so picturesque in form, that, for its sake, we can willingly dispense with all other wood. There is a singularity about the vale of Shechem, and that is the peculiar coloring which objects assume in it. You know that wherever there is water the air becomes charged with watery particles, and that distant objects beheld through that medium seem to be enveloped in a pale blue or gray mist, such as contributes not a little to give a charm to the landscape. But it is precisely those atmospheric tints that, we miss so much in Palestine. Fiery tints are to be seen both in the morning and the evening, and glittering violet or purple-colored hues where the light falls next to the long, deep shadows; but there is an absence of coloring, and of that charming dusky hue in which objects assume such softly blended forms, and in which also the transition in color from the foreground to the farthest distance loses the hardness of outline peculiar to the perfect transparency of an Eastern sky. It is otherwise in the vale of Shechem, at least in the morning and the evening. Here the exhalations remain hovering among the branches and leaves of the olive trees, and hence that lovely bluish haze. The valley is far from broad, not exceeding in some places a few hundred feet. This you find generally enclosed on all sides; here, likewise, the vapors are condensed. And so you advance under the shade of the foliage, along the living waters, and charmed by the melody of a host of singing birds — for they, too, know where to find their best quarters — while the perspective fades away and is lost in the damp, vapory atmosphere." Apart entirely from the historic interest of the place, such are the natural attractions of this favorite resort of the patriarchs of old, such the beauty of the scenery, and the indescribable air of tranquillity

and repose which hangs over the scene, that the traveler, anxious as he may be to hasten forward in his journey, feels that he would gladly linger, and could pass here days and weeks without impatience.

Picture for Shechem 3

2. The modern city, as already observed, is situated in the valley, about a mile and a half from its eastern opening. It stands at the foot of Gerizim, and stretches from east to west in an irregular form. Just where the city stands there is scarcely any flat ground, the gradual slopes of the two mountains dovetailing into each other. The roads leading to the town from all parts are in a most primitive and wretched condition, and the town itself is surrounded by all kinds of filth. The city is encompassed by a wall of very common structure, and in a most dilapidated condition. The two principal gates — one in the eastern and the other in the western end of the town — are in keeping with the walls, and would not give so much trouble to a conqueror as in the time of Abimelech. Notwithstanding, they are of no small importance in the economy of the town. Here we still find a faint emblem of what gates were in ancient times — the great emporiums where all the public affairs of the city were transacted. The gates of Nablus retain their importance in part. At the western gate the revenue department is still located, and all who pass through with any commodities to sell, and purchasers, are charged a certain toll according to the value of the articles. The main street, following the line of the valley from east to west, runs almost in a straight line the whole length of the town, connecting the two gates. Most of the other streets cross this quite irregularly, and are, almost without exception, narrow and dirty. Nearly all of them have a channel along the center, in which runs a stream of water. In the winter season these streams are full, but diminish during the summer months, and several are dried up. This arrangement of the water causes the town to be very damp during the winter; and, however pleasant it may be in summer, it certainly forms anything but a good element in the sanitary condition of the place. This state of the streets, together with the fact of some of them being arched, makes the town uncommonly sombre and dull. But when we speak of streets, our readers must not imagine them to be similar to European streets, formed by the front of lines of houses, private or public; but the streets of Nablus, like those of other Oriental towns, are only passages between dead walls, except where the bazaars break the monotony. These are the Eastern shops or marketplaces — a kind of recesses in the walls — and are comparatively numerous in Nablus. They

are grouped according to the merchandise they contain, and are situated principally in the main street.

With regard to the buildings, we may remark that all the houses are built of stone, and are heavy and sombre. They are entered from the street through a ponderous strong door, barred on the inside (^{<4038>}2 Samuel 13:18); a large iron knocker is attached, and two or three blows with this will suffice to bring one of the inmates to ask, "Who is there?" (^{<4423>}Acts 12:13). From the inside it will be found that each house stands detached from its neighbor, and consists of detached vaulted rooms, all built of stone, and all opening into the court, which is uncovered, but screened from the observation of all but the inmates by the high walls of the house on all sides. Every house has one dome or more; but the roof is flat, with, battlements surrounding it, to prevent any one falling into the street or court (^{<6238>}Deuteronomy 22:8). In the better sort of houses a kind of family saloon is built on a portion of the roof of the house, much more spacious and airy than the other rooms, and preserved principally for the entertainment of guests who are to be treated with marked respect. This is the *aliyah*, חַיִּי אֶת of the Old Test. (^{<1179>}1 Kings 17:19), and the "larger upper room" (ἀνώγειον μέγα) of the New (^{<4145>}Mark 14:15). The windows of the houses are sometimes only square holes in the wall (^{<4419>}Acts 20:9); but generally finished with lattice work as of old (^{<1058>}Judges 5:28; ^{<2119>}Song of Solomon 2:9).

There are no public buildings worth mentioning. The *Keniseh*, or synagogue of the Samaritans, is a small edifice, in the interior of which there is nothing remarkable, unless it be an alcove, screened by a curtain, in which their sacred writings are kept. The structure may be three or four centuries old. A description and sketch plan of it are given in Mr. Grove's paper *On the Modern Samaritans*, in *Vacation Tourists* for 1861. Nablus has five mosques, two of which, according to a tradition in which Mohammedans, Christians, and Samaritans agree, were originally churches. One of them, it is said, was dedicated to John the Baptist; its eastern portal, still well preserved, shows the European taste of its founders. The domes of the houses and the minarets, as they show themselves above the sea of luxuriant vegetation which surrounds them, present a striking view to the traveler approaching from the east or the west.

There are a few small portions of the town remaining, in all probability, from ancient times. The arched passage in the Samaritan quarter seems to be partly of this class, comprising levelled stones of Jewish style. Similar

ones are in other parts of the town. The marble troughs used at the principal streams are probably Israelitish remains. These are five in number, dug up in the plain on the eastern side of Gerizim, and originally the sarcophagi of the dead. Rosen, during his stay at Nablus, examined anew the Samaritan inscriptions found there, supposed to be among the oldest written monuments in Palestine. He has furnished, as Prof. Rodiger admits, the best copy of them that has been taken (see a facsimile in *Zeitschr. der deutschen morgenl. Gesellschaft*, 1860, p. 621). The inscriptions, on stone tablets, distinguished in his account as No. 1 and No. 2, belonged originally to a Samaritan synagogue which stood just out of the city, near the Samaritan quarter, of which synagogue a few remains only are now left. They are thought to be as old at least as the age of Justinian, who (A.D. 529) destroyed so many of the Samaritan places of worship. Some, with less reason, think they may have been saved from the Temple on Gerizim, having been transferred afterwards to a later synagogue. One of the tablets is now inserted in the wall of a minaret; the other was discovered not long ago in a heap of rubbish not far from it. The inscriptions consist of brief extracts from the Samaritan Pentateuch, probably valuable as paleographic documents. Similar slabs are to be found built into the walls of several of the sanctuaries in the neighborhood of Nablus; as at the tombs of Eleazar, Phinehas, and Ithamar at Awertah.

3. To complete our survey of Shechem and its neighborhood, we must take a brief glance at the traditional monuments that exist there. The most interesting by far are the Well of Jacob and the Tomb of Joseph. These stand at the eastern opening of the valley, the former near the foot of Gerizim, and the latter near the foot of Ebal, as if keeping guard over the parcel of field bought by the patriarch of the children of Hamor.

(1.) With regard to the first of these, we may observe that the language in the original is remarkably descriptive of the spot. Had Jacob bought a portion of the valley, we should have had *emek*, **qmæ** but here it is a part of *the sadeh*, **hdChi** the level cultivated land, the plain of Mukhna already described; and to no other part of the country could this term be applied. This, in connection with the unbroken tradition of the spot, renders its genuineness beyond all doubt. The well is not an *'ain*, **˘yæi** a fountain of living water; but a *beer*, **raB]** a cistern to hold rainwater. Hence our Savior's contrast, with the Samaritan woman, between the *cistern* (**φρέαρ**) which Jacob gave them and the *fountain* (**πηγή**) which he should give them

(~~4012~~ John 4:12, 14). Faithful to the language of Scripture, the natives never call it ‘*Ain, Yakub*, but always *Bir Yakub*, Jacob’s Well. The native Christians of Nablus frequently call it *Bir Samariyeh*, the Samaritan Well; but the Samaritans themselves only call it *Bir Yakub*.

“A low spur projects from the base of Gerizim in a northeastern direction, between the plain and the opening of the valley. On the point of this spur is a little mound of shapeless ruins, with several fragments of granite columns. Beside these is the well. Formerly there was a square hole opening into a carefully built vaulted chamber, about ten feet square, in the floor of which was the true mouth of the well. Now a portion of the vault has fallen in and completely covered up the mouth, so that nothing can be seen above but a shallow pit half filled with stones and rubbish. The well is deep — seventy-five feet when last measured, and there was probably a considerable accumulation of rubbish at the bottom. Sometimes it contains a few feet of water; but at others it is quite dry. It is entirely excavated in the solid rock, perfectly round, nine feet in diameter, with the sides hewn smooth and regular” (Porter, *Handbook*, p. 340). The well is fast filling up with the stones thrown in by travelers and others. At Maundrell’s visit (1697) it was 105 feet deep, and the same measurement is given by Dr. Robinson as having been taken in May, 1838. But, five years later, when Dr. Wilson recovered Mr. A. Bonar’s Bible from it, the depth had decreased to “exactly seventy-five” (Wilson, *Lands*, 2, 57). Maundrell (March 24) found fifteen feet of water standing in the well. It appears now to be always dry.

“It has every claim to be considered the original well, sunk deep into the rocky ground by ‘our father Jacob.’” This, at least, was the tradition of the place in the last days of the Jewish people (~~4016~~ John 4:6, 12). Its position adds probability to the conclusion, indicating, as has been well observed, that it was there dug by one who could not trust to the springs so near in the adjacent vale — the springs of Ain Balata and ‘Ain Dafna — which still belonged to the Canaanites. Of all the special localities of our Lord’s life, this is almost the only one absolutely undisputed. “The tradition, in which, by a singular coincidence, Jews and Samaritans, Christians and Mohammedans, all agree, goes back,” says Dr. Robinson (*Bib. Res.* 2, 284), “at least to the time of Eusebius, in the early part of the 4th century. That writer indeed speaks only of the sepulchre; but the Bordeaux Pilgrim, in A.D. 333, mentions also the well; and neither of these writers has any allusion to a church. But Jerome, in *Epitaphium Pauloe*, which is referred

to A.D. 404, makes her visit the church erected at the side of Mount Gerizim around the Well of Jacob, where our Lord met the Samaritan woman. The church would seem, therefore, to have been built during the 4th century; though not by Helena, as is reported in modern times. It was visited and is mentioned, as around the well, by Antoninus Martyr near the close of the 6th century; by Arculfus a century later, who describes it as built in the form of a cross; and again by St. Willibald in the 8th century. Yet Saewulf, about A.D. 1103, and Phocas in 1185, who speak of the well, make no mention of the church; whence we may conclude that the latter had been destroyed before the period of the Crusades. Brocardus speaks of ruins around the well, blocks of marble and columns, which he held to be the ruins of a town, the ancient Thebez; they were probably those of the church, to which he makes no allusion. Other travelers, both of that age and later, speak of the church only as destroyed, and the well as already deserted. Before the days of Eusebius there seems to be no historical testimony to show the identity of this well with that which our Savior visited; and the proof must therefore rest, so far as it can be made out at all, on circumstantial evidence. I am not aware of anything, in the nature of the case, that goes to contradict the common tradition; but, on the other hand, I see much in the circumstances tending to confirm the supposition that this is actually the spot where our Lord held his conversation with the Samaritan woman. Jesus was journeying from Jerusalem to Galilee, and rested at the well, while his disciples were gone away into the city to buy meat. The well, therefore, lay apparently before the city, and at some distance from it. In passing along the eastern plain, Jesus had halted at the well, and sent his disciples to the city situated in the narrow valley, intending, on their return, to proceed along the plain on his way to Galilee, without himself visiting the city. All this corresponds exactly to the present character of the ground. The well, too, was Jacob's Well, of high antiquity, a known and venerated spot, which, after having already lived for so many ages in tradition, would not be likely to be forgotten in the two and a half centuries intervening between John and Eusebius."

It is understood that the well, and the site around it, have lately been purchased by the Russian Church, not, it is to be hoped, with the intention of erecting a Church over it, and thus forever destroying the reality and the sentiment of the place. A special fund has recently been raised in England for the purpose of surveying the premises and cleaning out the well. *SEE JACOBS WELL.*

(2.) The second of the spots alluded to is the Tomb of Joseph. It lies about a quarter of a mile north of the well, exactly in the center, of the opening of the valley between Gerizim and Ebal. It is a small square enclosure of high whitewashed walls, surrounding a tomb of the ordinary kind, but with the peculiarity that it is placed diagonally to the walls, instead of parallel, as usual. A rough pillar used as an altar, and black with the traces of fire, is at the head, and another at the foot of the tomb. In the left-hand corner as you enter is a vine, whose branches “run over the wall,” recalling exactly the metaphor of Jacob’s blessing (⁽¹⁴²²⁾Genesis 49:22). In the walls are two slabs with Hebrew inscriptions. One of these is given by Dr. Wilson (*Lands*, etc. 2, 61), and the interior is almost covered with the names of pilgrims in Hebrew, Arabic, and Samaritan. Beyond this there is nothing to remark in the structure itself. It purports to cover the tomb of Joseph, buried there in the “parcel of ground” which his father bequeathed especially to him his favorite son, and in which his bones were deposited after the conquest of the country was completed (⁽¹³⁴²⁾Joshua 24:32).

The local tradition of the tomb, like that of the well, is as old as the beginning of the 4th century. Both Eusebius (*Onomast.* Συχέμ) and the Bordeaux Pilgrim mention its existence. So do Benjamin of Tudela (1160-79) and Maundeville (1322), and so — to pass over intermediate travelers — does Maundrell (1697). All that is wanting in these accounts is to fix the tomb which they mention to the present spot. But this is difficult. Maundrell describes it as on his right hand, in leaving Nablus for Jerusalem; “just without the city” — a small mosque, “built over the sepulchre of Joseph” (March 25). Some time after passing it he arrives at the well. This description is quite inapplicable to the tomb just described, but perfectly suits the Wely at the northeast foot of Gerizim, which also bears (among the Moslems) the name of Joseph. When the expressions of the two oldest authorities cited above are examined, it will be seen that they are quite as suitable, if not more so, to this latter spot as to the tomb on the open plain. On the other hand, the Jewish travelers, from hap-Parchi (cir. 1320) downwards, specify the tomb as in the immediate neighborhood of the village el-Balata. See the itineraries entitled *Jichus hat-Tsadikim* (A.D. 1561) and *Jichus ha-Aboth* (1537), in Carmoly, *Itinéraires de la Terre-Sainte*. Stanley states, after Buckingham, that it is said by the Samaritans to be thus called after a rabbi Joseph of Nablus (*Sin. and Pal.* p. 241, note). But this identification seems to be a mistake, probably a Mohammedan legend, and imposed upon inquisitive travelers by unscrupulous guides.

The present Samaritans know of no Joseph's tomb but the generally accepted one; and to it does the Jewish as well as the Samaritan tradition bear testimony. Hap-Parchi, who spent some years exploring Palestine, fixes Joseph's Tomb fifty yards north of Balata (*Kapht. va-Pherach*).

In this conflict of testimony, and in the absence of any information on the date and nature of the Moslem tomb, it is impossible to come to a definite conclusion. There is some force, and that in favor of the received site, in the remarks of a learned and intelligent Jewish traveler (Lowe, in the *Allg. Zeitung des Judenthums* [Leipsig, 1839], No. 50) on the peculiar form and nature of the ground surrounding the tomb near the well, the more so because they are suggested by the natural features of the spot, as reflected in the curiously minute, the almost technical, language of the ancient record, and not based on any mere traditional or artificial considerations. "The thought," says he, "forced itself upon me, how impossible it is to understand the details of the Bible without examining them on the spot. This place is called in the Scripture neither *emek* ('valley') nor *shephelah* ('plain'), but by the individual name of *Chelkath has-Sadeh*; and in the whole of Palestine there is not such another plot to be found — a dead level, without the least hollow or swelling in a circuit of two hours. In addition to this, it is the loveliest and most fertile spot I have ever seen." **SEE JOSEPHS TOMB.**

(3.) About halfway between Jacob's Well and the city, and nestling in a bend of Mount Gerizim, is the mosque *Sheik el-'Amud* (the Saint of the Pillar), so called from a Mussulman saint. This saint, however, is only a modern invention of the Mohammedans. By the Samaritans the place is simply called *El-'Amud*, the Pillar, their tradition identifying it with the pillar of stone set up by Joshua, as noticed above. They also believe that the celebrated oak of Moreh stood on the same spot. The Mohammedans come here occasionally to pray, but no great honor is paid to the place if we may judge from its present dilapidated state.

(4.) About one third of the way up the side of Mount Ebal, in front of the town, is a bold perpendicular rock, some sixty feet high, called, after a Mohammedan female saint, *Sit es-Salamiyeh*. In front of the rock stands a small building, consisting of two chambers and a *wely* for prayer, but all in a dilapidated state. This part of the mountain is called by the saint's name.

(5.) A little farther westward, and about midway to the summit, stands the only edifice now remaining on Mount Ebal. This is called *'Imad ed-Din* —

the Column of Religion. According to the current tradition, this building was erected over the tomb of a Mohammedan saint, honored by the above name (and the building, of course, receiving its name from the saint), who flourished some five hundred years ago. The building is used as a mosque, but the native Christians say that originally it was a Christian church. It consists of two apartments, the floor of the first still partly paved with fragments of very beautiful mosaic work, wrought in marble of red, blue, and white. On the middle of the inner room stands a large wooden lamp stand in imitation of a tree, with a goodly number of branches, on which a number of oil lamps are hanging, together with a formidable array of filthy rags placed there by pilgrims in honor of the saint, whose tomb, they say, is in the northern wall, indicated by a marble slab placed against it. This part of the mount is frequently called by the natives after the saint, 'Imad ed-Din.

4. The present inhabitants of Nablus, with very few exceptions, are Arabs. It is difficult to say with exactness what is the number of its population, inasmuch as no census is taken. About 10,000 is near the mark. Of these there are about 100 Jews, 150 Samaritans, from 500 to 600 native Christians; the remaining 9400 are Mohammedans — the most bigoted and unruly, perhaps, in Palestine. The enmity between the Samaritans and Jews is as inveterate still as it was in the days of Christ.

Being, as it is, the gateway of the trade between Jaffa and Beirut on the one side, and the transjordanic districts on the other, and the center also of a province so rich in wool, grain, and oil, Nablus becomes, necessarily, the seat of an active commerce, and of a comparative luxury to be found in very few of the inland Oriental cities. It produces, in its own manufactories, many of the coarser woollen fabrics, delicate silk goods, cloth of camel's hair, and especially soap, of which last commodity large quantities, after supplying the immediate country, are sent to Egypt and other parts of the East. The ashes and other sediments thrown out of the city, as the result of the soap manufacture, have grown to the size of hills, and give to the environs of the town a peculiar aspect. The olive, as in the days when Jotham delivered his famous parable, is still the principal tree. Figs, almonds, walnuts, mulberries, grapes, oranges, apricots, pomegranates, are abundant. The valley of the Nile itself hardly surpasses Nablus in the production of vegetables of every sort.

See Robinson, *Palestine*, 2, 94-136; Olin, *Travels*, 2, 339-365; *Narrative of the Scottish Deputation*, p. 208-218; Schubert, *Morgenland*, 3, 136-154; Lord Nugent, *Lands Classical and Sacred*, 2, 172-180; Hackett, *Illustrations of Scripture*, p. 193 sq.; Thomson, *Land and Book*, 2, 203; Conder, *Tent Work in Palestine*, 1, 61 sq. Dr. Rosen, in the *Zeitschr. der deutschen morgenland. Gesellschaeft* for 1860 (p. 622-639), has given a careful plan of Nablus and the environs, with various accompanying remarks. *SEE SAMARITANS, MODERN.*

She'chemite

(Heb. with the art. and collectively *hash-Shikmi'*, *ymbe/bai* a patronymic Sept. ὁ Συχεμί), a family designation of the descendants of Shechem (q.v.), the son of Shemidah of the tribe of Manasseh (^{<1376>}1 Chronicles 7:19).

Shechi'nah

[some *Shech'inah*; also written *Shekinah*] (in .Chaldee and Neo-Hebrew *Shekinah'*, *hnykv*] strictly *residence*, i.e. of God, his visible presence, from *kv*; to dwell), a word not found in the Bible, but used by the later Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence, especially when resting or dwelling between the cherubim on the mercy seat in the tabernacle and in the Temple of Solomon; but not in Zerubbabels temple, for it was one of the five particulars which the Jews reckon to have been wanting in the second Temple (Castell, *Lexic.* s.v.; Prideaux, *Connect.* 1, 138).

1. Rabbinical import. — The use of the term is first found in the Targums, where it forms a frequent periphrasis for God, considered as *dwelling* among the children of Israel, and is thus used, especially by Onkelos, to avoid ascribing corporeity to God himself, as Castell tells us, and may be compared to the analogous periphrasis so frequent in the Targum of Jonathan, “the Word of the Lord.” Many Christian writers have thought that this threefold expression for the Deity the Lord, the Word of the Lord, and the Shechinah indicates the knowledge of a trinity of persons in the Godhead, and accordingly, following some Rabbinical writers, identify the Shechinah with the Holy Spirit. Others, however, deny this (Calmet, *Dict. of the Bible*; Saubert [Joh.], *On the Logos*, § 19, in *Critic. Sacr.*; Glass, *Philolog. acr.* v, 1; 7, etc.).

Without stopping to discuss this question, it will not conduce to give an accurate knowledge of the use of the term Shechinah by the Jews themselves if we produce a few of the most striking passages in the Targums where it occurs. In ^{<1258>}Exodus 25:8, where the Hebrew has “Let them make me a sanctuary that I may *dwell* (yT[^]klivw) among them,” Onkelos has “I will make my Shechinah to dwell among them.” In 29:45, 46, for the Hebrew “I will *dwell* among the children of Israel,” Onkelos has “I will make my Shechinah to dwell,” etc. In ^{<1542>}Psalms 74:2, for “this Mount Zion wherein thou hast dwelt” the Targum has “wherein thy Shechinah hath dwelt.” In the description of the dedication of Solomon’s Temple (^{<1082>}1 Kings 8:12, 13) the Targum of Jonathan runs thus: “The Lord is:pleased to make his Shechinah dwell in Jerusalem. I have built the house of the sanctuary for the house of thy Shechinah forever,” where it should be noticed that in ver. 13 the Hebrew [^]kliv; is not used, but l kzl and bvj; In ^{<1063>}1 Kings 6:13, for the Hebrew “I will dwell among the children of Israel” Jonathan has “I will make my Shechinah dwell,” etc. In ^{<2365>}Isaiah 6:5 he has the combination “the glory of the Shechinah of the King of ages, the Lord of hosts;” and in the next verse he paraphrases “from off the altar” by “from before his Shechinah on the throne, of glory in the lofty heavens that are above the altar” (comp. also ^{<0183>}Numbers 5:3; 35:34, ^{<0387>}Psalms 68:17, 18; 135:21; ^{<2315>}Isaiah 33:5; 57:15; ^{<0317>}Joel 3:17, 21, and numerous other passages). On the other hand, it should be noticed that the Targums never render “the cloud” or “the glory” by Shechinah, but by ann[] and hrqy] and an that even in such passages as ^{<1246>}Exodus 24:16, 17; ^{<0497>}Numbers 9:17, 18, 22; 10:12, neither the mention of the cloud nor the constant use of the verb [^]kliv; in the Hebrew provokes any reference to the Shechinah. Hence, as regards the use of the word *Shechinah* in the Targums it may be defined as a periphrasis for God whenever he is said to dwell on Zion among Israel or between the cherubims, and so on, in order, as before said, to avoid the slightest approach to materialism. Far most frequently this term is introduced when the verb [^]kliv; occurs in the Hebrew text; but occasionally, as in some of the above-cited instances, where it does not, but where the paraphrast wished to interpose an abstraction corresponding to *presence* to break the bolder anthropopathy of the Hebrew writer.

Our view of the Targumistic notion of the Shechinah would not be complete if we did not add that, though, as we have seen, the Jews

reckoned the Shechinah among the marks of the divine favor which were wanting to the second Temple, they manifestly expected the return of the Shechinah in the days of the Messiah. Thus ^{<3006>}Haggai 1:8, “Build the house, and I will take pleasure in it, and I will be glorified,” saith the Lord is paraphrased by Jonathan “I will cause my Shechinah to dwell in it in glory.” ^{<3020>}Zechariah 2:10, “Lo, I come, and I will dwell in the midst of thee, saith the Lord” is paraphrased “I will be revealed, and will cause my Shechinah to dwell in the midst of thee;” and 8:3, “I am returned unto Zion, and will dwell in the midst of Jerusalem,” is paraphrased “I will make my Shechinah dwell in the midst of Jerusalem;” and, lastly, in ^{<3407>}Ezekiel 43:7, 9, in the vision of the return of the glory of God to the Temple, Jonathan paraphrases thus: “Son of man, this is the place of the house of the throne of my glory, and this is the place of the house of the dwelling of my Shechinah, where I will make my Shechinah dwell in the midst of the children of Israel forever.... Now let them cast away their idols,... and I will make my Shechinah dwell in the midst of them forever” (comp. ^{<2945>}Isaiah 4:5, where the return of the pillar of cloud by day and fire by night is foretold as to take place in the days of the Messiah).

The rabbins affirm that the Shechinah first resided in the tabernacle prepared by Moses in the wilderness, into which it descended on the day of its cohnsecratio in the figure of a cloud. It passed thence into the sanctuary of Solomon’s Temple on the day of its dedication by this prince, where it continued till the destruction of Jerusalem and the Temple by the Chaldeans, and was not afterwards seen there.

2. Biblical History. — As regards the visible manifestation of the Divine Presence dwelling among the Israelites to which the term Shechinah has attached itself, the idea which the different accounts in Scripture convey is that of a most brilliant and glorious light enveloped in a cloud, and usually concealed by the cloud so that the cloud itself was for the most part alone visible; but on particular occasions the glory (in Heb. **8 8y dwbKJ**) in Chald. **8 8y raiya**) appeared. Thus, at the Exodus, “the Lord went before” the Israelites “by day in a pillar of cloud... and by night, in a pillar of fire to give them light.” Again, we read that this pillar “was a cloud and darkness” to the Egyptians, “but it gave light by night” to the Israelites. But in the morning watch “the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians” — i.e. as Philo (quoted by Patrick) explains it, “the fiery appearance of the

Deity shone forth from the cloud,” and by its amazing brightness confounded them. So, too, in the *Pirke Eliezer* it is said, “The blessed God appeared in his glory upon the sea, and it fled back,” with which Patrick compares ^{<9716>}Psalm 77:16, “The waters saw thee, O God, the waters saw thee; they were afraid,” where the Targum has “They saw thy Shechinah in the midst of the waters.” In ^{<1290>}Exodus 19:9, “the Lord said to Moses, Lo, I come unto thee in a thick cloud,” and accordingly in ver. 16 we read that “a thick cloud” rested “upon the mount,” and in ver. 18 that “Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire.” This is further explained in 24:16, where we read that “the glory of the Lord abode upon Mount Sinai, and the cloud covered it (i.e. as Aben-Ezra explains it, the glory) six days.” But upon the seventh day, when the Lord called “unto Moses out of the midst of the cloud,” there was a breaking forth of the glory through the cloud, for “the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel” (ver. 17). So, again, when God, as it were, took possession of the Tabernacle at its first completion (40:34,35), “the cloud covered the tent of the congregation (externally), and the glory of the Lord filled the tabernacle (within), and Moses was not able to enter into the tent of the congregation” (rather, of *meeting*); just as at the dedication of Solomon’s Temple (^{<1080>}1 Kings 8:10, 11) “the cloud filled the house of the Lord so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord.” In the tabernacle, however, as in the Temple, this was only a temporary state of things, for throughout the books of Leviticus and Numbers we find Moses constantly entering into the tabernacle. When he did so, the cloud which rested over it externally, dark by day and luminous at night (^{<0495>}Numbers 9:15, 16), came down and stood at the door of the tabernacle, and the Lord talked with Moses inside, “face to face, as a man talketh with his friend” (^{<1307>}Exodus 33:7-11). It was on such occasions that Moses “heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim” (^{<0478>}Numbers 7:89), in accordance with ^{<0252>}Exodus 25:22; ^{<1312>}Leviticus 16:2. But it does not appear that the glory was habitually seen either by Moses or the people. Occasionally, however, it flashed forth from the cloud which concealed it, as ^{<1247>}Exodus 16:7, 10; ^{<1306>}Leviticus 9:6, 23, when “the glory of the Lord appeared unto all the people” according to a previous promise, or as ^{<0440>}Numbers 14:10; 16:19, 42; 20:6, suddenly to strike terror in the people in their rebellion. The last occasion on which the glory of the Lord

appeared was that mentioned in 20:6, when they were in Hadesh in the fortieth year of the Exodus, and murmured for want of water; and the last express mention of the cloud as visibly present over the tabernacle is in ^{<6515>}Deuteronomy 31:15, just before the death of Moses. The cloud had not been mentioned before since the second year of the Exodus (^{<6401>}Numbers 10:11, 34; 12:5, 10); but as the description in 9:15-23; ^{<6208>}Exodus 40:38, relates to the whole time of their wanderings in the wilderness, we may conclude that, at all events, the cloud visibly accompanied them through all the migrations mentioned in Numbers 33 till they reached the plains of Moab and till Moses died. From this time we have no mention whatever in the history either of the cloud, or of the glory, or of the voice from between the cherubim, till the dedication of Solomon's Temple. But since it is certain that the ark was still the special symbol of God's presence and power (^{<6604>}Joshua 3:4, 6; ^{<6904>}1 Samuel 4; ^{<6981>}Psalms 68:1 sq.; comp. with ^{<6405>}Numbers 10:35; ^{<6208>}Psalms 132:8; 80:1; 99:1), and since such passages as ^{<6904>}1 Samuel 4:4, 21, 22; ^{<6002>}2 Samuel 6:2; ^{<6907>}Psalms 99:7; ^{<6295>}2 Kings 19:15, seem to imply the continued manifestation of God's presence in the cloud between the cherubim, and inasmuch as ^{<6842>}Leviticus 16:2 seemed to promise so much, and as more general expressions, such as ^{<6911>}Psalms 9:11; 132:7, 8, 13, 14; 76:2; ^{<6308>}Isaiah 8:18, etc., thus acquire much more point, we may perhaps conclude that the cloud did continue, though with shorter or longer interruptions, to dwell between "the cherubim of glory shadowing the mercy seat" until the destruction of the Temple by Nebuchadnezzar.

The allusions in the New Test. to the Shechinah are not unfrequent. Thus, iii the account of the nativity, the words "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" (^{<6002>}Luke 2:9), followed by the apparition of "the multitude of the heavenly host," recall the appearance of the divine glory on Sinai, when "He shined forth from Paran, and came with ten thousands of saints" (^{<6532>}Deuteronomy 33:2; comp. ^{<6987>}Psalms 68:17; ^{<6475>}Acts 7:53; ^{<6812>}Hebrews 2:2; ^{<6682>}Ezekiel 43:2). The "God of glory" (^{<6402>}Acts 7:2, 55), "the cherubim of glory" (^{<6395>}Hebrews 9:5), "the glory" (^{<6904>}Romans 9:4), and other like passages, are distinct references to the manifestations of the glory in the Old Test. It appeared at the baptism and-transfiguration of Jesus, and is called the excellent glory by Peter (2 Pet. 2:10). When we read in ^{<6014>}John 1:14 that "the Word was made flesh, and dwelt among us (ἔσκήνωσεν ἐν ἡμῖν), and we beheld his glory;" or in ^{<6712>}2 Corinthians 12:9 "that the power of

Christ may rest upon me” (ἐπισκηνώσει ἐπ’ ἐμέ); or in ^{<6210>}Revelation 21:3, “Behold the tabernacle of God is with men, and he will dwell with them” (ἡ σκηνή τοῦ Θεοῦ ... καὶ σκηνώσει μετ’ αὐτῶν), we have not only references to the Shechinah (the Greek σκηνή being itself, perhaps, an echo of the Heb. ^{<Kiv>}; *shakan*), but are distinctly taught to connect it with the incarnation and future coming of Messiah, as type with antitype. Nor can it be doubted that the constant connection of the second advent with a cloud; or clouds, and attendant angels points in the same direction (^{<1266>}Matthew 26:64; ^{<2127>}Luke 21:27; ^{<4100>}Acts 1:9, 11; ^{<5100>}2 Thessalonians 1:7, 8; ^{<6100>}Revelation 1:7).

It should also be specially noticed that the attendance of angels is usually associated with the Shechinah. These are most frequently called (^{<3100>}Ezekiel 10, 11) cherubim; but sometimes, as in ^{<2100>}Isaiah 6, seraphim (comp. ^{<6107>}Revelation 4:7, 8). In ^{<2149>}Exodus 14:19 “the angel of God” is spoken of in connection with the cloud, and in ^{<6312>}Deuteronomy 33:2 the descent upon Sinai is described as being “with ten thousands of saints” (comp. ^{<3687>}Psalms 68:17; ^{<3348>}Zechariah 14:5). The predominant association, however, is with the cherubim, of which the golden cherubim on the mercy seat were the representation. This gives force to the interpretation that has been put upon ^{<0034>}Genesis 3:24 (Jerus, Targum) as being the earliest notice of the Shechinah, under the symbol of a pointed flame, dwelling between the cherubim, and constituting that local presence of the Lord from which Cain went forth, and before which the worship of Adam and succeeding patriarchs was performed (see Hale, *Chronol.* 2:94; Smith, *Sacr. Annal.* 1, 173, 176, 177). Parkhurst went so far as to imagine a tabernacle containing the cherubim and the glory all the time from Adam to Moses (*Heb. Lex.* p. 623). It is, however, pretty certain that the various appearances to Abraham and that to Moses in the bush were manifestations of the Divine Majesty similar to those later ones to which the term Shechinah is applied (see especially ^{<4102>}Acts 7:2).

3. From the tenor of these texts it is evident that the Most High, whose essence no man hath seen or can see, was pleased anciently to manifest himself to the eyes of men by an external visible symbol. As to the *precise nature* of the phenomenon thus exhibited we can only say that it appears to have been a concentrated; glowing brightness, a preternatural splendor, an effulgent something, which was appropriately expressed by the term “glory;” but whether in philosophical strictness it was material or immaterial it is probably impossible to determine. A luminous object of this

description seems intrinsically the most appropriate symbol of that Being of whom, perhaps in allusion to this very mode of manifestation, it is said that “he is light” and that “he dwelleth in light unapproachable, and full of glory.” The presence of such a sensible representation of Jehovah seems to be absolutely necessary in order to harmonize what is frequently said of “seeing God” with the truth of his nature as an incorporeal and essentially invisible spirit. While we are told in one place that “no man hath seen God at any time,” we are elsewhere informed that Moses and Aaron and the seventy elders “*saw* the God of Israel” when called up to the summit of the holy mount. So, also, Isaiah says of himself (6:1, 5) that “in the year that king Uzziah died he *saw* the Lord sitting upon his throne,” and that, in consequence, he cried out, “I am undone; for mine eyes have *seen* the Lord of hosts.” In these cases it is obvious that the object seen was not God in his essence, but some external, visible symbol which, because it stood for God, is called by his name.

But of all these ancient recorded theophanies the most signal and illustrious was undoubtedly that which was vouchsafed in the pillar of cloud that guided the march of the children of Israel through the wilderness on their way to Canaan. A correct view of this subject clothes it at once with a sanctity and grandeur which seldom appear from the naked letter of the narrative. There can be little doubt that the columnar cloud was the seat of the Shechinah. We have already seen that the term *shechinizing* is applied to the abiding of the cloud on the summit of the mountain (⁽⁻⁰²⁴⁶⁾Exodus 24:16). Within the towering aerial mass, we suppose, was enfolded the inner effulgent brightness to which the appellation “glory of the Lord” more properly belonged, and which was only *occasionally* disclosed. In several instances in which God would indicate his anger to his people it is said that they looked to the cloud and beheld the “glory of the Lord” (⁽⁻⁰⁴⁴⁰⁾Numbers 14:10; 16:19,42). So when he would inspire a trembling awe of his majesty at the giving of the law, it is said the “glory of the Lord appeared as a devouring fire” on the summit of the mount. Nor must the fact be forgotten in this connection that when Nadab and Abihu, the two sons of Aaron, offended by strange fire in their offerings, a fatal flash from the cloudy pillar instantaneously extinguished their lives. The evidence would seem, then, to be conclusive that this wondrous pillar-cloud was the seat or throne of the Shechinah, the visible representative of Jehovah dwelling in the midst of his people, See Anon. *De hnykç* (Jen. 1720); Lowman. *On the Shechinah*; Taylor *Letters of Ben-Mordecai*; Skinner,

Dissertation on the Shechinah (in *Works*, vol. 2); Watts, *Glory of Christ*; Upham, *On the Logos*; Bash, *Notes on Exodus*; Tenison, *On Idolatry*; Fleming, *Christology*; Patrick, *Commentary on Exodus*; Buxtorf, *Hist. Arc. Fed.* ch. 11; Wells, *The Shechniath* (in *Help for Understanding the Scripture*, p. 4); (Am.) *Evang. Review*, Jan. 1860. **SEE CHERUB; SEE CLOUD; SEE PILLAR.**

Shedd, William,

a Congregational minister, was born at Mount Vernon, N.H., in 1798, graduated at Dartmouth College in 1819, and ordained an evangelist in 1823. He was minister for one year at Abington, Mass., where he died in 1830. He wrote *Letters to W.E. Channing on the Existence and Agency of Fallen Spirits*, by *Canonicus* (Boston, 1828, 8vo).

Sheddan, Samuel Sharon, D.D.,

a Presbyterian minister, was born in Northumberland County, Pa., Sept. 13, 1810. His ancestors came from Scotland and settled on the Susquehanna River in that county, where the homestead of his family remains. He was prepared for college in the Milton Academy, Pa. He entered Jefferson College in 1830, and graduated therefrom in two years. He afterwards pursued his theological studies in Princeton Seminary, and was licensed to preach in the fall of 1834. The first fifteen years of his ministry were spent in connection with the churches of Williamsport, Murray, and Warrior Run, the latter place being the home of Dr. Sheddan's childhood. His father and grandfather were ruling elders in this Church. From Warrior Run he was unanimously called to the pastorate of the First Presbyterian Church of Rahway, N.J. The life of Dr. Sheddan was a most laborious and useful one. During his ministry at Warrior Run he united the office of teacher with that of pastor, and, by unremitting toil, carried on successfully both his school and his Church. From among the young men he prepared for college, more than a dozen became ministers of the Gospel. He was a wise counsellor and warm friend of the young men studying for the ministry. He was eminently judicious as an adviser in the matter of new Church enterprises in the bounds of the Presbytery of Elizabeth, and his services will be held in grateful remembrance. Dr. Sheddan remained as pastor of the Rahway Church twenty-two years. The position he held among his ministerial brethren in the community where he labored and throughout the State of New Jersey is shown by the profound

impression produced by his death, and the tribute of respect paid to his memory by the synod then in session, which appointed a committee to attend his funeral. He was for several years one of the directors of the Princeton Theological Seminary. He died in Rahway, N.J., Oct. 18, 1874. (W.P.S.)

Shed'eur

(Heb. *Shedeur'*, רַשְׁדַּעַר *darter of light*; Sept. Σεδιούρ v.r. Εδιούρ), father of Elizur, which latter was chief of the tribe of Reuben at the time of the Exode (^{<0406>}Numbers 1:5 2:10; 7:30, 35; 10:18). B.C. ante 1658.

Sheep.

The following Hebrew words occur as the names of sheep: *ʿaxotson* (varieties *ʿwax]tseon*, *anxotseone*, or *hnxotseoneh*), a collective noun to denote “a flock of sheep or goats,” to which is opposed the noun of unity, *hc*, *seh*, “a sheep” or “a goat,” joined to a masculine where “rams” or “he-goats” are signified, and with a feminine when “ewes” or “she-goats” are meant, though, even in this case sometimes to a masculine (as in ^{<0310>}Genesis 31:10): *l yaj dyil*, “a ram;” *l j e*; *rachel*, “a ewe;” *cbK*, *keseb*, or *bcK*, *keseb* (*fem.* *hbCka* or *hcbKa*) “a lamb,” or rather “a sheep of a year old or above,” opposed to *hl f*; *taleh*, “a sucking or very young lamb;” *rKj kar*, is another term applied to a lamb as it *skips* (*rrK*) in the pastures. The Chald. *rMaammar* (^{<0509>}Ezra 6:9, 17; 7:17), is a later word, apparently indicating *lambs* intended for sacrifice, while *dWT [i attud*, rendered “ram” in Genesis 31 signifies a *he-goat*. *SEE EWE*; *SEE LAMB*; *SEE RAM*.

The term *hfycap kesitah* (literally something *weighed* out, A.V. “piece of money,” ^{<0339>}Genesis 33:19; ^{<0301>}Job 42:11; “piece of silver,” ^{<0302>}Joshua 24:32), has been supposed by many to denote a coin stamped with the figure of a lamb; but Gesenius suggests (*Thesaur.* p. 1241) that specimens of that sort are probably only those of Cyprus, which bore that mark. *SEE KESITAH*.

Picture for Sheep 1

This well known domestic animal has, from the earliest period, contributed to the wants of mankind. Sheep were an important part of the possessions of the ancient Hebrews and of Eastern nations generally. The first mention of sheep occurs in ^{<0402>}Genesis 4:2. The following are the principal Biblical allusions to these animals. They were used in the sacrificial offerings, both the adult animal (^{<0214>}Exodus 20:24; ^{<1085>}1 Kings 8:63; ^{<4233>}2 Chronicles 29:33) and the lamb, **vbkei**.e. “a male from one to three years old;” but young lambs of the first year were more generally used in the offerings (see ^{<0238>}Exodus 29:38; ^{<0403>}Leviticus 9:3; 12:6; ^{<0420>}Numbers 28:9, etc.). No lamb under eight days old was allowed to be killed (^{<0227>}Leviticus 22:27). A very young lamb was called **hl fi taleh** (see ^{<0470>}1 Samuel 7:9; ^{<2355>}Isaiah 65:25). Sheep and lambs formed an important article of food (^{<0258>}1 Samuel 25:18; ^{<1019>}1 Kings 1:19; 4:23; ^{<0640>}Psalms 64:11; etc.), and ewe’s milk is associated with that of the cow (^{<2372>}Isaiah 7:21, 23). The wool was used as clothing (^{<0137>}Leviticus 13:47; ^{<0221>}Deuteronomy 22:11; ^{<0113>}Proverbs 31:13; ^{<0310>}Job 31:20, etc.). **SEE WOOL**. Trumpets may have been made of the horns of rams (^{<0404>}Joshua 6:4), though the rendering of the A.V. in this passage is generally thought to be incorrect. “Rams’ skins dyed red” were used as a covering for the tabernacle (^{<0235>}Exodus 25:5). Sheep and lambs were sometimes paid as tribute (^{<0401>}2 Kings 3:4). It is very striking to notice the immense numbers of sheep that were reared in Palestine in Biblical times: see, for instance, ^{<1362>}1 Chronicles 5:21; ^{<4451>}2 Chronicles 15:11; 30:24; ^{<0401>}2 Kings 3:4; ^{<0302>}Job 42:12. Especial mention is made of the sheep of Bozrah (^{<0302>}Micah 2:12; ^{<2306>}Isaiah 34:6), in the land of Edom, a district well suited for pasturing sheep. “Bashan and Gilead” are also mentioned as pastures (^{<0307>}Micah 7:14). “Large parts of Carmel, Bashaul, and Gilead,” says Thomson (*Land and Book*, 1, 304), “are at their proper seasons alive with countless flocks” (see also p. 331). “The flocks of Kedar” and “the rams of Nebaioth,” two sons of Ishmael (^{<0253>}Genesis 25:13) that settled in Arabia, are referred to in ^{<2307>}Isaiah 60:7. Sheep shearing is alluded to in ^{<0319>}Genesis 31:19; 38:13; ^{<0559>}Deuteronomy 15:19; ^{<0254>}1 Samuel 25:4; ^{<2507>}Isaiah 53:7; etc. Sheep dogs were employed in Biblical times, as is evident from ^{<0310>}Job 30:1, “the dogs of my flock.” From the manner in which they are spoken of by the patriarch it is clear, as Thomson (*ibid.* 1, 301) well observes, that the Oriental shepherd dogs were very different animals from the sheep dogs of our own land. The existing breed are described as being “a mean, sinister, ill-conditioned generation, which are kept at a distance, kicked

about, and half starved, with nothing noble or attractive about them.” They were, however, without doubt, useful to the shepherds, more especially at night, in keeping off the wild beasts that prowled about the hills and valleys (comp. Theocrit. *Id.* 5, 106). Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (comp. ^{<BIB>}John 10:4; ^{<BIB>}Psalm 77:20; 80:1), though they also drove them (^{<BIB>}Genesis 33:13). **SEE SHEPHERD**. It was usual among the ancient Jews to give names to sheep and goats, as we do to our dairy cattle (see ^{<BIB>}John 10:3). This practice prevailed among the ancient Greeks (see Theocrit. *Id.* 5, 103):

Οὐκ ἀπὸ τᾶς δρυὸς ο υτος ὁ Κώμαρος, < τε Κυνάϊδα;

The following quotation from Hartley (*Researches in Greece and the Levant*, p. 321) is so strikingly illustrative of the allusions in ^{<BIB>}John 10:1-16 that we cannot do better than quote it: “Having had my attention directed last night to the words in ^{<BIB>}John 10:3, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep; he did so, and it instantly left its pasturage and its companions and ran up to the hands of the shepherd with signs of pleasure and with a prompt obedience which I had never before observed in any other animal. It is also true in this country that a stranger will they not follow, but will flee from him. The shepherd told me that many of his sheep were still wild, that they had not yet learned their names, but that by teaching them they would all learn them.” See also Thomson (1, 301): “The shepherd calls sharply from time to time to remind the sheep of his presence. They know his voice and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger.” Henderson, in Iceland, notices a shepherdess with a flock of fifty sheep, every one of which she professed to know by name (*Iceland*, 1, 189).

Domestic sheep, although commonly regarded as the progeny of one particular wild species, are probably an instance, among many similar, where the wisdom of Providence has provided subsistence for man in different regions by bestowing the domesticating and submissive instincts

upon the different species of animals which the human family might find in their wanderings; for it is certain that even the American *argali* can be rendered tractable, and that the Corsican *musmon* will breed with the common sheep. The normal animal, from which all or the greater part of the Western domestic races are assumed to be descended, is still found wild in the high mountain regions of Persia, and is readily distinguished from two other wild species bordering on the same region. What breeds the earliest shepherd tribes reared in and about Palestine can now be only inferred from negative characters; yet they are sufficient to show that they were the same, or nearly so, as the common horned variety of Egypt and continental Europe: in general white, and occasionally black, although there was on the Upper Nile a speckled race; and so early as the time of Aristotle the Arabians possessed a rufous breed, another with a very long tail, and, above all, a broad-tailed sheep, which at present is commonly denominated the Syrian. These three varieties are said to be of African origin, the red hairy in particular having all the characteristics to mark its descent from the wild *Ovis tragelaphus* or *barbatus*, or *kebsh* of the Arabian and Egyptian mountains. Flocks of the ancient breed, derived from the Bedawin, are now extant in Syria, with little or no change in external characters, chiefly the broad-tailed and the common horned white, often with black and white about the face and feet, the tail somewhat thicker and longer than the European.

Picture for Sheep 2

The sheep of Syria and Palestine are the broad-tail (*Ovis laticaudatus*), and a variety of the common sheep of this country (*Ovis aries*) called the *Bidowin*, according to Russell (*Aleppo*, 2, 147). The broad-tailed kind has long been reared in Syria. Aristotle, who lived more than 2000 years ago, expressly mentions Syrian sheep with tails a cubit wide. This or another variety of the species is also noticed by Herodotus (3, 113) as occurring in Arabia. The fat tail of the sheep is probably alluded to in ^{<RB>}Leviticus 3:9; 7:3, etc, as the fat and the whole rump that was to be taken off hard: by the backbone, and was to be consumed on the altar. “The carcass of one of these sheep, without including the head, feet, entrails, and skin, generally weighs from fifty to sixty pounds, of which the tail makes up fifteen pounds; but some of the largest breed, that have been fattened with care, will sometimes weigh 150 pounds, the tail alone composing a third of the whole weight. This tail — a broad and fiatish appendage — has the appearance of a large and loose mass of flesh or fat upon the rump and

about the root of the tail; and from the odd motion which it receives when the animal walks one would suppose it connected to the animals' body only by the skin with which it is covered." In the Egyptian variety this tail is quite pendulous and broad throughout, but in the Syrian variety the tail harrows almost to a point towards the end, and the extremity is turned tip. This is a great convenience to the animal. The sheep of the extraordinary size mentioned before are very rare, and usually kept in yards, so that they are in little danger of injuring the tail as they walk. But in the fields, in order to prevent injury from the bushes, the shepherds in several places of Syria fix a thin piece of board on the under part (which is not, like the rest, covered with wool), and to this board small wheels are sometimes added.... The tail is entirely composed of a substance between marrow and fat, serving very often in the kitchen in the place of butter, and, cut into small pieces, makes an ingredient in various dishes; when the animal is young it is little inferior to the best marrow" (Kitto, *Phys. Hist. of Palest.* p. 306; see also Thomson, *ut sup.* 1, 178).

Picture for Sheep 3

The whole passage in Genesis 30 which bears on the subject of Jacob's stratagem with Laban's sheep is involved in considerable perplexity, and Jacob's conduct in this matter has been severely and uncompromisingly condemned by some writers. We touch upon the question briefly in its zoological bearing. It is altogether impossible to account for the complete success which attended Jacob's device of setting peeled rods before the ewes and she-goats as they came to drink in the watering troughs, on natural grounds. The Greek fathers, for the most part, ascribe the result to the direct operation of the Deity, whereas Jerome and the Latin fathers regard it as a mere natural operation of the imagination, adducing as illustrations in point various devices that have been resorted to by the ancients in the cases of mares, asses, etc., (see Oppian, *Cyyneg.* 1, 327, 357; Pliny, *H.N.* 7, 10, and the passages from Quintilian, Hippocrates, and Galen, as cited by Jerome, Grotius, and Bochart). None of the instances cited by Jerome and others are exact parallels with that in question. The quotations adduced, with the exception of those which speak of painted images set before Spartan women *inter concipiendum*, refer to cases in which living animals themselves, and not reflections of inanimate objects, were the cause of some marked peculiarity in the fetus. Rosenmuller, however (*Schol. ad. loc.*), cites Hastfeer (*De Re Oviria*, German version p.17, 30, 43, 46, 47) as a writer by whom the contrary opinion is

confirmed. Even granting the general truth of these instances, and acknowledging the curious effect which peculiar sights through some nervous influence do occasionally produce in the fetus of many animals, yet we must agree with the Greek fathers and ascribe the production of Jacob's spotted sheep and goats to divine agency. The whole question has been carefully considered by Nitschmann (*De Corylo Jacobi*, in *Thes. Nov. Theol. Phil.* 1, 202-206), from whom we quote the following passage: "Fatemur itaque, cum Vossio aliisque piis viris, illam pecudum imaginationem tantum fuisse causam adjuvantem, ac plus in hoc negotio divinae tribuendum esse virtuti, quae suo concursu sic debilem, causae secundae vim adauxit ut quod ea sola secundum naturam praestare non valeret id divina benedictione supra naturam praestaret;" and then Nitschmann cites the passage in ⁻⁰¹³⁰⁶Genesis 31:5-13, where Jacob expressly states that his success was due to divine interference; for it is hard to believe that Jacob is here uttering nothing but a tissue of falsehoods, which appears to be the opinion of Kalisch (*Hist. and Crit. Comment. Gen.* 30 and 31), who represents the patriarch as "unblushingly executing frauds suggested by his fertile invention, and then abusing the authority of God in covering or justifying them. "We are aware that still graver difficulty in the minds of some persons remains, if the above explanation be adopted; but we have no other alternative, for, as Patrick has observed, "let any shepherd now try this device, and he will not find it do what it did then by a divine operation." The greater difficulty alluded to is the supposing that God would have directly interfered to help Jacob to act fraudulently towards his uncle. But are we quite sure that there was any fraud fairly called such in the matter? Had Jacob not been thus aided, he might have remained the dupe of Laban's niggardly conduct all his days. He had served his money loving uncle faithfully for fourteen years. Laban confesses his cattle had increased considerably under Jacob's management, but all the return he got was unfair treatment and a constant desire on the part of Laban to strike a hard bargain with him (⁻⁰¹³⁰⁷Genesis 31:7). God vouchsafed to deliver Jacob out of the hands of his hard master, and to punish Laban for his cruelty, which he did by pointing out to Jacob how he could secure to himself large flocks and abundant cattle. God was only helping Jacob to obtain that which justly belonged to him, but which Laban's rapacity refused to grant. "Were it lawful," says Stackhouse, "for any private person to make reprisals, the injurious treatment Jacob had received from Laban, both in imposing a wife upon him and prolonging his servitude without wages, was enough to give him both the provocation and

the privilege to do so. God Almighty, however, was pleased to take the determination of the whole matter into his own hands.” This seems to us the best way of understanding this disputed subject.

The relation of the sheep to man, in a pastoral country, gave rise to many beautiful symbols and interesting illustrations. Jehovah was the shepherd of his people, and Israel was his flock (^{<1231>}Psalm 23:1; 80:1; 79:13; ^{<2411>}Isaiah 40:11; ^{<2420>}Jeremiah 23:1, 2; ^{<2510>}Ezekiel 34, and often elsewhere); the apostasy of sinners from God is the straying of a lost sheep (^{<189176>}Psalm 119:176; ^{<2516>}Isaiah 53:6; ^{<2516>}Jeremiah 50:6); and the ever-blessed Son of God coming down to our world is a shepherd seeking his sheep which were lost (^{<21504>}Luke 15:4-6). He is the only shepherd; all who do not own him are thieves and robbers (^{<4018>}John 10:8); wolves in sheep’s clothing (^{<4175>}Matthew 7:15). He is the good shepherd, who gave his life for the sheep (^{<4101>}John 10:11); and now he gives them his own life in resurrection, and this is *eternal* life (ver. 28; ^{<4103>}Romans 6:9-11; ^{<51212>}Colossians 2:12). As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these quantities in the person of our blessed Lord (^{<2537>}Isaiah 53:7; ^{<4122>}Acts 2:32, etc.).

In the vision of the prophet Daniel, recorded in ch. 8, the Medo-Persian monarchy was seen under the figure of a ram with two unequal horns, which was overthrown by a one-horned he goat, representing the Macedonian power. We have already remarked on the propriety of the latter symbol *SEE GOAT*, and the former is no less correct. There is abundant evidence that the ram was accepted as the national emblem by the Persian people, as the he goat was by the Macedonians. Ammianus Marcellinus states that the king of Persia wore a ram’s head of gold set with precious stones, instead of a diadem. The type of a ram is seen on ancient Persian coins, as on one of undoubted genuineness in Hunter’s collection, in which the obverse is a ram’s head and the reverse a ram couchant. Rams’ heads, with horns of unequal height, are still to be seen sculptured on the pillars of Persepolis.

Sheepcote (Or Sheepfold)

Picture for Sheepcote

is designated by several Heb. terms *הַנֶּחֱלֵי*; *naveh* (a *habitation* or dwelling place, as usually rendered, “sheepcote,” ^{<1078>}2 Samuel 7:8 ^{<1370>}1 Chronicles 17:1; “fold,” ^{<2510>}Isaiah 65:10; ^{<2423>}Jeremiah 23:3; ^{<25144>}Ezekiel 34:14;

“stable,” 25:5), means, in a general sense, a place where flocks repose and feed; and, as the Orientals do not usually fold their flocks at night, it must be left to the context to determine whether we are to understand “pastures” or “sheepfolds.” A more distinctive term is *hrdē* *gederah*, an enclosure, “cote” (^{Q213}1 Samuel 24:3; “fold,” ^{Q216}Numbers 32:16, 24, 36; ^{Q116}Zephaniah 2:6; elsewhere “hedge” or “wall”), which means a built pen or safe structure, such as adjoins buildings, and used for cattle as well as sheep. Special terms are *hl kīnāniklah* (a pen for flocks; “fold,” Psalm 1:9; 78:70; ^{Q117}Habakkuk 3:17), and *yāPīnānīshpethayim* (the dual form of which indicates *double rows*, as of stalls for cattle or sheep; “sheepfolds,” ^{Q118}Judges 16; “two burdens,” ^{Q114}Genesis 49:14). It is to be observed that the Oriental flocks, when they belong to nomads, are constantly kept in the open country, without being folded at night. This is also the case when the flocks belonging to a settled people are sent out to feed, to a distance of perhaps one, two, or three days’ journey in the deserts or waste lands where they possess or claim a right of pasturage. This seems to have been the case with the flocks fed by David. As such flocks are particularly exposed to the predatory attacks of the regular nomads, who consider the flocks of a settled people as more than even usually fair prey, and contest their right to pasture in the deserts, the shepherds, when they are in a district particularly liable to danger from this cause, or from the attacks of wild beasts, and doubt whether themselves and their dogs can afford adequate protection, drive their flocks at night into caves, or, where there are none, into uncovered enclosures, which have been erected for the purpose at suitable distances. These are generally of rude construction, but are sometimes high and well-built enclosures or towers (generally round) which are impregnable to any force of the depredators when once the flock is within them. Such towers also occur in districts where there are only small dispersed settlements and villages, and serve the inhabitants not only for the protection of their flocks, but as fortresses in times of danger, in which they deposit their property, and, perhaps, when the danger is imminent, their females and children. When no danger is apprehended or none from which the protection of the shepherds and dogs is not sufficient, the flocks are only folded when collected to be shorn. They are then kept in a walled, but still uncovered, enclosure, partly to keep them together, but still more under the impression that the sweating and evaporation which result from their being crowded together previously to shearing improve the quality of the wool. Those poor

villagers who have no large flocks to send out to the wilderness pastures with a proper appointment of shepherds, but possess a few sheep and cattle which feed during the day in the neighboring commons under the care of children or women and who cannot provide the necessary watch and protection for them at night, drive them home, and either fold them in a common enclosure, such as we have mentioned, in or near the village, or pen them separately near their own dwellings. Pens or cotes of this class serve also for the lambs and calves, while too young to be kept out with the flocks or to be trusted in a common enclosure. They usually are near the dwellings, which are merely huts made of mats on a framework of palm branches these we conceive to answer well to the “tabernacles” (booths), “shepherds’ cottages,” and other humbler habitations noticed in Scripture. Such villages are of a class belonging to a people (Arabs) who, like the Israelites, have relinquished the migratory life, but who still give their principal attention to pasturage, and do some little matters in the way of culture. It is possible that the villages of the Hebrews, when they first began to settle in Palestine, were of a very similar description. See Kitto, *Pict. Bible*, note at ^{<137D>}1 Chronicles 17:2.

Sheepgate

(^{<A>} *ǎħir* [*vi*] *Sha’ar hats-Tson* Sept. ἡ πύλη ἡ προβατική; Vulg. *Porta gregis*), one of the gates of Jerusalem as rebuilt by Nehemiah (^{<137D>} Nehemiah 3:1; 12:39). It stood between the tower of Meah and the chamber of the corner (3:1, 32) or gate of the guard house (12:39 “prison gate”). It is probably the same with the προβατική of ^{<137D>} John 5:2 placing it at the present St. Stephen’s Gate (so also Keil, after Tobler), since no wall existed north of the Temple enclosure nearly as far to the east as that point till after the (death of Christ. *SEE JERUSALEM*. Barclay locates it in a presumed outer wall beyond the precincts of the Temple the on the east (*City of the Great King*, p. 116) but it is doubtful whether any such separate wall existed. The adjoining localities would seem to fix it.

Sheep Market

(^{<137D>} John 5:2). The word “market” is an interpolation of our translators, possibly after Luther who has *Schafhaus*. The words of the original are ἐπὶ τῇ προβατικῇ, to which should probably be supplied not *market*, but *gate* (πυλῆ), as in the Sept. version of the passages in Nehemiah quoted in the foregoing article (q.v.). The Vulgate connects the προβατική with the

κολυμβήθρα and reads *Probatina piscina*; while the Syriac omits all mention of the sheep and names only a place of baptism.

Sheep Master

(**דקמ** *donoked*), properly a *shepherd* (q.v.) or sheep breeder (**2 Kings** 3:4); hence a “herdsman” in general (**Amos** 1:1)

Sheepshanks, William,

a learned English clergyman, was born at Linton, Craven, Yorkshire, March 18, 1740. Educated in the grammar school of his own parish, he was admitted in 1746 to St. John’s College, Cambridge. He took the degree of B.A. In January 1766 and in 1767 was elected fellow and took the degree of M.A. In 1771 and 1772 he served the university in the office of moderator. He accepted the rectory of Ovington, Norfolk, in 1773 and having settled in Grassington, he received a limited number of pupils into his house. In 1777 he was presented to the living of Seberham Cumberland in 1783 was appointed to the valuable cure of St. John’s Leeds, and in 1792 was collated to a prebend in Lincoln, which he exchanged in 1794, or 1795, for a much more valuable stall at Carlisle. He died at Leeds, July 26, 1816 and was interred in his own church.

Sheep shearer.

(**גוזז** *gozez*, **2 Samuel** 13:23, 24; fully with **ax tson**, added, **Genesis** 33:12). The time of sheep shearing was, among the Hebrews, a season of great festivity (**31:19**; **1 Samuel** 25:4; 8:36; **2 Samuel** 13:23-28; **2 Kings** 10:12, 14; **Isaiah** 53:7).

Sheer Thursday.

(spelled also *Chare*, *Shere*, or *Shier*) is also known as *Maunday*, (q.v.) or *Shrift Thursday*. These are names given in England to the Thursday of Passion Week. It is known in the Romish Church as *Quinta Feria Dominica in Ramis Palmarum* and its institution is attributed to (Leo II about 682 put the day was observed as early as the 5th century by the celebration of the Lord’s supper in connection with the washing of feet. It has had several appellations in allusion to events commemorated or ceremonies observed, such as *Dies Coenae Dominicae*, the Day of the Lord’s Supper; *Dies Natalis Eucharistiae*, the Birthday of the Eucharist;

Natalis Calicis, the Birthday of the Cup; *Dies Panis*, the Day of Bread; *Dies Lucis*, the Day of Light, with allusion perhaps to the lights used at the Lord's supper; *Dies Viridium*, a title of doubtful meaning. It was also called *Capitularium*, because the heads (*capita*) of catechumens were washed that day preparatory to baptism. The name given to it in England was derived from the custom of men polling their beards on this day as a token of grief for our Lord's betrayal "for that in old fathers' days the people would that day *shere* their heedes, and clypp their bordes, and pool theyr heedes, and make them honest ayent Easter day." In Saxony it is called Good Thursday, and in the north of England Kiss-Thursday, in allusion to the Judas kiss. Among the observances of the day were the silence of all bells from this day till Easter eve; the admission of penitents who had been excluded from religious services at the beginning of Lent; and the consecration of the elements by the pope below the altar of the Lateran. Oil for extreme unction, for chrism, and for baptism was consecrated on this day. After vespers on this day two acolytes strip the altars of all their ornaments, and cover them with black trimmings, while in many places the halters are washed with wine and water and rubbed with herbs.

Sheet

stands in the A.V. for the Heb. שֵׁט; *sadin* (^{<07412>}Judges 14:12, 13; "fine linen," ^{<18124>}Proverbs 31:24; ^{<21823>}Isaiah 3:23; comp. σινδών), and the Gr. ὀθόνη (^{<44011>}Acts 10:11; 6:5), which both mean properly a *linen cloth*; hence the former a *shirt* (as in the marg. and the latter a *sail*. **SEE LINEN**).

Shegog, William A.,

a minister of the Methodist Episcopal Church, South, was born in Rutherford County, C., Nov. 8, 1821. He professed religion in 1843, was licensed to preach about 1850; and in 1853 was admitted into the Alabama Conference. He located in 1807, was readmitted into the Alabama Conference in 1859, and in 1860 was transferred to the Texas Conference. He labored in Texas until shortly before his death, April 28, 1864. See *Minutes of Ann. Conferences of M.E. Ch. South*, 864, p. 525.

Shehari' ah.

(Heb. *Shecharyah'*, הַיְצִיחַ הַיְהוָה *dawning of Jehovah*; Sept. Σααρίας, v.r. Σααρία and Σααρία), second named of the six sons of Jeroham,

Benjamites residing in Jerusalem at the captivity. (^{<1385>}1 Chronicles 8:26).
B.C. 588.

Sheik

(Arabic *for elder*), a title of reverence, applied chiefly to a learned man or a reputed saint, but also used sometimes as an ordinary title of respect, like the European Mr., Herr, etc., before the name. It is, however, only given to a Moslem. The term is also applied to heads of Mohammedan monasteries, and to the higher order of religious preachers. The sheik of Mecca, by virtue of his supposed descent from the prophet, levies a kind of tribute on all the pilgrims to the Kaaba.

Sheik Al-Gebal

(*Ancient of the Mountain*) is the name of the prince of the Assassins, or those Israelites of Irak who undertook to assassinate all those whom their chief would pronounce to be his enemies.

Sheik El-Islam,

one of the titles of the grand mufti of Constantinople, who is president of the *Ulema* or College of the Professors of the Mohammedan Law. "The title is supposed to have been assumed first by Mohammed II in 1453, when Constantinople became the seat of his empire.

Sheiri,

tutelary spirits of the Caribs, who are the protectors of the male sex among men.

Shekalim.

SEE TALMUD.

She'kel

[many *shek'el*] (Heb. *shekel*, שֶׁקֶל, from שָׁקַל; to *weigh out*), the Hebrew standard of valuation as the cubit was of mensuration. SEE METROLOGY.

I. Scriptural Description. — The shekel was properly a certain *weight* according to which the quantity and price of things were determined e.g. bread (^{<2040>}Ezekiel 4:10); hair (^{<1945>}1 Samuel 14:26), especially metals, as

brass, iron, silver, gold, and articles made of metal, as arms, vessels, etc. (^{<0394>}Exodus 38:24, 25, 29; ^{<0473>}Numbers 7:13 sq.; 31:52; ^{<0175>}1 Samuel 17:5, 7; ^{<0172>}Joshua 7:21; ^{<0399>}1 Chronicles 3:9). Especially did the Hebrews use silver weighed by the shekel as money, and often it was actually weighed out, although they may early have had pieces or bars of silver marked with the weight (^{<0236>}Genesis 23:16; ^{<0155>}Leviticus 5:15; 27:3-7; ^{<0124>}2 Samuel 24:24; ^{<0310>}Jeremiah 32:9; 10; ^{<0213>}Ezekiel 21:32). From the common shekel is distinguished the *sacred shekel* (**vdQhil qv**, “shekel of the sanctuary”), somewhat heavier, it would seem, or at least of just and full weight, according to which all contributions and tribute for sacred purposes were to be reckoned (^{<0203>}Exodus 30:13, 24; 38:24; ^{<0155>}Leviticus 5:15; 27:3, 2; ^{<0187>}Numbers 3:47, 50; 7:13; 18:16; 19:25); but whether the shekel of the king’s weight (**Ēl MhībāB]l qv**, ^{<0125>}2 Samuel 14:26) is still different, cannot be determined. Nor can the exact weight of the shekel be fully ascertained. The sacred shekel contained twenty *gerahs*, beans, carrot corns, as some suppose (^{<0203>}Exodus 30:13; ^{<0275>}Leviticus 27:25; ^{<0187>}Numbers 3:47; 18:16; ^{<0512>}Ezekiel 45:12). More to the purpose is the specification of the rabbins that the shekel was equal to 320 barley grains; since this accords tolerably well with the actual weight of the Maccabean shekels still preserved. In the time of the Maccabees (1 Macc. 15:6) silver coins were struck, each weighing one shekel, and stamped with the words **l arçy l qç**, *a shekel of Israel* (see Bayer, *De Nmmis Hebraeo-Samaritanis* [Valent. 1781, 4to], p. 171 sq.; Eckhel, *Doctr. Numor. Vet.* I, 3, 465 sq.), Some of the specimens still extant, though worn by age, weigh 266 or 270 Paris grains; so that the full Maccabean shekel must have been at least about 274 grains, and thus equivalent to the *didrachm* of Aegina. Hence the Sept. renders the word sometimes **σίκλος**, and sometimes **δίδραχμον** or **δίδραχμα**. But Josephus and later writers give the value at four Attic drachma (*Ant.* 3, 8, 2; Hesych. s.v.; Jerome, *Ad Ezech.* p. 43, ed. Vallars.). In their time, however, the Attic drachma had depreciated and was reckoned as equal to the Roman *denarius*, i.e. 7 ½ *d.* sterling, or 15 cents (Pliny, *Hist. Nat.* 21, 109). The Maccabean shekel, therefore, may be estimated at 2s. 6d. sterling, or 60 cents. (See Bockh, *Metrol. Untersuch.* p. 55-57, 62, 63, 2, 99, Smith, *Dict. of Class. Antiq.* s.v. “Denarius”). Hence the half shekel, which was to be paid yearly to the temple (^{<0335>}Exodus 38:26), is called **δίδραχμον** in ^{<0172>}Matthew 17:24. Some suppose that the earlier common shekel was less than the Maccabean by one half (Bockh, *ut. sup.* p. 63; Bertheau, *Abhandl.* p. 26).

At Ephesus a shekel of gold was in use, according to Alexander Aetolus (*ap Macrob. Sat.* 5, 22). Some understand such a coin in ^{<13125>}1 Chronicles 21:25 but the words imply rather weight.

In silver shekels were paid the contributions to the Temple (^{<02013>}Exodus 30:13), the fines for offenses (^{<02010>}Exodus chaps. 21, 22; ^{<16219>}Deuteronomy 22:19, 29, Leviticus 5:15), taxes exacted by kings or governors (^{<12150>}2 Kings 15:20; ^{<16155>}Nehemiah 5:15), the price of articles (^{<10124>}2 Samuel 24:24; ^{<11701>}2 Kings 7:1), etc. In some cases large sums were weighed together (^{<02316>}Genesis 23:16, ^{<24319>}Jeremiah 32:9), though it is certain that there were pieces of different denominations both half and quarter shekels (^{<02013>}Exodus 30:13, 15; ^{<01018>}1 Samuel 9:8, 9). In many instances relating to purchases, a word is omitted in the Hebrew, and the rendering is always “a thousand,” or the like, “of silver.” The term “pieces” has been supplied in the A.V., but there is not much doubt that “shekels” is the word understood in all cases. **SEE SILVER, PIECE OF.** In ^{<16155>}Nehemiah 5:15 mention is made of shekels of silver paid to the governors and probably these shekels may have been the silver coin circulating in Persia called *σίγλος*. This coin has generally been considered a kind of shekel; but as according to Xenophon (*Anab.* 1, 5, 6), it was equal to 7½ Attic oboli, and an obolus weighed 11.25 grains (11.25 x 7.5 = 84.375), giving a Persian silver coin of 84 grains, it is clear that the *σίγλος* can have no connection with the *σικλος* (weighing 220 grains), except in name. (See Leake, *Num. Hell. Europe*, p. 21; Madden [F.W.], *Hist. Jew. Coin.* p. 20.) But at this time there were coins also current in Persia of the same standard as the Shekel (Mionnet, *Descrip. de Med.* 5, 645, No. 30-40; 8, 426, No. 29-33). See also Schickard, *De Numis Hebr.* p. 15; Bayer, *Siclus Sacer et Profan.* (Lips. 1667); Iseling, *De Siclis Hebroeor.* (Basil. 1708) For further information on this question, consult the remarks of the abbe Cavedoni (*Le Princ. Quest. la Num. Giud. Definitiv. Decise* [Modena, 1864]), Madden (*Num. Chron.* 5, 191), and Plumptre (*Bible Educator* 3, 96, sq.). **SEE COIN.**

II. Extant Specimens. —

1. Rabbinical Notices. — Our attention is, in the first place, directed to the early notices of these shekels in Rabbinical writers. It might be supposed that in the Mishna where one of the treatises bears the title of “*Shekalim*,” or *Shekels*, we should find some information on the subject. But this treatise, being devoted to the consideration of the laws relating to the

payment of the half shekel for the Temple, is of course useless for our purpose.

Some references are given to the works of Rashi and Maimonides (contemporary writers of the 12th century) for information relative to shekels and the forms of Hebrew letters in ancient times but the most important Rabbinical quotation given by Bayer is that from *Ramban*, i.e. *Rabbi Moses Bar-Nachman*, who lived about the commencement of the 13th century. He describes a shekel which he had seen and of which the *Cuthoceans* read the inscription with ease. The explanation which they gave of the inscription was, on one side *Shekel ha-Shekalim*, "The Shekel of Shekels," and on the other, "Jerusalem the Holy." The former was doubtless a misinterpretation of the usual inscription, "The shekel of Israel;" but the latter corresponds with the inscription on our shekels (Bayer, a *De Tiunis*. p. 11). In the 16th century Azarias de Roasst states that R. Moses Basula had arranged a Cuthaeian, i.e. Samaritan alphabet from coins, and Moses Alaskar (of whom little is known) is quoted by Baser as having read on some Samaritan coins "In such a year of the consolation of Israel, in such a year of such a king." The same R. Azarias de Rossi (or de Adumim, as he is called by Bartolucci, *Bibl. Rabb.* 1, 8 in his μ η ν γ ρ ω μ , "The Light of the Eyes" (not *Fons Oculorum* as Bayer translates it, which would require ω γ μ , not ρ γ μ), discusses the Transfluvial or Samaritan letters, and describes the above mentioned *shekel of Israel*, he also determines the weight, which he makes about *half an ounce*.

We find, therefore that in early times, shekels were known to the Jewish rabbins with Samaritan inscriptions is corresponding with those now found (except one point, which is probably in error), and corresponding with them in weight. These are important considerations in tracing the history of this coinage.

2. Later Notices. — We pass on now to the earliest mention of these shekels by Christian writers. We believe that W. Postell is the first Christian writer who saw and described a shekel. He was a Parisian traveler who visited Jerusalem early in the 16th century. In a curious work published by him in 1538, entitled *Alphabetum Duodecim Linguarum*, the following passage occurs. After stating that the Samaritan alphabet was the original form of the Hebrew, he proceeds thus:

“I draw this inference from silver coins of great antiquity which I found among the Jews. They set such store by them that I could not get one of them (not otherwise worth a qincunx) from two gold pieces. The Jews say they are of the *time of Salomon* and they added that, hating the Samaritans, as they do, worse than dogs, and never speaking to them, nothing endears these coins so much to them as the consideration that these characters were once in their common usage, nature, as it were, yearning after the things of old. They say that at Jerusalem, now called *Chus* or *Chussembarich*, in the masonry and in the deepest pit of the ruins, these coins are dug up daily.”

Postell gives them a very bad wood cut of one of these shekels, but the inscription is correct. He was unable to explain the letters over the vase, which soon became the subject of a discussion among the learned men of Europe, that lasted for nearly two centuries. Their attempts to explain them are enumerated by Bayer in his treatise *De Nummis Hebroeo-Samaritanis*, which may be considered as the first work which placed the explanation of these coins on a satisfactory basis. But it would obviously be useless here to record so many unsuccessful guesses as Bayer enumerates.

The work of Bayer, although some of the authors nearly solved the problem, called forth an antagonist in Prof. Tychsen, of Rostock, a learned Orientalist of that period. Several publications between them which it is unnecessary to enumerate, as Tychsen gave a summary of his objections in a small pamphlet entitled O.G. Tychsen *De Numis Hebraicis Diatriba qua sinul ad Nuperas ill F.P. Bayerii Objectiones Respondetur* (Rostochii, 1791). His first position is, that (1) either all the coins, whether with Hebrew or Samaritan inscriptions are false or (2) if any are genuine, they belong to Bar-cocheba (p. 6) This he modifies slightly in a subsequent part of the treatise (p. 52, 53), where he states it to be his conclusion (1) that the Jews had no coined money before the time of our Savior; (2) that during the rebellion of Bar-cocheba (or Bar-coziba.), Samaritan money was coined either by the Samaritans to please the Jews, or by the Jews to please the Samaritans, and that the Samaritan letters were used in order to make the coins desirable amulets and (3) that the coins attributed to Simon Maccabaeus belong to this period. Tychsen has quoted some curious passages, but his arguments are wholly untenable. In the first place, no numismatist can doubt the genuineness of the shekels attributed to Simon Maccabaeus, or believe that they belong to the same epoch as the coins of Bar-cocheba. But as Tychsen never saw a shekel, he was not a competent

judge. There is another consideration, which, if further demonstration were needed, would supply a very strong argument. These coins were first made known to Europe through Postell, who does not appear to have been aware of the description given of them in Rabbinical writers. The correspondence of the newly found coins with the earlier description is almost demonstrative. But they bear such undoubted marks of genuineness that no judge of ancient coins could doubt them for a moment. Postell quotes e.g. the following passage from the Jerusalem Talmud $\text{dr}\text{m}\text{ç}$ $[\text{bfm} (\text{l} \text{l} \text{j} \text{m})\text{l} \text{j} \text{m} \text{wnya} \text{abyzwb}^{\text{b}}\text{wgk} (\text{yrm}\text{ç})$, “Revolution (Samaritan) money, like that of Ben-Coziba, does not defile.” The meaning of this is not very obvious nor does Tychsen’s explanation appear quite satisfactory. He adds, “does not defile if used as an amulet.” We should rather inquire whether the expression may not have some relation to that of “defiling the hands,” as applied to the canonical books of the Old Test., (see Ginsburg, *Commentary on the Song of Songs*, p. 3). The word for polluting is different but the expressions may be analogous. But on the other hand, these coins are often perforated which gives countenance to the notion that they were used as amulets. The passage is from the division of the Jerusalem Talmud entitled $\text{yn}\text{ç} \text{r}\text{ç} [\text{m} \text{Maaser Shen}$ i, or “The Second Tithe.”

It may here be desirable to mention that although some shekels are found with Hebrew letters instead of Samaritan, these are undoubtedly all forgeries. It is the more needful to make this statement as in some books of high reputation, e.g. Walton’s *Polyglot* these shekels are engraved as if they were genuine. It is hardly necessary to suggest the reasons which may have led to this series of forgeries. But the difference between the two is not confined to the letters only the Hebrew shekels are much larger and in than the Samaritan, so that a person might distinguish them merely by the touch, even under a covering. The character nearly resembles that of Samaritan MSS., although it is not quite identical with it. The Hebrew and Samaritan alphabets appear to be divergent representatives of some older form as may be inferred from several of the letters. Thus the *Beth* and several other letters are evidently identical in their origin. Also the ç (*Shin*), of the Hebrew alphabet is the same as that of the Samaritan for if we make the two middle strokes of the Samaritan letter coalesce, it takes the Hebrew form. We may add that Postell appears to have arranged his Samaritan alphabet from the coins which he describes.

In the course of 1862 a work of considerable importance was published at Breslau by Dr. M.A. Levy, entitled: “*Geschichten der jüdischen Münzen*.” It appears likely to be useful in the elucidation of the questions relating to the Jewish coinage which have been touched upon in the present article. There are one or two points on which it is desirable to state the views of the author, especially as he quotes coins which have only become known lately. Some coins have been described in the *Revue Numismatique* (1-860, p. 260 sq.), to which the name of Eleazar coins has been given. A coin was published some time ago by De Saulcy which is supposed by that author to be a counterfeit. It is scarcely legible, but it appears to contain the name Eleazar on one side, and that of Simon on the other. During the troubles which preceded the final destruction of Jerusalem, Eleazar (the son of Simon), who was a priest, and Simon ben-Giora, were at the head of large factions. It is suggested, by Dr. Levy that money may have been struck which bore the names of both these leaders but it seems scarcely probable, as they do not appear to have acted in concert. Yet a copper coin has been published in the *Revue Numismatique* which undoubtedly bears the inscription of “Eleazar the priest.” Its types are—

Obverse. A vase with one handle and the inscription **hwkh rz[l a**, “Eleazar the Priest,” in Samaritan letters.

Reverse. A bunch of grapes with the inscription **atnç [atn] çy tl agl tj**, “Year one of the Redemption of Israel.”

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

These coins, as well as some that bear the name of Simon, or Simeon, are attributed by Dr. Levy to the period of this first rebellion. It is quite clear, however, that *some* of the coins bearing similar inscriptions belong to the period of Bar-cocheba’s rebellion (or *Barcocheba’s* as the name is often spelled) under Hadrian, because they are stamped upon denarii of Trajan, his predecessor. The work of Levy will be found very useful, as collecting together notice of all these coins and throwing out very useful suggestions as to their attribution; but we must still look to further researches and fresh collections of these coins for full satisfaction on many points. The attribution of the shekels and half shekels to Simon Maccabaeus may be

considered as well established and several of the other coins described in the article MONEY offer no grounds for hesitation or doubt. But still this series is very much isolated from other classes of coins, and the nature of the work hardly corresponds in some cases with the periods to which we are constrained, from the existing evidence, to attribute the coins. We must therefore still look for further light from future inquiries.

3. Characteristics and Classification. — The average weight of the silver coins is about 220 grains troy for the shekel, and 110 for the half shekel. Among the symbols found on this series of coins is one which is considered to represent that which was called *Lulab* by the Jews. This term was applied (see Maimonides on the section of the Mishna called *Rosh Hashanah*, or *Commencement of the Year*, 7, 1, and the Mishna itself in *Succah*, **hkws**, or *Booths*, 3, 1, both of which passages are quoted by Bayer, *De Num.* p. 129) to the branches of the three trees mentioned in ^{<B34>}Leviticus 23:40, which are thought to be the palm, the myrtle, and the willow. These, which were to be carried by the Israelites at the Feast of Tabernacles, were usually accompanied by the fruit of the citron which is also found in this representation. Sometimes two of these *Lulabs* are found together. At least such is the explanation given by some authorities of the symbols called in the article MONEY by the name of *Sheaves*. The subject is involved in much difficulty and obscurity, and we speak, therefore, with some hesitation and diffidence, especially as experienced numismatists differ in their views his explanation is, however, adopted by Bayer (*De Num.* p. 128, 219, etc.), and by Cavedoni (*Bibl. Num.* p. 31, 32, of the German translation), who adds references to 1 Macc. 4:59. ^{<B12>}John 10:22, as he considers that the *Lulab* was in use at the Feast of the Dedication on the twenty-fifth day of the ninth month as well as at that of Tabernacles. He also refers to 2 Macc. 1:18; 10:6, 7, where the celebration of the Feast of Tabernacles is described, and the branches carried by the worshippers are specified. The symbol on the reverse of the shekels, representing a twig, with three buds, appears to bear more resemblance to the buds of the pomegranate than to any other plant.

The following lists is substantially that given by Cavedoni (p. 11 of the German translation) as an enumeration of *all* the coins which can be attributed with any certainty to Simon Maccabaeus. **SEE NUMISMATICS.**

A. SILVER. —

Picture for Shekel 1

I. Shekels of three years, with the inscription $\text{I ar}\bar{\text{c}}\bar{\text{y}} \text{I q}\bar{\text{c}}$, *Shekel Israel* (“Shekel if Israel”), on the obverse, with a vase over which appears

- (1) an **a**, *Alteph* [first year];
- (2) the letter $\bar{\text{c}}$, *Shin* [for $\text{tn}\bar{\text{c}}$, *Shenath*, “year”], with a **b**, *Beth* [year 2];
- (3) the letter $\bar{\text{c}}$, *Shin*, with a **g**, *Gimel* [year 3].

On the reverse is the twig with three buds and the inscription $\text{h}\bar{\text{c}}\bar{\text{d}}\bar{\text{q}} \mu \text{I } \bar{\text{c}}\bar{\text{w}}\bar{\text{r}}\bar{\text{y}}$, *Jerusalem Kedushah*, or $\text{h}\bar{\text{c}}\bar{\text{w}}\bar{\text{d}}\bar{\text{q}}\bar{\text{h}}$, *Hak-kedushah* (“Jerusalem the Holy”). The spelling varies with the year. The shekel of the *first* year has only $\text{h}\bar{\text{c}}\bar{\text{w}}\bar{\text{d}}\bar{\text{q}} \mu \text{I } \bar{\text{c}}\bar{\text{w}}\bar{\text{r}}\bar{\text{y}}$; while those of the *second* and *third* years have the fuller form, $\text{h}\bar{\text{c}}\bar{\text{w}}\bar{\text{d}}\bar{\text{q}}\bar{\text{h}} \mu \text{yI } \bar{\text{c}}\bar{\text{w}}\bar{\text{r}}\bar{\text{y}}$. The second **y** of the Jerusalem is important as showing that both modes of spelling were in use at the same time.

Picture for Shekel 2

II. The same as above, only half the weight, which is indicated by the word yxj , *chatsi*, “a half.” These occur only in the *first* and *second* years.

B. Copper.

Picture for Shekel 3

I. wyx tI agl , *Ligullath Tsion*, “Of the Liberation of Zion.” The vase as oil the silver shekel and half shekel. On the reverse, $[\text{bra } \text{tn}\bar{\text{c}}]$, *Shenath Arba*, “The Fourth Year.” *Lulab* between two citrons.

Picture for Shekel 4

II. $\text{yxj } [\text{bra } \text{tn}\bar{\text{c}}]$ *Shenath Arba Chatsi*, “The Fourth Year, a Half.” A citron between o *Lultabs*.

On the reverse, $]\text{wyx tI agl}$, *Ligullafth Tsion*, “Of the Liberation of Zion.” A palm tree between two baskets of fruit.

III. [ybr [bra tñç, *Shenath Arba Rebia*, “The Fourth Year, a Fourth.” Two *Lulabs*.

On the reverse, *yyx tl agl* — as before. Citron fruit.

She-kia,

a name given to *Buddha* (q.v.) among the Chinese. He is also called *Fo*.

Shekinah.

SEE SHECHINAH.

She-king,

one of the sacred books of the Chinese. It contains 311 odes and other lyrics, chiefly of a moral tone and character, including several pieces which were probably composed twelve centuries before Christ. It is believed to be a selection from a larger number which were extant in the time of Confucius and by him collected and published.

She'lah

(Heb. *Shelah'*, *hl vœa* petition, as in ^{<0017>}1 Samuel 1:17; or rather perhaps *peace*, i.q. *Shiloh* Sept. *Σηλώμ* or *Σηλώ* v. r. *Σηλώ*), the youngest son of Judah by the daughter of Shuah the Canaanite (^{<0385>}Genesis 38:5, 11, 14, 26; 41:12; ^{<1012>}1 Chronicles 2:2). B.C. ante 1873. His descendants, some of whom are numerated in ^{<1302>}1 Chronicles 4:21-23 are called (^{<0450>}Numbers 26:20) *Shelanites* q.v.). For *Shelach* (A.V. “*Shelah*,” ^{<1308>}1 Chronicles 1:18), the son of Arphaxad, *SEE SELA*.

She'lanite

(Heb. collectively in the sing and with the art. *hash-Shelani'*, *ynbæ/væi* an irregular patronymic from *Shelah*, as if *Shelan* [comp. *Shiloh*, *Shilonite*]; Sept. *ὁ Σηλωνί*) a designation of the descendants of Shelah (q.v.), the son of Judah (^{<0450>}Numbers 26:20).

Shelden, Francis F.,

a Methodist Episcopal minister, was born in Monroe County, N.Y., March 16, 1814, admitted on trial by the Indiana Conference in 1840, and filled the following appointments: Noblesville, Franklin, Versailles, Greenfield,

Belleville, Springville, and Leesville. In 18484, owing to declining health he received a superannuated relation and died Jan. 16, 1850. Mr. Sheldon , was a good English scholar, possessed an investigating mind, and was a fluent preacher. See *Minutes of Annual Conferences*, 4, 533.

Sheldon, Gilbert,

archbishop of Canterbury, was the youngest son of Roger Sheldon of Stanton, in Staffordshire, England, and was born there July 19, 1598. He was admitted a commoner of Trinity College, Oxford, in 1613; was made Bachelor of Arts Nov. 27, 1617; and Master of Arts May 20, 1620; was elected fellow of All Souls College in 1622, and about the same time entered holy orders. He became domestic chaplain of the lord keeper of Coventry, who gave him a prebend of Gloucester. He was some time rector of Ickford, in Bucks, and was presented to the rectory of Newington by archbishop Laud. He received the degree of Bachelor of Divinity Nov. 11, 1628, and was presented by the king to the vicarage of Hackney, in Middlesex. On June 25, 1634, he was made Doctor of Divinity, and in March 1635, was elected warden of All Souls. Dr. Sheldon became chaplain in ordinary to Charles I, and was afterwards clerk of the closet. During the rebellion, he adhered to the royal cause, and in February, 1644, was sent to attend the king's commissioners at the treaty of Uxbridge. In April 1646, he attended the king at Oxford, and was witness to the vow made by him to restore to the Church all impropriations lands, etc., if it pleased God to re-establish his throne. While the king was at Newmarket in 1647, Dr. Sheldon attended him as one of his chaplains. He was ejected from his wardenship by the Parliament visitors on March 30, 1647 (or 1648), and imprisoned. He was set at liberty on Oct. 24, 1648, and retired to Snelston, in Derbyshire. Soon after the king's return, he was made dean of the Royal Chapel, and on Oct. 28, 1660, was consecrated bishop of London. The Savoy Conference (q.v.) was held (1661) at his lodgings. He was elected to the see of Canterbury, Aug. 11, 1663, and on Dec. 20, 1667, chancellor of Oxford, but resigned that office July 31, 1669. He died at Lambeth, Nov. 9, 1677.

Shelemi'ah

(Heb. *Shelemyah'*, **hym]** **v**; but [except in ^{<150B>}Ezra 10:39; ^{<16B>}Nehemiah 3:30; 13:13; ^{<367B>}Jeremiah 37:3, 13] in the prolonged form, *Shelemya'hu*,

Whymbe, repaid of Jehovah; Sept. **Σαλεμμία** or **Σελεμίας**), the name of nine Hebrews.

1. A Levite appointed to guard the east entrance to the tabernacle under David, while his son Zechariah had the northern gate (^{<1364>}1 Chronicles 26:14). B.C. 1043. In ^{<1392>}1 Chronicles 9:21; 26:1, 2, he is called MESHELEMIAM; in ^{<1625>}Nehemiah 12:25, MESHULLAM; and in ^{<1397>}1 Chronicles 9:17, 31, SHALLUM.
2. Son of Cushi and father of Netaniah, which latter was father of the Jehudi whom the princes sent to Baruch with an invitation to read Jeremiah's roll to them (^{<2634>}Jeremiah 36:14). B.C. much ante 605.
 3. Father of Jehucal or Jucal, which latter Zedekiah ordered to request Jeremiah to interceded for the city (^{<2678>}Jeremiah 37:3; 38:1). B.C. ante 589.
4. Son of Hananiah and father of Irijah, which latter arrested Jeremiah as he was leaving the city (^{<2573>}Jeremiah 37:13). B.C. ante 589.
5. Son of Abdeel and one of those ordered to apprehend Baruch and Jeremiah (^{<2665>}Jeremiah 36:26). B.C. 604.
6. One of the "sons" of Bani who renounced their Gentile wives after the captivity (^{<5109>}Ezra 10:39). B.C. 458.
7. Another of the "sons" of Bani who did the same (^{<4504>}Ezra 10:41). B.C. 458.
8. Father of the Hananiah who repaired part of the walls of Jerusalem (^{<1680>}Nehemiah 3:30). B.C. ante 446. He is perhaps the same as "one of the apothecaries," i.e. manufacturers of the sacred incense, who is mentioned in ^{<1688>}Nehemiah 3:8 as the father of Hananiah.
9. A priest appointed by Nehemiah as commissary of the Levitical tithes (^{<1683>}Nehemiah 8:13). B.C. cir. 434.

She'leph

(Heb. *id.* **šāl** **ל**, but always occurring "in pause" as *Sha'leph*, **šāl** **ל**; a drawing forth Sept. **Σαλέφ**, v.r. **Σαλέθ**, etc.), the second named of the thirteen sons of Joktan (^{<1005>}Genesis 10:26; ^{<1302>}1 Chronicles 1:20). B.C. much post 2515. The tribe which sprang from him has been satisfactorily

identified, both in modern and classical times, as well as the district of the Yemen named after him. It has been shown in other articles, *SEE ARABIA; SEE JOKTAN*, etc. that the evidence of Joktan's colonization of Southern Arabia is indisputably proved, and that it has received the assent of critics. Sheleph is found where we should expect to meet with him in the district (Mikhlaḥ as the ancient divisions of the Yemen are called by the Arabs) of *Sula*. (*Marasid*, s.v.), which appears to be the same as Niebuhr's *Salfie* (*Descr.* p. 215), written in his map *Selfia*, with the vowels, probably *Sulafiyeh*. Niebuhr says of it, "Grande etendue de pays gouvernee par sept *schechs*." It is situated in N. lat. 14 degrees 30', and about sixty miles nearly south of San'a. Besides this geographical trace of Sheleph, we have the tribe of *Shelif*, or *Shulaf*, of which the first notice appeared in the *Zeitschrift d deutschen morgenlandischen Gesellschaft*, 11, 153, by Dr. Osiander, and to which we are indebted for the following information. Yakut, in the *Moajam*, s.v., says "Es-Selif or Es-Sulaf is an ancient tribe of the region of Yemen; Hisham Ibn-Mohammed says they are the children of Yuktan [Joktan], and Yuktan was the son of Eber the son of Salah the son of Arphaxad the son of Shem the son of Noah.. And a district in El-Yemen is named after the Sulaf." El-Kalkasander (in the British Museum Library) says "El-Sulaf, called also Benies-Silfan, a tribe of the descendants of Kahtan [Joktan]. The name of their father has remained with them, and they are called EsSulaf they are children of Es-Siulaf, son of Yuktan, who is Kahtan.. Es-Sulaf originally signifies one of the little ones of the partridge, and Es-Silfan is its plural; the tribe was named after that on account of translation." Yakut also says (s.v. "Muntabik") that El-Muntabik was an idol belonging to Es-Sulaf. Finally, according to the *Kamus* (and the *Lubb-el-Lubab*, cited in the *Marasid*, s.v.), Sulaf was a branch tribe of Dhu-l-Kilaa [a Himyeritic family or tribe (Caussin, *Essai*, 1, 113), not to be confounded with the later king or Tubbaa of that name]. This identification is conclusively satisfactory, especially when we recollect that Hazarmaveth (Hadramaut), Sheba (Seba), and other Joktanitic names are in the immediate neighborhood. It is strengthened, if further evidence were required, by the classical mention of the *Σαλαπηνοί*, *Salapeni*, also written *Ἀλαπηνοί*, *Alapeni* (Ptolemy, 6, 7). Bochart puts forward this people with rare brevity. (*Opera*, 1, 99). The more recent researches in Arabic MSS. have, as we have shown, confirmed in this instance his theory for we do not lay much stress on the point that Ptolemy's *Salapeni* are placed by him in N. lat. 22°. — Smith. Forster endeavors (*Geogr. of Arabia*, 1, 109) to identify the descendants of Sheleph with the *Metair*

tribe, whose chief residence is in a Kasim, in the province of Nejd (Burckhardt, *Bedouin*, p. 233); but for this there appears to be no sufficient evidence.

She'lesh

(Heb. *id.* **ⲧⲓ ⲡⲉⲧⲣⲓⲁⲓ** [Gesenius], or *might* [Furst] Sept. **Σελλής** v.r. **Σειμή**), third named of the four sons of Helem the brother of Shamer, or Shomer, an Asherite (^{<1375>}1 Chronicles 7:35). B.C. apparently cir. 1015.

Shel 'omi

[some *Shelo'mi*] (Heb. *Shelomi'*, **ⲧⲙⲃⲱⲟⲩ**) *peaceful* Sept. **Σελεμί**), father of Ahihud which latter was the Asherite commissioner to distribute the land east of the Jordan (^{<1627>}Numbers 34:27). B.C. ante 1618.

Shel'omith

[some *Shelo'mith*] (Heb. *Shelomith'*, **ⲧⲙⲃⲱⲟⲩ**) or [^{<1580>}Ezra 8:10] **ⲧⲙⲃⲱⲟⲩⲧ**] *peaceful* [strictly a fem. form of *Shelomi*] twice *Shelomoth'*, **ⲧ/ⲙⲓ ⲟⲩ** [^{<1320>}1 Chronicles 23:9; 26:25], in both which places, however, the Keri has **ⲧⲙⲃⲱⲟⲩ** [ver. 26]), the name of four or five Hebrews and two or three Hebrewesses.

1. (Sept. **Σαλωμείθ**.) A Danite female, daughter of Dibri, wife of an Egyptian, and mother of the man who was stoned for blasphemy (^{<1241>}Leviticus 24:11). B.C. ante 1658. The Jewish rabbins have overlaid these few simple facts with a mass of characteristic fable. "They say that Shelomith was a very handsome and virtuous woman who was solicited and tempted to criminal conversation by an Egyptian, an overseer of the Hebrews' labors, without complying with him. He at last found an opportunity, by night, of slipping into the house and bed of Shelomith, in the absence of her husband, and abused her simplicity. The day following, when this woman discovered the injury, she bitterly complained of it to her husband when he returned. He at first thought of putting her away, but kept her some time to see if she should prove with child by the Egyptian. After some months, her pregnancy, becoming evident, he sent her away, and with words he assaulted the officer who had done this outrage. The Egyptian abused him still further, both by words and blows, Moses, coming hither by chance and hearing of this injury done by the Egyptian to the Israelite, took up his defense, killed the Egyptian, and buried him in the

sand. The brethren of Shelomith, seeing their sister put away like an adulteress, pretended to call her husband to account for it and to make him take her again. He refused, and they came to blows. Moses happened to be there again, and wished to reconcile them, but the husband of Shelomith asked him what he had to do in the matter? who had made him a judge over them? and whether he had a mind to kill him, also, as yesterday he killed the Egyptian? Moses, hearing this, fled from Egypt into the country of Midian. The blasphemer stoned in the wilderness (^{<1340>}Leviticus 24:10, 11) was, say the Jews, the son of Shelomith and this Egyptian. The officer who inspected the Hebrews' labor is he of whom Moses speaks in ^{<1341>}Exodus 2:11, 12; and the husband of Shelomith is intimated in the same place (ver. 13, 14)."

2. (Sept. **Σαλουμόθ**.ζ.ρ. **Σαλωμόθ**.) A Levite, chief of the sons of Ishar in the time of David (^{<1338>}1 Chronicles 23:18). B.C. 1013. He is elsewhere (^{<1342>}1 Chronicles 24:22, 23) called SHELOMOTH *SEE SHELOMOTH* (q.v.).
3. (Sept. **Σαλωμόθ**.) A Levite descended from Eliezer the son of Moses, and put in charge of the Temple treasury under David (^{<1335>}1 Chronicles 26:25, 26, 28). B.C. 1018.
4. (Sept. **Σαλωμίθ** v.r. **Αωθείμ**.) First named of the three sons of Shimei, chief of the Gershonites in the time of David (^{<1339>}1 Chronicles 23:9). B.C. 1013. In ver. 10 his name should probably be read instead of Shimei (q.v.).
5. (Sept. **Σελημόθ**.) The last named of the three children of Rehoboam by his second wife, Maachah, but whether a son or a daughter is uncertain (^{<1412>}2 Chronicles 11:20). B.C. cir. 970.
6. (Sept. **Σαλωμεθί** v.r. **Σαλωμίθ**.) A daughter of Zerubbabel (^{<1389>}1 Chronicles 3:19). B.C. post 53..
7. (Sept. **Σαλειμούθ** v.r. **Σελιμούθ**.) According to the present text of ^{<1380>}Ezra 8:10, the sons of Shelomith, with the son of Josiphiah at their head, returned from Babylon with Ezra to the number of eighty males, B.C. ante 459. There appears, however, to be an omission, which may be supplied from the Sept., and the true reading is probably "Of the sons of Bani, Shelomith the son of Josiphiah." See also 1 Esdr. 8:36, where he is called "Assamoth son of Josiphias." See Keil, *ad oc*.

Shelomoh.

SEE SOLOMON.

Shel'omoth

[some *Shelo'moth*] (Heb. *Shelomoth'*, תְּשׁוּמֹת **ש**] *peaceful* [strictly a plur. fen. of, **שׁוֹמֵר**; *peace*]; Sept. Σαλωμώθ), one of the descendants of Izhar.the grandson of Levi (¹³²⁰1 Chronicles 24:22, 23); elsewhere (23:18) called SHELOMITH SEE *SHELOMITH* (q.v.).

Shelper, Charles,

a minister of the Methodist Episcopal Church, was born in Bovenden, kingdom of Hanover, Jan.. 10, 1800. In 1836 he emigrated to the United States, and settled in Wheeling, W.Va.: The following year he was converted and joined the Church. Soon after he entered the travelling ministry, among his countrymen. He labored until April, 1860, when he had a paralytic stroke. His effective relation to the Conference then ceased. In March, 1865, he had a second paralytic stroke, and in July a third stroke followed. He died Sept. 4, 1865, being at the time a member of the Central German Conference. See *Minutes of the Annual Conferences*, 1866, p. 181.

Shelton, Philo,

an Episcopal clergyman, was born at Ripton (now Huntington), Conn., May 5, 1754. He graduated at Yale College in. 1775, and studied theology, probably with Rev. James Scoville, of Waterbury. He was ordained deacon Aug. 3, 1785, and priest on September 16. On February 24 preceding, he received a call from Fairfield, North Fairfield, and Stratfield, which he accepted. Here he labored until he entered into rest, Feb. 22, 1825. Mr. Shelton "was distinguished for simplicity, integrity, and an honest and earnest devotion to the interests of pure and undefiled religion." He was one of the clergymen who were instrumental in securing a charter for Trinity College, Hartford, which was accomplished by a union with a political party, then in the minority. See Sprague, *Annals of the Amer. Pulpit* 5, 349.

Shelumiel

(Heb. *Shelumiel*, [אֶלְמִיאֵל] *friend of God*; Sept. Σαλαμιήλ), son of Zurishaddai (⁽⁻⁰⁴²¹²⁾Numbers 2:12) and phylarch of Simeon (⁽⁻⁰⁴⁰¹⁹⁾Numbers 10:19), appointed to number his people at the Exode (⁽⁻⁰⁴⁰⁰⁶⁾Numbers 1:6), who then amounted to 59, 300 males (ver. 7). B.C. 1057. He made his offering for the tabernacle like the rest (⁽⁻⁰⁴⁰⁷⁶⁾Numbers 7:36, 41).

Shem

(Heb. *id.*, *vēname*; Sept. [and New Test. ⁽⁻⁰⁴¹¹⁸⁾Luke 3:39] Σήμ, Josephus Σήμας [*Ant.* 1, 4, 1]; Vulg. *Sent*), the son of Noah, born (⁽⁻⁰⁴⁰³²⁾Genesis 5:32) when his father had attained the age of 500 years. B.C. 2613. He was 98 years old, married, and childless, at the time of the flood. After it he, with his father, brothers, sisters-in-law, and wife, received the blessing of God (⁽⁻⁰⁴⁰⁰¹⁾Genesis 9:1), and entered into the covenant. Two years afterwards he became the father of Arphaxad (⁽⁻⁰⁴¹¹⁰⁾Genesis 11:10), and other children were born to him subsequently. With the help of his brother Japheth he covered the nakedness of their father, which Canaan and Ham did not care to hide. In the prophecy of Noah which is connected with this incident (⁽⁻⁰⁴⁰²⁵⁾Genesis 9:25-27), the first blessing falls on Shem. He died at the age of 600 years. B.C. 2013.

Assuming that the years ascribed to the patriarchs in the present copies of the Hebrew Bible are correct, it appears that Methuselah, who in his first 243 years was contemporary with Adam, had still nearly 100 years of his long life to run after Shem was born. Again, when Shem died Abraham was 148 years old, and Isaac had been nine years married. There are, therefore, but two links — Methuselah and Shem — between Adam and Isaac. Thus the early records of the creation and the fall of man which came down to Isaac, would challenge (apart from their inspiration) the same confidence which is readily yielded to a tale that reaches the hearer through two well known persons between himself and the original chief actor in the events related. *SEE LONGEVITY*. There is, indeed, no chronological improbability in that ancient Jewish tradition which brings Shem and Abraham into personal conference. *SEE MELCHIZEDEK*.

The portion of the earth occupied by the descendants of Shem (⁽⁻⁰⁴⁰²¹⁾Genesis 10:21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean.

Beginning at its northwestern extremity, with Lydia (according to all ancient authorities, though doubted by Michaelis [see Gesenius, *Thesaur.* p. 745]), it includes Syria (Aram), Chaldaea (Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian peninsula (Joktan) *SEE ETHNOLOGY; SEE SHEMITIC LANGUAGES.*

The servitude of Canaan under Shem, predicted by Noah (^{<0026>}Genesis 9:26); was fulfilled primarily in the subjugation of the people of Palestine (^{<0234>}Joshua 23:4; ^{<487>}2 Chronicles 8:7, 8). It is doubtful whether, in ver. 27, God. or Japheth is mentioned as the dweller in the tents of Shem. In the former sense the verse may refer to the special presence of God with the Jews, and to the descent of Christ from them; or, in the latter sense, to the occupation of Palestine and adjacent countries by the Romans, and, spiritually understood, to the accession of the Gentiles to the Church of God (^{<486>}Ephesians 3:6). See Pfeiffer's *Opera*, p. 40; Newton, *On the Prophecies*, Diss. 1.

Buttmann has conjectured (from the resemblance of *v* with, *γᾶν*) that Shem was the original of Saturn or Uranus (*Abhandl. d. Berliner Akad.* 1816; 1817, p. 150 sq.; *Philos. Classe und im Mythol.* 1, 221 sq.); but there is no good ground for such a fancy. *Comparative Ages of Noah's Sons.* In ^{<0021>}Genesis 10:21 occurs a statement on this point, but the original is unfortunately ambiguous: *γ8βαῖαWηΑμ GidLjμ vεΨ.I wdGhi tpy,yj æ r b20[AynB]I K*; This may be rendered either, "And to Shem [there] was born also [to] him [a son], [the] father of all [the] sons of Eber, [the] brother of [the] elder Japheth," or "[the] elder brother of Japheth." The English A.V. adopts the former rendering ("brother of Japheth the elder"), following the Sept. (ἄδελφῶν Ἰάφεθ τοῦ μείζονος [Vat. and Alex.; Sin. is wanting]), Symmachus, the Targum of Onkelos (aBritpyd]yhε a), and the Masoretic accents (as given above); and this view is also taken by Rashi, Aben-Ezra, Luther, Junius, Piscator, Mercer, Montanus, Le Clerc, J. D. Michaelis, Mendelssohn, De Sola, Jervis, and other eminent Hebraists. The other rendering is adopted by the Samaritan Codex, the Latin Vulgate ("fratre Japheth majore"), the Peshito-Syriac, the Arabic of Saadias, and most modern commentators (Rosenmuller, Turner, Bush, Philippon, Kalisch, Conant, Lange, Tayler Lewis, Keil, Murphy, etc.). To our mind both the diplomatic and the linguistic arguments are conclusive for the common English rendering.

(I.) Chronological Considerations. — These may be briefly stated as follows:

- 1.** Noah had a son born when he was himself 500 years old (^{<0052>}Genesis 5:32). This must have been either his oldest or his youngest son, for it would be entirely nugatory to say that the middle one of his three sons was then born, unless that middle one were Shem himself.
- 2.** The son then born was not Shem, for
 - a.** In that case he would have been 99 years old at the beginning of the flood (^{<0001>}Genesis 7:1; in Noah's 600th year, not when he was 600 years old), or 100 years old at its close (^{<0003>}Genesis 8:13).
 - b.** On the contrary, Shem was not 100 years old till two years after the flood (^{<0110>}Genesis 11:10).
- 3.** Nor was Ham the son there referred to, for
 - a.** Shem himself, we have seen, was not born so early as when Noah was 500 years old.
 - b.** Much less could Ham, who was younger than Shem (^{<0024>}Genesis 9:24), have been, born so early.
- 4.** It hence necessarily follows that Japheth was the son then born, and that he was the oldest of the three.
- 5.** The three sons are not mentioned in the order of age, but of familiarity and importance to the Hebrews. Hence Ham, although the youngest, is named second. So likewise Arphaxad, although the first born (^{<0110>}Genesis 11:10), is named third (^{<0102>}Genesis 10:22). A precisely analogous case appears in the family of Terah (^{<0126>}Genesis 11:26), where the second son, Abram, is named first, as being the most important, and the oldest, Haran, last, as having died early.
- 6.** The efforts of commentators to evade the force of these considerations betray the weakness of their cause. They all proceed upon the unfounded assumption that the numbers in the texts above considered are merely vague statements ("round numbers"), and may therefore be neglected in an exact calculation. They especially dwell upon the fact that all three sons are assigned to the same year. (Noah's 500th), whereas that expression evidently refers to the oldest, or the heir, only, as the foregoing

comparisons show; in any other sense the assertion would be irrelevant or absurd.

(II.) *Grammatical Considerations.*— On this point most later commentators and translators seem content to follow implicitly the views of Rosenmuller (*Schol. ad loc.*): “In this clause the word **l d6hi** ‘the elder,’ is ambiguous as to whether it should be joined with *Japheth*, thus indicating him as the senior, or with Shem. The former has seemed to many interpreters probable chiefly because, inasmuch as Noah is said to have begotten the first of his sons who survived the flood in the one hundredth year before the flood (^{<0052>}Genesis 5:32), and Shem is said to have lived his one hundredth year two years after the flood (^{<0110>}Genesis 11:10), therefore the latter could not have been the first born. But since it is not at all likely that Noah begot in one and the same year the three sons mentioned in ^{<0052>}Genesis 5:32, it is credible that in that passage round numbers only are named, as often occurs, and that the five hundredth year is set down in the same connection instead of the five hundred and second, as that in which Noah began to be a father. Hence it does not appear from this passage that Japheth was the oldest son. On the contrary, since in the preceding context the sons of Noah are six times mentioned in such order that Shem is set in the first place, Ham in the second, and Japheth in the third (^{<0052>}Genesis 5:32; 6:10; 7:13; 9:16, 23; 10:1) — passages so clear as to admit of no doubt — it follows that in the present passage likewise the term ‘the elder’ is to be joined to **yj a** ‘the brother of,’ so as to make Shem the oldest. But there is also another grammatical reason.: If the writer in this place had wished to say that Japheth was the oldest son of Noah, he would doubtless have written **l d6hi j wA`B**, *the older son of Noah*; for **l d6hi** ‘the elder,’ thus placed *nude*, nowhere else occurs (with reference to a person’s age), but is always joined either with **Be** ‘son,’ or with **j a**; ‘brother.’ All this has been fully set forth by J.F. Schelling in his monograph entitled *Ueber die Geburtsfolge der Sohne Noah*, at the beginning of part 17 of his *Repertorium Biblicoe et Orientalis Literaturoe.*” These points, however, are not well taken; for

1. It is *not* usual for the sacred writers to employ round numbers in chronological accounts. In this *Cyclopoedia* we have thoroughly examined every date in the Bible, and find no such instance. Each definite number is susceptible of explanation as being precisely correct, except a very few corruptions of the text. In this case, particularly, all the leading

chronologers from Usher, Jackson, Hales, and Clinton down to Browne and the author of *Palmoni* — take the date as being exact. It is a superficial evasion of a difficulty to resort to this slur upon the accuracy of Scripture chronology.

2. The sacred writer might indeed have said, if he had chosen, “the brother of Japheth the elder son of Noah;” but this is a tedious and awkward phrase, and would have been *just as ambiguous* as the one he has employed, its sense entirely depending upon the interpunction.

3. **I dḡ** does occur in as “nude a form” as here in at least one passage (^{<3214>}Ezekiel 21:14 [^{<8800>}Hebrews 19]), as noticed below. It is true the adj. there does not refer to comparative *age*, but that makes no difference in the grammatical construction. The assertion that **I dḡ** does not occur (in the sense of age) without the addition of **]b** or **j a** expressed is not true, as may be seen from ^{<0296>}Genesis 29:16; 44:2, and other instances where one of these nouns is merely *implied*, precisely as in the case before us. In fine, the adj. is not here “nude” or independent at all; it regularly belongs to the second noun, brother of the elder Japheth.”

4. The argument from the *order* of the names is amply refuted (as above) by the analogous cases of Arphaxad (^{<0112>}Genesis 11:22), Abraham (ver. 27), and, indeed, almost every other patriarch. They were arranged in the order of proximity and importance to the Hebrews; Among the arguments on the other side we may note —

a. The chronological point is irrefragable, except by the evasion above noticed.

b. The position of the words, although ambiguous, certainly *allows* the construction of the Authorized Version. We append a few instances of the same adj. qualifying a noun after a construct:

^{<0658>}Numbers 35:28, bis — **I dḡhi hḡbi tWm**

^{<0616>}Joshua 20:6 — the same.

^{<3363>}Isaiah 36:13 — **I dḡhi Ēl MhiyrḡDæ**

^{<3570>}Ezekiel 47:9 — **I dḡhḡ Yhi tḡD]**

^{<2704>}Daniel 10:4. — **I dḡhir hNhidyi**

Had the word **тpy**, preceding the qualifying adj. in the passage in question not been a proper name; it would have taken the article, as in these instances, and thus all ambiguity would have been avoided. An instance strictly parallel is ^{<0214>}Ezekiel 21:14 [Heb. 19], **l l j ; brj , l dōh**, where the adj., being masc. *must* belong to the second noun, though neither has the art. Others similar doubtless occur, if not with **l dō** or **l fq**; yet with other adjectives.

c. Had the sacred writer intended the adj. in the passage in question to apply to the last noun, he could scarcely have, expressed his meaning in any other way than he has. On the other hand, had he meant it to refer to the former, he would undoubtedly have added **WMMa** as in ^{<0213>}Judges 1:13; 3:9 (**WMMa f Qhi bl k ; yj a**), which are the only strictly parallel cases of usage under that view (the adj. being **^ f q**; however, instead of **l dō**). ^{<0215>}Judges 9:5 (**^ f Qhi l [Bry A B**) is not a case in point, as there could be no ambiguity there.

d. The Masoretic accents are clearly for the old rendering. In all the above instances the adj. is connected by a conjunctive with the noun immediately preceding, and the first noun (though in the construct) is separated by a disjunctive. In cases of the other construction the reverse interpunction prevails invariably, so far as we have examined. The authority of the Masorites countervails that of all modern scholars, most of whom seem to have given the subject but a cursory examination. The criticism of Keil (*Commentary on the Pentateuch*, 1, 156, Clark's ed.) is particularly lame. Josephus (*Ant.* 1, 6, 4) calls "Shem the third son of Noah," but elsewhere (1, 4, 1) he names them in a different order, that of relative familiarity ("Shem and Japheth and Ham"). As to the other ancient versions, as above noted, the Sept. (the translator of which in this part was a good Hebraist) refers the adj. to Japheth, although some printed editions have it otherwise, in order to correspond with the Vulg., which reflects the Jewish national pride. The Samaritan, Syriac, and Arabic of course follow the Vulgate but the Targum of Onkelos has "the brother of Japheth the great." Schelling, whom Rosenmuller (as above) refers to (*Repertorium*, etc. [1785], 17, 8 sq.), thinks that the lists in Genesis only mean that Noah had passed his five hundredth year before he had any heir, since in any case the three sons could not have been all born in the same year, to which they are all equally

assigned; and that therefore only the round number or approximate date is given” (p. 20).

e. The reason why the sacred writer adds the epithet “elder” brother to the name of Japheth, is precisely to prevent the inference that would otherwise naturally be drawn from the continual mention of Shem first in the lists elsewhere, that he was the oldest son; and to explain why the names are here inverted. In the present chapter, however, as usual in detailed genealogies (^{<1312>}1 Chronicles 1:29 sq.; 2:1 sq., 42; 3:1 sq., etc.), the strict order of primogeniture is observed. Had Shem been the oldest, there seems to be no good reason why in this pedigree the same order should not have been observed as elsewhere. Rosenmuller’s remark that this was done “in order that the transition from the lineage of Shem to the history of Abraham might be more easy, ” does not apply; for the next chapter begins with an account of the Tower of Babel, which is neither Abrahamic nor Shemitic history in particular, but rather Hamitic (see ver. 10); so that this list of Shem’s descendants is thrust in between two portions of Ham’s history arbitrarily, unless for the sake of chronological order.

She’ma

(Heb. in three forms, *Shema’*, [מַשׁ] ^{<1315>}Joshua 15:26; *Shema’*, [מִישׁ] elsewhere, except “in pause, ” *She’ma*, [מִיַּשׁ]; ^{<1318>}1 Chronicles 2:43 all meaning *rumor*; Sept. Σαμά, v.r. Σαμαά, Σαλμάα, Σαμαΐας, etc.), the name of four men and of one place.

- 1.** Last named of the four sons of Hebron, and father of Raham, descendants of Caleb, great-grandson of Judah (^{<1318>}1 Chronicles 2:43, 44). B.C. ante 1658.
- 2.** A Benjamite, son of Elpaal, and one of the heads of the fathers of the inhabitants of Aijalon, who drove out the inhabitants of Gath (^{<1318>}1 Chronicles 8:13). B.C. post 1618. He is probably the same as Shimhi (ver. 21).
- 3.** Son of Joel and father of Azaz, among the Reubenite chiefs (^{<1318>}1 Chronicles 5:8). B.C. ante 1090. Perhaps the same with Shemaiah (q.v.) of ver. 4. *SEE JOEL 2.*
- 4.** One of those (apparently laymen) who stood at Ezra’s right hand while he read the law to the people (^{<1318>}Nehemiah 8:4). B.C. 458.

5. A town in the south of Judah, named between Amam and Moladah (⁽⁻¹⁶⁵⁵⁾Joshua 15:26). The place seems to have no connection with No. 1 above (see Keil, *ad loc.* Chronicles). In the parallel list of towns set off from Judah to Simeon (⁽⁻¹⁶⁸⁰⁾Joshua 19:2), the name appears as Sheba (q.v.), which is perhaps the more correct, as Shema never, elsewhere appears as the appellation of a town. Knobel (in the *Kurzgef. exeg. Handb.* *ad loc.*) suggests that it may be the present ruins *Sameh*, between Milh and Beer-sheba (Van de Velde, *Syria*, 2, 148).

Shema

Of the many prayers now constituting the Jewish ritual, the *Shema*, so called from the first word, [*miv*] i.e. *hear*, occurring in it, was the only really fixed form of daily prayer which is mentioned at an early period. Being a kind of confession of faith, every Israelite was to repeat it morning and evening. The *Shema* itself consists of three passages from the Pentateuch:

1. *Shema Israel* (⁽⁻¹⁶¹⁶⁾Deuteronomy 6:4-9);
2. *Vehayah im shamoah* (11:13-21); and
3. *Vayomer Jehovah el Mosheh* (⁽⁻¹⁴⁵⁵⁾Numbers 15:37-41). In the morning it was preceded by two and succeeded by one, and in the evening both preceded and succeeded by two prayers, which, although considerably enlarged, are still in use. We quote them (omitting all later additions), as probably in use at the time of our Lord:

Before the Shema, Morning and Evening.—"Blessed art thou, O Lord, King of the world, who formest the light and createst darkness, who makest peace and createst everything; who in mercy givest light to the earth and to those who dwell upon it, and in thy goodness renewest day by day, and continually, the works of creation. Blessed be the Lord our God for the glory of his handiworks, and for the light-giving lights which he hath made for his praise, Selah! Blessed be the Lord who formed the lights!"

Subjecting the second prayer to the same criticism, we read it:

"With great love thou hast loved us, O Lord our God! and with thy great compassion thou hast abundance of pity on us. O our Father! our King! for the sake of our fathers who trusted in thee, to whom

thou didst teach the statutes of life, have compassion on us, and enlighten our eyes in thy law, and bind our hearts in thy commandments. O unite our hearts to love and fear thy name, that we may not be abashed for evermore. For thou art a God who preparest salvation, and us hast thou chosen from among all nations and tongues, and hast in truth brought us near to thy great name, Selah, in order that we in love may praise thee and praise thy unity. Blessed be the Lord who in love chose his people Israel, .”

Then follows the *Shema*:

“Hear, O Israel: the Lord thy God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, land with, all thy might, and these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates” (~~Exodus~~ Deuteronomy 6:4-9). “And it shall come to pass, if ye shall hearken diligently unto my commandments which I commanded you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods, and Worship them; and the Lord’s wrath be kindled against, you, and he shut, up the heaven, that there be no rain and that the land yields not her fruit; amid lest ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they many be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in a thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the

Lord swear unto your fathers to give them as the days of heaven upon the earth” (^{<61113>}Deuteronomy 11:13 -21). “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes, in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your town heart and your own eyes, after which ye used to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God” (^{<04157>}Numbers 15:37-41).

The morning prayers concluded with the following, now in use:

“It is true that thou art the Lord our God, and the God of our fathers; our Redeemer, and the Redeemer of our fathers; our Rock, and the Rock of our salvation. Our Redeemer and Deliverer; this is thy name from everlasting; there is no other God besides thee. A new song did they that were delivered sing to thy name by the seashore, together did all praise, and own thee King, and say, Jehovah shall reign world without end! Blessed be the Lord who saveth Israel.”

An addition dating from the 2d century inserts before the words “A new song, ” etc., a particular record of God’s past dealings. The additional prayer for the evening is as follows:

“O Lord our God! cause us to lie, down in peace, and raise us up, O our King! to a happy life. Oh spread thy pavilion of peace over us, and direct us with good counsel from thy presence; and save us for the sake of thy name. Oh shield us, and remove from us the stroke of the enemy, the pestilence, sword, famine, and sorrow: and remove the adversary from before and behind us and conceal us under the shadow of thy wings; for thou, O God! art our Guardian and Deliverer; and thou, O God! art a merciful and gracious King. Oh guard us at our going out and coming in with a happy and peaceable life, from henceforth and forevermore.” Although these prayers were sometimes lengthened or shortened, they were at a very early period in general use among the Hebrews. Like many

other things these prayers were made the subject of casuistic discussions, and the very first pages of the Talmud are crowded with questions and answers as to “how” and “when” the *Shema* is to be read (see treatise *Berachoth*). Women and servants and little children, or those under twelve years, are exempted by the Mishna from this obligation. See Zuni, *Gottesd. Vortrage den Juden* p. 367, 369-371; Schurer, *Lehrbuch der neutestament Zeitgeschichte*, p. 499 sq.; Prideaux, *Connection* (Wheeler’s led.), 1, 31; Etheridge *Introduction to Hebrew literature*, p.93 sq.; Edersheim, *History the Jewish Nation*, p. 360 sq. **SEE PHYLACTERY.** (B.P.)

Shen’ aah

(Heb. with the art. *hash-Shemaah*’ ה[מנ]ה the rumor; Sept. ‘**Ἀσμά**, v.r. **Σαμά**, *aa*), a Benjamite of Gibeah, and father of Ahiezer and Joash, who joined David at Ziklag (1 Chronicles 12:3). B.C. ante 1054.

Shemachoth.

SEE TALMUD.

Shemai’ ah

(Heb. *Shemayah*’, **הַיְהוָה** heard [or rumor] of Jehovah [twice in the prolonged form, *Shemaya’ hu*, **וְהַיְהוָה** ^{<4410>}2 Chronicles 11:2; ^{<2024>}Jeremiah 29:24]; Sept. **Σαμαίας**, v.r. **Σαμα Ια**, **Σαμε Ι**, etc.), the name of a large number of Hebrews.

- 1.** A Reubenite son of Joel. and father of Gog (1 Chronicles 5, 4). B.C. post 1874. He was perhaps the same as the Shema (q.v.) of ver. 8.
- 2.** Son of Elizaphan, and chief of his house (of two hundred men) in the reign of David, who took part in the ceremonial with which the king brought the ark from the house of Obed-edom (^{<1318>}1 Chronicles 15:8, 11). B.C. 1043.
- 3.** A Levite, son of Nethaneel, and also a scribe in the time of David, who registered the divisions of the priests by lot into twenty-four orders (^{<1306>}1 Chronicles 24:6). B.C. 1014.

- 4.** Eldest of the eight sons of Obed-edom the Levite. He and his four valiant sons and other relatives, to the number of sixty-two, were gate keepers of the Temple (^{<1394>}1 Chronicles 26:4, 6, 7). B.C. 1014.
- 5.** A prophet in the reign of Rehoboam who, when the king had assembled 180, 000 men of Benjamin and Judah to reconquer the northern kingdom after its revolt, was commissioned to charge them to return to their homes and not to war against their brethren (^{<1122>}1 Kings 12:22; ^{<1410>}2 Chronicles 11:2). B.C. 972. His second and last appearance upon the stage was upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak, king of Egypt. B.C. 969. His message was then one of comfort, to assure the princes of Judah that the punishment of their idolatry should not come by the hand of Shishak. (12:5, 7). From the circumstance that in ver. 1 the people of Rehoboam are called "Israel," whereas in ver. 5, 6 the princes are called indifferently "of Judah" and "of Israel," some have unwarrantably inferred that the latter event occurred before the disruption of the kingdom. Shemaiah wrote a chronicle containing the events of Rehoboam's reign (ver. 15).
- 6.** One of the Levites who, in the third year of Jehoshaphat accompanied two priests and some of the princes of Judah to teach the people the book of the law (^{<1470>}2 Chronicles 17:8). B.C. 909.
- 7.** Father of Shimri and ancestor of Ziza, which last was a chief of the tribe of Simeon (^{<1367>}1 Chronicles 4:37). B.C. long ante 726. He was perhaps the same with the Shimei (q.v.) of ver. 26, 27.
- 8.** A descendant of Jeduthun the singer who lived in the reign of Hezekiah. He assisted in the purification of the Temple and the reformation of the service, and with Uzziel represented his family on that occasion (^{<1424>}2 Chronicles 29:14). B.C. 726. (See No. 9.)
- 9.** One of the Levites in the reign of Hezekiah who were placed in the cities of the priests to distribute the tithes among their brethren (^{<1481>}2 Chronicles 31:15). B.C. 726. He was perhaps identical with No. 8.
- 10.** A chief Levite in the reign of Josiah who, with his brethren Conaniah. and Nathaneel, contributed sacrifices for the Passover (^{<1489>}2 Chronicles 35:9). B.C. 628.
- 11.** Father of the prophet Urijah of Kirjath-jearim (Jerimiah 26:20). B.C. ante 608.

12. Father of Delilah, which latter was one of the princes who heard Baruch's roll (^{<2492>}Jeremiah 36:12). B.C. ante 605.

13. A Nehelamite and a false prophet in the time of Jeremiah. B.C. 606. He prophesied to the people of the captivity in the name of Jehovah, and attempted to counteract the influence of Jeremiah's advice that they should settle quietly in the land of their exile, build houses, plant vineyards, and wait patiently for the period of their return at the end of seventy years. His animosity to Jeremiah exhibited itself in the more active form of a letter to the high priest Zephaniah, urging him to exercise the functions of his office and lay the prophet in prison, and in the stocks. The letter was read by Zephaniah to Jeremiah, who instantly pronounced the message of doom against Shemaiah for his presumption that he should have none of his family to dwell among the people, and that himself should not live to see their return from captivity (^{<2024>}Jeremiah 29:24-32). *SEE JEREMIAH.*

14. A chief priest who returned from Babylon with Zerubbabel (^{<1626>}Nehemiah 12:6, 18). B.C. 536. He lived to sign the sacred covenant with Nehemiah (^{<1608>}Nehemiah 10:8).B.C. 410.

15. One of the three "last sons" (i.e. supplementary heads of families) of Adonikam who returned with sixty males from Babylon with Ezra (^{<1583>}Ezra 8:13) B.C. 459.

16. One of the "heads" of the Jewish families whom Ezra sent for to his camp by the river of Ahava, for the purpose of obtaining Levites and ministers for the Temple from "the place Casiphia" (^{<1516>}Ezra 8:16). B.C. 459.

17. One of the priests of the "sons of Harim" who renounced their Gentile wives after the captivity (^{<1502>}Ezra 10:21). B.C. 458. (Comp. No. 18.).

18. An Israelite of the "sons of Harim" who divorced his Gentile wife after the captivity (^{<1503>}Ezra 10:31). B.C. 458. (See No. 17.)

19. A priest, son of Mattauniah (q.v.) and father of Jonathan in the lineage of "Asaph" (^{<1625>}Nehemiah 12:35). B.C. ante 446.

20. Son of Galal and father of the Levite Obadiah (or Abda) who "dwelt in the villages of the Netophathites" after the return from Babylon (^{<1306>}1

Chronicles 9:6). B.C. ante 446. He is elsewhere (^{<46117>}Nehemiah 11:17), called SHAMMUA *SEE SHAMMUA* (q.v.).

- 21.** Son of Shechaniah and keeper of the east gate at Jerusalem, who assisted in repairing the wall after the captivity (^{<46189>}Nehemiah 3:29). B.C. 446.
- 22.** Son of Delaiah the son of Mehetabel, a prophet in the time of Nehemiah who was bribed by Sanballat and his confederates to frighten the Jews from their task of rebuilding the wall, and to put Nehemiah in fear. In his assumed terror, he appears to have shut up his house and to have proposed that all should retire into the Temple and close the doors (^{<46160>}Nehemiah 6:10). B.C. 446.
- 23.** Son of Hasshub, a Merarite Levite who lived in Jerusalem after the captivity (^{<13914>}1 Chronicles 9:14), and one of those who had oversight of the outward business of the house of God (^{<46115>}Nehemiah 11:15). B.C. 446.
- 24.** One of the princes of Judah. who was in the procession that went towards the south when the two thanksgiving companies celebrated the solemn dedication of the wall of Jerusalem (^{<46124>}Nehemiah 12:34). B.C. 446.
- 25.** One of the choir who took part in the procession with which the dedication of the new wall of Jerusalem by Ezra was accompanied (^{<46126>}Nehemiah 12:36). B.C. 446. He appears to have been a Gershonite Levite and descendant of Asaph, for reasons which are given under MATTANIAH 8
- 26.** One of the priests who blew with trumpets in the procession upon the newly completed walls of Jerusalem after the captivity (^{<46120>}Nehemiah 12:42). B.C. 446.
- 27.** The son of Shechaniah and father of five sons among the descendants of Zerubbabel (^{<13122>}1 Chronicles 3:22). He was possibly the same with No. 21. Lord Hervey. (*Geneal.* p. 107) uncritically proposes to omit the words at the beginning of ^{<13122>}1 Chronicles 3:22 as spurious, and, to consider Shemaiah identical with Shimei (q.v.), the brother of Zerubbabel (ver. 19). This Shemaiah seems to be the same as the Semei of ^{<4135>}Luke 3:26. B.C. cir. 380. *SEE GENEALOGY OF CHRIST.*

Shemari'ah

(Heb. *Shemaryah'*, **הַיְרִיחַ**] *kept of Jehovah*; or, in the prolonged form [^{<1312B>}1 Chronicles 12:5], *Shemarya'hu*, **וְהַיְרִיחַ**] Sept. **Σαμαρία**, v.r. **Σαμαρεία, Σαμαραία, Σαμορία**), the name of four Hebrews.

1. One of the valiant Benjamites who joined David at Ziklag (^{<1312B>}1 Chronicles 12:5). B.C. 1054.
2. Middle named of the three sons of Rehoboam by his second wife, Abihail (^{<1411B>}2 Chronicles 11:19. A.V. "Shamariah"). B.C. cir. 973.
3. A laymaan, of the "sons of Harim" who divorced his Gentile wife after the captivity (^{<1502B>}Ezra 10:32). B.C. 458.
4. Another layman of the "sons of Bani" who did the same (^{<1504B>}Ezra 10:41). B.C. 458.

Shemarim.

SEE LEES.

Sheme'ber

[many *Sheme'ber*] (Heb. *id.* **רְבָמַי**, *lofty flight* [Gesenius], or *splendor of heroism* [Furst]; Sept. **Σομοβόρ**; Josephus, **Συμόβορος**, *Ant.* 9, 1), the king of Zeboim (q.v.) at the time of the attack of Sodom by Chedorlaomer (^{<0142B>}Genesis 14:2). B. cir. 2088.

She'mer

(Heb. *id.*; **רַמְנַ**, something *kept, as lees* of wine; Sept. **Σεμήρ**; Josephus, **Σέμαρος**, *Ant.* 8:12, 5), the original owner of the hill of Samaria, which derived its name from him. B.C. 917. Omri bought the hill for two talents of silver, and built thereon the city, also called Samaria, which made the capital of his kingdom (Kings 16:24). We should rather have expected that the name of the city would have been *Shimron*, for *Shmeron* would have been the name given after an owner *Shomer*. This latter form, which occurs in ^{<1312B>}1 Chronicles 7:32, appears to be that adopted by the Vulgate and Syriac, which read *Somer* and *Shomir* respectively; but the Vatican MS. of the Sept. at that place retains the form "Shomer," and changes the name of the city to **Σεμερών** or **Σεμηρών**. Both names have the same radical

meaning, from *rmiv*; *to watch*, referring, perhaps, by paronomasia, to this conspicuous post of *observation*. *SEE SAMARIA*. As the Israelites were prevented by the law (^{<1212>}Leviticus 21:23) from thus alienating their inheritances, and as his name occurs without the usual genealogical marks, it is more than probable that Shemmer was descended from those Canaanites whom the Hebrews had not dispossessed of their lands.

Shem hammephorash

(*vṣp̄m̄h̄m̄ veshem hammephorash*, as if *the peculiar Name*; but perhaps factitious). By this expression the Jews mean the name of God written *hw̄hy*, but since the time of the Reformation, i.e. from the time that Christians began to study Hebrew, pronounced, according to its accompanying vowel points, *Jehovah*.. Before entering upon the explanation of the word it will be well to review what is said concerning that name of God. Jerome, who was not only acquainted with the language, but also with the tradition, of the Jews, says, in *Prologus Galeatus*: “Nomen Domini tetragrammaton (i.e. *hw̄hy*) in quibusdam Graecis voluminibus usque hodie antiquis expressum literis invenimus;” and in the 136th letter to Marcellus, where he treats of the ten names of God, he says: “Nonum (sc. nomen Dei) est tetragrammum, quod ἀνεκφώνητον, i.e., lei. ineffabile, putaverunt, quod his literis scribitur *Iod, E, Vau, E*. Quod quidam non intelligentes propter elementorum similitudinem, quum in Graecis libris repperint, Pi Pi legere consueverunt” (*Opp.* ed. Vallarsi, 1, 131; 720). Similar is the statement found in a fragment of Evagrius treating of the ten Jewish names of God, that the ineffable Tetragram, which *καταχρηστικῶς* is pronounced by the Jews *ἄδωνα*. by the Greeks *κύριος*, according to ^{<1236>}Exodus 28:36, was written on the plate of the high priest: *ἀγίασμα κυρίῳ* Π Ι Π Ι [in some codd. *πι πι.. τούτοις γραφόμενον τοῖς στοιχείοις ιωθ ηπ ουαυ ιηπ* Π Ι Π Ι, *ὁ Θεός* (cf. Cotelierius, *Monum. Eccl. Groeoc*, 3, 216, by Vallarsi, 3, 726; *Lagarde, Onomastica Sacra*, p. 205 sq.). Almost the same we find in Origen, *Onomasticon* (cf. Lagarde, *loc. cit.*). From these statements we see that and before the time of Jerome there were already Greek MSS. of the Old Test. in, which the Tetragram was written with Hebrew letters which were regarded, as the Greek uncial letters Π Ι Π Ι. Such a mistake was only possible when the Hebrew square alphabet was used. When in the last quarter of the last century, the attention of the learned was again called to the Syriac translation of the Sept., by the bishop Paul of Tela, they found

and many places the Hebrew name of God, which otherwise is expressed by the Greek **κύριος** and the Syriac **ayrm**, represented by **ypyp**. It was, however, more surprising that in the main manuscript of this version in the celebrated *Codex Syro-Hexaplaris Ambrosianus* at Milan, in the notes on Isaiah, instead of **<>**, the word **hyhy** was found. The connection between the Greek **II I II I** and this **hyhy** was soon perceived, but not in a correct manner, so that in 1835 Middeldorpf, in his edition of *Codex Syro-Hexaplaris*, could but explain it as “ita ut inscius quidam librarius, Cod. Syr. Hexaplarum describens, sed sensum Graeci illius **II I II I** haud perspiciens Graecum characterem **II** loco Hebraici **h** positum esse opinaretur, quemadmodum **I** loco Hebr. **y**, ideoque Syriace **hyhy** scriberet.” Bernstein, in reviewing Middeldorpf’s edition, quoted a scholion of Bar-Hebraeus, which gives us the following interesting notice: “The Hebrews call the glorious name of God **צְוַרְפּוּ צ**, which is **hyhy (hwhy)**, and dare not to pronounce it with their lips, but read and speak instead to those who listen, **ynda**. Since the seventy interpreters retained the Hebrew nomenclature, the Greeks fell into an error and believed that these two letters were Greek, and read it from the left to the right, and the name **II I II I** was formed, and thus **hyhy (hwhy)**, which designates the Eternal Being, was changed into **II I II I**, which yields no sense at all. The *Yod* of the Hebrews is like the *Yod* (*Iota*) of the Greeks, and *He* of the Hebrews has the form of the Greek *Pi* (*II*). Hence, in the Syriac copies of the Sept. we find everywhere the name **ayrm** (i.e. where **ayrm** stands for **κύριοξhwhy**), with **ypyp** written above.” On this scholion Bernstein remarks that **צְוַרְפּוּ צ** corresponds to the Rabbinic **צְרַפְמְהוּ v**, *Sem hammephorash*. In his lexicon, Bernstein writes: “**צְוַרְפּוּ**. is one who separates, discerns, hence **צְוַרְפּוּ צ** is a discerning, separating, or especial name, *nomen separatum, secretum., occultum*. Schroeter, in his edition of Bar-Hebraeus, explains **צְוַרְפּוּ צ** by *nomen distinctum*), *singulare*. But Bar-Hebraeus tells us only what he found in Jacob of Edessa, who has a whole scholion entitled “*Scholium on the Singular and Distinguished Name which is found in the Syriac Holy Writings translated from the Greek, and which is called among the Jews צְוַרְפּוּ צ*.” From this scholium, which Nestle published in the *Zeitschrift der deutschen morgenländischen Gesellschaft*, 1878, 32, 465 sq., and which purports to give what Jewish tradition believed concerning this name, we see that it

means *the separated*, i.e. *singular name* of God — a view also adopted by Nestle himself. But a review of the different opinions will show that there is a great difference as to what the meaning of the word **q̄r̄p̄m̄h̄m̄ q̄** is. Some translate it by *nomen explicitum*, others by *nomen separatum*, (comp. Buxtorf, *Lex. Talm.* s.v.); Petrus Galatinus, *De Arcanis Catholicoe Veritatis*, 2, 18, by *seperatum*, i.e.” *sejunctum. et distinctum ab aliis omnibus. Dei nominibus, aet soli Deo proprie conveniens.*” Reuchlin, in the third book of *De Arte Cabalistica*, explains it by *nomen expositoryum*; Munk, *le nom distinctement prononce*; Geiger, *der ausdrückliche Name*; Levy, *der deutlich ausgesprochene Name*.

In settling the question all must depend on the meaning of **q̄rp̄**, whether it means only “to separate,” or whether it occurs also in the sense of “to pronounce distinctly.” In the latter sense it occurs very often, especially in the Targum and Talmud, as Dr. Furst has shown against Dr. Nestle in *Z. d. d. m. G.* 1879, 33:297, claiming that **q̄h ta q̄ryp̄** is only the Aramaized form for **q̄h ta rykzh**, “to pronounce distinctly the name of God.” In the Mishna (*Yoma*, 6:2) we are, told that both the priests and people, when they heard, on the Day of Atonement, the **q̄r̄w̄p̄m̄h̄m̄ q̄**, fell to the ground; and we are also told that the voice of the high priest, when he pronounced “the name,” on the Day of Atonement, was heard as far as Jericho.

Whatever may be the meaning of this word in a philological point of view, Jewish tradition ascribed to it great power. By means of the *Shem hammephorash* Christ is, said to have performed his miracles; Moses is said to have slain the Egyptian by the same means. Any one interested in these and other silly stories will find them in Eisenmenger, *Neuentdecktes Judenthum*, 1, 154 sq. See, besides the essays of Nestle and Furst already quoted, also Buxtorf, *Lex. Talm.* (ed. Fischer), p. 1205 sq.; Geiger, *Urschrift der Bibel*, p. 263 sq. **SEE JEHOVAH.** (B.P.)

Practically, *Shem-hammephorash* is a cabalistic word among the Rabbinical Jews, who reckon it as of such importance that Moses spent forty days on Mount Sinai in learning it from the angel Saxael. It is not, however, the real word of power, but a representation of it. The rabbins differ as to whether the genuine word consisted of twelve, or forty-two, or seventy-two letters, and try by their *gematria*, or cabalistic arithmetic, to reconstruct it. They affirm that Jesus stole it from the Temple, and by its means was enabled to perform many wonderful works. It is now lost, and

hence, according to the rabbins, the lack of power in the prayers of Israel. They declare that if any one were able rightly and devoutly to pronounce it, he would by this means be able to create a world. It is alleged, indeed, that two letters of the word inscribed by a cabalist on a tablet and thrown into the sea raised the storm which, A.D. 1542, destroyed the fleet of Charles V. They say, further, that if you write this name on the person of a prince, you are sure of his abiding favor. The rationale of its virtue is thus described by Mr. Alfred Vaughan -in his *Hours with the Mystics*: “The Divine Being was supposed to have commenced the work of creation by concentrating on certain points the primal, universal Light. Within the region of these was the appointed place of our world. Out of the remaining luminous points, or foci, he constructed certain letters — a heavenly alphabet. These characters he again combined into certain, creative words, whose secret potency produced the forms of the material world. The word ‘Shem-hammephorash’ contains the sum of these celestial letters with all their inherent virtue, in its mightiest combination.”

Shemi'da

(Heb. *Shemida'*, [dymæ] *fame of knowing*, i.e. wise; Sept. Σεμιρά, v.r. Συμαρίμ, Συμαέρ. etc.), one of the sons of Gilead (^{<1372>}Joshua 17:2), fifth named among the six, and progenitor of the family of the Shemidaites (^{<1372>}Numbers 26:32). His three “sons” are mentioned (1 Chronicles. 2:19, A.V. “Shemidah”). B.C. post 1856

Shemi'dah

(^{<1372>}1 Chronicles 7:19). *SEE SHEMIDA.*

Shemi'daite

(Heb. with the art. in the sing. used collectively, *hash-Shemidai'*, y[dymæ]hi, patronymic from *Shemida*; Sept. ὁ Συμαερί), a designation (^{<1372>}Numbers 26:32) of the descendants of Shemida (q.v.), the son of Gilead, who obtained their inheritance among the male posterity of Manasseh (^{<1372>}Joshua 17:2, where they are called “children of Shemida”).

Shem'inith

(Heb. with the art. *hash-Sheminith'*, tynæ]æ]hi, fem. sing. of ynyæ]æ]e *eighth*.) The title of Psalm 6 contains a direction to the leader of the

stringed instruments of the Temple choir concerning the manner in which the psalm was to be sung. "To the chief musician on Neginoth upon Sheminith" or "the eighth," as the margin of the A.V. has it, and as the same word is elsewhere rendered (^{<1852>}Leviticus 25:32, etc.). A similar direction is found in the title of Psalm 12. The Sept. in both passages renders ὑπὲρ τῆς ὀγδόης, and the Vulg. *pro octava*. The Geneva Version gives "upon the eighth tune." Referring to ^{<1852>}1 Chronicles 15:21, we find that certain Levites were appointed by David to play "with harps on the Sheminith," which the Vulgate renders as above, and the Sept. by ὀμασενίθ, which is merely a corruption of the Hebrew. The Geneva version explains in the margin "which was the eighth tune, over the which he that was the most excellent had charge." As we know nothing whatever of the music of the Hebrews, all conjectures as to the meaning of their musical terms are necessarily vague and contradictory. With respect to Sheminith, most Rabbinical writers, as Rashi and Aben-Ezra, follow the Targum on the Psalms in regarding it as a harp with eight strings; but this has no foundation, and depends upon a misconstruction of ^{<1852>}1 Chronicles 15:21. Gesenius (*Thesaur.* s.v. **j xn**) says it denotes the *bass*, in opposition to Alamoith (^{<1852>}1 Chronicles 15:20), which signifies the *treble*. But as the meaning of Alamoith itself is very obscure, we cannot make use of it for determining the meaning of a term which, though distinct from, is not necessarily contrasted with it. Others, with the author of *Shilte Haggibborim*, interpret "the *sheminith*" as the *octave*; but there is no evidence that the ancient Hebrews were acquainted with the octave as understood by ourselves so comparing the manner in which the word occurs in the titles of the two psalms already mentioned with the position of the terms Aijeleth Shahar, Jonath-elem-rechokim, etc., in other psalms, which are generally regarded as indicating the melody to be employed by the singers, it seems probable that Sheminith is of the same kind, and denotes a certain air known as the eighth, or a certain key in which the psalm was to be sung. Maurer (*Comm. in Psalm 6*) regards Sheminith as an instrument of deep tone like the violoncello, while Alamoith he compares with the violin; and such, also, appears to be the view taken by Junius and Tremellius. *SEE PSALMS.*

Shemir' amoth

(Heb. *Shemiramoth'*, *tworymæġ* name of heights, i.e. Jehovah; Sept. *Σμιραμόθ*, v.r. *Σιμιραμόθ*, *Σαμειραμόθ*, etc.), the name of two Levites.

1. A musician “of the second degree” in the arrangement of the choral services by David (^{<1318>}1 Chronicles 15:18), playing “With psalteries on Alamoth” (ver. 20), and harps (16:5). B.C. 1043.
2. One of those sent by Jehoshaphat to teach the law throughout the land (^{<4178>}2 Chronicles 17:8). B.C. 909.

Shemitic Languages.

I. Among the peoples of Hither Asia lay the root stem of these languages which are denominated “Shemitic,” or “Semitic” according to the French, which is supposed to have been spoken by the descendants of Shem. The ordinary denomination of these languages, in earlier times, was “the Oriental languages.” This was employed by Jerome, and is still used to some extent in modern times. As long as the other languages of the East, which do not belong to the Shemitic stock, were not known in the West, this term was perfectly satisfactory, and the more so when Hebrew was viewed as the mother of all languages. Now, however, that an acquaintance with the Eastern languages is more developed, and a scientific study of them has spread so widely and extended itself especially in the academies, not only to the Persian, but also to the Egyptian, Chinese, Armenian and especially the Indian (Sanskrit), it naturally follows that all these languages belonging to different stems are comprehended under the name “Oriental,” so that this has now become an unsuitable term. The necessity arose to find a proper appellation which would distinguish that stem, forming now the Shemitic languages, from the other Oriental languages; and thus different suggestions were made. Leibnitz, e.g., suggested “Arabic;” Hupfeld (*Hebr. Gram.* p. 2) proposed “Hither-Asiatic” languages; Renan thinks that, in analogy to Indo-European, “Le veritable nom des langues qui nous occupent serait *Syro-arabes*.” Neither of these suggestions prevailed; but the term “Shemitic,” proposed by Schlozer in 1781, and recommended by Eichhorn (*Allgem. Bibl. der bib. Lit.* 6, 50, 772 sq.), has come into use. This latter term is based on the fact that in ^{<11121>}Genesis 10:21-31 the Hebrews, together with the other tribes belonging to this stem, are derived

from Shem. But, like the former terms, the latter was also opposed, especially by Stange in his *Theol. Symmikta* (1802), pt. 1, p. 1-39. "And, indeed," says Bleek, "it must be acknowledged that if we regard this catalogue of nations as its groundwork, there is not quite so much to be said in favor of it. We there read (Genesis. 10:22). The children of Shem. Elam, and Asshur, and Arphaxad, and Lud, and Aram. Of these, Arphaxad is described as the grandfather of Eber, and Eber as the father" of Peleg and Joktan, the latter of whom is mentioned in the following verses as the head of many Arabian tribes; while Peleg is spoken of in ch. 11 as the great-great-grandfather of Terah, the father of Abraham, so that Arphaxad may be regarded as the progenitor of the Hebrews and of other tribes related to them by language. Aram, also as the progenitor of the Aramaeans would belong to this language stem. On the other hand, Elam certainly does not belong to it, but to the same stem as the Persians; the same may probably be said of Asshur and, also of Lud, whom we may, with Josephus, regard as the parent of the Lydians. On the other side, however, we find the Canaanites and Phoenicians (10, 15-19), the Ethiopians (Cush [ver. 6, 7]), and several Arabian tribes traced up to Ham, although there is no doubt that so far as language is concerned they belong to the same stem as the Hebrews and Aramaeans. From Bleek's statement it will be seen that the term "Shemitic" does not serve all purposes. True as this is, yet, in default of a better term, the name *Shemitic languages* has been retained, and is now current, with the distinct understanding of its being a false and merely conventional expression.

II. Division. — Viewing the Shemitic languages from a geographical point of view, they may be divided into three principal branches. Thus we have: (a) The Northern or Northeastern branch, the *Aramaic*; (b) The Southern, among which the *Arabic* is the chief dialect, and with which the Ethiopic is also connected; (c) The Middle, the *Hebrew*, with which the *Canaanitish* and *Phoenician* (Punic) nearly coincide. With this a division, Renan says corresponds the one which we may call the historical, according to which the Hebraic would assume the first place, extending from the earliest times of our knowledge of it down to the 6th century B.C., when the Aramaic begins to take the lead, and the field of Hebrew and Phoenician (the chief representatives of Hebraic) becomes more and more restricted. The Aramaic, again, would be followed by the Arabic period, dating from the time of Mohammed, when the Islam and its conquests spread the language of the Koran, not merely over the whole Shemitic territory, but over a vast

portion of the inhabited globe. But this division, as M. Renan remarks, “ne doit être prise que dans un sens général, et avec trois restrictions importantes.

1. Les idiomes remplacés par un autre, l’Hebreu par l’Arameen, le Syriaque par l’Arabe, ne disparaissent pas pour cela entièrement: ils restent langue savante et sacrée, et, à ce titre, continuent d’être cultivés longtemps après avoir cessé d’être vulgaires.

2. Cette succession des trois langues Semitiques ne peut signifier que chacune d’elles ait été parlée en même temps dans toute l’étendue des pays occupés par la race Semitique elle signifie seulement que chacun de ces trois dialectes fut tour à tour dominant, et représenta, à son jour, le plus haut développement de l’esprit Semitique. Toute l’histoire intellectuelle des Semites, en effet, se partage, comme l’histoire des langues Semitiques elles-mêmes, en trois phases — Hébraïque, Chaldeo-Syriaque, et Arabe.

3. Cette division, enfin, ne doit point être entendue d’une manière absolue, mais seulement par rapport à l’état de nos connaissances” (*Histoire des Lang. Sem.* p. 108). The writer of the art. *Shemitic Languages* in Kitto’s *Cyclopaedia*, Mr. E. Deutsch, seems to have known M. Renan’s work and those of others holding the same view for he says that these authors “had to hedge it in with many and variegated restrictions.” But any one reading the remarks of M. Renan will hardly understand the unnecessary zeal exhibited by the writer in Kitto when he says, “But we further protest all the more strongly against it, as it might easily lead to the belief that the one idiom gradually merged into the other.”

Out of the three principal branches, in the course of time, others developed themselves. The following table, taken from Prof. M. Muller’s *Science of Language*, 1, 396 (Amer. ed.), exhibits them in a genealogical way:

Picture for Shemitic

III. *Characteristics of the Shemitic Languages.* — Not only are all these languages (with the exception of the Ethiopic and Amharic) written from right to left, but they are related to each other in much the same manner as those of the Germanic family (Gothic, Old Northern, Danish, Swedish High and Low German, in the earlier and later dialects), or as those of the Slavic tongues (Lithuanian, Lettish; Old Slavic, Servian, Russian, Polish,

Bohemian), bearing in mind, however, that the relationship in the former case is more thorough and complete than in the latter.

In the first place, the whole of the Shemitic dialects agree substantially with regard to the root words and their meaning; the only difference being that one language, the Arabic, is comparatively far richer than the other dialects. Thus, e.g., the Arabic possesses nearly 6000 roots and about 60,000 words, while in Hebrew only about 2000 roots and 6000 words are known to us. Or, again, the Arabic philologists quote 1000 different terms for a sword, 500 for a lion, 200 for a serpent, 400 for misfortune. But we must take this into consideration, that in the other dialects only a small number, of literary records, comparatively speaking, have been preserved and that the Arabic, as a living language, is known to us in a far later development than the Hebrew. But by far the larger part of the root words which are found in Hebrew appear also in the other dialects, and in essentially the same or only a slightly modified signification. Besides, in the present form of the language in all these dialects, nearly all the stem words are composed of three consonants. In all the Shemitic dialects the consonants are seen to be far more essential than the vowels. The former almost alone determine the essential meaning of the word, while the differences of the vowels do no more than give the different references and modifications of this meaning.

Not the less do we find in the whole grammatical construction, as well as in particular instances of grammatical formation and structure, the greatest and most surprising agreement between the various Shemitic languages or dialects thus we have but two genders, and these are also distinguished in the second and third persons of the verb. In the inflection of verbs they have only two moods (commonly considered to be tenses); but these are strongly contrasted by the position of the marks of the persons at the end or at the beginning the so called *perfect* for the completed or actual, and the *imperfect* for the incomplete or hypothetical, without decidedly giving expression to the tenses by peculiar forms. Nouns are not declined by means of case endings, but the genitive is expressed by closely combining two words, and other cases by using prepositions, while the pronouns have mere suffixes for the oblique cases. Finally, they are characterized by poverty in the particles, and consequently they have their clauses formed with extreme simplicity and they are defective in the structure of sentences, at least if they are judged by the standard of the Latin and the German languages. Considering all these facts, they plainly show that one original

language lies at the foundation of them all that in early times — anterior, however, to all our historical knowledge of them — these nations certainly all spoke one language, which has in later periods, as they separated one from the other, developed into these various dialects” (Bleek).

IV *Comparison of the Shemitic Languages with One Another.* — When we enter on the consideration of the mutual relation, we find that by far the richest and most developed of the Shemitic languages is that of the South, known to us as

1. *The Arabic.* — Referring the reader to the art. *SEE ARABIC LANGUAGE* in this *Cyclopaedia*, we will only make a few general remarks. Before the time of Mohammed it was confined to Arabia, and scarcely cultivated except in poetry; but along with Islam it has spread itself over the greater part of Asia and Africa, and has unfolded its great wealth in a very comprehensive literature, which extends to almost all the domains of knowledge.

Even in the earliest times it is possible that this dialect was separated from those with which it is allied, though the traces of this are few. The most marked is the form **Ḍḏīwāl** **آ** (^{<0105>}Genesis 10:26), the designation of a district of Arabia Felix, having the article prefixed, which has also been preserved elsewhere in some Hebrew documents, as in ^{<1185>}Proverbs 30:31, **wqī** **آ**, ^{<1185>}Joshua 15:30, comp. ^{<1105>}1 Chronicles 4:29. We know, also, that already in the time of Solomon the wisdom of the Arabs was highly prized; and that enigmas, and so, at least, the beginning of poesy, were to be found in Yemen, or rather in Sabaea: (^{<1105>}1 Kings 4:30, 10:1 sq.).

In the beginning it probably had forms which were simpler and more like the Hebrew than those in which it is known to us, which have been cultivated to the very uttermost; but soon the one language fell to pieces, as the many independent tribes formed their several dialects, of which the *Himyeritic* in Yemen was strongly marked by differences from the language of Central Arabia, being simpler, and so more nearly allied to the Hebrew. But when the Himyarites kingdom fell, this dialect was compelled to yield to that of Mecca (the *Modarensitic* or *Koraishitic*), which had become a written form of speech before Mohammed’s time, and is in the Koran (Sura 16:103) named the *Arabic language*, **κατ’ ἑξοχὴν**. In this dialect the entire Arabic literature is composed. Then it was gradually supplanted by the present commonly spoken language, which has not only

adopted many foreign words, Turkish especially, but has also lost the variety of forms which it possessed and the very capacity for forming others, and thus has returned nearer to the ancient simplicity as well as to the Hebrew and Aramaic.

From the intimate connection from the earliest times between South Arabia and Ethiopia it has arisen that we have in the Ethiopic language (q.v.) a remnant of the old Himyeritic dialect, lost even to the Arabic itself. In this ancient written language (the *Geez*) we possess a translation of the Bible and other ecclesiastical writings, of which the most important is the translation of the book of Enoch. The language has a simpler character than the more cultivated Arabic, and approaches more to the Hebrew and Aramaic idiom. In the 14th century it was supplanted by *Amharic*, and is now only a learned language.

The literature of the Arabic language being very rich, we shall only mention here, by way of supplement to the article ARABIC LANGUAGE in this *Cyclopaedia*, the works published recently in so far as they have come under our observation

A. *Grammars of both the Ancient and Modern Arabic* Bresuier, *Cours Pratique et Theorique de la Langue Arabe*, etc. (Alger. 1855); id. *Grammaire Arabe Elementaire*, etc. (ibid. 1866); Mohamed Cadi, *La Langue Arabe*, etc. (Cairo, 1862, 3 vols.) Caspari, *Grammatik der arab Sprache* (Leips. 1866); Fahrât, *Grammaire Arabe* (Beirut, 1865); Faris-el-Shidiak, *A Practical Grammar of the Arabic Language*, etc. (Lond. 1866); Freytag, *Einleitung in das Studium der arab. Sprache* (Bonn, 1861); Goldenthal, *Grammaire Arabe ecrite en Hebreu*, etc. (Vienna, 1857); Gorguos, *Cours d'Arabe Vulgaire* (Paris, 1864, 2 pts.); Hassan, *Kurzgefasste Grammatik der vulgar-arabischen Sprache* (Vienna, 1869); Leitner, *Introduction to a Philosophical Grammar of Arabic* (Lahore, 1870); Mallouf, *Fevay de Charquive, ou Abrege de Grammaire Arabe*, etc. (Smyrna, 1854); Narul Kira, *Nasif El Yazighy* (Beirut, 1863), an Arabic grammar in Arabic; Newman, *A Handbook of Modern Arabic* (Lond. 1866); Raabe, *Gemeinschaftliche Grammatik der arabischen u. der semitischen Sprachen* (Leips. 1874); Sapeto, *Grammatica Araba Volgare* (Florence, 1867); Schier, *Grammaire Arabe* (Leips. 1862); Zschokke, *Institutiones Fundamentales Linguae Arabicoe* (Vienna, 1869); Wolff, *Arabischer Dragoman* (Leips. 1867).

B. Dictionaries. — Bochart, *Dictionnaire Francais-Arabe*, etc. (Paris, 1S64); *Butrus a Bustany* (Beirut, 1866-70, 2 vols. fol., an abridged edition, ibid. 1867-70), an Arabic dictionary explained in Arabic; Calligaris, *Le Compagnon de Tous, ou Dictionnaire Polyglotte*, etc. (Turin, 1864-70, 2 vols.); Cherbonneau, *Dictionnaire Francais-Arabe* (Par. 1872); Helot, *Dictionnaire de Poche Francais-Arabe et Arabe-Francais* (Alger. 1870); Henry, *Dictionnaire Francais-Arabe* (Beirut, 1867); Kazimirski, *Dictionnaire Arabe-Francais*, etc. (Paris, 1860, 2 vols.); Marcel, *Dictionnaire Francais-Arabe des Dialectes Vulgaires* (ibid. 1869); Newman, *A Dictionary of Modern Arabic* (Lond. 1870, 2 vols.): Paulmier, *Dictionnaire Francais-Arabe* (Paris, 1872); Roland de Bussy, *Petit Dictionnaire Francais-Arabe et Arabe-Francais* (Alger. 1867); Schiaparelli, *Vocabulista in Arabico* (Florence, 1871); Wahrmund, *Handwörterbuch der arabischen und deutschen Sprache* (Giessen, 1874, 2 vols.).

C. Chrestomathies. — Cherbonneau. *Exercices pour la Lecture de Manuscrits Arabes*, etc. (Paris, 1853); id. *Lecons de Lecture Arabe* etc. (ibid. 1864); Combarel, *Cahiers d' Ecritures Arabes*, etc. (ibid. 18S 0).

2. The Syro-Chaldee. — That the Arabic in the South was not the most developed of all the Shemitic languages we see in the Aramaic language (q.v.). Here, also, we cannot enter upon a minute history of that language, for which the reader is referred to the article in this *Cyclopaedia*. Our remarks can only be of a general character.

The countries in the north of Palestine stretching from the Tigris to the Taurus are comprehended in Scripture under the name of *Aram*, or *Highland*. Their inhabitants, the Ἀραμαῖοι and Ἄραμοι of the ancients (Hom. *Il.* 2, 783), were of different nations (even in Scripture they are distinguished as Aram-Damascus, qv̄mḏ̄m rā̄), Padan-Aram, rā̄]ḏ̄p̄i. Aram-Zobah, hb̄w̄x̄m rā̄ietc.), and they passed historically through the most diversified relations. The common language of these people, in respect of its general character, as it is of all the Shemitic dialects the most northern, so also is it the *harshes*t (in place of the softer labials z ç, and x, it has d, t, and f, i.e. the *d* and *t* sounds) the *poorest* (it wants a complete vowel system, hence as verbal form bt̄K][Heb. bt̄K], noun form Ēl̄ [Heb. Ēl̄ m̄]); it has corresponding with this a scanty conjugation system; it possesses no vestige of the conjugation *Niphal*, but forms all its passives

by the prefix **ta**; it does not carefully distinguish the formation of the weaker roots, but interchanges the verbs and nouns, **al** and **hl**, **wp** and **yp**, etc., and in general the *least cultivated*.

In the Old Test. we find this dialect denominated, in opposition to the Palestinian, the *Aramaic language* (**tymra**, ^{<2301>}Isaiah 36:11; ^{<1283>}2 Kings 18:26). In the time of Isaiah, as appears from the passage just cited, educated Hebrews could speak Aramaic, and, conversely, educated Arameans could speak Hebrew (^{<2304>}Isaiah 36:4 sq.); while the common people understood only their vernacular dialect. The subsequent transportation of the Jewish people into Babylon contributed to silence more entirely the ancient vernacular in Judaea, and to render the triumph of the Aram seal in those parts more general. Finally, during the long exile of the Jews in Babylon, the language of their fatherland appears to have been altogether laid aside, so that those who at the termination of the captivity returned into Palestine brought with them the dialect of Babylon as their customary medium of speech. Among the priesthood and learned men, the Hebrew had, indeed, been retained as the language of literature and religion but so fully had it passed from the populace in general that we find them, on the reinstatement of public worship at Jerusalem, incapable of understanding the holy writings except as paraphrased in Aramaic (^{<1488>}Nehemiah 8:8).

This was the tongue which, with a slight intermixture of Persic and Greek (in consequence of the temporary dominion of the Persians and Macedonians in Palestine), had prevailed from the period of the return from Babylon, and was still maintained in popular use at the opening of the Christian dispensation under the name of *Palestinian Aramaic*, or *Palestinian Syriac*.

This Palestinian Syriac is a language, therefore, preeminently interesting to the Christian. "It was sanctified by the lips of the Divine Redeemer. In these forms of speech he conversed with the Virgin mother, instructed his disciples, and proclaimed to myriads the promises of eternal life. In them he gave forth those sovereign mandates which controlled the tempestuous elements, dispossessed the demoniac brought health to the diseased, and a resurrection life to the dead. In this very tongue we have still the words in which he taught his people the prayer which calls upon the Almighty God as our Father in heaven. Finally, it was in this language that he himself prayed upon earth, and that the Father spoke audibly to him from the

heavens. Thus consecrated, it became a celestial language, a holy tongue, a chosen vehicle which conveyed the thoughts of the uncreated mind and the purposes of eternal love to the sons of men.”

The Aramaean language may be said, in general terms, to have been distinguished into the Eastern and Western Aramaic. Of these, a full account is given in this *Cyclopaedia* under the respective heads of CHALDEE LANGUAGE and SYRIAC LANGUAGE. We therefore here consider some of the more obscure dialects.

(1.) *The Samaritan.* — This dialect occupies an intermediate position with reference to Hebrew and Aramaic, and is particularly characterized by changes in the guttural, also by containing many non-Shemitic (Cuthaic) words. The Samaritans have no means of distinguishing between the Hebrew letters **C** and **V** the have no *final* or *dilatable* forms, like the Hebrews, for any of the letters, but use the same form under all circumstances. The character used is the most ancient of the Shemitic characters, which the Samaritans retained when the Hebrews adopted the square character. Few remains of this dialect are extant (comp. the articles *SEE SAMARITAN LANGUAGE, LITERATURE*, etc.).

(2.) *The Sabian or Nazarean.* — This language, known as yet only from the *Codex Nazaraeus*, also called *The Book of Adam* (edited by M. Norberg, Gottingen, 1815-17, 3 vols.), occupies a place between the Syrian and Chaldee, makes frequent changes in gutturals and other letters, is in general incorrect in spelling and grammar, and has adopted many Persian words. The MSS. are written in a peculiar character; the letters are formed like those of the Nestorian Syriac, and the vowels are inserted as letters in the text.

(3.) *The Palmyrene.* — Of this dialect no specimens are now extant, except such scanty fragments as are contained in the Palmyrian inscriptions, for an account of which we may refer to R. Wood’s *Ruins of Palmyra* (Lond. 1753), interpreted independently by Barthelemy in Paris, and better by Swinton in Oxford. Some more specimens were given by Eichhorn, *Marmora Palmyrena Explicata* (Gottingen, 1827, 4to). The inscriptions are chiefly bilingual — in an Aramaic which is much like the common dialect, and in Greek — the earliest being A.D. 49, but most of them being in the 2d and 3d centuries.

(4.) *The Old Phoenician, together with Punic.* — A document of some size in the old Phoenician was first discovered in 1855, communicated by Dr. Thomson, of Beirut, and purchased by the duc de Luynes for the Louvre. Rodiger, Dietrich, Hitzig, Schlottmann, De Luynes, Ewald, and Munk endeavored to interpret it. More recent is the sacrificial tablet discovered at Marseilles, explained by Movers (Breslau, 1847), Ewald, and A. C. Judas. Of chief importance for the Punic are the Punic passages in the *Poenulus* of Plautus, illustrated by Movers and Ewald. The rest of the Phoenician and Punic inscriptions (including those on coins) hitherto discovered have been collected and illustrated by Gesenius in *Mon. Ling. Phoen.* (Lips. 1837, 3 vols.), to which must be added forty-five inscriptions by the abbe Bourgade (Paris, 1852, fol.), deciphered by the abbe Barges.
SEE PHOENICIA.

Linguistic Literature. —

A. Chaldee. — Passing over the more ancient works, we will only give some of the more modern:

I. Grammars. — Harris [W.], *Elements of the Chaldee Language*, etc. (Lond. 1822); Nolan, *An Introduction to Chaldee Grammar*, etc. (ibid. 1821); Rigge [El.], *Manual of the Chaldee Language* (Boston, 1832); Winer-Hackett, *Grammar of the Chaldee Language* (Andover, 1845); Luzzatto-Kruger, *Grammatik der biblisch-chaldaischen Sprache* (Breslau, 1873); *Chaldee Reading-Lessons*, with a Grammatical Praxis, etc. (Lond. ed. Bagster).

II. Lexicons. — In this department the *Thesaurus* is the great work of Buxtorf, *Lexicon Chaldaicum, talmudicum, et. Rabbinicum* (Basil. 1640; new ed. by Fischer, Leips. 1666-44); Schonhak, *Aramaisch-rabbinisches Worterbuch* (Warsaw, 1859); Levy [I.], *Chaldaisches Worterbuch uber die Targumim* (Leips. 1867); id. *Neuhebr und chald. Worterbuch* (ibid.), now in course of publication.

B. Syriac. —

I. Grammars. — Cowper [B.H.], *The Principles of the Syriac Grammar* (Lond. 1858); Merx [A.], *Grammatica Syriaca* (Halle, 1867-69); Nolan. [F.], *An Introduction to the Syriac Language*, etc. (Lond. 1821); Philips [S.], *Syriac Grammar* (Cambridge, 1866); Uhlemann Hutchinson, *Syriac Grammar* (N.Y. 1855); *Syriac Reading-Lessons*, etc. (Lond. ed. Bagster).

II. Lexicons. — Frost [M.], *Lexicon Syriacum* (1623); Gutbir [Aeg.], *Lexicon Syriacum, continens omnes N.T. Syr. Dictiones. et Particulas*, etc. (Hamb. 1667): a neat and improved. edition of this *Lexicon* was given by Dr. Henderson (Lond. 183G, Bagster); Bernstein [G. H.], *Lexicon Linguae Syr.* (Berol. 1857, fol. vol. 1). Older ones we omit.

C. Samaritan. — *SEE SAMARITAN LANGUAGE, LITERATURE*, etc.

D. The Sabian or Nazarean. — Norberg [M.], *Onomasticon Codicis Nasarei* (Lund. 1817, 2 vols.); id. *Lexicon Codicis Nasarei* (ibid. 1816).

E. The Palmyrene. — Bartholemy, *Reflexions sur Alphabet et sur la Langue dont ont se servoit autrefois a Palmyre*, in the *Memoires de l'Academie des Inscriptiois*, tom. 26.

F. The Phoenician. — Levy [Dr. M.A.], *Phonizisches Worterbuch* (Breslau, 1864); Schroder [P.], *Grammatische Untersuchungen uber die phonizische Sprache*, etc. (Halle, 1869); Wuttke H., *Entstehung u. Beschaffenheit des fonikisch-hebr. Alfabetes*, in the *Zeitschr. d. deutschen morgenl. Gesellschaft* (1857), 11, 75.

3. The *third main branch* of the Shemitic the *Mid-Shemitic*, is best known to us as the *Hebrew language* (q.v.). As this is the most important to the student of Sacred Writ, we will give a short outline of the same, following its history through the different stages, till, like the Arabic, it became an object of philological study.

(1.) Name and Origin. — The Hebrew language takes its name from Abraham's descendants, the Israelites, who are ethnographically called *Hebrews*,* and who spoke this language while they were an independent people. In the Old Test. it is poetically called the *language of Canaan* ([ḥk]tṛc] γλῶσσα ἡ Χαναανῆτις, ^{<239B>}Isaiah 19:18, “emphatically the language of the holy land consecrated to Jehovah, as contrasted with that of the profane Egypt,” as Havernick expresses it and also the *Jews'* language (tydWay]wql ; Ιουδαϊστί, ^{<219B>}2 Kings 18:26; ^{<236B>}Isaiah 36:11, 13; ^{<612A>}Nehemiah 13:24), from the kingdom of Judah. The name “Hebrew language” nowhere occurs in the Old Test., since in general there is rarely anything said of the language of the Israelites; it appears in the prologue to Ecclus., Εβραῖστι, and in Josephus (*Ant.* 1, 1, 2), γλῶττα τῶν Εβραίων. In the New Test. Εβραῖστί (^{<419D>}John 5:2; 19:13, 17, etc.) and Εβραῖς διάλεκτος (^{<424D>}Acts 21:40; 22:2; 26:14) denote the *Aramaic*,

which was spoken in the country at the time.** In later Jewish writers (as in the Targumists) the Hebrew language is called **avdꞑqD]v]** *the sacred tongue*), in contrast with the Aramaic (**l wḡ wṣl**).

* There is a controversy as to the origin of this name. Aben-Ezra (d. 1168), Buxtorf (d. 1629), Loscher [F.E.] 1749), Buddeus [J.G.] (d. 1764), Lengerke (d. 1855), Meier [E.] (d. 1866), Ewald (d. 1875), and others derive it from the Shemite *Eber* (^{<000B>}Genesis 10:24; 11:14 sq.), while most of the rabbins and of the fathers (as Jerome, Theodoret, Origen. Chrysostom), Arias Montanus, Paulus Burgensis, Munster, Luther, Grotius, Scaliger, Eusebius, Walton, Clericus, Rosenmuller, Gesenius, Eichhorn, Hengstenberg, Bleek, and others derive it from **rbꞑꞑ]** [“beyond,” following the Sept., which translates **yrꞑꞑ]** (14:13) by **ὁ περᾶτης**, “the man from beyond,” referring to Abraham’s immigration.

** The passage in Philo (*De Vita Mosis*, 2, 509, ed. Colon., Young’s transl. 3, 82), according to which the original of the Pentateuch was written in Chaldaic, shows how much the Alexandrians of that time had lost the knowledge of the difference of the dialect, and is to be ascribed to Philo’s ignorance in this department.

(2.) Antiquity of the Hebrew Language. — On this point, and the question whether the Hebrew was the primitive language, there is a great diversity of opinion. “It is clear,” says Havernick (*introd.* p. 128), “that this question can be satisfactorily answered only by those who regard the Biblical narrative (viz. ^{<000B>}Genesis 11:1 sq.) as true history. Those who, like the mass of recent interpreters, look at it from a mythical point of view. cannot possibly obtain any results. Gesenius says that, as respects the antiquity and origin of the Hebrew language, if we, do not take this mythical account, we find ourselves *totally deserted by the historian.*” Returning, then, to the ancient view of this passage, we find that most of the rabbins,* the fathers,** the older theologians — Buxtorf [John], the son (*Dissert. Phil. Theol.* [Basil. 1662], Diss. 1), Walton (*Proleg.* 3, 3 sq.), Pfeiffer [A.] (*Decas Select. Exercitt Bibl.*, in his *Dubia Vexata*, p. 59 sq.), St. Morinus (*De Ling. Primoeva* [Ultraj. 1694]), Loscher [Val.] (*De Causis Ling. Hebr.* 1, 2, 5), Carpzov (*Rit. Sacr.* p. 174 sq.), among the moderns and, with some limitation, Pareau, Havernick, Von Gerlach, Baumgarten, and others, believe that Hebrew was the primitive language of mankind, while some contend that if any of the Asiatic tongues may claim the honor of being the ancestral language of our race, the palm should be given to the Sanskrit. Between these two opinions the question now rests, and “it is

astonishing,” says Prof. Muller (*Science of Language*, 1, 133), “what an amount of real learning and ingenuity was wasted on this question during the 17th and 18th, centuries. It might have been natural for theologians in the 4th and 5th centuries, many of whom knew neither Hebrew nor any language except their own, to take it for granted that Hebrew was the source of all languages; but there is neither in the Old. nor in the New Test. a single word to necessitate this view. Of the language of Adam we know nothing; but if Hebrew, as we know it was one of the languages that sprang from the confusion of tongues at Babel, it could not well have been the language of Adam, or of the whole earth when the whole earth was still of one speech.” The first who really conquered the prejudice that Hebrew was the source of all language was Leibnitz, the contemporary and rival of Newton. “There is as much reason,” he said, “for supposing Hebrew to have been the primitive language of mankind as there is for adopting the view of Serapius, who published a work at Antwerp, in 1550, to prove that Dutch was the language spoken in Paradise.” In a letter to Tenzel, Leibnitz writes: “To call Hebrew the primitive language is like calling the branches of a tree primitive branches, or like imagining that in some country hewn trunks would grow instead of trees. Such ideas may be conceived, but they do not agree with the laws of nature and with the harmony of the universe that is to say, with the Divine Wisdom.”

*”And all the inhabitants of the earth were [of] one language, and of one speech, and one counsel for they spake the holy language by which the world was created at the beginning” (Targum on ^{אורח}Genesis 11:1; comp. also Rashi and Abel-Ezra, *ad loc.*).

**The fathers of the Church have never expressed any doubt on this point. Jerome (d. 420), in one of his epistles to Damasus, writes, “The whole of antiquity (*universa antiquitas*) affirms that Hebrew, in which the Old Test. is written, was the beginning of all human speech;” and in his *Comm. in Soph.* c. 3, he says “Linguam Hebraicam omnium linguarum esse matricem.” Origen (d. 254), in his eleventh homily on the book of Numbers, *Ἐραὐτὸς ὁ Ἑβραῖος ἔμενε τὴν αὐτὴν ἔχων διάλεκτον, ἦν περὶ καὶ προτερον, ἵνα καὶ τοῦτο σημεῖον ἐναργὲς γένηται τῆς οἰαίρεσεως* [Hom. 30, in Gen. p. 300, ed. Montf.], and Augustine (d. 430), in his *De Civitate Dei*, 16, 11, “Quae lingua prius humane generi non immerito creditur fuisse communis, deinceps Hebraea est nuncupata” (i.e. his family [Heber’s] preserved that language which is not unreasonably believed to have been the common language of the race; it was on this account thenceforth called Hebrew). Theodoret (d. 452), in

Quest. in. Genesin, p. 60, however, believes, like Delitzsch, that the Syriac was the primitive language, holding that Hebrew was first introduced by *God through Moses* as a holy language.

(3.) Character and Development of the Hebrew Language. — In relation to the rest of the Shemitic languages, the Hebrew, whether regarded as the primitive language or not, has for the most part retained the stamp of high antiquity, originality, and greater simplicity and purity of forms. In its earliest written state it exhibits, in the writings of Moses, a perfection of structure which was never surpassed. As it had, no doubt, been modified between the time of Abraham and Moses by the Egyptian and Arabic; so in the period between Moses and Solomon it was influenced by the Phoenician, and, down to the time of Ezra, continued to receive an accession of exotic terms which, though tending to enlarge its capabilities as a spoken and written tongue, materially affected the primitive simplicity, and purity of a language compared with which none may be said to have been so poor, and yet none so rich. But with the period of the captivity there arose an entirely new literature, strikingly different from the earlier, and this is to be traced to the influence exerted by the Aramaic tongue upon the Hebrew, which had previously been developing itself within restricted limits. This was the introduction to its gradual decay, which did not become fully manifest, however, until the commencement of the Chaldaean period. Not only did the intrusion of this powerful Aramaic element greatly tarnish the purity of the Hebrew words and their grammatical formation, older ones having been altered and supplanted by newer ones, which are Aramaic for the most part;* it also obscured the understanding of the old language,** and it enfeebled its instinctive operations, until at length it stifled them. The consequence was that the capacity of observing grammatical niceties in the old pure Hebrew was entirely lost;*** partly the distinction of prose and poetical diction was forgotten;**** and, finally, as the later writers went back upon the Pentateuch and other older compositions, many elements which had already died out of the language were reproduced as archaisms.*****

* This is especially seen in the coining of new words for abstract ideas by means of prefixed letters or syllables added, as **l WmgJ** for **l WmG** (^{<1362}Psalm 116:12); **tWnzJ** for **hWnz** (^{<2568}Ezekiel 16:18, 20); **hvgBi** (^{<1506}Ezra 1:6; ^{<1708}Esther 5:3, 7, 8), etc.

** This is shown by the increasing use of the *scriptio plena*, as **WmWxy**; four **Wmxy**; the interchange of the weak letters **h** and **a** for instance, **Ëyhe** (^{<1312>}1 Chronicles 13:12) for **Ëyae** (^{<1069>}2 Samuel 6:9); the resolution of the *dagesh forte* in sharpened syllables by inserting a vowel, as **ytjaæ** for **yTææ** (^{<1013>}1 Chronicles 1:31), or by inserting a liquid, **qvmrDif** for **qcmDi** (18:5, 6).

*** Interchange of **tææ** as the sign of the accusative, and as meaning “with” — for instance, ^{<2016>}Jeremiah 1:16; 19:10; 20:11, etc.; the use of **l** to mark the accusative instead of the dative (^{<1326>}1 Chronicles 5:26; 16:37; 29:20, 22, etc.) the use of **l** [instead of **l a**; the use of Aramaic forms of inflection, as, **yTÛai** for **TÛai** (^{<2093>}Jeremiah 4:30); **yt]** For **t]** (2:33; 3:4, 5; 4:19), etc.

**** Comp. **HLBæPiel**, “to be afraid” (^{<1504>}Ezra 4:4, elsewhere only the substantive **hhj Biin** poetry); **hnz**; “to reject with loathing” (^{<1389>}1 Chronicles 28:9; ^{<4114>}2 Chronicles 11:14; 29:19, earlier only in poets, and in ^{<2008>}Hosea 7:3, 5; ^{<3006>}Zechariah 10:6).

***** E.g. **ymææ** “species” (^{<2670>}Ezekiel 47:10, taken from the Pentateuch); **hrWcm]** “a measure” (^{<1329>}1 Chronicles 23:29); ^{<2641>}Ezekiel 4:11, 16, etc., from ^{<1895>}Leviticus 19:35); **l kn**; “to act cunningly” (^{<3001>}Malachi 1:1, 4; ^{<1955>}Psalms 105:25, from ^{<0578>}Genesis 37:18 or ^{<0258>}Numbers 25:18), etc.

(4.) Decay of the Hebrew Language. — But the great crisis of the language occurs at the time of the captivity of Babylon. Then, as a spoken tongue, it became deeply tinged with Aramaic. The Biblical Hebrew, abiding in the imperishable writings of the prophets, continued to be the study of the learned; it was heard on the lips of the priest in the services of religion, and was the vehicle of written instruction; but as the medium of common conversation it was extensively affected, and, in the case of multitudes, superseded, by the idiom of the nation among whom Providence had cast their lot. So an Aramaized Hebrew, or a Hebraized Aramaean, continued to be spoken by such of them as resettled in Palestine under Ezra and Nehemiah, while the yet greater number who preferred the uninterrupted establishment of their families in Babylonia fell entirely into the use of Aramaic.

This decline of the popular knowledge of pure Hebrew gave occasion to the appointment of an order of interpreters (*meturgemadin*) in the

synagogue for the explication of the Scriptures in this more current dialect, as can be seen from ^{<488>}Nehemiah 8:8, where we read, “They [the priests and Levites] read in the book, in the law of God **vr̥p̥m̥]** and appended thereto the sense, and caused them to understand the reading,” where the word means, “with an explanation subjoined,” i.e. with an interpretation added, with an explanation in Chaldee the vulgar tongue, as appears from the context; and by a comparison of ^{<488>}Ezra 4:18 and verse 7.

Accordingly, the Talmudists have already correctly explained our passage, **wgr̥t hz çrpm̥**, and so also Clericus, Dathe, etc. *SEE TARGUM.*

But while these changes were taking place in the vernacular speech, the Hebrew language itself still maintained its existence. It is a great mistake to call Hebrew a dead language. It has never died, it will never die. In the days to which we are now referring, it was still loved and revered by the Jewish people as the “holy tongue” of their patriarchs and prophets. Not only the remaining canonical Scriptures, but the prayers and hymns of the Temple and synagogue, were, for the most part, written in it, and even the inscriptions of the coinage retained both the language and the more antique characters, in preference to those more recently introduced by Ezra.

(5.) The Written Hebrew. — About the time when the language underwent this internal change, it was also changed externally. That we have not the original Hebrew characters in MS. and printed texts of the Bible is evident from a tradition we have in the Talmud that “at first the law was given to Israel in the Hebrew writing and the holy tongue, and again it was given to them in the days of Ezra in the Assyrian writing and the Syrian tongue. They chose for the Israelites the Assyrian writing and the holy tongue and left to the *Idiotoe* (i.e. the Samaritans) the Hebrew writing and the Syrian tongue.. And although the law was not given by Ezra’s hand, yet the writing and language were called the Assyrian (*Sanhedr.* 21, 2; 22, 1). This Assyrian writing (**yr̥WVaibtk̥**) is also called “square writing” (**[Br̥m̥] btk̥**), “correct writing” (**(h̥M̥t̥ihbytk̥)**), and by the Samaritans “Ezra’s writing” (**ar̥z̥, btk̥**). We must suppose that the square character, which came into use after the exile, only gradually thrust the elder character aside. for in the Maccabaeian coinage the ancient Hebrew character was used, and while we may trace back the origin of the new characters nearly to the times of Ezra, certain it is that at a later time it was perfected in its present form, and long before the time of the Talmud, since there we find

directions given concerning the writing of the alphabet, of which we will speak farther on.

(6.) *Tradition; Period of the Hebrew Language* — It is chiefly among the Jews of Palestine that we are to seek the preservation of the knowledge of the Hebrew language. Though the Hebrew ceased to be even a written language, yet for practical ends in the sages of worship the study of the old Hebrew documents became for them an indispensable duty for which the affinity of the language they used must have offered them peculiar facilities. Hence, as early as the book of Sirach (Ecclesiasticus), which was probably written between B.C. 290 and 280, mention is made of the study of Scripture as the chief and fairest occupation of the γραμματεύς, the διανοεῖσθαι ἐν νόμῳ ὑψίστου, and σοφίαν πάτων ἀρχαίων ἐκζητήσει, καὶ ἐν προφητείαις ἀσχοληθήσεται (29, 1 sq.). The more erudite study of Hebrew Scripture was prosecuted in Palestine and Babylonia from the days of Ezra, not only by individual scribes, but also in formal schools and academies, the vr dMbiyTB; also nBriyTB; and twbyvæ which were established there before the time of Christ. The chief seat of these at first was principally at Jerusalem, then after the destruction of this city by the Romans it was transferred to Jamnia or Jabneh, under Jochanan ben-Zachai (i.q.), till under Gamaliel III ben-Jehudah I (A.D. 93-220) Tiberias became the seat of learning. Among the teachers of Tiberias, rabbi Jehudah the Holy, or hak-Kodesh (q.v.), the compiler of the Mishna obtained a remarkable reputation in the latter half of the 2d century. After his death, the seat of this scriptural erudition was once more transplanted to Babylonia, where, with reference to this, the schools at certafications on the Euphrates — Sora, Pumbaditha, and Nahardea — attained preeminently to high esteem. Still, along with these, the Palestinian schools subsisted uninterruptedly, especially the school at Tiberias, and to the labors of these schools are due in part the Targums, but principally the Talmud and the Masorah.

* Jerome, in *Prol. Gal.*: “Certum est, Esdram alias literas reperisse, quibus nunc utimur, cum ad illud usque tempus iidem Samaritanorum et Hebraeorum characteres fuerint.” See also Origen, in ^{<1500>}Ezra 9:4; ^{<1500>}Psalm 2 (3, 539).

The activity of these schools took different shapes at different periods, and into four of these periods it may be divided

1. The period of the more *ancient Sopherim* (scribes, *yrəpsu yowarə*) from the close of the canon to the ruin of the Jewish commonwealth. They settled fixedly the external and internal form of the sacred text (*arqinə*), the correct writing and reading, the arrangement of the books and their sections the numbering of the verses, words, and letters, etc.
2. The period of the *Talmudists*, from the 2d to the 6th century of the Christian era.
3. The period of the *Masoites*, from the 6th to the 9th century.
4. The period. of the *Grammarians* and *Expositors*, from the 9th to the 6th century. Following the examples of the Arabians, they endeavored to lay a scientific foundation for Hebrew philology and for understanding the text of the Bible, by means of various labors in grammar and lexicography, including the comparison of the Aramaic and Arabic dialects.

For the history of the philological study of the Hebrew language, the reader is referred to the art. *SEE HEBREW LANGUAGE* in this *Cyclopoedia*, where he will also find more details.

V. *Relation of the Shemitic Languages to the Indo-European Languages.*
 — One of the most vexed questions of comparative philology is that of the relation of the Shemitic family to that of the Indo-European. As earl as the year 1778 Nathaniel Brassey Halhed in his *Grammar of the Bengal Language*, said, “I have been astonished to find the similitude of Sanskrit words with those of Arabic [the Shemitic], and these not in technical and metaphorical terms, which the mutation of refined arts and improved manners might have occasionally introduced, but in the main *groundwork of language*, in monosyllables, in the names of numbers, and the application of such things as would be first discriminated on the immediate dawn of civilization.” When the Sanskrit became better known in Europe, scholars like Adelung, Klaproth, Bopp, etc., in their studies on comparative philology, undertook to trace out the affinity between these two families. Untenable as were their theories, yet they paved the way. With greater precaution Gesenius entered upon the arena of comparative philology. Being persuaded that the Hebrew has no relation with the Indo-European languages, the main object of his comparisons was to find analogies, while in such words as appeared to him to have some similarities with the oldest original languages of Eastern Asia, as [bç, seven, Sanskrit, *sapta*; r [n, a

youth, Sanskrit, *Nar*, etc., he either perceived marks of early borrowings or a play of accident. Furst, however, went a step further, and espoused the unhappy idea of a Sanscrito-Shemitic stem, which divides itself into the Sanskrit, Medo-Persian, Shemitic Graeco-Latin, Germanic, and Slavic families. But the advancement in the science of the Indo-European languages has shown that there is no connection whatever between these two languages; and even Delitzsch's endeavor has not been able to prove the contrary, although it must be admitted. that he was the first to bring about (in his *Jesurun sive Isagoge in Grammaticam et Lexicographiam Linguae Hebraicae* [Grimmae, 1838]) some system and method in the comparison of these languages. Of still less value is the endeavor of E. Meier, who, in his *Hebr. Wurzelwörterbuch* (Mannheim, 1845), seeks to trace back the Shemitic trilateral stems to monosyllabic biliteral roots, and from their fundamental meanings to derive the meanings of our Hebrew words in their various modifications. "This," as Bleek remarks, "is an attempt which merits attention, although he certainly brings forward many things which are uncertain, and even improbable." Without enlarging any further upon this question, which is to this very day a matter of dispute, we will only mention those who made the subject a matter of investigation. Among those who believe in a relation between it the Shemitic and Indo-European languages we mention Ewald (*Ausf. Lehrb. der hebr. Sprache* 8th ed. 18, 70. p., 31, Olshausen, (*Lehrb. der hebr. Sprache*, 1861, p. 6 sq.); Lassen (*Indische, Alterthumskunde* [2d ed.], 1, 637 sq.); Lepsius, Schwartze, Benfey, and Bunsen, who, with, the help of the Egyptian, tried to; bring about the result M. Muller and Steinthal, who believe not only in the possibility, but also in the probability, of such connection Eugene Burnouf and Pictet, who admit it with some reserve To these we may add the names of Ascoli, R.v. Raumer, Renan, and more especially that of Friedrich Delitzsch, who in his work (the latest, so far as we know) *Studien über indogermanis-semitische Wurzelwandschaft* (Leips. 1873), has not only, given a *resume* of the labors of his predecessors and a list of their works, but has also taken up the subject of relationship. Whether his researches wilt bring more tag it into the chaos of opinions, and prove themselves more acceptable, is yet to be seen. **SEE PHILOLOGY.**

VI. Literature. — see, besides the articles Shemitic languages in Kitto's *Cylop.* And Smith's *Dictionary of the Bible*, the introductions of Bleek, Keil, and Havernick; Renan *Histoire Generale at Systeme Compare des Langues Semitiques* (4th Ed. Paris, 1863), the literature as given in

Delitzsch's *Studien*, the introductions to the Hebrew grammars of Gesenius, Bottcher, Preiswerk, and Bickell (Engl. transl. By Curtiss [Leips. 1877]) The literature on the different languages is found under their respective heads in this *Cyclopaedia* and supplemented in this article. The more recent will be found in Frederici's *Bibliotheca Orientalis* (London, 1876-78).

Shemoneh Esreh

($hr\zeta[hnwm\zeta$) is a collection of eighteen benedictions, called *Tephillah*, or prayer $\kappa\alpha\tau\ \xi\zeta\omicron\chi\eta\nu$, which every Israelite is bound to say every day. They constitute a very important part of the Jewish liturgy, and in their present form must have originated about A.D. 100, although many parts belong to the ante-Christian period. In the present form there are nineteen instead of eighteen, one having been added by Samuel the Little (q.v.) against the Sadducees, the so called: $yqwr\chi\ h\ tkrb$ or $rnymh\ tkrb$, i.e. the prayer against the Minim, a name applied to Christians. These benedictions are as follows:

1. (wrb) "Blessed art thou, O Lord our God, and the God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, the great God! powerful and tremendous, the most high God! bountifully dispensing benefits, the Creator of all things; who, remembering the piety of the fathers, wilt send a redeemer to their posterity for his name's sake in love. Remember us unto life, O King I thou who delightest in life, and write us in the book of life for thy sake, O God of life. O King, thou art our Supporter Savior, and Protector blessed art thou, O Lord! the shield of Abraham."

2. ($rwbg\ hta$) $\dot{\rho}$ "Thou, O Lord! art forever powerful; thou restorest life to the dead, and art mighty to save; sustaining thy benevolence the living, and by thine abundant mercies animating the dead; supporting those that fall, healing the sick, setting at liberty those that are in bonds; and performest thy faithful words, unto those that sleep in the dust? Who is like unto thee, O Lord! most mighty? or who may be compared with thee, the King who killeth and again restoreth life, and causeth salvation to flourish? Who is like unto thee, most merciful Father! who rememberest thy creatures to life. Thou art also faithful to revive the dead. Blessed art thou, O Lord; who revivest the dead."

3. (vwdq hta) “Thou art holy, and holy is thy name, and the saints praise thee daily. Selah. Blessed art thou, O Lord, holy God! We will sanctify thy name in the world, as thy sanctifiers in the heavens above; as it is written by the hands of thy prophet. And one called unto another and said, Holy, Holy; Holy, O Lord of Hosts! the whole earth is full of his glory. And against each other with blessings they say, Blessed be the glory of the Lord, from his place.” And in thy holy word thou hast written, saying, the Lord shall reign forever, thy God in Zion, from generation to generation. Praise ye the Lord. Unto all generations we will declare thy greatness, and to all eternity we will sanctify thy holiness; and thy praise, O our God! shall not depart from our mouths, for ever and ever: for thou art Almighty, great and holy King blessed art thou, O Lord, the God most holy!”

4. (^nwj hta) “Thou favorest mankind with knowledge and teachest them understanding. Thou hast favored us with the knowledge of the law, and thou hast taught us to perform the statutes of thy will; and thou hast made us a division, O Lord our God! between the holy and the profane, between light and darkness, between Israel and the nations, and between the seventh day and the six days of work. O our Father, our King! let us rest in peace on those days which approach towards us, free from all sins, and clean from all iniquities, and make us steadfast in thy fear. And let us be favored with knowledge, wisdom, and understanding. Blessed art thou, O Lord, the favorer of knowledge.”

5. (wnybçh) “Return us, O our Father! to the observance of thy law, and draw us near, O our King! to thy service; and, convert us to thee by perfect repentance. Blessed art thou, O Lord, who vouchsafest repentance.”

6. (tl s) “Forgive us, we beseech thee, O our Father! for we have sinned; pardon us, O our King for we have transgressed; for thou art ready to pardon and to forgive. Blessed, art thou, O Lord who art gracious, and ready to pardon.”

7. (har) “Oh, look upon our afflictions, we beseech thee, an plead ole ur cause;. and redeem us speedily for the sake of thy name; for thou art a mighty Redeemer. Blessed art thou; O Lord! who redeemest Israel.”

8. (wnapr) “Heal us, O Lord.! and we shall be healed; save us, and we shall be saved; for thou art our praise. Oh, grant us a perfect cure for all our wounds; for thou art an omnipotent King, merciful and faithful

physician. Blessed art thou, Lord! who healest the diseases of thy people Israel.”

9. (wñhl [rb) “O Lord our God! bless this year for us, as also every species of its fruits for our benefit; and bestow (*in winter say*, dew and rain for) a blessing upon the face of the earth. Oh, satisfy us with thy goodness, this year as other good and fruitful years. Blessed art thou, O Lord! who blessest the years.

10. ([qt) “Oh, sound the great cornet, as a signal for our freedom; hoist the banner to collect our captives, so that we may all be gathered together from the four corners of the earth. Blessed art thou, O Lord!” who gatherest together the outcasts of thy people Israel.”

11. (hbyçh) “Oh, restore our judges, as aforetime, and our counselors as at the beginning; remove from us sorrow and sighing. O Lord! reign thou alone over us in kindness and mercy; and justify us in judgment. Blessed art thou, O Lord! the King who loveth righteousness and justice.”

12. (µ ynyçl ml w “And let there be no hope for the calumniators, let all heretics (Minin) speedily pass away, and let all thine enemies be cut off. Speedily root up, break down, and tear up the wicked, and lay them low speedily, in our days: blessed be the Lord, who breaketh down the enemies, and layeth low the wicked.” (This prayer is altered in most editions of the Jewish Prayer book.)

13. (µ yqwdxh l [) “O Lord our God! may thy tender mercy be moved towards the just, the pious, and the elders of thy people, the house of Israel; the remnant of their scribes, the pious proselytes, as also towards us; and bestow a good reward unto all who faithfully put their trust in thy name; and grant that our portion may ever be with them, so that we may not be put to shame; for we trust in thee. Blessed art thou, O Lord! who art the support and confidence of the just”

14. (µ yl çwr l y) “Oh, be mercifully pleased to return to Jerusalem, thy city; and dwell therein, as thou hast promised. Oh, rebuild it shortly, even in our days, a structure of ever lasting fame, and speedily establish the throne of David therein. Blessed art thou, O Lord! who rebuildest Jerusalem.”

15. (j mx ta) “Oh, cause the offspring of thy servant David speedily to flourish, and let his horn be exalted in thy salvation for we daily hope for thy salvation. Blessed art thou, O Lord! who causeth the horn of salvation to flourish.”

16. (wnl wq [mç) “Hear our voice, O Lord our God! Oh, have compassion and mercy upon us, and accept our prayers with mercy and favor; for thou art omnipotent. Thou hearkenest to prayers and supplications, and from thy presence, O our King! dismiss us not empty; for thou hearest the prayers of thy people Israel in mercy. Blessed art thou, O Lord! who hearkenest unto prayers.”

17. (hxr) “Graciously accept, O Lord our God! thy people Israel, and have regard unto their prayers. Restore the service to the inner part of thine house; and accept of the burned offerings of Israel, and their prayers with love and favor. And may the service of Israel, thy people, be ever pleasing to thee. Oh that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restorest thy divine presence unto Zion.

18. (μ ydwm) “We bow down before thee, because thou art Jehovah, our God, and the God of our fathers for ever and ever. The Rock of our lives, the Shield of our salvation art thou, from generation to generation. We will bless thee, and show forth thy praises for these our lives, which are in thy hand, and for our souls, which we commit to thee, and for thy wondrous works, which we witness every day; for thy marvelous doings and thy mercies at all times — evening, morning, and noon. Gracious God! because thy mercies are without bounds; merciful Lord! because thy kindnesses are never done, we trust in thee to all eternity.”

19. (μ wl çμ yç) “Oh, grant peace, happiness, and blessing, grace, favor, and mercy unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord our God, the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace.”

In the prayer books of the so called Reformed Jews these benedictions and all such as allude to the bringing back to Jerusalem and to the Messiah have undergone very great changes. The first and last three are considered

to be the most ancient. They are undoubtedly of the Sopherite age, and probably belong to the time of Simon the Just. The others belong to five or six epochs extending over a period of three hundred years. The benedictions are mentioned in the Mishna, *Rosh hash-Shanah*, c. 4; *Berachoth*, 4, 3, *Tosiphta Berachoth*, c. 3; *Jerusalem Berachoth*, c. 2; *Megilla*, 17 a. See Zunz, *Gottesdienstliche Vorträge der Juden*, p. 367 sq.; Schurer, *Lehrbuch der neutestamentlichen Zeitgeschichte*, p 499 sq; (B.P.)

Shem-Tob

(שֵׁם טוֹב *vei.e. good name*), a name common to many Jewish writers, of whom we mention the following:

1. BEN-ABRAHAM IBN-GAON, a famous Cabalist, born 1283, died about 1332, the author of many Cabalistic works.
2. BEN-SHEM-TOB, who died in 1430, is the author of *twmwah rps*, or the *Book of Faithfulness*, in which he attacks the Jewish philosophers Aben-Ezra, Maimonides, Levi bei-Gershon, etc., and denounces the students of philosophy as heretics, maintaining, however, that the salvation of Israel depends upon the Cabala. He also wrote *hrwth l [twçrd*, or homilies on the Pentateuch, the feasts and fasts, etc, in which the Cabalistic doctrines are fully propounded.
3. ISAAC SHAPRUT, a native of Tudela he was a celebrated philosopher, physician, and Talmudist, and wrote, under the title of *j b^ba*, *The Touchstone*, a polemical work against Christianity, inveighing bitterly against the doctrines of the Trinity, incarnation, transubstantiation, etc. One portion of the book consists of a translation of Matthew's Gospel into Hebrew, said to be so unfairly performed that, among other faults, the names in the genealogy are "grossly misspelled, and are therefore of no avail for comparison with the Old Test. To each chapter are subjoined questions for Christians to answer. An appendix to the work is called "Replies to Alfonso the Apostate." The MS is still in Rome, and dated at Turiasso, Old Castile, 1340. He also wrote *Remarks* on Aben-Ezra's *Commentary on the Law* under the title *j n[p tnpç*, and *The Garden of Pomegranates*; *ynwmr sdrp* explaining the allegories of the Talmud.

See Furst, *Bibl. Jud.* 3, 259; 265 sq.; De Rossi; *Dizionario Storico*, p. 289, 301 sq.; id. *Bibl. Jud. Antichrist.* p. 103 sq.; Ginsburg, *The Kabalah*, p. 11, 122; Lindo, *History of the Jews in Spain*, p. 159; Finn, *Sephardim*, p. 308 sq.; Steinschneider, *Jewish Literature*, p. 127; Gratz, *Gesch. d. Juden*, 8, 23 sq.; Cassel, *Lehrbuch der jud. Gesch. u. Literatur*, p. 283, 257, 302, 304, 316. (B.P.)

Shemu'el

(Heb. *Shemuel'*, **שמעון**) *heard of God*, the same as *Samuel* [q.v.], the name of three Hebrews.

1. (Sept. **Σαλαμούλ**.) Son of Ammihud and commissioner from the tribe of Simeon, among those appointed by Moses to divide Palestine (^{<B040>}Numbers 34:20). B.C. 1618.
2. (Sept. **Σαμουήλ**.) A more correct Anglicism (^{<B063>}1 Chronicles 6:33) of the, name of the prophet Samuel (q.v.).
3. (Sept. **Ισαμουήλ**.) A descendant of Tola, the son of Issachar, among the chiefs of that tribe in David's time (^{<B072>}1 Chronicles 7:2). B.C. 1014.

Shen

(Heb. with the art., *hash-Shen*, **שן** *the tooth* Sept. **ἡ παλαῖα** Vulg. *Sen*), a place mentioned only in Samuel 7:12, defining the spot at which Samuel set up the stone Ebenezer to commemorate the rout of the Philistines. The pursuit had extended to "below Bethcar," and the stone was erected "between the Mizpah and between the Shen." The Targum has *Shinna*. The Peshito-Syriac and Arabic versions render both Bethcar and Shen by *Beit-Jasan*, evidently following the Sept., which appears to have read **vy yashan**, i.e. old. The name indicates not a village, but merely a sharp *rock* or conspicuous crag in the vicinity, like Seneh (^{<B040>}1 Samuel 14:4). **SEE EBENEZER.**

Shena'zar

(Heb. *Shenatstsar'* **שנאזר** *fiery tooth* [Gesenius] or *splendid leader* [Furst]; Sept. **Σανεζάρ**) v.r. **Σαναζάρ**), fourth named of the seven sons of king Jeconiah or Jehoiakim, born during his captivity (^{<B088>}1 Chronicles 3:18). BC. post 606.

She'nir

(Heb., *Shenir'* *ryniv*][so in ^{<RB>}Deuteronomy 3:9 ^{<Z>}Song of Solomon 4:8 but in ^{<RB>}1 Chronicles 5:23, ^{<Z>}Ezekiel 27:5, *Senir'* *rynæ*], Gesenius, “coat of *mail*, or *cataract*,” Furst, “either a projecting mountain *peak* or *snow* mountain” Sept. *Σαρίπ* v.r. *Σερείπ*), the Amoritish name for the mountain in the north of Palestine (^{<RB>}Deuteronomy 3:9; ^{<Z>}Ezekiel 27) which the Hebrews called *Hermon*, and the Phoenicians *Sirion*; or perhaps it was a name rather for a portion of the mountain than for the whole. In ^{<RB>}1 Chronicles 5:23, and ^{<Z>}Song of Solomon 4:8, Hermon and it are mentioned as distinct. Abulfeda (ed. Kohler, p. 164, quoted by Gesenius) reports that the part of Antilebanon north of Damascus that usually denominated *Jebel esh-Shurky*, “the East Mountain” was in his day called *Seir*. The use of the word in Ezekiel is singular. In describing Tyre we should naturally expect to find the Phoenician name (*Sirion*) of the mountain employed, “if the ordinary Israelitish name (*Hermon*) were discarded. That it is not so may show that in the time of Ezekiel the name of *Senir* had lost its original significance as an Amoritish name, and was employed without that restriction. The Targum of Joseph on ^{<RB>}1 Chronicles 5:23 (ed. Beck) renders *Senir* by *yzæpiy rømer wf*, of which the most probable translation is “the mountain of the plains of the Perizzites.” In the edition of Wilkins the text is altered to *ywf yPærsini 8f*, “the mountain that corrupteth fruits,” in agreement with the Targums on ^{<RB>}Deuteronomy 3:9, though it is there given as the equivalent of *Sirion*. Which of these is the original it is perhaps impossible now to decide. The former has the slight consideration in its favor that the Hivites are specially mentioned as “under Mount Hermon,” and thus may have been connected or confounded with the Perizzites; or the reading may have arisen from mere caprice, as that of the Samaritan version of ^{<RB>}Deuteronomy 3:9 appears to have done. *SEE ANTILIBANUS*.

Sheol,

[*wæv*] This Hebrew name for “the place of departed spirits,” and the “state of the dead,” is used in a variety of senses by the writers of the Old Test., which it is desirable to investigate, referring to the articles *SEE HELL*, *SEE HADES*, etc. for the general opinions of the Jews respecting the continuance of existence after death.

I. Signification of the Word. — The word is usually said to be derived from **ל אֶחָו**, *shaal*, “to ask or seek,” and may, be supposed to have the same metaphorical signification as the *orcus rapax* of the Latins, or “the insatiable sepulchre” of English writers. This etymology, however, is rather uncertain, and no aid can be obtained from the cognate Shemitic languages, for, though the word occurs in Syriac and Ethiopic, its use is too indeterminate to afford any clue to its origin. We are therefore left to determine its meaning from the context of the most remarkable passages in which it occurs. s.v.

The first is (^{<0137>}Genesis 37:35) “And (Jacob) said, I will go down *into the grave* (**הַלְאָוִ] sheolah**) unto my son mourning.” The, meaning of this passage is obviously given in the translation. There is rather more difficulty in (^{<0463>}Numbers 16:30, where Moses declares that Korah and his company shall go down alive into *sheol* (**הַלְאָוִ] sheolah**), and in ver. 33, which describes the fulfilment of the prophecy. But on referring to (^{<0522>}Deuteronomy 32:22, we find that *sheol* is used to signify “the underworld.” “For a fire is kindled in mine anger, and it shall burn to the lowest hell” (**תַּיְתָּוִ] waw] sheol techithith**); to which the sequel gives the following parallelism: “It shall set on fire the foundations of the mountains.” Hence it would appear” that, in the description of Korah’s punishment, *sheol* simply means the interior of the earth, and does, not imply a place of torment. In (^{<0216>}2 Samuel 22:6, the English version stands thus: “The sorrows of hell compassed me about; the snares of death prevented me.” The English word “hell” (from the Saxon *hela* “to conceal”) does not here mean a place of torment, as will at once appear from a literal translation of the passage in which the parallelism of the Hebrew is preserved. “The snares of *sheol* (**לְוַוַּ]l הַ] , chebley sheol**), encompassed me;” “The nets of death (**תַּיְמִ;יִוְעִוְ] , mokeshey maveth**) came upon me.” Thus viewed, it appears that “the snares of *sheol*” are precisely equivalent to “the nets of death.” In (^{<0810>}Job 11:8, there seems to be “an allusion to a belief common among ancient nations that there is a deep and dark abyss beneath the surface of the earth, tenanted by departed spirits, but not necessarily a place of torment:

*Canst thou explore the deep things of God?
Canst thou comprehend the whole power of the Almighty?
Higher than heaven! What canst thou do?
Deeper than sheol! What canst thou know?*

Again (26:5, 6), in the description of God's omnipotence:

*Sheol is open before him,
And there is no covering for the region of the dead.*

In ^{<340>}Isaiah 14:9, "*Sheol* from beneath is moved for thee to meet thee at thy coming," the meaning of the prophet is, that when the king of Babylon, whose miserable fate he is predicting, should go down into the underworld, or *sheol*, the ghosts of the dead would there rise up to meet him with contumely and insult. Our English version in this passage renders *sheol* "hell;" but, clearly, the place of torment, cannot be meant, for it is said in ver. 18 that all the kings of the nations repose *in glory* there — that is, "rest in their sepulchres, surrounded by all the ensigns of splendor which the Eastern nations were accustomed to place around the bodies of deceased kings."

These and many other passages which might be quoted sufficiently prove that a belief in futurity of existence was familiar, to the Hebrews, but that it was unfixed and indeterminate. It is difficult, and in some cases impossible, to determine whether the term *sheol*, when used in a menacing form, implies the idea of future punishment or premature death. Hence, while we are led to conclude, with the Articles of the Church of England, that "the old fathers did not look merely to transitory promises," we see that only through the Gospel were "life, and immortality brought to light."

II. *Is Sheol a Place?* — According to the notions of the Jews, *sheol* was a vast receptacle where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior paradise, they supposed to be in the upper part of this receptacle; while beneath was the abyss, or *Gehenna* (Tartarus), in which the souls of the wicked were subjected to punishment.

The question whether this is or is not the doctrine of the Scriptures is one, of much importance, and has, first and last, excited no small amount of discussion. It is a doctrine received by a large portion of the nominal Christian Church; and it forms the foundation of the Roman Catholic doctrine of Purgatory, for which there would be no ground but for this interpretation of the word *Hades*. The question, therefore, rests entirely up the interpretation of this latter word. At the first view the classical signification would seem to support the sense above indicated. On further, consideration, however, we are referred back to the Hebrew *sheol*; for the

Greek term did not come to the Hebrews from any classical source or with any classical meanings, but through the Sept. as a translation of their own word; and whether correctly translating it or not is a matter of critical opinion. The word *Hades* is, therefore, in no wise binding upon us in any *classical* meaning which may be assigned to it. The real question, therefore, is, what is the meaning which *sheol* bears in the Old Test. and Hades in the New? A careful examination of the passages in which these words occur will probably lead to the conclusion that they afford no real sanction to the motion of an intermediate place of the kind indicated, but are used by the inspired writers to denote *the grave* — the resting place of the bodies both of the righteous and the wicked; and that they are also used to signify *hell*, the abode of miserable spirits. But it would be difficult to produce any instance in which they can be shown to signify the abode of the spirits of just men made perfect, either before or after the resurrection.

As already seen, in the great majority of instances *sheol* is, in the Old Test., used to signify the grave, and in most of these cases is so translated in the A.V. It can have no other meaning in such texts, as ^{<1375>}Genesis 37:35;. 42:38; ^{<1016>}1 Samuel 2:6; ^{<1816>}1 Kings 2:6 ^{<1843>}Job 14:13; 17:13, 16; and in numerous other passages in the writings of David, Solomon, and the prophets. But as the grave is regarded by most persons, and was more especially so by the ancients, with awe and dread as being the region of gloom and darkness, so the word denoting it soon came to be applied to that more dark and gloomy world which was to be the abiding place of the miserable. Where our translators supposed the word to have this sense, they rendered it by “hell.” Some of the passages in which this has been done may be doubtful, but there are others of which a question can scarcely be entertained. Such are those (as ^{<1818>}Job 11:8; ^{<1918>}Psalms 139:8; ^{<1018>}Amos 9:3) in which the word denotes the opposite of heaven, which cannot be the grave nor the general state or region of the dead, but hell. Still more decisive are such passages as ^{<1917>}Psalms 9:17; ^{<1219>}Proverbs 23:9; in which *sheol* cannot mean any place, in this world or the next, to which the righteous as well as the wicked are sent, but the penal abode of the wicked as distinguished from and opposed to the righteous. The only case in which such passages could, by any possibility, be supposed to mean the grave would be if the grave — that is, extinction — were the *final* doom of the unrighteous.

In the New Test. the word $\delta\eta\varsigma$ is used in much the same sense as I waç in the Old, except that in a less proportion of cases can it be construed to

signify “the grave.” There are still, however, instances in which it is used in this sense, as in ^{<4123>}Acts 2:31; ^{<4155>}1 Corinthians 15:55; but in general the Hades of the New Test. appears to be no other than the world of future punishments (e.g. ^{<4123>}Matthew 11:23; 16:18; ^{<4163>}Luke 16:23).

The principal arguments for the intermediate Hades as deduced from Scripture are founded on those passages in which things “under the earth” are described as rendering homage to God and the Savior (^{<4190>}Philippians 2:10; ^{<4153>}Revelation 5:13. etc.);. If such passages, however, be compared with others (as with ^{<4140>}Romans 14:10, 11, etc.), it will appear that they must refer to the day of judgment, in which every creature will render some sort of homage to the Savior; but *then* the bodies of the saints will have been already raised, and the intermediate region, if there be any, will have been deserted.

One of the seemingly strongest arguments for the opinion under consideration is founded on ^{<4189>}1 Peter 3:19, in which Christ is said to have gone and “preached to the spirits in prison.” These spirits in prison are opposed to be the holy dead — perhaps the virtuous heathen — imprisoned in the intermediate place into which the soul of the Savior, went at death that he might preach to them the Gospel. This passage must be allowed to present great difficulties. The most intelligible meaning, suggested by the context is, however, that Christ by his spirit preached to those who in the time of Noah, while the ark was preparing, were disobedient, and whose spirits were thus in prison awaiting the general deluge. Even if that prison were Hades, yet what Hades is must be determined by other passages of Scripture; and, whether it is the grave or hell, it is still a prison for those who yet await the judgment day. This interpretation is in unison with other passages of Scripture, whereas the other, is conjecturally deduced from this single text. *SEE SPIRITS IN PRISON.*

Another argument is deduced from ^{<4114>}Revelation 20:14; which describes “death and Hades” as “cast into the lake of fire” at the close of the general judgment meaning, according to the advocates of the doctrine in question, that Hades should then cease as an intermediate place. But this is also true if understood of the grave, or, of the general intermediate *condition* of the dead, or even of hell, as once more and forever reclaiming what it had temporarily yielded up for judgment — just as we every day see criminals

brought from prison to judgment, and, after judgment, returned to the prison from which they came.

It is further urged, in proof of Hades being an intermediate place other than the grave, that the Scriptures represent the happiness of the righteous as incomplete till after the resurrection. This must be admitted; but it does not thence follow that their souls are previously imprisoned in the earth, or in any other place or region corresponding to the Tartarus of the heathen. Although at the moment of death the disembodied spirits of the redeemed ascend to heaven and continue there till the resurrection, it is very possible that their happiness shall be incomplete until they have received their glorified bodies from the tomb and entered upon the full rewards of eternity.

On this subject, see Dr. Enoch Pond, *On the Intermediate Place*, in *American Biblical Repository* for April, 1841, whom we have here chiefly followed; comp. Knapp, *Christian Theology*, § 104; Meyer, *De Notione Orci ap. Hebraeos* (Lub. 1793); Bahrens, *Freimuthige Unters. uber d. Orkus d. Hebraer* (Halle, 1786); Witter, *De Purgatorio Judaeorum* (Helms. 1704); *Journ. Sac. Lit.* Oct. 1856.;

Shepard, David A.,

a minister of the Methodist Episcopal Church, was born in Augusta, Oneida Co., N.Y., June 2, 1802. He professed conversion in his sixteenth year, and received license as a local preacher when twenty. In 1824 he was admitted on trial in the Genesee Conference. During his active ministry he served as presiding elder on the Chenango, Cayuga, Susquehanna, and Wyoming districts; and also five years as chaplain to Auburn state prison. In 1873 he took a superannuated relation, which he held until his death, at Washington, D.C., Oct. 8, 1876. He was for some time previous a member of the Wyoming Conference. See *Minutes of Annual Conferences*, 1877, p. 59.

Shepard, Hiram,

a minister of the Methodist Episcopal Church, was born in Turin, Lewis Co., N.Y., July 8, 1804, and at the age of eighteen he made a profession of religion. In 1830 he was licensed to preach, and was admitted into the Black River Conference. He continued to be actively engaged in preaching until his death, which occurred at Malone, N.Y., May 25, 1863. He was an

able defender of the truth and an impressive minister. See *Minutes of Annual Conferences*, 1863, p. 115.

Shepard, Lewis Morris,

a Presbyterian minister, was born in Potsdam, St. Lawrence Co. N.Y., in 1810. He was converted at the age of sixteen; was educated at the Oneida Institute at Whitesborough, N.Y.; studied theology privately; was licensed to preach by Watertown Presbytery, Aug. 29, 1838, and ordained and installed by the same body at Theresa, Jefferson Co., N.Y., in February, 1839. In that vicinity he preached for twelve years, occupying different localities, at Theresa and Plesis, then at Champion, Smithville, and North Adams. In 1850 he united with the Albany Presbytery and supplied the Church at Tribe s Hill until 1852, when he removed to Monroe, Fairfield Co., Conn., where he labored until 1858, when he became pastor of the Church in Huron, Wayne Co., N.Y. In every place where he labored he had more or less evidence that his work was owned by the Master of the vineyard. He died Oct. 16, 1863. Mr. Shepard was an earnest, diligent, and self-denying minister of Christ. See Wilson, *Presb. Hist. Almanac*, 1865, p. 170. (J.L.S.)

Shepard, Mase,

a Congregational minister, was born May 28, 1759. When about twenty-one years of age he was led to Christ, and immediately his thoughts were turned towards the ministry. He prepared for college under the direction of the Rev. William Conant, of Lyme, N.H., entered Dartmouth College in 1781, and graduated in 1785. He then studied theology with Rev. Ephraim Judson, of Taunton, and on Sept. 19, 1787, was settled at Little Compton, R.I. He died in perfect calmness after a short illness, Feb. 14, 1821. See Sprague, *Annals of the Amer. Pulpit*, 2, 265.

Shepard, Samuel (1), M.D.

a Baptist minister, was born in Salisbury, Mass., June 22, 1739. He studied medicine, settled as a practicing physician at Brentwood, N.H., and soon became distinguished in his profession. He then turned his attention to preaching, and in 1771 became pastor of three churches, at Stratham, Brentwood, and Nottingham, which he had formed. He was one of the most active and honored ministers of his denomination, and continued his

labors until his death, Nov. 4, 1815. He published a number of tracts and pamphlets. See Sprague, *Annals of the Amer. Pulpit*, 6, 135.

Shepard, Samuel (2), D.D.,

a Congregational minister, was born in Portland, Conn., November, 1772. He graduated at Yale College in 1793 and was ordained, April 30, 1795, pastor in Lenox, Mass., where he remained until the close of his life. He was a member of the corporations of Middlebury and Williams colleges and vice-president of the latter until his death, Jan. 5, 1846. He published a few occasional sermons. See Sprague, *Annals of the Amer. Pulpit*, 2, 364.

Shepard, Thomas,

a Congregational minister, was born at Towcester, near Northampton, England, Nov. 5, 1605. His father was a decided Puritan, in so much that he removed to another town for the sole purpose of enjoying what he considered an evangelical ministry. Thomas entered Emanuel College, Cambridge, as a pensioner, in 1619, and while in college, after a very severe struggle, found peace in Christ. He took the degree of B.A. in 1623, and completed his course of study in 1625. In 1627, after receiving his M.A., he was appointed lecturer in Earles-Colne, Essex. He remained, laboring with great success, for three years and six months. On Dec. 16, 1630, he was summoned to London to answer before bishop Laud for alleged irregular conduct, and was by him forbidden to exercise any ministerial function in his diocese. Examining the various usages and ceremonies to which he was required to conform, he was less disposed to adhere to the Establishment than never. Summoned a second time before the bishop, he was required by him to immediately leave the place. He now entered the family of Sir Richard Darley, in Yorkshire, as chaplain, where he remained about a year, and then accepted an invitation to Heddon, Northumberland, where he also remained about a year. Owing to his Nonconformist principles, he was greatly persecuted, with difficulty avoiding arrest, until Aug. 10, 1635, when he and his family embarked for America. He arrived in Boston Oct. 2, 1635, and took up his residence in Newtown (now Cambridge), Mass. Here he became pastor of a newly organized Church, Feb. 1, 1636, of which he continued to be the pastor until his death. Mr. Shepard soon became involved in the famous Antinomian controversy, and was one of the most active members of the noted synod by which the storm was finally quelled. There is also good

reason to believe that he had an important agency in originating and carrying forward the measures resulting in the establishment of Harvard College. He died Aug. 25, 1649. Johnson speaks of him as “that gracious, sweet, heavenly minded, and soul ravishing minister,” which testimony is sustained by that of many others. The following are some of his works: *New England’s Lamentation for Old England’s Errors* (Lond. 1645, 4to): — *Theses Sabbaticoe* (ibid. 1649): — *Of Liturgies*, etc. (1653) *Parable of the Ten Virgins Opened and Applied* (1659, fol.). A collective edition of his works, with a memoir, was published by the Doctrinal Tract and Book Society (Boston, 1853, 3 vols. 12mo). For a full list of his works, see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Sprague, *Annals of the Amer. Pulpit*, 1, 59.

She’pham

(Heb. *Shepham*, פֶּשֶׁם] *fruitful* [Gesen.], or *bare* [Furst]; Sept. Σεφαμάρ [running it on into the following word, with the h directive]), a place mentioned only in the specification by Moses of the eastern boundary of the Promised Land. (^{QEB40}Numbers 34:10, 11), the first landmark from Hazer-enan, at which the northern boundary terminated, and lying between it and Riblah. The ancient interpreters (Targ. Pseudo-Jon., Saadia) render the name by *Apameia*; but it seems uncertain whether by this they intend the Greek city of that name on the Orontes, fifty miles below Antioch, or whether they use it as a synonym of Baniyas or Dan, as Schwarz affirms (*Palest.* p. 27). No trace of the name appears, however, in that direction. Porter (*Damascus*, 2, 354) would fix Hazer-enan at Kuryetein, seventy miles east northeast of Damascus, which would remove Shepham into a totally different region, in which there is equally little trace of it. The Riblah mentioned in the above passage was not the city of that name in the hand of Hamath (see Keil, *Comment.* ad loc.), but a much more southern one. **SEE RIBLAH.** The other more definitely known localities adjoining seem to point out, a position for Shepham not far from the later Caesarea-Philippi (q.v.).

Shephard, Paul,

a Presbyterian minister, was born in Fayette, N.Y., June 3, 1803. He was educated at Oberlin College, studied theology, in the same institution, was licensed and ordained by the Oberlin Association in 1839, and preached at the following places: Richmond and Allegan, Mich.; in 1846 at Medina,

Mich.; in 1851 at Dover, Mich. In 1856 he visited Kansas Territory and established a Church at Tecumseh, and was one of the original members of Kansas Presbytery. In 1859 he returned to Monroe Presbytery, and was stated supply for the Church at Dover and Clayton, Mich. Here he labored until his death, Nov. 9, 1860. See Wilson, *Presb. Hist. Almanac*, 1862, p. 195.

Shephathi'ah

(^{<1398>}1 Chronicles 9:8). *SEE SHEPHATIAH.*

Shephati'ah

(Heb. *Shephatyah'*, **hyfḇḇv** [thrice in the prolonged form *Shephatya'hu*, **Wh22yfḇḇv**] ^{<1325>}1 Chronicles 12:5; 27:16; ^{<1402>}2 Chronicles 21:2], *judged of Jehovah*; Sept. **Σαφατία** v.r. **Σαφατίας**, etc.), the name of a considerable number of Israelites.

- 1.** The Haruphite (or descendant of Hareph), and one of the Benjamite warriors who joined David at Ziklag (^{<1325>}1 Chronicles 12:5). B.C. 1054.
- 2.** The fifth son of David, born of his wife Abital during his reign in Hebron (^{<1004>}2 Samuel 3:4; ^{<1398>}1 Chronicles 3:3). B.C. cir. 1050.
 - 3.** Son of Maachah, and phylarch of the Simeonites in the time of David (^{<1376>}1 Chronicles 27:16). B.C. 1014.
- 4.** Last named of the six brothers of Jehoram, the son of king Jehoshaphat, whom their father endowed richly (^{<1402>}2 Chronicles 21:2). B.C. 887.
- 5.** Son of Mahalaleel and father of Amariah, ancestors of Athaiah of the family of Pharez, son of Judah (^{<1610>}Nehemiah 11:4). B.C. long ante 536.
- 6.** Son of Reuel and father of Meshullam, the Benjamite chieftain at the time of the captivity (1 Chronicles 9:5, A.V. "Shephathiah"). B.C. ante 588. See No. 8.
 - 7.** Son of Mattan, and one of the princes who advised Zedekiah to put Jeremiah to death (^{<1480>}Jeremiah 38:1). B.C. 589.
- 8.** An Israelite whose descendants (or perhaps a place whose inhabitants) to the number of three hundred and seventy-two returned with Zerubbabel from Babylon (^{<1510>}Ezra 2:4; ^{<1610>}Nehemiah 7:9). B.C. ante 536. He is

apparently the same with him whose descendants to the number of eighty males returned under the leadership of Zebadiah, with Ezra (^{<15008>}Ezra 1:3, 8). Whether he was identical with No. 6 is uncertain.

9. One of “Solomon s servants” whose descendants returned from Babylon under Zeriubbabel (^{<15257>}Ezra 2:57; ^{<16759>}Nehemiah 7:59).B.C. ante 536.

Shephelah, The

(**hl p̄shā** *hash- Shephelah'*, *the low*; Sept. ἡ Σεφηλά, 1 Macc. 12:38; Jerome, *Sephela*, in *Onomast.*), the native name for the southern division of the low lying, fLat district which intervenes between the central highlands of the Holy Land and the Mediterranean, the other and northern portion of which was known as Sharon. The name occurs throughout the topographical records of Joshua, the historical works, and the topographical passages in the prophets, always with the article prefixed, and always denoting the same region (^{<6800>}Deuteronomy 1:7; ^{<6800>}Joshua 9:1; 10:40; 11:2, 16 a; 12:8; 15:33; ^{<0000>}Judges 1:9; ^{<11007>}1 Kings 10:27; ^{<13278>}1 Chronicles 27:28; ^{<4015>}2 Chronicles 1:15; 9:27; 26:10; 28:18; ^{<34726>}Jeremiah 17:26; 32:44; 33:13; ^{<30119>}Obadiah 1:19; ^{<38007>}Zechariah 7:7). So absolute is this usage that in the, single instance in which the word stands without the article (^{<68116>}Joshua 11:16 b) it evidently does not denote the region referred to above, but the plains surrounding the mountains of Ephraim. In each of the above passages, however, the word is treated in the A.V. not as a proper name, analogous to *the Campagna*, *the Wolds*, *the Carse*, but as a mere appellative, and rendered “the vale,” “the valley,” “the plain,” “the low plains,” and “the low country.” How destructive this is to the force of the narrative may be realized by imagining what confusion would be caused in the translation of an English historical work into a foreign tongue if such a name as “the Downs” were rendered by some general term applicable to any other district in the country of similar formation. Fortunately the book of Maccabees has redeemed our version from the charge of having entirely suppressed this interesting name. In 1 Macc. 12:38; the name *Sephela* is found, though even here stripped of the article, which was attached to it in Hebrew, and still accompanies, it in the Greek of the passage. Whether the name is given in the Hebrew Scriptures in the shape in which the Israelites encountered it on entering the country or modified so as to conform it to the Hebrew root **l p̄iv**; *shaphal*, “to be low,” and thus (according to the constant tendency of language) bring it into a form intelligible to Hebrews, we shall probably never know. The root to which it is related is in common

use both in Hebrew and Arabic. In the latter it has originated more than one proper name — as *Mespila*, now known as *Koyunjik*; *el-Mesfale*, one of the quarters of the city of Mecca (Barckhardt, *Arabia*, 1, 203, 204); and Seville, originally *Hi-spalis*, probably so called from its wide plain (Arias Montano, in Ford, *Hand-book for Spain*). The name Shephelah is retained in the old versions, even those of the Samaritans, and rabbi Joseph on Chronicles (probably as late as the 11th century). It was actually in use down to the 5th century. Eusebius, and after him Jerome (*Onomast.* s.v. Sephela,” and *Comm. on Obad.*), distinctly state that “the region round Eleutheropolis on the north and west was so called.” In his comment on Obadiah, Jerome appears to extend it to Lydda and Emmaus-Nicopolis; and, at the same time, to extend Sharon so far south as to include the Philistine cities. A careful investigation might not improbably discover the name still lingering about its ancient home even at the present day. **SEE PLAIN.**

No definite limits are mentioned to the Shephelah, nor is it probable that there were any. In the list of Joshua (^{<0653>}Joshua 15:33-47) it contains forty-three “cities,” as well as the hamlets and temporary villages dependent on them. Of these, so far as our knowledge avails us, the most northern was Ekron, the most southern Gaza, and the most eastern Nezeb (about seven miles north northwest of Hebron). A large number of these towns, however, were situated not in the plain, nor even on the western slopes of the central mountains, but in the mountains themselves. **SEE JARMUTH; SEE KELAH; SEE NEZIB**, etc. This seems to show as either that, on the ancient principle of dividing territory, one district might intrude into the limits of another, or, which is more probable, that, as already suggested, the name Shephelah did not originally mean a lowland, as it came to do in its accommodated Hebrew form. The Shephelah was, and is, one of the most productive regions in the Holy Land. Sloping, as it does, gently to the sea, it receives every year a fresh dressing from the materials washed down from the mountains behind it by the furious rains of winter. This natural manure, aided by the great heat of its climate, is sufficient to enable it to reward the rude husbandry of its inhabitants, year after year, with crops of corn which are described by travellers as prodigious. Thus it was ancient times the cornfield of Syria, and as such the constant subject of warfare between Philistines and Israelites, and the refuge of the latter when the harvests in the central country were ruined by drought (^{<0701>}2 Kings 8:1-3). But it was also, from its evenness, and from its situation on the road

between Egypt and Assyria, exposed to continual visits from foreign armies, visits which at last led to the destruction of the Israelitish kingdom. In their earlier history of the country the Israelites do not appear to have ventured into the Shephelah, but to have awaited the approach of their enemies from thence. Under the Maccabees, however, their tactics were changed, and it became the field where some of the most hardily contested and successful of their battles were fought. These conditions have scarcely altered in modern times. Any invasion of Palestine must take place through the maritime plain, the natural and only road to the highlands. It did so in Napoleon's case. The Shephelah is still one vast cornfield, but the contests which take place on it are, now reduced to those between the oppressed peasants and the insolent and rapacious officials of the Turkish government, who are gradually putting a stop by their extortions to all the industry of this district, and driving active and willing hands to better-governed regions. — Smith. *SEE JUDAH, TRIBE OF.*

This tract, as above intimated, comprises not so much the mere maritime plain, but rather the lower range or spurs of the Judean hills on the Mediterranean side. It consists, in fact, of low hills, about five hundred feet above the sea, of white, soft limestone, with great bands of beautiful brown quartz running between the strata. The broad valleys among these hills, forming the entrance to the hill country proper, produce fine crops of corn, and on the hills olive groves flourish better than in either of the adjoining districts. This part of the country is also the most thickly populated, and ancient wells, and occasionally fine springs, occur throughout. The villages are partly of stone, partly of mud; the ruins are so thickly spread over hill and valley that in some parts there are as many as three ancient sites to two square miles. All along the base of these hills, commanding the passes to the mountains, important places are to be found, such as Gath and Gezer, Emmaus and Beth-horon, and no part of the country is more rich in Biblical sites or more famous in Bible history (Conder, *Tent Work in Palestine*, 1, 10). *SEE TOPOGRAPHICAL TERMS.*

Shepherd

(usually $h[r]$, *roeh*, a feeder, $\rho\omicron\upsilon\mu\acute{\eta}\nu$; but substantially denoted also by $r\alpha\beta$, *boker*, a “herdman,” $\langle 3074 \rangle$ Amos 7:14; and by $dq\epsilon\omicron$ *noked*, a “sheep master,” $\langle 3001 \rangle$ 2 Kings 3:4; “herdman,” $\langle 3000 \rangle$ Amos 1:1). In a nomadic state of society, every man, from the sheik down to the slave, is more or less a

shepherd. As many regions in the East are adapted solely to pastoral pursuits, the institution of the nomad life, with its appliances of tents and camp equipage, was regarded as one of the most memorable inventions (^{<000>}Genesis 4:20). The progenitors of the Jews in the patriarchal age were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs (30:29 sq.; 37:12 sq.), but even by their daughters (29:6 sq.; ^{<009>}Exodus 2:19). The Egyptian captivity did much to implant a love of settled abode, and consequently we find the tribes which still retained a taste for shepherd. life selecting their own quarters apart from their brethren in the Transjordanic district (^{<001>}Numbers 32:1 sq.). Henceforward in Palestine proper the shepherd held a subordinate position; the increase of agriculture involved the decrease of pasturage; and though large flocks were still maintained in certain parts, particularly on the borders of the wilderness of Judah, as about Carmel (^{<025>}1 Samuel 25:2), Bethlehem (16:11; ^{<008>}Luke 2:8), Tekoah (^{<000>}Amos 1:1), and, more to the south, at Gedor (^{<009>}1 Chronicles 4:39), the nomad life was practically extinct, and the shepherd became one out of many classes of the laboring population. The completeness of the transition from the pastoral to the agricultural state is strongly exhibited in those passages which allude to the presence. of the shepherd's tent as a token of desolation (e.g. ^{<504>}Ezekiel 25:4; ^{<006>}Zephaniah 2:6). The humble position of the shepherd at the same period is implied in the notices of David's wondrous elevation (^{<008>}2 Samuel 7:8; ^{<050>}Psalms 78:70), and again in the self-deprecating confession of Amos (^{<074>}Amos 7:14). The frequent and beautiful allusions to the shepherd's office in the poetical portions of the Bible (e.g. ^{<020>}Psalms 23; ^{<001>}Isaiah 40:11; 49:9, 10; ^{<023>}Jeremiah 23:3, 4; ^{<041>}Ezekiel 34:11, 12, 23), rather bespeak a period when the shepherd had become an ideal character, such as the Roman poets painted the pastors of Arcadia. *SEE PASTURE.*

The office of the Eastern shepherd, as described in the Bible, was attended with much hardship and even danger. He was exposed to the extremes of heat and cold (^{<034>}Genesis 31:40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore," or Egyptian fig, (^{<074>}Amos 7:14), the "husks" of the carob tree (^{<056>}Luke 15:16), or perchance the locusts and wild honey which supported the Baptist (^{<004>}Matthew 3:4); he had to encounter the attacks of wild beasts, occasionally of the larger species, such as lions, wolves, panthers, and bears (^{<073>}1 Samuel 17:34; ^{<030>}Isaiah 31:4; ^{<006>}Jeremiah 5:6; ^{<002>}Amos

3:12); nor was he free from the risk of robbers or predatory hordes (^{<0339>}Genesis 31:39). To meet these various foes the shepherd's equipment consisted of the following articles: a mantle, made probably of sheep's skin with the fleece on, which he turned inside out in cold weather, as implied, in the comparison in ^{<4812>}Jeremiah 43:12 (comp. Juv. 14:187); a scrip or wallet, containing a small amount of food (^{<0974>}1 Samuel 17:40; Porter, *Damascus*, 2, 100); a sling, which is still the favorite weapon of the Bedawi shepherd (^{<0974>}1 Samuel 17:40; Burckhardt, *Notes*, 1, 57); and, lastly, a staff, which served the double purpose of a weapon against foes and a crook for the management of the flock (^{<0974>}1 Samuel 17:40; ^{<4234>}Psalms 23:4; ^{<3810>}Zechariah 11:7). If the shepherd was at a distance from his home, he was provided with a light tent (^{<2108>}Song of Solomon 1:8; ^{<4857>}Jeremiah 35:7), the removal of which was easily effected (^{<2382>}Isaiah 38:12). In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance and, protecting the flock; such towers were erected by Uzziah and Jotham (^{<4850>}2 Chronicles 26:10; 27:4), while their existence in earlier times is testified by the name Migdal-Eder (^{<0852>}Genesis 35:21, A.V. "tower of Edar;" ^{<3048>}Micah 4:8, A.V. tower of the flock"). *SEE TOWER.*

The routine of the shepherd's duties appears to have been as follows: in the morning he led forth his flock from the fold (^{<6104>}John 10:4), which he did by going before them and calling to them, as is still usual in the East; arrived at the pasturage, he watched the flock with the assistance of dogs (^{<4810>}Job 30:1), and, should any sheep stray, he had to search for it until he found it (^{<3542>}Ezekiel 34:12; ^{<0154>}Luke 15:4); he supplied them with water, either at a running stream or at troughs attached to wells (^{<0247>}Genesis 29:7; 30:38; ^{<0116>}Exodus 2:16; ^{<4232>}Psalms 23:2); at evening he brought them back to the fold, and reckoned them to see that none were missing, by passing them "under the rod" as they entered the door of the enclosure (^{<0272>}Leviticus 27:32; ^{<4115>}Ezekiel 20:37), checking each sheep as it passed by a motion of the hand (^{<4813>}Jeremiah 33:13); and, finally, he watched the entrance of the fold throughout the night, acting as porter (^{<6103>}John 10:3). We need not assume that the same person was on duty both by night and by day; Jacob, indeed, asserts this of himself (^{<0344>}Genesis 31:40), but it would be more probable that the shepherds took it by turns, or that they kept watch for a portion only of the night, as may possibly be implied in the expression in ^{<0118>}Luke 2:8, rendered in the A.V. "keeping watch," rather "keeping the watches" (*φυλάσσουντες φυλακάς*). The shepherd's office

thus required great watchfulness, particularly by night (^{<0118>}Luke 2:8; comp. ^{<3488>}Nahum 3:18). It also required tenderness towards the young and feeble (^{<2401>}Isaiah 40:11), particularly in driving them to and from the pasturage (^{<0333>}Genesis 33:13). In large establishments there were various grades, of shepherds, the highest being styled “rulers” (^{<0476>}Genesis 47:6) or “chief shepherds” (^{<0104>}1 Peter 5:4); in a royal household the title of *ryBæi abbir*, “mighty,” was bestowed on the person who held the post (^{<0207>}1 Samuel 21:7). Great responsibility attached to the office; for the chief shepherd had to make good all losses (^{<0339>}Genesis 31:39); at the same time he had a personal interest in the flock, inasmuch as he was not paid in money, but received a certain amount of the produce (30:32; ^{<0107>}1 Corinthians 9:7). The life of the shepherd was a monotonous one; he may perhaps have whiled away an hour in playing on some instrument (^{<0168>}1 Samuel 16:18; ^{<0212>}Job 21:12; 30:31), as his modern representative still occasionally does. (Wortabet, *Syria*, 1, 234). He also had his periodical entertainments at the shearing time, which was celebrated by a general gathering of the neighborhood for festivities (^{<0319>}Genesis 31:19; 38:12; ^{<0133>}2 Samuel 13:23); but, generally speaking, the life must have been but dull. Nor did it conduce to gentleness of manners; rival shepherds contended for the possession or the use of water with great acrimony (^{<0125>}Genesis 21:25; 26:20 sq.; ^{<0127>}Exodus 2:17) or perhaps is this a matter of surprise, as those who come late to a well frequently have to wait a long time until their turn comes (Burckhardt, *Syria*, p. 63). *SEE SHEEP*.

Large flocks of sheep and goats often constituted the chief wealth of patriarchal times. Job possessed seven thousand sheep (^{<0303>}Job 1:3), and Nabal three thousand sheep and a thousand goats (^{<0252>}1 Samuel 25:2). At the present day both sheep and goats usually intermingle in the same flock for pasturage, in the valleys and on the hills of Palestine (^{<0335>}Genesis 30:35). In one Arab encampment Prof. Robinson saw about six hundred sheep and goats, the latter being the most numerous; and the process of milking was going on at four o'clock in the morning. The Arabs have few cows. In ^{<0324>}Deuteronomy 32:14, Moses, in his farewell song, represents Jehovah as having fed Israel with “butter of kine and *milk of sheep*,” and the apostle asks, “Who feedeth a flock, and eateth not of the milk of the flock?” (^{<0107>}1 Corinthians 9:7). “It shall come to pass in that day that a man shall nourish a young cow and two sheep; and it shall, come to pass, for the abundance of milk that they shall give, that he shall eat butter: for butter and honey shall every one eat that is left in the land” (^{<0372>}Isaiah 7:21,

22). Here the milk is the production of the sheep as well as of the cow.
SEE MILK.

Picture for Shepherd

The hatred of the Egyptians towards shepherds (^{<043b>}Genesis 46:34) may have been mainly due to their contempt for the sheep itself, which appears to have been valued neither for food (Plutarch, *De Is.* 72) nor generally for sacrifice (Herod. 2, 42), the only district where they were offered being about the Natron lakes (Strabo, 17, 803). It may have been increased by the memory of the shepherd invasion (Herod, 2, 128). Abundant confirmation of the fact of this hatred is supplied by the low position which all herdsmen held in the castes of Egypt, and by the caricatures of them in Egyptian paintings (Wilkinson, 2, 169). *SEE HYKSOS.*

The term "shepherd" is applied in a metaphorical sense to princes (^{<2403>}Isaiah 44:28; ^{<2408>}Jeremiah 2:8; 3:15; 22:22, ^{<5410>}Ezekiel 34:2, etc.), prophets (^{<3115>}Zechariah 11:5, 8, 16), teachers, (^{<2121>}Ecclesiastes 12:11), and to Jehovah himself (^{<0424>}Genesis 49:24; ^{<1201>}Psalms 23:1; 80:1); to the same effect are the references to "feeding" in ^{<0435>}Genesis 48:15; ^{<1230>}Psalms 28:9; ^{<3016>}Hosea 4:16. The prophets often inveigh against the shepherds of Israel, against the kings who feed themselves and neglect their flocks; who distress, ill treat, seduce, and lead them astray (see ^{<5410>}Ezekiel 34:10 sq.; ^{<0717>}Numbers 27:17; ^{<1217>}1 Kings 22:17; ^{<2401>}Isaiah 40:11; 44:28; Judith 11:15). *SEE PASTOR.*

Shepherd Of Hermas.

A book entitled *The Shepherd*, ascribed to Hermas, who is mentioned by Paul in his Epistle to the Romans, became generally known about the middle of the 2d century. For an account of its contents, credibility, etc., *SEE HERMAS.*

Shepherd, Order Of The Good.

The "Sisters of Our Lady of Charity," or "Eudist Sisters," were founded at Caen, in Normandy, in 1641, by abbe Jeani Eudes. In 1835 a modification of the rule enabling them to take charge of penitent women was introduced at Augers, the establishment there becoming known as the "House of the Good Shepherd." They were introduced into the United States in 1849. The "Sisters of Our Lady of the Good Shepherd," and "Sisters of the Good Shepherd," and "Religious of the Good Shepherd," are apparently of the

same congregation, which, under one or the other of these names, is reported from fourteen establishments in nine states. These are in New York, Buffalo, and Brooklyn, N.Y.; two in Philadelphia, Pa.; Baltimore, Md. New Orleans, La.; Cincinnati, Cleveland, and Franklin, O; Louisville, Ky.; St. Louis, Mo.; Chicago, Ill.; St. Paul, Minn. They have Magdalena asylums for maidens, industrial schools for reclaiming young truant girls, protectories for young girls, reformatories for girls, and parochial schools. The number of sisters, novitiates, and lay sisters is probably from 350 to 400, with 2500 or more penitents and girls under their charge. The "Third Order of St. Teresa, composed of reformed penitents who remain for life," and reported in New York and St. Louis, appears to be under the supervision and patronage of this community. See Barnum, *Romanism*, etc. p. 328.

Shepherd, Jacob R,

a Methodist Episcopal minister, was born near Halifax, Pa., April 3, 1788. He was converted in 1814, admitted into the itinerancy in the Baltimore Conference in 1821, and served the Church effectively until 1830, when his health gave way, and he took a superannuated relation. As his strength permitted, he still went about doing good. He died Sept. 4, 1846. Mr. Shepherd possessed powers of mind above mediocrity, as a good and useful preacher, and died in the faith. See *Minutes of Annual Conferences* 4, 100.

Shepherd, James,

a minister of the Methodist Episcopal Church, was born in Westfield, Mass., Dec. 14, 1802. In 1833 he was received on trial into the New England Conference, was ordained deacon in 1830, and elder in 1837. He continued to labor without intermission until seized with an illness which terminated his life, May 22, 1855. See *Minutes of Annual Conferences*, 1856, p. 41.

Shepherd, John,

a minister of the Methodist Episcopal Church, was born in Pennsylvania Nov. 7 1789. He was licensed to preach in Illinois about 1823, and received on trial into the Illinois Conference in 1836. His ministerial labor lasted twenty-four years; and in 1860 the Southern Illinois Conference granted him a superannuated relation. He died about twenty days after, in

November, 1860. He as “a faithful minister, remarkable for his punctuality, and greatly beloved.” See *Minutes of Annual Conferences*, 1861, p. 217.

Shepherd, Moses,

a minister of the Methodist Episcopal Church, was admitted into the Illinois Conference in 1851. Of frail health he husbanded his powers, and was thus able to somewhat extend his labors. He died (while presiding elder of the Jonesborough District, Southern Illinois Conference) Sept. 20, 1862. See *Minutes of Annual Conferences*, 1862, p. 211.

Shepherd, Vincent,

a Methodist Episcopal minister, was born in Wantage, Sussex Co., N.J., October, 1808. He was licensed to exhort Nov. 4, 1832; and as local preacher, Feb. 23, 1833. In the same year he was received on trial in the Philadelphia Conference, and appointed to Milford Circuit; in 1834 to Essex, in 1835 to Rockaway, in 1836 to Easton, and in 1837 ordained elder and appointed to Smyrna. In 1838-39 he was transferred to the New Jersey Conferences and stationed in Plainfield; in 1840, Belvidere; in 1841, New Brunswick; in 1842-43, Jersey City, and in 1844-45, Rahway, where his health failed, and he took a supernumerary relation. He died July 1, 1848. Mr. Shepherd was a good preacher, a diligent student, and a faithful pastor. See *Minutes of Annual Conferences*, 4, 320.

Shepherd kings,

a series of foreign rulers in Egypt, whose domination must have occurred about the time of the sojourn of the Hebrews there. The relation of these two classes to each other, and to the other Egyptians, is so interesting, if not intimate, especially to the Biblical student, that our treatment of the subject under EGYPT and HYKSOS requires a somewhat fuller consideration of this topic. The discussion of it began as early as the days of Josephus, who, in fact, gives us, in two controversial passages, nearly all the information we possess on the question. He professes to cite the exact words of Manetho, and says, in substance (*Apion*, 1, 14, 15), that the Hyksos (a name which he etymologically interprets as meaning “Shepherd kings”) were an ignoble people, who invaded Egypt from the East (evidently meaning that they were Arabs) during the reign of Timaeus (a king nowhere else mentioned), and; eventually established a one of themselves, named Salatis, king at Memphis, who founded a city on the

Bubastic arm of the Nile, called Avaris, as a barrier against the Assyrians; but that after a domination of 511 years these people were attacked by “the kings of Thebais and the other parts of Egypt” (language which proves the contemporaneousness of the Theban line at least), who, under a king named Alisphragmuthosis, subdued them, and that his son Thummosis finally drove them out of the country. The extract from Manetho further states that these refugees were the builders of Jerusalem, a statement with which Josephus joins issue, as identifying them with the Hebrews; but the language may, perhaps, be referred to the Canaanites who fortified Jaebus in the interval between the Exodus and the time of David. Josephus then proceeds to recount the kings of Egypt after the expulsion of the Hyksos, beginning with Tethmosis and the list is evidently that of Manetho’s eighteenth dynasty beginning with Amosis. In the other passage (*ibid.* 26), Josephus cites a story from Manetho to the effect that the Jewish lawgiver, Moses, was the same as a priest, Osarsiph of Heliopolis, whom a degraded leprous caste of the Egyptians made their ruler in an insurrection, and invited the escaped Shepherds back to Egypt, where they ravaged the country and committed all sorts of atrocities. The Egyptian king under whom this revolt occurred is given as Amenophis, the father of Sethbos-Ramses, and the son of Rhampses, names which clearly point to Menephtah I, of the nineteenth dynasty. “The narrative goes on to state, however, that as soon as Amenophis, who at the time of the outbreak was absent in Ethiopia, returned with his army, he totally defeated and expelled the rebels. This account, of course, Josephus violently controverts but there is no occasion to doubt its accuracy, except as to the evidently malicious and, arbitrary, identification of these leprous insurrectionists with the Hebrews. The most casual reader cannot fail, as Josephus intimates, to note the contradiction in Manetho, if he meant to make out an identity of the Jews with both the Hyksos and the rebels, since the Shepherds had been totally expelled long before the date of the lepers, and the Hebrews had but one Exodus. In connection with these excerpts from Manetho, Josephus cites passages from Chaeremon and others bearing upon the same subject, but they contain nothing of importance to our purpose. We are not concerned here to refute, whether indignantly or coolly, either part of this migration as a garbled account of the departure of the Israelites out of Egypt; our only object is to ascertain, if possible its chronological position with reference to the Exodus. We know of no positive method for doing this but by a direct comparison of the dates, of the two events, as nearly as they can be historically, or rather chronologically, determined.

Unfortunately the uncertainty of many of the elements that enter into the settlement of this early portion of both the Egyptian and the Biblical chronology forbids any absolute, satisfaction on this point. If, however, we may trust to the accuracy of the conclusions recently arrived at, we may, with, tolerable safety, set down the sojourn of the Hebrews in Egypt as continuing B.C. 1874-1658, and the rule of the Hyksos as lasting B.C. 2003-1470; in other words, the entire period of 216 years during which the Hebrews were in Egypt was contemporaneous with that of the Hyksos, and about the middle of the latter. Some writers have claimed (Birch, *Egypt*, p. 131) that the name Raamses (or Rameses), one of the treasure cities, built by the Israelites in their period of bondage (^{<0011>}Exodus 1:11), is conclusive, proof that the oppression took place under the Ramessidoe (nineteenth dynasty, B.C. 1302); but this is inconsistent with the fact that Goshen is called, “the land of Rameses” (^{<0471>}Genesis 47:11) in the time of Joseph (B.C. 1874).

The only information we have of the Hyksos from other ancient writers on Egypt consists of such slight notices in the fragments of Manetho as the following by Africanus: “Fifteenth dynasty — six foreign phoenician kings, who also took Memphis, they likewise founded a city in the Sethroite nome, advancing from, which they reduced the Egyptians to subjection;” “Sixteenth dynasty — thirty, other Shepherd kings;” “Seventeenth dynasty — forty-three other Shepherd kings, and forty-three Theban diospolites together.” Instead of this Eusebius has simply “Seventeenth dynasty — (four) foreign Phoenician Shepherd kings (brothers), who also took Memphis. They founded a city in the Sethroite name, advancing from which they subdued Egypt.” There are a few indications in the Biblical records our mind go far toward which have been mostly overlooked in this discussion, but which go far towards confirming this relative, position of the two periods. In the first place, we are expressly told that in the time of Joseph “every Shepherd was an abomination unto the Egyptians” (^{<0464>}Genesis 46:34). This shows that the Shepherd invasion, had occurred before that date, as it seems to be the only reasonable explanation of so deep an abhorrence. In the second place, however, it is clear, not only from the entire narrative, but especially from the fact that the Israelites were placed in Goshen, evidently as a break water against these foreign irruptions, That the Hyksos had not yet gained the upper hand, at least in Memphis, Where the capital of Joseph’s Pharaoh seems to have been, located; and this accords, with the language of Josephus above, which

implies that the capture of Memphis did not occur till an advanced period in the Shepherd line, perhaps the beginning of the sixteenth dynasty. It is true, Josephus seems to locate the first Shepherd king at Memphis, but he betrays The inaccuracy of this expression by adding immediately that the king in question built Avaris as his capital; and the table of dynasties shows that the Memphitic dynasty continued till about the beginning of the Shepherd dynasty XVI. Indeed, the change in the policy of the Egyptians towards the Hebrews (^{<01008>}Exodus 1:8), which took place B.C. cir. 1738, singularly Accords with the revolution in lower Egypt at the end of the eighth dynasty (B.C. 1740), or the beginning of the sixteenth (B.C. 1755). Finally, the remark incidentally dropped as a reason by the “new king” for oppressing the Israelites, “lest, when there falleth out any war, they join themselves unto our enemies, and fight against us, and so get them up out of the land,” which at first sight seems most appropriate in the mouth of one of the regular Memphitic line, bears, when more closely examined, strongly in the opposite direction. So far as joining the enemy is concerned, There could be little difference the Shepherds are supposed by some to have been naturally friendly towards their neighbors and fellow Shepherds the Hebrews; but, on the other hand, we know the Hebrews were closely In alliance with the long established and apparently legitimate native sovereigns had been so, in fact, ever since the days of Abraham (^{<01216>}Genesis 12:16); and since the Hebrews had been located, as we have seen above, In (Goshen expressly for a purpose adverse to the Hyksos, we can hardly suppose that they had coalesced in sympathy or plans. The tyrant’s fear was not so much of the arms of the Hebrews, for they were certainly not formidable soldiers, but rather lest they should seize the opportunity of the existing civil convulsion to *escape from* Egypt. He was not alarmed, it seems, at the prospect of their increasing as an invading force, such as were the Hyksos, but only lest their growing, numbers should, warrant them in migrating bodily to some more comfortable region. This implies that they had already experienced ill treatment or dissatisfaction. From what source could this have arisen? They had the best possible land for their vocation (^{<01716>}Genesis 47:6); they had enjoyed royal patronage to the full; they had never hitherto been oppressed by government. They had always been peaceable and loyal citizens. Why should they now be suspected And distrained? The jealousy, if on the part of the native *regime*, seems inexplicable; and we may add that such a rigorous and illegal course is not in accordance with what are otherwise know of the polity of the legitimate sovereigns of ancient Egypt. We

cannot but suspect that bickerings, rivalries, and animosity had long existed between the Hebrews and the lawless, uncultivated Hyksos on their frontier, and raids such as the Israelites afterwards experienced from their bedawin neighbors in Palestine had, doubtless, often been made upon their quiet domain by; these Benke-edem, as Josephus virtually styles them. It was this annoyance that had tempted the Hebrews to long for a less exposed situation; and when they saw these freebooters installed as lords, they might even think it high time to decamp. The whole conduct of the Hyksos, as revealed by Josephus, shows them to have been of this domineering, foraging, semi-savage character. They were, in fact, congeners of the canaanites, with whom the Israelites had henceforth a perpetual enmity, despite the traditional comity of earlier days. No genuine Egyptian monarch seems capable of the barbarity of the Pharaoh of the Exodus; but the atrocities which Josephus states that the Hyksos perpetrated in their later invasion justify the belief that it was they who, in the days of their power, made Egypt known As “the house of bondage.” The irritation and vexation caused by this system of petty persecution during the long contact of the, Israelites with the Hyksos in Egypt cherished as well as disclosed the early purpose of the former to return to the land of their forefathers (^{<0025>}Genesis 1:25), and had been predicted of old (15:13); but it was not till the domination of the latter had made it galling to an intolerable degree that the resolve ripened into a fixed determination. Sectionial jealousies and tribal animosities of this sort are proverbially hereditary, and are peculiarly inveterate, in the east. Where they are so liable to be aggravated by blood feuds. We can trace distinct evidences of such a national grudge in this case from the time when the son of the Egyptian bondwoman who was, doubtless, no other than a captive from these “sons of the east” bordering on Egypt was expelled from the Hebrew homestead for mocking the son of the free woman (^{<0209>}Genesis 21:9) till Moses slew the Egyptian task master (^{<0022>}Exodus 2:12). Hagar naturally retired to the wilderness of Beersheba” (^{<0214>}Genesis 21:14), which was part of what was known by the more general name of the desert of Paran, where her childhood had doubtless been spent, and there contracted a marriage for her son among her kindred tribes, called even then part of the land of Egypt (11:21). His descendants, the notorious Ishmaelites, who roved as brigands over the region between Egypt and Canaan, intensified the clannish variance, which became, still more sharply defined between the caivalierlvy Esau and the puritan Jacob in the next generation. These two representative characters, indeed, both went under the common title of

shepherds or herdsmen, for flocks and herds constituted the staple of the property of each (33:9). but the “cunning hunter of the field” evidently looked with Bedawi disdain upon his “simple tent” dwelling” brother as a Fellah (25:27 sq.). The collisions between the Philistine herdsmen and Jacob’s (ver. 17-22) seem to belong to the same line of difference, and may serve to remind us that Philistia, as the intermediate battle ground of the expelled Hyksos in later times, retained in military prowess and panoplied champions traces of their warlike encounters with the arms of Egypt. The iron war chariots of the Canaanites are especially traceable to the Egyptian use of cavalry, and these could only deploy successfully in the level sea coast and its connected plains. The fear of encountering these disciplined foes on the part of the Israelites in their departure from Egypt betrays the hereditary hostility between them. The Amalekites who attacked the Hebrews in the desert (^{<0278>}Exodus 17:8) were evidently a branch of the same roving race of Arabs in the northern part of the peninsula of Sinai, and they repeated the attack at the southern border of Canaan (^{<0445>}Numbers 14:45). The ban of eventual extermination against them (^{<0276>}Exodus 17:16) was but the renewal of the old enmity. It was a caravan of these gypsy traders, (indifferently called Ishmaelites or Midianites, Genesis 37:28) who purchased Joseph and carried him to their comrades in Egypt. The second irruption of the Hyksos in to Egypt, as narrated by Josephus, manifestly was, when stripped, of its apocryphal exaggerations, merely one of the forays which characterized, or rather constituted, the guerilla system which, on various occasions to have, prevailed on the southern border of Palestine, such as Saul’s raid against Amalek (^{<0958>}1 Samuel 15:3), David’s expeditions from Ziklag (^{<0212>}1 Samuel 20:2, 8) and the later marauds of the Simeonites (^{<1358>}1 Chronicles 5:18, 22). The date assigned to it by Josephus would be about B.C. 1170-50, or during the troubled judgeship of Eli, when the Philistines and other aborigines had everything pretty much their own way.” This was some three centuries after the close of the Shepherd rule in Egypt, which ended about B.C. 1492, or during the judgeship of Ehud. As the route of the invading and retreating hordes, was, of course, along the sea coast, they may have marched and counter marched freely at any time prior to David’s reign without disturbing in the least, the current of Hebrew alms, which at that period are confined to the mountain backbone of the country and the Jordan valley.

The *Shasus* (whose name, seems to be identical with the last syllable of *Hyksos*), with whom the monuments represent the Ramessidae as warring, were the Shemites or Arabs of this period. They sometimes appear in connection with the *heta* or, Hittites, i.e. Syrians.

An interesting confirmation of this chronological, position of the Hebrew, transmigration is found in the fact that *horses do* not appear on the Egyptian monuments prior to the eighteenth dynasty (Wilkinson, *Ancient Egyptians* [Amer. ed.], 1, 386), haying, in, all probability, been introduced by the Bedawin Hyksos, of whom, however, few, if any, pictorial representations remain. Accordingly, at the removal of the Israelites to Egypt, in the early part of the Shepherd rule, we read only of asses and wagons for transportation (^{<0149>}Genesis 14:19-23) — the latter, no doubt, for oxen, like those employed in the desert (^{<0103>}Numbers 7:3), but at the Exode, in the latter part of the Shepherd rule, the cavalry, consisting exclusively of chariots, formed an important arm of the military service (^{<0107>}Exodus 11:7)., The incidental mention of horses, however, in ^{<0477>}Genesis 47:17, as a part of the Egyptian farm stock in Joseph's day, shows that they were not unknown in *domestic* relations at that date.

Shepherds (French Insurgents).

SEE PASTOUREAUX.

She'phi

(Heb. *Shephi'*, *ypæ* bareness, hence a naked *hill*; Sept. **Σωφί** v.r. **Σωφάφ**), the fourth named of the five sons of Shobal the son of the aboriginal Seir of Edom (^{<0340>}1 Chronicles 1:40), called in the parallel passage (^{<0323>}Genesis 36:23) Shepho (Heb. *Shepho'*, */pv*) of the same signification, Sept. **Σωφάφ**), which Burrington (*Genealogies*, 1, 49) regards as the preferable, reading. B.C. cir, 1920.

Shephiphon,

SEE ADDER.

She'pho

(^{<0323>}Genesis 36:23).

SEE SHEPHI.

Shephu'phan

(Heb. *Shephuphan'*, **שֵׁפְחָן**] *an adder*; Sept. **Σωφάν** v.r. **Σεφουφάμ**), next to the last named of the sons of Bela oldest son of Benjamin (^{<1308>}1 Chronicles 3:5), elsewhere called (perhaps more properly) *Shephupham* (^{<0103>}Numbers 11:39, A.V. “*Shupham*”), *Shuppim* (^{<1372>}1 Chronicles 7:12, 15), and *Muppim* (^{<0421>}Genesis 46:21). **SEE JACOB.**

She'rah

(Heb. *Sheerah'*, **הִרְאָה**, *relationship*, i.e. kinswoman [as in ^{<0301>}Leviticus 18:1-7]; Sept. **Σααρά** v.r. **Σαράά**), a “daughter” of Ephraim, and foundress of the two Beth-horons and also of a town called, after her, Uzen-sherah (^{<1374>}1 Chronicles 7:24). B.C. cir. 1612.

Sherd

(^{<2304>}Isaiah 30:14; ^{<2334>}Ezekiel 23:34). **SEE POTSHERD.**

Sherebi'ah

(Heb. *Sherebyah'* **חֵבְרֵהָא** *wheat* [Furst, *sprout*] of *Jehovah*; Sept. **Σαραβία**, v.r. **Σαραβίας**, **Σαραβαΐα**, **Σαραΐα**, etc.), a prominent Levite of the family of Mahli the Merarite, who, with his sons and brethren (eighteen all) joined Ezra's party of returning colonists at the river Ahava (^{<1388>}Ezra 8:18), and who, along with Hashabiah and ten others was commissioned to carry the treasures to Jerusalem (ver. 24, where they are vaguely called “chief of the priests”). B.C. 459. He also assisted Ezra in reading to the people (Nahum 8:7), took part in the psalm of confession and thanksgiving which; was sung at the solemn fast after the Feast of Tabernacles, (Nahum 9:4, 5), and signed, the covenant with, Nehemiah (^{<1002>}Nehemiah 10:12). He is again mentioned among the chief of the Levites who belonged to the choir (Nehemiah 12: 8, 24).

She'resh

(Heb. *id'* **רֶשֶׁת**,. but occurring only “in pause,” *Sha'resh*, **רֶשֶׁת**; *root*, [Furst, *union*]; Sept. **Σορός**. v. r. **Σο υρος**), second of the two sons of Machir by Maachah, and father of Ulam and Rakem (^{<1376>}1 Chronicles 7:16). B.C. ante 1658.

Sherets.*SEE CREEPING THING***Shere'zer**~~(³⁰⁰⁰Zechariah 7:2).~~ *SEE SHAREZER 2.***Sheridan, Andrew J.,**

a. minister of the Methodist Episcopal Church, was born in Butler, County, O., Feb. 7, 1825, but emigrated early to Indiana. He was converted and joined the Church in 1841, and licensed to preach in 1852. He was admitted on trial into the Northwest Indiana Conference in 1853, after spending four years in the Asbury University. In 1860 he received a superannuated relation, which he changed to that of effective in 1865. He was then appointed to Mechanicsburg. Circuit, where he died, Jan. 10, 1867. See *Minutes of Annual Conferences*, 1867, p. 197.

Sheridan, Thomas, D.D.,

was an Irish clergyman, born in the County of Cavah about 1684. By the help of friends he was educated at Trinity College, Dublin. He afterwards entered into orders, and was named chaplain to "the lord lieutenant." He lost his fellowship by marriage, and set up a school in Dublin, which was at first successful, but was afterwards ruined by negligence and extravagance. His intimacy with Swift procured him a living in the south of Ireland in 1725, worth about £150; but he lost his chaplaincy and all hope of rising by preaching a sermon on the king's birthday. from the text "Sufficient unto the day is "the evil thereof." He exchanged his living for that of Dunboyne, but gave it up for the free school of Cavan. He soon sold the school for about £.400, spent the money rapidly, lost his health, and died Sept. 10, 1738. He was a good natured, improvident man, continuing, to the last to be a punster, a quibbler, a fiddler, and a wit.

Sheridan, William, D.D.,

an English prelate of the latter part of the 17th century, was bishop of Kilmote and Ardagh in 1681, and was deprived in 1691 for not taking the oath at the Revolution. His works consist of *Sermons*, etc., published in 1665, 4to; 1685; 4to; 1704, 1705, 1706, 3 vols. 8vo; 1720, 3 vols. (of vol. 1, 2d ed.) 8vo., See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Sherif

(Arab. for *noble*) designates, among Moslems, a descendant of Mohammed through, his daughter Fatima and Ali. The title is inherited both from the maternal and paternal side; and thus the number of members of this aristocracy is very large. The men have the privilege of wearing the green turban, the women the green veil; and they mostly avail themselves of this outward badge of nobility (the prophet's color), while that of the other Moslems' turbans is white. Many of these sherifs founded dynasties in Africa; and the line which now rules in Fez and Morocco still boasts of that proud designation.

Sheriff

occurs only in ^{CHD}Daniel 3:2, 3, as a rendering; in the A.V. of the Chald. **ⲓⲧⲣⲓⲁⲓ** *atiphay* (according to Fürst "a derivation from the old Persic *atipaiti*= supreme master [*Stern Monatsnamen*, p. 196];" Sept. **ἐπιξέουσιών**; Vulg. *profectus*) one of the classes of court officials at Babylon, probably lawyers or jurists, like the present Mohammedan *mufti*, who decides points of laws in the Turkish courts.

Sheringham, Robert,

a learned fellow of Gonville and Caius College, Cambridge, who was ejected during the Commonwealth and retired to Holland, but was restored in 1662. His works were, *Joma: Codex Talmudicus de Sacrificiis*, etc.: — *Diei Expiationes*, etc. (Lond. 1648, 4to): — *Franequer*, etc. (ibid. 1696, 8vo): — *The King's Supremacy Asserted* (ibid. 1660, 1682, 4to): — *De Anglorum Origine*, etc. (Cantab; 1670, 8 vo): — also *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Sherlock, Martin,

was an Irish divine and chaplain to the earl of Bristol during the latter part of the last century. He left the following works: *Consiglio ad un Giovane Poeta* (counsel to a young poet) (Naples, 1779, 8vo): — *Lettres d'un Voyageur Anglois* (Geneva, 1779; Neufchatel, 1781, 8vo; in English not by the author], Lond. 1780, 4to): — *Letters*, on various subjects (1781, 2 vols. 12mo): — *New Letters from an English Traveller* (1781, 8vo). See Allibone, *Dict of Brit. and Amer. Authors*, s.v.

Sherlock, Richard, D.D.,

an English clergyman, was born at Oxton; Cheshire, in 1613; and was educated at Magdalen Hall, Oxford, and Trinity College, Dublin. He was minister of several parishes in Ireland, and afterwards became rector of Winwick, England. He died in 1689. His works are, *Answer to the Quakers Objection to Ministers* (Lond. 1656, 4to): — *Quakers Wild Questions Answered* (ibid. 1656, 12mo): — *Mercurius Christianus, or The Practical Christian* (ibid. 1673, 8vo): — and *Sermons*, etc. See Allibone, *Dict. of Brit. and Amer. Auths*, s.v.

Sherlock, Thomas,

an English prelate, was the son of Dr. William Sherlock (q.v.) and was born in London in 1678. He early went to Eton, from which (about 1693) he was removed to Cambridge, and was admitted into Catherine Hall. He took his degree of Bachelor of Arts in 1697, and that of Master of Arts in 1701. Between these dates he entered the ministry, and was appointed to the mastership of the Temple in 1704, which he held until 1753. In 1714 he took his degree of Doctor of Divinity, became master of Catherine Hall, and vice-chancellor of the University of Cambridge, and in 1717 was created dean of Chichester. He was created bishop of Bangor in 1728, of Salisbury in 1734; and in 1747 the see of Canterbury was offered to him but he declined it on account of ill health. The following year he accepted the see of London. He died in 1761. Bishop Sherlock published, in opposition to Dr. Hoadly in the Bangorian Controversy, *The Use and Intent of Prophecy*: — *Trial of the Witnesses of the Resurrection of Jesus*: — and a collection of his *Discourses*. The first complete edition of his works was published (Lond. 1830) in 5 vols, 8vo.

Sherlock, William, D.D.,

a learned English, divine, was born in Southwark, London, in 1641. educated at Eton, and thence removed to Peter House, Cambridge, in May, 1657. He was made rector of St. George's, Botolph Lane, London, in 1669. In 1680 he received the degree of Doctor of Divinity, and in 1681 was collated to a prebend of St. Paul's. He was master of the Temple in 1684, and as the rector of Therfeld, Hertfordshire. Refusing to take the oaths at the Revolution, he was suspended; but complying. in 1690, he was restored, and became dean of St. Paul's in the following year. He died at Hampstead, June 19, 1707 and was interred in St. Paul's Cathedral. More

than sixty of his publications are given, of which we notice the following: *Discourse concerning the Knowledge of Jesus Christ*, etc. (Lond. 1674, 8vo); *Defense and Continuation of the same* (ibid. 1675, 8vo): —*The Case of Resistance to the Supreme Powers Stated*, etc. (ibid. 1684, 8vo).

Sherman, Charles,

a Methodist Episcopal minister, was born in Woodbury Conn., Oct. 20, 1803. He was converted in his seventeenth year, licensed as a local preacher in 1823, and admitted into the itinerancy, in 1830, laboring successively in Stratford and Burlington in the New York Conference, and Albany and Troy in the Troy Conference, to which he was transferred in 1834. In 1838 he was appointed presiding elder in Albany District, in which he labored four years. In 1842, owing to failing health, he was appointed to Jonesville, a small station in Saratoga County, N.Y.; in 1843 to Troy, where he died, March 10, 1844. Mr. Sherman was an excellent preacher, clear in his method, and forcible in his manner of address. See *Minutes of Annual Conferences*, 3, 582, Sprague, *Annals of the Amer. Pulpit*, 7, 679.

Sherman, John (1),

a Congregational minister, was born at Dedham, England, Dec 26, 1613. He was educated at Emmanuel College, Cambridge. He came to New England in 1634, preached a short time at Watertown, and moved to New Haven, where he was made a magistrate and lived until 1644, when he accepted an invitation to become pastor at Waertown. There he labored until his death, Aug. 8, 1685. See Sprague, *Annals of the Amer. Pulpit*, 1 44.

Sherman, John (2),

a Unitarian minister; was born in New Haven, Conn., June 30, 1772; entered Yale College when not far from sixteen years of age, and graduated in 1792. He studied theology partly under president Dwight, but mainly under Rev. David Austin, of Elizabeth, N.J. He was licensed to preach by the New Haven Association in 1796; and was ordained and installed pastor of the First Church, Mansfield, Conn, Nov. 15, 1797. Not long after his settlement he began to doubt the doctrines he had been accustomed to believe and preach, especially that of the Trinity. On Oct. 23, 1805, he received a dismissal from a council called for the purpose, and

became pastor of the Reformed Christian Church (Unitarian) at Oldenbarneveld (Trenton village), N.J., March 9, 1806. After preaching a short time, he established an academy in the neighborhood, which occupied his attention for many years. In 1822 he built a hotel at Trenton Falls, into which he removed the next year. He died Aug. 2, 1828. He published, *One God in One Person Only*, etc. (1805, 8vo), the first formal and elaborate defense of Unitarianism that ever appeared in New England: — *A View of Ecclesiastical Proceedings in the County of Windom, Conn.* (1806, 8vo): — *Philosophy of Language Illustrated* (Trenton Falls, 1826, 12mo): — *Description of Trenton Falls* (Utica, 1827, 18mo). See Sprague *Annals of the Amer. Pulpit*, 8, 326.

Sherrill, Edwin Jenner,

a Congregational minister, was born in Shoreham, Vt., Oct. 23, 1806. His preparatory studies were completed in Middlebury, after which he entered Hamilton, College, N.Y., whence he was graduated in 1832. He spent two years of study in Yale Theological Seminary, Mass., and one year at Andover Seminary. He was ordained at Eaton, Quebec, June 15, 1838, and continued in the pastoral charge of that church until November, 1873. Though not formally dismissed, he removed to Lee, Mass. in 1875. He died in the city of New York, June 1, 1877. (W.P.S.)

Sherwood, Mary Martha,

an English authoress, was born at Stallford, Worcestershire, July 6, 1775. In 1803 she married her cousin, Henry Sherwood, and accompanied him in 1804 to India, where she instructed the children of his regiment. In 1818 they returned to England, and in 1821 settled at Wickwar, county of Gloucester, where they resided for the next twenty-seven years. Mrs. Sherwood's works number ninety volumes, of which mention is made of the following: *Chronology of Ancient History*: — *Dictionary of Scripture Types*. The remainder are largely works of fiction.

Shesh.

SEE LINEN; SEE MARBLE; SEE SILK.

She'shach

(Heb. *Seshak'*, **שֶׁשַׁךְ** probably an artificial word; Sept. **Σεσάκ** v.r. **Σησάχ**), a term occurring only in Jeremiah (25:26; 51:41) who evidently uses it as a

synonym either for *Babylon* or for *Babylonia*. According to the Jewish interpreters, followed by Jerome, it represents **l bb**, “Babel, “ on a Cabalistic principle called “Athbash” well known to the later Jews the substitution of letters according to their position in the alphabet, counting backwards from the last letter, for those which hold the same numerical position counting in the ordinary way. *SEE CABALA*. Thus **t** represents **a**, **v** represents **b**, **r** represents **g**, and so on. It may well be doubted, however, whether this fanciful practice were as old as Jeremiah’s time; and even supposing that were the case, why should he use this obscure term here, when Babylon is called by its proper name in the same verse? C.B. Michaelis conjectures that **vv** comes from **vbv**, *shikshak*, “to overlay with iron or other plates, “so that it might designate Babylon as **χαλκόπυλος**. Von Bohlen thinks the word synonymous with the Persian *Shih-shah*, i.e. “house of the prince;” but it is doubtful whether, at so early a period as the age of Jeremiah, Babylon could have received a Persian name that would be known in Judea. Sir H. Rawlinson has observed that the name of the moon god, which was identical, or nearly so, with that of the city of Abraham Ur (or Hur), “might have been read in one of the ancient dialects of Babylon as *Shishaki*, “ and that consequently “a possible explanation is thus obtained of the Sheshach of Scripture” (*Herod.* 1, 616). Shesach may stand for *Ur*; *Ur* itself, the old capital, being taken (as Babel, the new capital, constantly was) to represent the country.

She’shai

(Heb. *Sheshay*’, **γνῖveschitish** [*Gesen.*] or *noble* [*Furst*]; Sept. **Σεσσί**, v.r. **Σουί**, **Σουσαί**, **Σεμεί**, etc.), the second named of the three sons of Anak who dwelt in Hebron, (^{<04132>}Numbers 13:22), and were driven thence and slain by Caleb at the head of the children of Judah (^{<06514>}Joshua 15:14; ^{<07010>}Judges 1:10). B.C. 1612.

She’shan

(Heb. *Sheshan*’, **]vv̄elily** [*Gesen.*] or *noble* [*Furst*]; Sept. **Σωσάν** v.r. **Σωσάμ**, a “son” of Ishi and “father” of Ahlai or Atlai, among the descendants of Jerahmeel the son of Hezron; being a representative of one of the chief families of Judah, who, in consequence. of the failure of male issue, gave his daughter in marriage to Jarha (q.v.), his Egyptian slave, and

through this union the line was perpetuated (^{<1325>}1 Chronicles 2:31, 34, 35). B.C. post 1856.

Sheshbaz'zar.

(*Heb. Sheshbatstsar'*, רֶשֶׁבַטְסָר from the Persian for *worshipper of fire* [Von Bohlen], or the Sanscrit *cacvicari*= “distinguished one” [Luzzatto]; Sept., Σασαβασάρ v.r. Σαναβασάρ, etc.), the Chaldaean or, Persian name given to Zerubbabel (q.v.) in ^{<1508>}Ezra 1:8. 11; 5:14, 16, after the analogy of Shadrach, Meshach, Abednego, Belteshazzar, and Esther. In like manner, also, Joseph received the name of Zaphnath-Paaneah, and we learn from Manetho, as quoted by Josephus (*Apion*, 1, 28), that, Moses' Egyptian name was Osarsiph. The change of name in the case of Jehiakim and Zedekiah, (^{<1234>}2 Kings 23:34; 24:17) may also be compared. That Sheshbazzar means Zerubbabel is proved by his being called the prince (*ayCnh*) of Judah, and governor (*hj P*), the former term marking him as the head of the tribe in the Jewish sense (^{<0402>}Numbers 7:2 10, 11, etc.), and the latter as the Persian governor appointed by Cyrus, both which Zerubbabel was; and yet more distinctly by the assertion (^{<1516>}Ezra 5:16) that Sheshbazzar laid the foundation of the house of God which is in Jerusalem, “compared with the promise to Zerubbabel (^{<3049>}Zechariah 4:9), “The hands of Zerubbabel have laid the foundation of this house, his hands shall, also finish it.” It is also apparent from the mere comparison of ^{<1511>}Ezra 1:11 with 2:1, 2 and the whole history of the returned exiles. The Jewish tradition that Sheshbazzar is Daniel is utterly without weight.

Sheshunogunde,

in Hindu mythology, is the wife of Waishia, second. son of the first man (Puru), from whom the mercantile caste is descended. She was created by Brahma in the lands of the South.

Sheth

(*Heb. id. tvē*) the form of two names, one more accurate than that elsewhere, the other doubtful.

1. The patriarch Seth (^{<1300>}1 Chronicles 1:1).
2. In the A.V. of ^{<0417>}Numbers 24:17, *tvēs* rendered as a proper name, but there is reason to regard it as an appellative, and to translate, instead of

“the Sons of Sheth,” “the sons of tumult,” the wild warriors of Moab, for in the parallel passage (²⁴⁸⁵Jeremiah 48:45) **WAV**; *shaon*, “tumult,” occupies the place of *sheth* **tvēsheth**, is thus equivalent to **tavēsheth**, as in ²⁵¹⁷Lamentations 3:47. Ewald proposes, very unnecessarily, to read **tvēseth**= **tae]** and to translate “the sons of haughtiness” (*Hochmuthssohne*). Rashi takes the word as a proper name, and refers it to Seth the son of Adam; and this seems to have been the view taken by Onkelos, who renders “he shall rule all the souls of men.” The Jerusalem Targum gives “all the sons of the East;” the Targum of Jonathan ben-Uzziel retains the Hebrew word Sheth, and explains it “of the armies of Gog who were to set themselves in battle array against Israel.”

She'thar

(Heb. *Shethar'*, **rtvē**Persic for *star*, like **ἀστὴρ** [Gesén.], or Zend *shathiao* = “commander” [Furst; Sept. **Σαρσαθαίος** v.r. **Σαρρέσθεος**, etc.), second named of the seven princes of Persia and Media, who had access to the king's presence, and were the first men in the kingdom, in the third year of Xerxes (⁷⁰¹⁴Esther 1:14). B.C. 483. Comp. ¹⁵⁷⁴Ezra 7:14 and the **ἐπὶ τῶν Περσῶν ἐπίσημοι** of Ctesias (14), and the statement of Herodotus (3, 84) with regard to the seven noble Persians who slew Smerdis, that it was granted to them as a privilege to have access to the king's presence at all, times, without being sent for, except when he was with the women; and, that the king might only take a wife from one of these seven families. **SEE CARSHENA**; **SEE ESTHER**.

She'thar-boz'nai

(Chald. *Shethar' Bozenay'*, **ynz]B rti]**Persic = *shining star* [comp. Oppert, *Jour. Asiatique*, 1851, p. 400]; Sept. **Σαθαρ-βουζανα** v.r. **-ζαν**, etc.), a Persian officer of rank, having a command in the province “on this side the river” under Tatnai (q.v.) the satrap (**tj Pj**), in the reign of Darius Hystaspis (¹⁵⁷⁸Ezra 5:3, 6; 6:6, 13). B.C. 520. He joined with Tatnai and the Apharsachites in trying to obstruct the progress of the Temple in the time of Zerubbabel, and in writing a letter to Darius, of which a copy is preserved in ¹⁵⁷⁸Ezra 5, in which they reported that “the house of the great God” in Judaea was in process of being built with great stones, and that the work was going on fast, on the alleged authority of a decree from Cyrus. They requested that search might be made in the rolls court whether such a

decree was ever given, and asked for the king's pleasure in the matter. The decree was found at Ecbatana, and a letter was sent to Tatnai and Shethar-boznai from Daritis, ordering them no more to obstruct, but, on the contrary, to aid the elders of the Jews in rebuilding the Temple by supplying them both with money and with beasts, corn, salt, wine, and oil, for the sacrifices. Shethar-boznai after the receipt of this decree offered no further obstruction to the Jews. The account of the Jewish prosperity in 6:14-22 would indicate that the Persian governors acted fully up to the spirit of their instructions from the king. *SEE EZRA.*

As regards the name Shethar-boznai, it seems to be certainly Persian. The first element of it appears as the name *Shethar*, one of the seven Persian princes in ^{<1014>}Esther 1:14. It is perhaps also contained in the name *Pharnazathres* (Herod. 7:65); and the whole, name is note unlike *Sati-barzanes*, a Persian in the time of Artaxerxes Mnemon (Ctesias, 57). If the names of the Persian officers mentioned in the book of Ezra could be identified. in any inscriptions or other records of the reigns of Darius, Xerxes, and Artaxerxes, it would be of immense value in clearing up the difficulties of that book. "The Persian alliteration of the name in cuneiform characters was probably *Chitrabarshana*, a word which the Greeks would have most properly rendered by Σιτραβαρζάνης (comp. the Σαθαρβουζανα of the Sept.). *Chitrabarshana* would be formed from *chitra*, 'race,' 'family,' and *barshana*, a cognate form with the Zend *berez*, 'splendid'" (*Speaker's Commentary*, ad loc.).

She'va

(Heb. text *Sheya'*, ayv] margin *Sheva'*, awç] in Samuel), the name of two Hebrews.

1. (Sept. Σαού v.r. Σαούλ; Vulg. *Sue.*) Last named of ine four sons of Caleb ben-Hezron by his concubine Maachah. He was the "father, " i.e. founder or chief, of. Machbena and Gibeá (^{<1329>}1 Chronicles 2:49). B.C. cir. 1612.

2. (Sept. Σουσά v.r. Ισο υς.) The scribe or royal secretary of David (^{<1025>}2 Samuel 20:25); elsewhere called Seraiah (^{<1077>}2 Samuel 7:17), Shisha (^{<1043>}1 Kings 4:3), and Shavsha (^{<1368>}1 Chronicles 16:18).

Shew bread.

SEE SHOW BREAD.

Shiahs.

SEE SHIITES.

Shib'boleth

(Heb. *Shibbo'leth*, תִּיבוֹלֶת). After Jephthah had beaten the Ammonites, the men of Ephraim were jealous of the advantage obtained by the tribes beyond Jordan, and complained loudly that they had not been called to that expedition. Jephthah answered with much moderation; but that did not prevent the Ephraimites from using contemptuous language towards the men of Gilead. They taunted them with being only fugitives from Ephraim and Manasseh a kind of bastards that belonged to neither of the two tribes. A war ensued, and the men of Gilead killed a great number of Ephraimites; after which, they set guards at all the passes of Jordan, and when an Ephraimite who had escaped came to the riverside and desired to pass over, they asked him if he were not an Ephraimite? If he said No, they bade him pronounce *Shibboleth*; but he pronouncing it *Sibboleth* (q.v.), substituting **C** or **S** for **V**, according to the diction of the Ephraimites, they killed him. In this way there fell 42,000 Ephraimites (^{<0712>}Judges 12). SEE *JEPHTHAH*.

The word Shibboleth, which has now a second life in the English language in a new signification, has two meanings in Hebrew:

- (1) an ear of corn. (^{<0400>}Genesis 41, etc.);
- (2) a stream or flood and it was, perhaps, in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river. The word, in the latter sense, is used twice in ^{<1980>}Psalms 69, in verses 2 and 15, where the translation of the A.V. is “*the floods overflow me,*” and “let not the *water flood* overflow me;” also in ^{<2970>}Isaiah 27:12 (“channel”); ^{<3012>}Zechariah 4:12 (“branch”). If in English the word retained its original meaning, the latter passage might be translated “let not a shibboleth of waters drown me.” — There is no mystery in this particular word. Any word beginning with the sound *sh* would have answered equally well as a test.

The above incident should not be passed over without observing that it affords proof of dialectical variations among the tribes of the same nation, and speaking the same language in those early days. There can be no wonder, therefore, if we find in later ages the, same word written different ways, according to the pronunciation of different tribes or of different colonies or residents of the Hebrew people; whence various pointings, etc. That this continued is evident from the peculiarities of the Galilæan dialect, by which Peter was discovered to be of that district (^{<4147>}Mark 14:70). Before the introduction of vowel points (which took place not earlier than the 6th century A.D.) there was nothing in Hebrew to distinguish the letters Shin and Sin, so it could not be known, by the eye in reading when *h* was to be sounded after *s*, just as now in English there is nothing to show that it should be sounded in the words *sugar, Asia, Persia*; or in German, according to the most common pronunciation, after *s* in the words *Sprache, Spiel, Sturm, Stiefel*, and a large class of similar words. It is to be noted that the sound *sh* is unknown to the Greek language, as the English *th* is unknown to so many modern languages. Hence in the Sept. proper names commence simply with *s* which in Hebrew commence with *sh*; and one result has been that, through the Sept. and the Vulg., some of these names, such as Samuel, Samson, Simeon, and Solomon, having become naturalized in the Greek form in the English language, have been retained in this form in the English version of the Old Test. Hence, likewise, it is a singularity of the Sept. version that in the passage in ^{<4712>}Judges 12:6 the translator could not introduce the word “Shibboleth” and has substituted one of its translations, **στάχυς** “an ear of corn,” which tells the original story by analogy. It is not impossible that this word, may have been ingeniously preferred to any Greek word signifying “stream,” or “flood,” from its first letters being rather harsh sounding, independently of its containing a guttural. See Gunther, *De Dialect. Triburum Judoe, Ephraim, et Benjamin* (Lips. 1714). **SEE HEBREW LANGUAGE.**

Shib'mah

(^{<4328>}Numbers 32:38). **SEE SIBMAH.**

Shi'cron

[some *Shic'ron*] (Heb. *Shikron'*,]/rkyædrunkenness [as in ^{<4233>}Ezekiel 23:33; 39:19; but Furst says *fruitfulness*]; Sept. **Σοκχώθ** v.r. **Άκκαρωνά** [imitating the *h* directive]), a town near the western end of the northern

boundary of Judah, between Ekron and Mt. Baalah towards Jabneel (^{<651>}Joshua 15:11). It seems to have been in Dan, as it is not enumerated among the cities of Judah (ver. 21-63). The Targum gives it as *Shikaron*, and with this agrees Eusebius (*Onomast.* s.v. *Σαχοράν*), though no knowledge of the locality of the place is to be gained from his notice. Neither Schwarz (*Palest.* p. 98) nor Porter (*Handb. for Pal.* p. 275) has discovered any trace of it. It is, perhaps, the present ruined village *Beit Shit*, about halfway between Ekron and Ashdod.

Shidders,

in Hindu mythology, is a class of good genii, or *devetas*, not to be identified with the *devs* of the Persians, which are evil genii.

Shield

is the rendering in the A.V. of the four following Hebrew words, of which the first two are the most usual and important; likewise of one Greek word.

Picture for Shield 1

1. The *tsinnah* (^{<117>}חֲסִיָּה from a root ^{<116>}חָסַה; *to protect*) was the large shield, encompassing (^{<112>}Psalm 5:12) and forming a protection for the whole person. When not in actual conflict, the *tsinnah* was carried before the warrior (^{<117>}1 Samuel 17:7, 41). The definite article in the former passage (*the shield*, not a shield” as in the A.V.) denotes the importance of the weapon. The word is used with “spear,” *romach* (^{<118>}1 Chronicles 12:8, 14; ^{<118>}2 Chronicles 11:32, etc.), and *chanith* (^{<118>}1 Chronicles 12:34) as a formula for weapons generally.

Picture for Shield 2

2. Of smaller dimensions was the *magen* (^{<119>}מָגֵן; from ^{<119>}גָּמַח; *to cover*), a buckler or target, probably for use in hand to hand fight. The difference in size between this and the *tsinnah* is evident from ^{<119>}1 Kings 10:16, 17; ^{<119>}2 Chronicles 9:15, 16, where a much larger quantity of gold is named as being used for the latter than for the former. The portability of the *magen* may be inferred from the notice in ^{<119>}12:9, 10; and perhaps also from ^{<119>}2 Samuel 1:21. The word is a favorite one with the poets of the Bible (see ^{<119>}Job 15:26; ^{<119>}Psalm 3:3; 18:2, etc.). Like *tsinnah*, it occurs in the

formulated expressions for weapons of war, but usually coupled with light weapons, the bow (^{<1448>}2 Chronicles 14:8; 17:7), darts, **hl iv**, (^{<32>}32:5).

Picture for Shield 3

3. What kind of arm the *shelet* (**fl v**) was it is impossible to determine. By some translators it is rendered a “quiver,” by some “weapons” generally, by others a “shield.” Whether either or none of these is correct, it is clear that the word had a very individual sense at the time; it denoted certain special weapons taken by David from Hadadezer, king of Zobah (^{<1087>}2 Samuel 8:7; ^{<3807>}1 Chronicles 18:7), and dedicated in the temple, where they did service on the memorable occasion of Joash’s proclamation (^{<12110>}2 Kings 11:10; ^{<4239>}2 Chronicles 23:9), and where their remembrance long lingered (^{<2004>}Song of Solomon 4:4). From the fact that these arms were of gold, it would seem that they cannot have been for offense. In the two other passages of its occurrence (^{<2511>}Jeremiah 51:11; ^{<2711>}Ezekiel 27:11) the word has the force of a foreign arm.

Picture for Shield 4

4. In two passages (^{<975>}1 Samuel 17:45; ^{<8323>}Job 39:23) *kidon* (**wdyKpa**) *dart*, is thus erroneously rendered.

To these we may add *socherah* (**hrj sp** “buckler”), a poetical term, occurring only in ^{<9904>}Psalms 91:4.

Picture for Shield 5

Finally, in Greek, **θυπέός** (probably a *door*, hence a large shield) occurs metaphorically once (^{<4916>}Ephesians 6:16).

Among the Hebrews the ordinary shield consisted of a framework of wood covered with leather; it thus admitted of being burned (^{<2509>}Ezekiel 39:9). The *magen* was frequently cased with metal, either brass or copper; its appearance in this case resembled gold, when the sun shone on it (1 Macc. 6:39), and to this rather than to the practice of smearing blood on the shield we may refer the redness noticed by Nahum (^{<3408>}Nahum 2:3). The surface of the shield was kept bright by the application of oil as implied in ^{<2205>}Isaiah 21:5; hence, Saul’s shield is described as “not anointed with oil,” i.e. dusty and gory (^{<1021>}2 Samuel 1:21). Oil would be as useful for the metal as for the leather shield. In order to preserve it from the effects of

weather, the shield was kept covered except in actual conflict (²²⁷¹⁶ Isaiah 22:6; comp. Caesar, *B. G.* 2, 21; Cicero, *Nat. Deor.* 2, 14). The shield was worn on the left arm, to which it was attached by a strap. It was used not only in the field, but also in besieging towns, when it served for the protection of the head, the combined shields of the besiegers forming a kind of *testudo* (²⁵³⁸ Ezekiel 26:8). Shields of state were covered with beaten gold. Solomon made such for use in religious processions (¹¹⁰¹⁶ 1 Kings 10:16, 17); when these were carried off they were replaced by shields of brass, which, as being less valuable, were kept in the guard room (14:27), while the former had been suspended in the palace for ornament. A large golden shield was sent as a present to the Romans when the treaty with them was renewed by Simon Maccabaeus (1 Macc. 14:24; 15:18) it was intended as a token of alliance (σύμβολον τῆς συμμαχίας, Josephus, *Ant.* 14, 8, 5); but whether any symbolic significance was attached to the shield in particular as being the weapon of protection is uncertain. Other instances of a similar present occur (Sueton. *Calig.* 16), as well as of complimentary presents of a different kind on the part of allies (Cicero, *Verr.* 2 Act. 4, 29, 67). Shields were suspended about public buildings for ornamental purposes (¹¹⁰¹⁷ 1 Kings 10:17; 1 Macc. 4:57; 6:2). This was particularly the case with the shields (assuming *shelet* to have this meaning) which David took from Hadadezer (^{108E} 2 Samuel 8:7; ²⁰⁰⁴ Song of Solomon 4:4), and which were afterwards turned to practical account (²¹¹⁰ 2 Kings 11:10; ¹⁴³⁹ 2 Chronicles 23:9). The Gammadim similarly suspended them about their towers (³²⁷¹ Ezekiel 27:11). **SEE GAMMADIM.** In the metaphorical language of the Bible the shield generally represents the protection of God (e.g. ^{198B} Psalm 3:3; 28:7); but in 47:9 it is applied to earthly rulers, and in ⁴⁰¹⁶ Ephesians 6:16 to faith.

The large shield (ἄσπίς, *clipeus*) of the Greeks and Romans was originally of a circular form, and in the Homeric times was large enough to cover the whole body. It was made sometimes of osiers twisted together, sometimes of wood, covered with ox hides several folds thick. On the center was a projection called ὀμφάλος, *umbo*, or boss, which sometimes terminated in a spike. After the Roman soldier received pay, the clipeus was discontinued for the *scutum*, θυρεός, of oval or oblong form, and adapted to the shape of the body. Significant devices on shields are of great antiquity. Each Roman soldier had his name inscribed on his shield. Paul (⁴⁰¹⁶ Ephesians 6:16) uses the word θυρεός rather than ἄσπίς, because he is describing

the armor of a Roman soldier. See Kitto, *Pict. Bible*, note at ~~1018~~Judges 5:8. *SEE ARMOR.*

Shields, Alexander,

was an English clergyman and minister of St. Andrew's. He was chaplain to the Cameronian Regiment in 1689. In August, 1699, he accompanied the second Darien expedition, and died, "worn out and heart broken," in Jamaica (see Macaulay, *Hist. of Eng.* [1861], 5, 24). His published works are, *A Hind Let Loose; or, A Historical Representation of the Church of Scotland* (1687, 8vo): — *History of the Scotch Presbytery* (1691, 4to), an epitome of the foregoing: — *Elegy on the Death of James Renwick* (1688): — *An Inquiry into Church Communion* (2d ed. Edinb. 1747, sm, 8vo): — *The Scots Inquisition* (1745, sm. 8vo): — also *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Darling, *Cyclop. Bibliog.* s.v.

Shields, Hugh K.,

a Presbyterian minister, was born near Elk Ridge Church, Giles County, Tenn., Dec. 10, 1806. He was converted to God in his seventeenth year, and, feeling his call to the work of the ministry, he entered upon a course of study with that object in view. He graduated at an academy near Elk Ridge, then at Jackson College, Columbus, Tenn., studied theology privately, and was licensed by West Tennessee Presbytery in 1836, and ordained by the same in 1837. He subsequently preached at the following places: Bethberei, Hopewell, Savannah, Elk Ridge, Cornersville, Richland, Campbellsville, and Lynnville all in Tenn. His active ministry lasted twenty-seven years; two years before his death, Sept. 13, 1865, he was disabled from work by a severe accident. Mr. Shields was a zealous and faithful minister of the Gospel, exhibiting to a high degree the characteristics of one who walked with God. See Wilson, *Presb. Hist. Almanac*, 1866, p. 362. (J.L.S.)

Shields, James,

a Presbyterian minister, was born in Pittsburgh, Pa., Dec. 11, 1812. He graduated at the Western University of Pennsylvania, at Pittsburgh, in 1830, studied theology four years under the instruction of Revs. Mungo Dick and John Pressly, D.D., was licensed April 2, 1834, by the Associate Reformed Presbytery of Monongahela, and ordained in 1835 as pastor of

the congregations of Fermanagh and Tuscarora, Juniata County, Pa. Here he labored with varied success until the spring of 1859, when, on account of failing health, he ceased to preach in the Tuscarora branch of his charge, and gave all his time to the Fermanagh congregation. He died Aug. 19, 1862. Mr. Shields possessed a mind of more than ordinary power, and his exercises were always of a high order. See Wilson, *Presb. Hist. Almanac*, 1864, p. 354. (J.L.S.)

Shier Thursday.

SEE SHEER THURSDAY.

Shie-tsih,

gods of the land and grain among the Chinese. There is an altar to these deities in Pekin, which is square, and only ten feet high, being divided into two stories of only five feet each. Each side of the square measures fifty-eight feet. The emperor alone has the privilege of worshipping at this altar, and it is not lawful to erect a similar one in any part of the empire for the use of any of his subjects.

Shigga'ion

(Heb. *Shiggayon'*,]שִׁגְגָּוֹן] Sept. ψαλμός; Vulg. *Psalmus* [¹⁹⁰⁶Psalm 7:1]), a particular kind of psalm, the specific character of which is not now known. In the singular, number the word occurs nowhere in Hebrew except in the inscription of the above psalm; and there seems to be nothing peculiar in that psalm to distinguish it from numerous others, in which the author gives utterance to his feelings against his enemies and implores the assistance, of Jehovah against them, so that the contents of the psalm justify no conclusive inference as to the meaning of the word. In the inscription to the ode of the prophet Habakkuk (³¹⁰⁶Habakkuk 3:1), the word occurs in the plural number; but the phrase in which it stands, '*al shigyonoth* is deemed almost unanimously, as it would seem, by modern Hebrew scholars, to mean "after the manner of the shiggaion, and to be merely a direction as to the kind of musical measures by which the ode was to be accompanied. This being so, the ode is no real help in ascertaining the meaning of shiggaion; for the ode itself is, not so called, though it is directed to be sung according to the measures of the shiggaion. Indeed, if it were called a shiggaion, the difficulty would not be diminished; for, independently of the inscription, no one would have ever thought that the

ode and the psalm belonged to the same species of sacred poem. And even since their possible similarity has been suggested, no one has definitely pointed out in what that similarity consists, so as to justify a distinct classification. In this state of uncertainty, it is natural to endeavor to form a conjecture as to the meaning of shiggaion from its etymology; but, unfortunately, there are no less than three rival etymologies, each with plausible claims to attention. Gesenius and Furst (s.v.) concur in deriving it from **hgv** (the Piel of **hny**), in the sense of magnifying or *extolling* with praises; and they justify this derivation by kindred Syriac words. Shiggaion would thus mean a hymn or psalm; but its specific meaning, if it have any, as applicable to ^{<B11>}Psalm 2, would continue unknown: Ewald (*Die poetischen Bucher des alten Bundes*, 1, 29), Rodiger (s.v. in his continuation of Gesenius's *Thesaurus*), and Delitzsch (*Commentar uber den Psalter*, 1, 51), derive it from **hgv**; in the sense of *reeling*, as from wine, and consider the word to be somewhat equivalent to a *dithyrambus*; while De Wette (*Die Psalmen*, p. 34), Lee (s.v.), and Hitzig (*Die zwölf kleinen Propheten*, p. 26) interpret the word as a psalm of lamentation, or a psalm in distress, as derived from Arabic. Hupfeld, on the other hand (*Die Psalmen*, 1, 109, 199), conjectures that shiggaion is identical with *higgaion* (^{<B16>}Psalm 9:16), in the sense of poem or song, from **hgh**, to *meditate* or compose; but even then no information would be conveyed as to the specific nature of the poem. As to the inscription of Habakkuk's ode, **twygl'ab** [**i**] the translation of the Sept. is **μετὰ ᾠδης**, which conveys no definite meaning. The Vulgate translates *pro ignorantibus*, as if the word had been *shegagoth*, *transgressions* through ignorance (^{<B12>}Leviticus 4:2, 27; ^{<B57>}Numbers 15:27, ^{<B16>}Ecclesiastes 5:6), or *shegioth* (^{<B13>}Psalm 19:13), which seems to have nearly the same meaning. Perhaps the Vulgate was influenced by the Targum of Jonathan, where *shigyonoth* seems to be translated **atwl çk**. In the A. V. of ^{<B11>}Habakkuk 3:1, the rendering is "upon shigionoth," as if shigionoth were some musical instrument. But under such circumstances 'al (**i** []) must not be translated "upon" in the sense of playing upon an instrument. Of this use there is not a single undoubted example in prose, although, playing on musical instruments is frequently referred to and in poetry, although there is one passage (^{<B13>}Psalm 92:3) where the word *might* be so translated, it might equally well be rendered there "to the accompaniment of" the musical instruments therein specified; and this translation is preferable. Some writers even doubt whether 'al signifies "upon" when preceding the

supposed musical instruments Gittith, Machalath, Neginath, Nechiloth, Shushan, Shoshannim (Psalm 8; 1; 81:1; 84:1; 53:1; 88:1; 56:1; 5:1; 55:1; 45:1; 69:1; 80:1). Indeed, all these words as regarded by Ewald (*Poet. Buch.* 1, 77) as meaning musical keys, and by Furst (s.v.) as meaning musical bands. Whatever may be thought of the proposed substitutes, it is very singular, if those six words signify musical instruments, that not one of them should be mentioned elsewhere in the whole Bible. *SEE PSALMS.*

Shigi' onoth

(^{<381>}Habakkuk 3:1). *SEE SHIGGAION.*

Shigmu,

in Chinese mythology, was the mother of Fo. While still a virgin she ate a lotus flower, found while bathing, and was thus impregnated by some deity.

Shi'hon

(Heb. *Shion'*, ^{<wayvæin>}; Sept. ^{<ΣΙΩΝ Α v.r. Σειόν>}; Vulg. *Seon*; A.V. originally "Shion"), a town of Issachar named only in ^{<1699>}Joshua 19:19, where it occurs between Haphraim and Anaharath. Eusebius and Jerome (*Onomast.*) mention it as then existing "near Mount Tabor." A name resembling it at present in that neighborhood is the *Khirbet Shi'in* of Dr. Schulz (Zimmermann, *Map of Galilee*, 1861), one and a half mile northwest of Deburieh. This is probably the place mentioned by Schwarz (*Palest.* p. 166) as "*Sain* between Duberieh and Jafa." The identification is, however, very uncertain, since Shi'in appears to contain the *Ain*, while the Hebrew name does not. — Smith. On this and other accounts we prefer the position of the modern village *esh-Shajerah*, a little north of Tabor (Robinson, *Researches* 3, 219, note).

Shi'hor

(Heb. *Shichor'*, ^{<רְפַיָּאֵת>} thus only in ^{<1633>}Joshua 13:2, 3; ^{<1315>}1 Chronicles 13:5], or ^{<רְחַיָּאֵת>} Jeremiah 2:18], or ^{<רַי ו>} [^{<2228>}Isaiah 23:3], *dark*; once with the art. ^{<רְפַיָּאֵת>} Joshua 13:3, and once with the addition "of Egypt," ^{<1315>}1 Chronicles 13:5; Sept. ^{<Γη ων, ἡ αἰοίκητος, ὄρια, and μεταβολή>}; Vulg. *Sihior*, *Nilus*, *fluvius turbidus*, and *aqua turbida*; A.V. "Sihor" in all passages except ^{<1315>}1 Chronicles 13:5), one of the names

given to the river *Nile*, probably arising from its turbid waters, like the Greek **Μέλας** (Ges. *Thesaurus*, s.v.). Several other names of the Nile maybe compared. **Νε ἰλος** itself, if it be as is generally supposed, of Iranian origin, signifies “the blue,” that is, “the dark” rather than the turbid; for we must then compare the Sanscrit *Nilah* “blue, “ probably especially “dark blue, “ also even “black, “ as “black mud.” The Arabic *azrak*, “blue, “ signifies “dark” in the name Bahr el-Azrak, or Blue River, applied to the eastern of the two great confluents of the Nile. Still nearer, is the Latin *Melo*, from **μέλας**, a name of the Nile, according to Festus and Servius (*ad Virg. Georg.* 4, 29, 1; *Aen.* 1, 745; 4, 246); but little stress can be laid upon such a word resting on no better authority. With the classical writers it is the soil of Egypt that is black rather than its river. So, too, in hieroglyphics, the name of the country, *Kem*, means “the black;” but there is no name of the Nile of like signification. In the ancient painted sculptures, however, the figure of the Nile god is colored differently according as it represents the river during the time of the inundation, and during the rest of the year; in the former case red, in the latter blue. **SEE NILE.**

There are but three occurrences of Shihor unqualified in the Bible, and but one of Shihor of Egypt, or Shihormizraim. In ^{<1317>}1 Chronicles 13:5 it is mentioned, as the southern boundary of David’s kingdom: “David gathered all Israel, from Shihor of Egypt even unto the entering of Hamath.” At this period the kingdom of Israel was at the highest pitch of its prosperity. David’s rule extended over a wider space than that of any other monarch who ever sat upon the throne; and, probably, as an evidence of this fact, and as a recognition of the fulfilment of the divine promise to Abraham (^{<0158>}Genesis 15:18) “Unto thy seed have I given this land, *from the river of Egypt* unto the great river, the river Euphrates” the sacred historian may here have meant the Nile. Yet, in other places, where the northern boundary is limited to the “entrance of Hamath,” the southern is usually “the torrent of Egypt,” that is, Wady (**l j n**, not **rhn**) el-Arish (^{<0815>}Numbers 34:5; ^{<1085>}1 Kings 8:65). There is no other evidence that the Israelites ever spread westward beyond Gaza. It may seem strange that the actual territory dwelt in by them in David’s time should thus appear to be spoken of as extending as far as the easternmost branch of the Nile; but it must be remembered that more than one tribe, at a later period, had spread beyond even its first boundaries, and also that the limits may be those of David’s dominion rather than of the land actually fully inhabited by the Israelites. The passage in ^{<0837>}Joshua 13:3 is even more obscure. The sacred writer is

describing the territory still remaining to be conquered at the close of his life, and when about to allot the conquered portion to the tribes. “This is the land that yet remaineth all the borders of the Philistines and all Geshuri. from Shihor which is before (ynpAI [, in the face of, not east of, but rather on the front of) Egypt, even unto the borders, of Ekron northward.” Keil argues that Wady el-Arish, and not the Nile, must here be meant (*Comment.* ad loc.); but his arguments are not conclusive. Joshua may have had the Lord’s covenant promise to Abraham in view; if so, Shihor means the Nile; but, on the other hand, if he had the boundaries of the land as described by Moses in ⁴⁰³⁵Numbers 33:5 sq. in view, then Shihor must mean Wady el-Arish. It is worthy of note that, while in all the other passages in which this word is used it is anarthrous, here it has the article. This does not seem to indicate any specific meaning; for it can scarcely be doubted that here and in ¹³³⁵1 Chronicles 13:5 the word is employed in the same sense. The use of the article indicates that the word is, or has been, an appellative rather the former if we judge only from the complete phrase. It must also be remembered that Shihor-mizraim is used interchangeably with Nahal-mizraim, and that the name Shihor-libnath, in the north of Palestine, unless derived from the Egyptians or the Phoenician colonists of Egypt, on account of the connection of that country with the ancient manufacture of glass, shows that the word Shihor is not restricted to a great river. That the stream intended by Shihor unqualified, was a navigable river is evident from a passage in Isaiah, where it is said of Tyre, “And by great waters, the sowing of Shihor, the harvest of the river (*Yeor, ray* [is] her revenue” (23:3). Here Shihor is either the same as, or compared with, Yeor, generally thought to be the Nile. In Jeremiah the identity of Shihor with the Nile seems distinctly stated where it is said of Israel, “And now what hast thou to do in the way of Egypt to drink the waters of Shihor? or what hast thou to do in the way of Assyria to drink the waters of the river?” i.e. Euphrates (2:18). Gesenius (ut sup.) considers that Sihor, wherever used, means the Nile; and upon a careful consideration of the several passages, and of the etymology of the word, we are of the opinion that it cannot appropriately be applied to Wady el-Arish, and must therefore be regarded as a name of the river Nile (see Jerome, *ad Isa.* 23:3; Reland, *Paloeat.* p. 286). **SEE RIVER OF EGYPT.**

Shi'hor-lib'nath

(Heb. *Shichor' Libnath'*, ר/י γυᾶνθ] ἄθι literally, *black of whiteness*; Sept. ὁ Σειώρ [v.r. Ειών] καὶ Λιβανᾶθ; Vulg. *Sichor et Labanath*), a locality mentioned only in ⁽¹⁸²⁶⁾Joshua 19:26 as one of the landmarks of the southern boundary of Asher in the vicinity of Carmel and Beth-dagon. By the ancient translators and commentators (as Peshito-Syriac, and Eusebius and Jerome in the *Onomasticon*) the names are taken as belonging to two distinct places. But modern commentators, beginning perhaps with Masius, have inferred from the fact that Shihor alone is a name of the Nile, that Shihor-libnath is likewise a river. Led by the meaning of Libnath as "white," they interpret the Shihor-libnath as the glass river, which they then naturally identify with the *Belus* (q.v.) of Pliny (*H.N.* 5, 19), the present *Nahr Naman*, which drains part of the plain of Akka, and enters the Mediterranean a short distance below that city. This theory, at once so ingenious and so consistent, is supported by the great names of Michaelis (*Suppl. No.* 2462) and Gesenius (*Thesaur.* p. 1393); but the territory of Asher certainly extended far south of the Naman. Reland's conjecture of the *Crocodile River*, probably the *Nahr Zerka* close to Kaisariyeh, is on the other hand, too far south, since Daor is not within the limits of Asher. The Shihor-libnath, if a stream at all, is more likely to have been the little stream (marked on Van de Velde's *Map* as *Wady Milleh*, but as *Wady en-Nebra* the specimen of the Ordnance Survey in the *Pal. Explor. Quarterly* for Jan. 1875) which enters the Mediterranean a little south of Athlit. The sand there is white and glistening, and this, combined with the turbid character of a mountain stream agrees well with the name.

Shiites

(Arab. *Shiah, Shiat*, "a party or faction"), the name given to a Mohammedan sect by the Sunnites (q.v.), or orthodox Moslems. The Shiites never assume that name, but call themselves *Al-Adeliat*, "Sect of the Just Ones." The principal difference between the two consists in the belief of the Shiites that the imamat, or supreme rule, both spiritual and secular, over all Mohammedans was originally vested in Ali Ibn Abi Taleb, and has been inherited by his descendants, to whom it now legitimately belongs. They are subdivided into five sects, to one of which, that of Haidar, the Persians belong. They believe in metempsychosis and the descent of God upon his creatures, inasmuch as he, omnipresent, sometimes appears in some individual person, such as their imams. Their

five subdivisions they liken unto five trees with seventy branches for their minor divisions of opinions, on matters of comparatively unimportant points of dogma, are endless. In this, however, they all agree that they consider the caliphs Abu-Bekr, Omar, and Othman — who are regarded with the highest reverence by the Sunnites as unrighteous pretenders and usurpers of the sovereign power which properly should have gone to Ali direct from the prophet. They also reject the Abasside caliphs, notwithstanding their descent from Mohammed, because they did not belong to Ali's line.

Shil'hi

(Heb. *Shilchi'*, *yj l ʕ*; probably *armed*, from *j l ʕea missile*, Sept. *Σαλί*, v.r. *Σαλα*, *Σαλαλά*, etc.), the father of Azubah, king Jehoshaphat's mother (^{<1224>}2 Kings 22:42, ^{<1418>}2 Chronicles 20:31). B.C. ante 946.

Shil'him

(Heb. *Shilchim'*, *yj l ʕa* *armed men* [Gesenius], or *fountains* [Furst]; Sept. *Σελείμ* v.r. *Σαλή*), a city in the southern portion of the tribe of Judah, mentioned between Lebaoth and Ain, or Ain-Rimmon (^{<6152>}Joshua 15:32). In the list of Simeon's cities in ^{<6690>}Joshua 19, *Sharyhen* (ver. 6) occupies the place of Shilhim, and in ^{<1308>}1 Chronicles 4:31 this is still further changed to *Shaaraim*. It is difficult to say whether these are mere corruptions or denote any actual variations of name. The juxtaposition of Shilhim and Ain has led to the conjecture that they are identical with the Salim and Aenon of John the Baptist; but their position in the south of Judah, so remote from the scene of John's labors and the other events of the Gospel history, seems to forbid this.

Shil'lem

(Heb. *Shillem'*, *Lʕa* *requital*, as in ^{<6325>}Deuteronomy 32:35; Sept. *Σελλήμ*, v.r. *Σολλήμ*, *Συλλήμ*, etc.), a son of Naphtali (^{<1464>}Genesis 46:24; ^{<1639>}Numbers 26:49); elsewhere (^{<13713>}1 Chronicles 7:13) called SHALLUM *SEE SHALLUM* (q.v.).

Shil'lemite

(Heb. collectively with the article *hash-Shillemi'*, *שילמי* Sept. *ὁ Σελλημι*), the patronymic title of the descendants of Shilleme (q.v.), the son of Naphtali (^{<0156>}Numbers 26:49).

Shilo'ah

(^{<2086>}Isaiah 8:6). *SEE SILOA*

Shi'loh

Picture for Shiloh

appears in the A.V. as the rendering of, two words *in* the Hebrew, the one apparently a person, and the other certainly a place. *In* the following treatment of both we bring together the Scriptural and modern archaeological information bearing upon them.

1. (Heb. *Shiloh'*, *שילוח* on the meaning and renderings, see below.) This is a peculiar epithet which was applied, in the prophetic benediction of Jacob on his death-bed (^{<0490>}Genesis 49:10), to a future personage, and which has ever been regarded by Christians and by the ancient Jews as a denomination of the :Messiah. The oracle occurs in the. blessing of Judah, and is thus worded: "The sceptre shall-not depart from Judah, nor a lawgiver [*שופט*] *a scribe*, recording the decree uttered by the sovereign] from between his feet [the position frequently depicted on the Egyptian monuments 'as occupied by the secretary of important persons], until Shiloh come [*שילוח*]: and unto him the gathering [*שמע*] *obedience*, as in ^{<3017>}Proverbs 30:17] of the people shall be." The term itself, as well as the whole passage to which it belongs, has ever been a fruitful theme of controversy between Jews and Christians, the former, although they admit, for the most part, the Messianic reference of the text, being still fertile in expedients to evade the Christian argument founded upon it. Neither our limits nor. our object will permit us. to enter largely into the theological bearings of this prediction; but it is, perhaps, scarcely possible to do justice to the discussion as a question of pure philology without at the same time displaying the strength of the Christian interpretation, and: trenching upon the province occupied by the proofs of Jesus of Nazareth being the Messiah of the Old-Test. prophecies. *SEE MESSIAH.*

I. Etymological and Grammatical Considerations. Before entering upon the more essential merits of the question, it may be well to recite the ancient versions of this passage, which are mostly to be referred to a date that must exempt them from the charge of an undue bias towards any but the right construction. Influences of this nature have, of course, become operative with Jews of a later period.

1. The version of the Sept. is peculiar: "A prince shall not fail from Judah; nor a captianout of his loins, *ἕως ἄν ἔλθῃ τὰ ἀποκείμενα αὐτῷ*, *until the things come that are laid up for him.*" In some copies another reading is found, *ᾧ ἀπόκειται*, *for whom it is laid up*, meaning, doubtless, *in the kingdom-for whom the kingdom is laid up in reserve.* This rendering is probably to be referred to an erroneous section, **wl rça**, *whose it is.* Targ. Onk., "One having the principality shall; not be taken from the house of Judah,, nor a scribe from his children's children, until the Messiah come, whose the kingdom is." Targ. Jerus., "Kings shall not fail from the house of Judah, nor skilful doctors of the law from their children's children, till the time when the king's Messiah shall come." Syriac, "The sceptre shall not fail from Judah, nor an expounder from between his feet, till he come whose it is;" i.e. the sceptre; the right, the dominion. Arabic, "'The sceptre: shall not be. taken away from Judah, nor a lawgiver from under his rule, until he shall come whose it is." Samaritan. "The sceptre shall not be taken away from Judah, nor a leader from his banners, until the Pacific shall come." Latin Vulgate, "The sceptre shall not be taken away from Judah, nor a leader from his thigh-donece *yelet qui mittendus est*, until he shall come who is to be sent." This is supposed to be founded upon mistaking in the original **hl yç** for **hl yç**, which latter comes from the root **j l ç**, signifying *to send*; yet it is adopted by. some scholars as: the truest reading, the present form of the word being owing, in their opinion, to the error of transcribers in substituting **h** for **j** .

2. Various other etymologies have been assigned to the term, the advocates of which may be divided into two classes-those who consider the word **hl yç** as a compound, and those who deem it a radical or simple derivation.

(a.) Those of the first class coincide,

(1) for the most part, with the ancient interpreters, taking **hl yç** as equivalent to **wbv**, and this to be made up of **ç**, the contraction of **rça**, *who*, and **wl**, the dative of the third personal pronoun. The rendering, accordingly, in this case, 'ould be *cujus est*, or *cui est*, *whose it is*, *to whom it belongs*, i.e.' the sceptre or dominion. This interpretation is defended by Jahn (*Einl. in d. A. T.* i, 507, and *Vat. Mes.* ii, 179). It is approved also by Hess, De Wette, Krummacher, and others, including Turner (*Comptinion to Genesis*, ad loc.). The authority of the ancient versions, already alluded to, is the principal ground upon which its advocates rely. 'But to this sense it is a serious objection that there is no evidence that the abbreviation of **rça** into **ç** was known in the time of Moses. There is no other instance of it in the Pentateuch, and it is only in the book of Judges that we first meet with it.. However the rendering of the old translators may be accounted for, there is no sufficient ground for the belief that the form in question was the received one in their time. If it were, we should doubtless find some traces of it in existing manuscripts. But though these copies exhibit the reading **wl yç**, not one of them gives **wl ç**, and but Very few **hl ç**, which Hengstenberg deems of no consequence, as the omission of the Yod was merely a defective way of writing, which often occurs in words of similar structure. An argument for this interpretation has, indeed, been derived from ³²¹⁷Ezekiel 21:27, where the words "-until he shall come whose is the dominion," **fpçmh wl rça**, are regarded as an obvious paraphrase of **wl ç** or **hl ç**. But. to this it may be- answered that while Ezekiel may have had the present passage in his eye, and intended an allusion to the character or prerogatives of the Messiah, yet there is no evidence that this was designed as an interpretation of the name under consideration. The reasons, therefore, appear ample for setting aside, as wholly untenable, the explication of the time here propounded, without adverting to the fact that the ellipsis involved in, this construction is go unnatural and violent that no parallel to it can be found in the whole Scriptures.

(2.) Another solution proposed by some expositors is, to derive the word **hl wç** from **l yç**, *child*, and the suffix **h** for **w**. This will yield the reading "until his (Judah's) *son* or *descendant*, the Messiah, shall come." Thus the Targ. Jon., "Until the time when the king's Messiah shall come, *the little one of his sons*." "This view is favored by Calvin (*ad loc.*) and by Knapp (*Dogm.* ii, 138), and also by Dathe. There is, however, no such word in known Hebrew, and as a plea for its possible existence reference is made to

an Arabic word, *shalil*, with the same signification. The only philological defence is (with Luther) to resolve **hl yç** into a synonym with **hYl ç**, *after-birth* (^{<HBS>}Deuteronomy 28:57), rendered "young one;" but this requires us to adopt the unnatural supposition that the term properly denoting the *secundines*, or the membrane that encloses the fetus, is taken for the fetus itself. Besides, this exposition has an air of grossness about it which prompts its immediate rejection..

(b.) The second class consists of those who consider **hl yç** as a radical or simple derivative. Among these, again, there are two principal opinions.

(1.) By translating the word as it is translated elsewhere else in the Bible, viz. as the name of the city in Ephraim where the ark of the covenant remained during such a long period, a sufficiently good meaning is given to the passage without any violence to the Hebrew language, and, indeed, with a precise grammatical parallel elsewhere (comp. **hl vabywæ**^{<HBS>} 1 Samuel 4:12). The simple translation is, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh." In this case the allusion would be to the primacy of Judah in war (^{<HBS>}Judges 1:1, 2; 20:18; ^{<HBS>}Numbers 2:3; 10:14), which was to continue until the Promised Land was conquered, -and the ark of the covenant was solemnly deposited at Shiloh. Some Jewish writers (especially Aben-Ezra) had previously maintained that Shiloh, the city of Ephraim, was referred to in this passage; and Servetus had propounded the same opinion in a fanciful dissertation, in which he attributed a double meaning to the words (*De Trinitate*, ii, 61, ed. 1553). But the above translation and explanation, as proposed and defended on critical grounds, was first suggested in modern days by Teller (*Notce Critice et Exegeticce in Genesis 49, Deuteronomy 33:Exodus 15, Judges v* [Halh et Helmstadii, 1766]), and it has since, with modifications, found favor with numerous learned men belonging to various schools of theology, such as Eihhorni' Hitzig, Tuuch, Bleek, Ewald, Delitzsch, Rodiger, Kalisch, Luzzatto, and Davidson.

The objections to this interpretation are set forth at length by Heengstenberg (*Christology of the Old Test*, ii, 1 a, 41, Keith's' transl.), and the reasons in its favor, with an account of the various interpretations which have been suggested by -others, are well given by Davidson (*Introduction to the Old Test. i*, 199-210). As they are not of a grammatical character, they will be considered below.

(2.) But an exposition of far more weight, both from its intrinsic fitness and from the catalogue of distinguished names which have espoused it, is that which traces the term to the root , **hl ç**, *quievit. to rest, to be at peace*, and makes it equivalent to *pacificator, peacemaker, or pacifier*, and the allusion is either. to Solomon, whose name has a similar signification, or to the expected Messiah, who in ^{<2306>}Isaiah 9:6 is expressly called the "Prince of Peace." This was once the translation of Gesenius, though he afterwards saw reason to abandon it (see his *Lexicon*; s.. v.), and it is at present the translation of Hengstenberg in his *Chrstology of the Old Test.* p. 69, and of the grand rabbi Wogue, in his translation Genesis, a work which is approved and recommended by the grand rabbins of France' (*Le Pentateuque, ou les Cing Livres de Mofse* [Paris, 1860]).

But, on the other hand, if the original Hebrew text is correct as it stands, there are three objections to this translation, which, taken collectively, seem fatal to it. 1st. The word Shiloh occurs nowhere else in Hebrew as the name or appellation of a person. 2d. The only other Hebrew word, apparently, of the same form,, is Giloh (^{<6858>}Joshua 15:51; ^{<1052>}2 Samuel 15:12); and-this is the name of a city, not of a person. 3d. The idea conveyed by the proposed interpretation is that of *causing or effecting*: peace-an idea for which the Hebrew has an appropriate form of expression, and which, in this word, would normally be **hl ׀nj**, *mashleh*. The actual form, however, is diverse from this; and though several examples are adduced by the advocates of this interpretation of analogous derivations from a trilittferal root, as **rwdyk** from **rdk ryçyk** from **rçk rwfyyq** from **r fq**, etc., yet it is certain that the original characteristic of this form is a *passive* instead of an *active* sense, which, **hl yç** requires according to the exegesis proposed. We must therefore understand the term as expressing the gentle character of the Messianic sway in general. The other objections will be considered below.

(3.) The next best translation of Shiloh is perhaps that of "rest," from the same root, taken passively. The passage would then ruin thus: The sceptre shall not depart from Judah ... till rest come. [till he come to rest], and the nations obey him;" and the reference would be to the Messiah, who was to spring from the tribe of Judah. This translation deserves respectful consideration, as having been ultimately adopted by Gesenius. It was preferred by Vater, and is defended by Knobel in the *Exegetisches Hanbuch* (^{<0490>}Genesis 49:10). This import of the term, however, would

rather require a: fern. than a masc. form. It likewise remains subject to the objection that Shiloh occurs nowhere else in the Bible in this sense, and that the import thus becomes neither apt nor noteworthy. To say nothing of other objections, one circumstance seems decisive, so clearly decisive that Hofmann has given up this last interpretation and embraced the common (one, pronouncing the interpretation which makes Shiloh a city "the most impossible of all." The circumstance is this, that Shiloh, originally Shilon, and making its adjective "Shilonite," belongs to a class of nouns in Hebrew which are never appellatives or common nouns, but always, proper names either of persons or of places; and this "is unaffected by a variation in the etymology, whether we derive it, with almost all authorities, from **hl y**;(shalah), or whether, with Eodiger, from the: root of Solomon's name, **pl v**;(shaldm), reckoning that there has been a change of the letters *m* and *n*.

(4.) A less obvious' and more difficult derivation is from **l aç**,-with a substitution of **y** for **a**; thus yielding the meaning of the *desired* or expected one. This, however, is so much more inapt, that we may say the choice lies between two of the above interpretations, which we accordingly discuss more in detail.

II. Exegetical and Historical Considerations.

1. On the Interpretation of Shiloh as the Well-known Place of that Name.- The explanation of this, as given by Rodiger, in his continuation of Gesenius's *Thesaurus*, is " that the tribe of Judah should go before the other tribes, and have the supreme command in the war waged with the Canaanites (see ~~1000~~Judges 1:1 sq.; comp. 20:18; ~~1011~~Numbers 2:1 sq.; 10:14);' and that this war could not be said to be finished and the victory to be gained till after the victorious Jews had entered Shiloh, a city standing almost in the centre of the land west of Jordan, and had there set up the, sacred ark'; then, at length, when the peoples of Canaan had been reduced to obedience, Judah ceased to be leader in the war, and the tranquilized country was portioned out, among the tribes." It is not very easy to see how this paraphrase arises out of the words of the text; nor, should we even admit that it does, do we seem to have attained to any very satisfactory meaning. But, apart from any special objections to some particular exposition, we urge against this translation.

(1.) There is no evidence of the existence of the city Shiloh in the time of Jacob, or, if it did exist, it was not improbably known by some other name; for we shall have occasion to suggest that the name of the city was derived from this prophecy. Nay, granting that it existed under the name of Shiloh, it is a gratuitous assertion that Jacob spoke to his sons of a place so entirely unimportant, with which we have no reason to think that he or they ever had any connection. In, this respect it stands entirely on a different footing from the city Shechem, to which there is thought to be a reference in ¹⁴²²Genesis 48:22.

(2.) There is something which requires to be explained in the expression "until he come to Shiloh." Supposing it to refer to the place to which the tabernacle was brought by Joshua, what had *Judah* to do with this "coming to Shiloh" more than the other tribes, "Judah, of which tribe Moses spake nothing concerning priesthood?" At the very least, it suggests a grave doubt whether Judah really was 'meant to be the subject of the verb; the more so that it would have. been extremely easy to write the sentence so as to leave no room for doubt as to the grammatical construction.

(3.) A violent surprise is given to us by this limitation of Judah's lead or rule to the time anterior to his coming to Shiloh. The prophecy of Jacob was in reference to things which should befall them in *the last days* (Gem. 49:1). Whether we incline to a definite or to. an indefinite interpretation of this phrase, it is much at variance with a prophecy of Judah's supremacy for forty-five or fifty years, from the Exode till the coming of the tribes to Shiloh; of which period thirty-eight years were spent in a state of suspension from the favor of God, so far as this was manifested by church privileges. Was this all the pre-eminent blessing of Judah? Was a sudden termination to be put to the triumphal progress, "conquering and to conquer," which we anticipated as we read ver. 8, 9? Or, at least, must a veil be thrown over what remained of it subsequent to the arrival at Shiloh?

(4.) So we come to the question, Does this interpretation harmonize in any way with the facts of the case? Delitzsch is well aware that, on this interpretation, the prophecy implies, first, that Judah had "the sceptre and the lawgiver" till it came to Shiloh, and, secondly, that this coming to Shiloh was a turning point in its history; and it is incomprehensible to us how he persuades himself into affirming these two propositions. As to the former, we have not space for discussing the varieties of translation proposed; but, for the sake of argument, let us concede as much as possible

in the way of cutting down and restricting the meaning of these terms. So far as we are aware, the pre-eminence was assigned to Judah only in one respect, during the march through the wilderness—that it took the first place among the tribes in the order of marching (Numbers 2 and 10); unless we add that the same order was observed in the consecration-offerings at the tabernacle (ch. vii). But in this we see no more than a very limited amount of *honor*; while the *power* and *authority* were first in the hands of Moses and Aaron the Levites, and next in those of Joshua the Ephraimite. Let any one compare the dying blessing of Moses with this blessing of Jacob, and see how brief is the notice of Judah (a tribe certainly the most numerous, but not possessed of any other practical advantage), and how full are the blessings pronounced upon Levi and Joseph. We do not either-deny or undervalue the honor of the position assigned to Judah; but we say it was of little value unless taken in connection with this prophecy and regarded as a prognostic or a pledge of its fulfilment in due time, or, at most, a prelude to it and a preparation for it. The proper fulfilment began in David's time; and "the sceptre and the lawgiver" are to be sought for in his line, to which the promises were made of an unending dominion. But before David came to hold the sceptre, the city Shiloh had ceased to be the religious centre of the people of Israel, and its mention in this prophecy would be inexplicable. As to the second proposition involved in this interpretation, there is not even a shadow of evidence that the coming to Shiloh was a turning-point in the relations of the tribe of Judah either to the other tribes or to the heathen. Whatever primacy Judah had enjoyed already, one may plausibly assert that it continued to enjoy, it was the first to be sent to the wars after Joshua's death, yet alone and not commanding the others (~~1000~~Judges 1:1, 2); it was sent foremost into the battle in the civil war with Benjamin (~~1000~~Judges 20:18), and it furnished the first of the judges (iii, 9). These are certainly small matters, but they are quite as great as any which can be named anterior to the arrival at Shiloh. Still they are in perfect harmony with the fact that the time for Judah's sceptre and lawgiving had not yet come, as the age of the judges was the period in which Ephraim was the leading tribe (comp. 8:1-3; 12:1-6; Psalm 78).

The difficulties in the way of adopting this translation are, indeed, so very great that in his commentary Tuch suggested a modification which has met with some little support. He supplies an indefinite subject to the verb — "The sceptre shall not depart from Judah .. as long as [people] come to Shiloh;" that is to say, forever. The objections to this rendering are so

overwhelming that we may be sure it never would have been proposed but for' the perplexities of those who deny that Shiloh is. a person. There is an awkwardness in supplying this subject, there is an entire misapprehension of the meaning of the conjunction; and the use of the phrase "as long as people come to Shiloh," in the sense "forever," has no parallel in Scripture, and appears most unnatural when we look at it in the light of history.

2. *On the Reference of the Name Shiloh to the Messiah.* — The old and simple interpretation is that the sovereignty in Israel belongs to Judah, and that this prerogative shall not be exhausted till the promised Saviour comes, who shall bring all the blessings to the highest perfection.

a. *Arguments in Favor of this Interpretation.*

(1.) The name is now generally admitted to be an adjective meaning "*peaceful*," a title most appropriate to our Saviour, and confirmed by parallels or imitations to which it will be necessary to refer. It is highly probable that there is a close connection between the name of the person here and that of the place which is mentioned in the other texts in which the word occurs; and' this connection indicates the circumstance by which many have been led to adopt the explanation which we have rejected, owing to its appearance in all the other texts; they felt that the place Shiloh was not to be thrust out of this text without good reason. Now the fact is not that there is here a reference to the place, for all attempts to make this intelligible and satisfactory have failed, but that in the place there is a reference to this text., Shiloh was the name given to the place where the ark found a place of rest for itself (or, otherwise, the place which already bore this name was selected as the resting-place of the ark), because it expressed the hope of the people that in this place they should find " one greater than the Temple;" Shiloh the *place* reminded them continually of this prophecy of Shiloh. the *person*, and kept alive the faith of the people in "him that was to come." Similar to this is the name Jerusalem, "possession of peace," or "foundation of peace," to which the ark was' afterwards carried as Jehovah's place of rest forever, which he had desired, and in which the Lord whom they sought should suddenly come to his temple. This reference to the person Shiloh in the name of the place where the people met with God has a parallel in the history of the most prominent persons after the sceptre and the lawgiver actually came to Judah. For David named his son and successor Solomon, a name which in Hebrew bears a much closer analogy to Shiloh than the English reader might

suppose, both being also the same in meaning, David had been restrained from building the Temple because he had shed blood abundantly; but he gave the name Solomon to him who was to build it, for he was to be "a man of rest," and the Lord was to give "peace and quietness to Israel in his days" (~~1~~1 Chronicles 22:8, 9). This also illustrates the following words of the prophecy, "until the Peaceful One comes, and unto him shall the gathering of the peoples be." The *peoples*, in the plural, are admitted by almost universal consent to be the heathen nations, attracted by this Peaceful One who gives them rest (see ~~11~~Matthew 11:28-30; 23:37). This thought comes out more and more beautifully as the precise signification of the *gathering* of the peoples is contemplated; whether it be "attachment," or "trust," or, most simply and probably, "filial obedience," as in ~~30~~Proverbs 30:17.

(2.) Those alone who acknowledge Shiloh to be a person bring the blessing of Jacob into harmony with the promises in the patriarchal period ... There is difference of opinion, of course, as to the clearness with which Christ's person was then revealed. But there is no room for doubting that two subjects were brought prominently forward—the multiplication of their seed, and the prospect that out of them should come a blessing for all the nations of the world. The former subject appears repeatedly in this chapter; but the latter is overlooked entirely in the other interpretation, while full justice is done to it in this one. Nay, the line of blessing had been distinctly marked out in the case of the three *successive* patriarchs; now, when the third of these saw that blessing expanding over twelve *contemporary* patriarchs, it was most natural that Jacob, who had been so anxious to obtain it for himself, should name the one from whom the seed of blessing in the highest sense was to come. And unless we admit that a prerogative is granted to Judah, far different from the narrow concession in time and degree which is made by those who understand Shiloh here to be a place, it will be difficult to discover any ground for the assertion that the chief ruler was to spring from Judah, of whom the Lord had made choice for this place of power and honor (~~1~~1 Chronicles 5:2; 28:4). It is true that some of the best living expositors of the Messianic interpretation do not think that the descent of our Lord from Judah is the notion conveyed in the words "from between his feet." But it is vain to make any difficulty out of this for, speaking of each of the tribes in succession and one by one as Jacob does, it is impossible that he can mean to make -Shiloh belong to any other tribe.

(3.) If we understand Shiloh to be a person, we see that the blessing pronounced on Judah is one complete homogeneous whole. It begins with laying emphasis on his name, "He that shall be praised," a verb which certainly is used habitually, it would even seem exclusively, of God; as if to hint that there is a mysterious fulness of blessing in Judah's case which involves something more than human. It promises him all praise and favor from his brethren; and in the middle of this it places his invincible superiority to his enemies. It compares him to a lion, in respect of his resistless activity, and of his safety when he lies down; and on this metaphor it enlarges throughout a verse. It carries the blessing onward to its culmination in Shiloh: for there is no change of subject. since Shiloh is a part of Judah, its head and noblest part; and there is no limitation in the word "until." which has an inclusive (not an exclusive) meaning in this as in many passages, as much as to say, "The sceptre does not depart till Shiloh comes, and of course after his coming there is no risk of its departure." And so Judah, at whose head is Shiloh, enjoys a rest at once: glorious and luxurious in the Promised Land, possessing all the fullness of God's goodness, as is related of the earthly Solomon's reign (^{<1024>}1 Kings 4:24, 25; 5:4, 5), and as shall be realized more nobly in the reign of the heavenly Solomon, whose life on earth already contrasted with that of 'his: ascetic forerunner in certain respects, to which- his enemies called attention for a malignant purpose (^{<1073>}Luke 7:33, 34).

(4.) This interpretation is confirmed by other texts referring to it. The prophecies of Balaam refer more than once to the blessing pronounced on Judah, the lion-like course of the people, the royal honor in store for them, and the leader by whom all the noblest things were to be achieved. Especially ^{<1047>}Numbers 24:17, "I shall see him, but not now; I shall behold him, but not nigh; there shall come a *star* out of Jacob, and a *scepter* shall rise out of Israel, and shall smite the corners of Moab. and destroy all the children of Sheth," of tumult or of pride. Perhaps this distance of the time of fulfilment of the prophecy may be the reason of the extreme brevity of the blessing of Moses pronounced on Judah.; though its brevity may be also owing to this, that it, is an allusions to the fuller blessing of Jacob. Again, in the age in which the sceptre and the lawgiver appeared in Judah, we are at a loss to know what earlier stepping-stone led to the language of Psalm 2 and 110, and to that of Nathan's prophecy of the perpetuity and glory of David's line, if Shiloh be not a person. Psalm 72, in particular, is the expansion of the faith in his glorious and peaceful reign. In the

prophecies of Isaiah there. are several references to the Messiah in language which seems connected with this one; the very name " Prince of Peace" (9:6) is an interpretation of Shiloh. And in ^{<4210>}Ezekiel 21:30-32 (2.5-27 in the English) there is a reference which few critics have hesitated to acknowledge, and whose influence upon the ancient translators must yet be noticed: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord, Remove the diadem and take off the crown; this shall not be the same exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, *until he come whose right it is; and I will give it him.*" To mention no more, there are names given to our Lord in the New Test. which must be traced back to this prophecy: such are found in ^{<4214>}Ephesians 2:14, "For he is our peace," and especially in ^{<4185>}Revelation 5:5, " the Lion of the tribe of Judah."

b. *Objections to this Interpretation.*-*These* have been greatly exaggerated. They are chiefly of a negative character.'

(1.) Kurtz, following the earlier opinion of Hofmann in his *Weissagung und Emlullung*, interposes a theoretical objection that the organic progress of prophecy in connection with the developments of history is unfavorable to the notion of a personal Messiah in the Pentateuch: it would not arise till the promises to the patriarchs had been realized so far as concerned the expansion of the individual into a numerous offspring, when the necessity of a head would come to 'be felt, that this multitude might be led back to a unity again.

This assumption cannot be admitted there is a connection certainly between history and prophecy, yet it is nevertheless true that the latter, from time to time, bursts the limits which are imposed upon the former; so that, as we have already said, he who rejects the personal Messiah in this text must be prepared for prophecy taking a much greater and more sudden leap in the age of David. Grant, too, for the sake of argument, that Moses had no conception of a personal Messiah, there is nothing to hinder our belief that Jacob had been gifted enough to see it; just as, if we deny that Jacob saw it, we must admit that Abraham did see Christ's day and rejoice, unless we renounce confidence in our Lord's testimony. Nay, we do not hold that the understanding of the prophets is the measure of the meaning of their predictions; so that our belief that Shiloh is the Saviour does not necessitate our belief that Jacob understood this in the way that we do.

Yet, so far as we comprehend the circumstances, we know of no reason for doubting that Jacob did expect a personal Saviour whom he named Shiloh; for an individual head seems requisite for the work mentioned in the text, at once subduing the heathen and attracting them to willing obedience. Compare ⁽¹⁹⁸⁴⁾Psalm 18:40 sq., where the head and his work appear, when the sceptre of Judah came into view; also Isaiah 11; 55:4. There is weight in Hengstenberg's observation that the individual comes strongly out in the patriarchal history on account of its, biographical character; so that one feels no surprise at the mention of the personal Messiah after reading passages like these: "I will bless *thee*," "In *thee*," not less than "in thy seed, shall all the nations of the earth be blessed." This is apart from any weight which the apostle teaches us to attach to the word in the singular number "Now to Abraham and-his seed were: the promises made; he saith not:, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

(2.) A very different objection of a most practical kind is that our interpretation' is contradicted by facts, since the sceptre had departed from Judah for centuries before Christ was born; and the appeal is made to the end of the kingdom ,by the Babylonian captivity, to the continued subjection of the people to the Persian and the: Greek governments, to the fact that even the Maccabaeian princes did not spring from the tribe of, Judah, and to the thoroughly foreign nature of the rule of Herod and his family.

In reply, we do not- need to enter into a laborious discussion for the purpose of showing that something of Judah's sceptre still remained. Were we to grant all that is alleged, the very fact that Christ arose in due time is proof that the sceptre had not departed from Judah in the course; of these reverses; precisely as a total eclipse is no proof that the day is at an end. The sceptre was, long of appearing in Judah; Israel had to wait for centuries in faith that kings would arise in the line of promise, although they had not been long of arising in. the rejected line of Esau (⁽⁰¹⁷⁶⁾Genesis 17:16; 35:11; 36:31). The. lapse of centuries before the sceptre appeared in Israel does not disturb our faith in this prophecy; neither need the lapse of centuries after it, disappeared, if Judah was only kept together. till the predicted rod should come forth of the *stump* of Jesse (⁽²³¹⁰⁾Isaiah 11:1). At the worst, we rest in faith on Gabriel's words to Mary-" The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (⁽⁰¹³²⁾Luke 1:32,33). It is important to observe that the facts which stumble

some modern Christians were no stumbling-block to ancient Jews and Christians, to whom they were equally well known, and by whom translations and paraphrases were made in which. Shiloh was, without hesitation, interpreted to be the Messiah. They understood the true meaning of the prophecy—that it secured a kingdom substantially and truly perpetual, yet liable to interruptions which should seem to the world to be failures of God's word, because only his children understand that chastisements are a part of the blessings secured to them by covenant. At the time when the sceptre did first appear in Judah the law of the kingdom on this point was laid down explicitly by Nathan (~~3072~~ 2 Samuel 7:12-16), of which we have a more expanded statement, throughout Psalm 89.

In a very important sense, however, the sceptre had not departed from Judah even during the Babylonian captivity and the Persian rule; for the national elders were always more or less recognised by these foreign powers as the titles *Resh gelutha* (prince of the captivity) and *alabarch* (q.v.) evince in later times. *SEE CAPTIVITY*; *SEE DISPERSED*. The authority of Zerubbabel as "governor of Judah" (~~3072~~ Haggai 2:2) evidently rested upon a recognition of this traditional supremacy. Moreover, the Jewish people well understood that this foreign yoke was imposed as a temporary penalty for their sins, and the prophecy obviously refers to a *final*, as well as total, passing-away of civil power, which, it is demonstrable, did not occur till after the reduction, of Judaea to a Roman province. The restoration of royalty in the persons of the Asmonaeon line, therefore, served legitimately as a link to keep alive this grant; and its transfer to Herod, although but a Jew by adoption, was in like manner a renewal of the prerogative. After the coming of Christ, the Jews themselves acknowledged that "they had no king but Caesar" (~~3075~~ John 19:15). It would seem to have been Jehovah's original intention to make the Davidic dynasty absolutely perpetual in a political sense, but the condition of loyalty to him which was never overlooked, having failed, the promise was suspended, and at last finally revoked so far as the nationality was concerned. Yet the spiritual import of the grant remained in full force, and shall never be repealed. Christ was the true Heir of David, and the supremacy, whatever it may have originally contemplated, took, in his person, the spiritual phase exclusively. It is this change in the aspect of the Judaic sceptre that justifies the peculiar term Shiloh, the Peaceful, as characterizing the new "kingdom of heaven," in distinction from 'the vindictive and often sanguinary spirit of the older. Judaism.

(3.) It is alleged- that we take the word Shiloh in a sense elsewhere unknown, and here unnecessary. The necessity, however, seems to us to, be proved by the impossibility of resting satisfied with the other interpretation; and confessedly this necessity has been felt by the vast majority of interpreters of every age, and country, and school of opinion, always excepting open unbelievers. - We have pointed out the real and intimate connection of the two names, that of the person and that of the city; nor is there anything unusual in this double use of a name, of which, the book: of Genesis gives other examples in Enoch and Shechem (4:17; 33:18, 19). If we think that the name of a city has been imagined erroneously, here, this is no more than is now commonly supposed in regard to Shalem in ver. 18.

(4.) A comparatively trifling objection is that we mar the simplicity of the structure of the sentence by introducing Shiloh' as a new subject; an objection, besides, which presses with equal 'weight upon our opponents, who forget that "the sceptre" or "the lawgiver," and not "Judah," is the original subject.

1. On the above questions, see, besides the regular commentaries, and the treatises already cited, the monographs in Latin by Stempel (F. ad O. 1610); Altling (Franec. 1662); Leusler (Giess. 1662); Muller (Jen. 1667); Burger (Aldt. 1710); - Schottgen (F. ad O. 1718); Vriemoet (Ultraj. 1722); Sherbach (Vitemb. 1743); Huth (Erlang. 1748); Nagel (Aldt. 1767); Gulcher (Lips. 1774); Sixt (Aldt. 1785); and in German by Kern (Gbt. 1786); Bahor (Vienna, 1789); also the *Christ. Rev.* 1849, p. 285; *Journ. of Sac. Lit.*-April, 1857.; *Presb. Quar. Rev.* April, 1861. '

2. (Heb. *Shiloh'*, **hl vʾē**^{<680>} Joshua 18:1, 8, 9,10; 19:51; 21:2; 22:9, 12; ^{<785>}Judges 18:31; 21:12; ^{<903>}1 Samuel 1:3, 9; 2:14; 3:21; 4:3, 4, 12; 14:3; ^{<1142>}1 Kings 14:2, 4; ^{<236>}Jeremiah 26:6], or **hl vʾnʾē**^{<1027>} 1 Kings 2:27]; also *Shilo'*, **wbʾvʾē**^{<719>} Judges 21:19; ^{<912>}1 Samuel 1:24; 3:21; ^{<976>}Psalms 72:60; ^{<274>}Jeremiah 7:14; 26:9; 41:5], or **wl yvʾē**^{<721>} Judges 21:21; ^{<2472>}Jeremiah 7:12]; and perhaps also *Shi'n'*, **ʾwbʾvʾnʾē** [which does not occur], whence the gentile *Shilonite* [q.v.], **yʾbʾvʾn** [^{<1112>}1 Kings 11:29 12:15]; in -the Sept. usually **Σηλώ** or **Σηλώμ**, v. r. **Σαλών**, **Σαλήμ**; Josephus, **Σιλώ** [Ant. 8:7,7; 11,1; **Σιλοῦν**, v. 1.,19; 2, 9]; **Σηλώ** [v. 2,12]; Vulg. *Silo*, and more rarely *Selo*), a town or village in the tribe of Ephraim, interesting for its sacred associations, and regarded by many as indicated in the blessing of

the dying Jacob (^{<0490>}Genesis 49:10). See the preceding article., The name was derived probably from **hl y;wl iv**; "to rest," and represented the idea that the nation attained at this place to a state of rest, or that the Lord himself would-here rest among his people. Taanath - shiloh (q.v.) may be another name of the same place, or of a different place near it, through which it was customary to pass on the way to Shiloh, as the obscure etymology may indicate. See also Kurtz, *Gesch. des A. Bund.* ii, 569. **SEE EPHRAIM, TRIBE OF.** Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal during the progress of the conquest (^{<0680>}Joshua 18:1 sq.), was removed thence on the subjugation of the country, and kept at Shiloh from the last days of Joshua to the time of Samuel (ver. 10; ^{<0783>}Judges 18:31; ^{<0903>}1 Samuel 4:3). It was here the Hebrew conqueror divided among the tribes the portion of the west Jordan-region, which had not been already allotted (^{<0680>}Joshua 18:10; 19:51). In this distribution, or an earlier one, Shiloh fell within the limits of Ephraim (16:5). The seizure here of the "daughters of Shiloh" by the Benjamites is recorded as an event which preserved one of the tribes from extinction (^{<0719>}Judges 21:19- 23). The "annual feast of the Lord" was observed at Shiloh, and on one of these occasions the men lay in wait in the vineyards, and when the women went forth "to dance in. dances," the men took, them captive and carried them home as wives. Here Eli judged Israel, and at last died of grief on hearing that the ark of the Lord was taken by the, enemy (^{<0942>}1 Samuel 4:12-18). The story of Hannah and her vow, which belongs to our recollections of Shiloh, transmits to us a characteristic incident in the life of the Hebrews (1:1, etc.); Samuel, the child of her prayers and hopes, was here brought up in the sanctuary, and called to the prophetic office (2:26; 3:1). The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the divine indignation. "Go ye now," says the prophet, "unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel" (^{<2472>}Jeremiah 7:12). Some have inferred from ^{<0783>}Judges 18:31 (comp. ^{<0781>}Psalm 78:60 sq.) that a permanent structure or temple had been built for the tabernacle at Shiloh, and that it continued there (as it were *sine numine*) for a long time. after the tabernacle was removed to other places. But the language in ^{<1006>}2 Samuel 7:6 is too explicit to admit of that conclusion. God says there to David, through the mouth of Nathan the prophet, "I have not dwelt in

any house since the time that I brought, up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." So in ^{<1182>}1 Kings 3:2, it is said expressly that no, "house" had been built for the worship of God till the erection of Solomon's Temple at Jerusalem. It must be in a spiritual sense, therefore, that the tabernacle is called a "house" or "temple" in those passages which refer to Shiloh God is said to dwell where he is pleased to manifest his presence or is worshipped; and the place thus honored becomes his abode or temple, whether it be a tent or a structure of wood or stone, or even the sanctuary of the heart alone. Ahijah the prophet had his abode at Shiloh in the time of Jeroboam I, and was visited there by the messengers of Jeroboam's wife to ascertain the issue of the sickness of their 'child (^{<1112>}1 Kings 11:29; 12:15 ; 14:1, etc.). The people there after the time of the exile (^{<2445>}Jeremiah 41:5) appear to have been Cuthites (^{<2173>}2 Kings 17:30) who had adopted some of the forms of Jewish worship. '(See Hitzig, *Zu Jerem.* p. 331.) Jerome, who surveyed the ruins in the 4th century, says, " Vix ruinarum parva vestigia, vix altaris fundamenta monstrantur" (*Ad Zeph.* i, 14).

:The principal conditions for identifying with confidence the site of a place mentioned in the Bible are (1) that the modern name should bear a proper resemblance to the ancient one; (2) that its situation accord with the geographical notices of the Scriptures; and (3) that the statements of early writers and travellers point to a coincident conclusion. Shiloh affords a striking instance of the combination of these testimonies. The description in ^{<0721>}Judges 21:19 is singularly explicit. Shiloh, it is 'said there, is " on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." In agreement with this, the traveller at the present day, going north from Jerusalem, lodges the first night at Beitin, the ancient Bethel, the next day, at the distance of a few hours, turns aside to the right, in order. to visit Selfn, the Arabic for' Shiloh; and then passing through the narrow Wady which brings him -to- the main road, leaves el-Lebban, the Lebonah of Scripture, on the left, as he pursues" the highway" to Nabls, the ancient Shechem. Its present name is sufficiently like the more familiar Hebrew name, while it is identical with Shilon (see above), on which it is evidently founded. Again, Jerome. (*ut sup.*) and Eusebius (*Onomast. s.v. Σηλώ*) certainly have Seilun (Σιλώμ) in view when they speak of the situation of Shiloh with reference to Neapolis or Nabls. It discovers a strange oversight of the data which control the question, that some of the older travellers have placed Shiloh at Neby.

Samwil, about two hours north-west of Jerusalem. The contour of the region, as the traveller views it on the ground, indicates very closely where the ancient town must have stood. A tell, or moderate hill, rises from an uneven plain, surrounded by other higher hills, except a narrow valley on, the south, which hill would naturally be chosen as the principal site of the town. The tabernacle may have been pitched on this eminence, where it would be a conspicuous object on every side. The ruins found there, at present are very inconsiderable. They consist chiefly of the remains of a comparatively modern village, with which some large stones - and fragments of columns are intermixed, evidently from much earlier times, Near a ruined mosque flourishes all immense oak, the branches of which the winds of centuries have swayed. Just beyond the precincts, of the hill stands a dilapidated edifice, which combines some of the architectural properties of a fortress and a church. Three columns, with; Corinthian capitals lie prostrate on the floor. An amphora between two chaplets, perhaps a work of Roman sculpture, adorns a stone over the doorway. The natives call this ruin the "Mosque of Seildn (so Robinsonu; Wilson understood it was called "Mosque of the Sixty" [*Sitfin*]: [*Lands -of the Bible*, ii, 294])., The interior was vaulted. The materials are unsuited to the structure, and have been taken from, an older building. At the distance of about fifteen minutes from the main site is a fountain, which is approached through a narrow dale; Its water is abundant, and, according to a practice very common in the East, flows first into a pool or well, and thence into a large reservoir, from which flocks and herds are watered. This fountain, which would be so natural a resort for a festal party, may have been the place where the "daughters of Shiloh" were dancing when they were surprised and borne, off by their captors. In this vicinity are rock-hewn sepulchers, in which the bodies of some of the unfortunate house of Eli may have been laid to rest. There was a Jewish tradition: (Asher, *Benj.. of Tud.* ii, 4353) that Eli and his sons Were buried here... It is certainly true, as some travellers remark, that the scenery of Shiloh is not specially attractive; it presents no feature of, grandeur or beauty adapted to impress the mind and awaken thoughts in harmony with the memories of the place. At the same time, it deserves to be mentioned that, for the objects to which Shiloh was devoted, it was not unwisely chosen., It was, secluded, and therefore favorable to acts of worship and religious study, in which the youth of scholars and devotees, like Samuel, was to be spent. Yearly festivals were celebrated there, and brought together assemblages which would need the supplies of water and pasturage so easily obtained in such a

place. Terraces are still visible on the sides of the rocky hills which show that every foot and inch of the soil once teemed with verdure and fertility. The ceremonies of such occasions consisted largely of processions and dances, and the place afforded ample scope for such movements.. The surrounding hills served as an amphitheatre whence, the spectators could look and have the entire scene under their eyes. The position, took in times of sudden danger, admitted of an easy. defence, as it was a hill itself, and the neighboring hills could be turned into bulwarks. To its other advantages we, should add that of its central position for the Hebrews on the west of the Jordan. An air of, oppressive stillness hangs now over all the scene, and adds force to the reflection that, truly the " oracles" so long consulted there "are dumb;" they had fulfilled their purpose, and given place to "a more sure word of prophecy." A visit to Shiloh requires a tour of several miles from the ordinary track, and it has been less frequently described than other more accessible places. See Reland, *Palcestina*, p. 1016; Bachiene, *Beschreibung*, ii, 582; Raumer, *Paldst. p*, 201; Ritter, *Erdk. 15:631. sq.*; Robinson, *Bib. Res.* ii, 269-276; Wilson, *Lands of the Bible*, ii, 294; Stanley, *Sin. and Pal.* p. 231-233; Porter, *Handb. of Syria*, ii, 328; Ridgaway, *The Lord's Land*, p. 517 sq.;' Badeker, *Palestine*, p. 327; Conder, *Tent Work in Palestine*, ii,81 sq. '.

Shilon.

SEE SHILOH; SEE SHILONITE.

Shilo'ni.

[rather *Shi'loni*] (<6105>Nehemiah 11:5). *SEE SHILONITE.*

Shi'lonite

[some *Shilo'nite*] (Heb. with the art. *hash-Shiloni'*, *ynél yVbaí*[2 Chronicles, 9:29], *ynøbVbaé*[x, 15], *ynbaøVbaí*[<1112>1 Kings 11:29; 12:15; 15:29 ; <1305>1 Chronicles 9:5 (A. V. "the Shilonites")], or *ynbaøVbaí*[<6105>Nehemiah 11:5; A. V. "Shiloni"]; Sept. *ὁ Σηλωνίτης*; but in <1305>1 Chronicles 9:5, *ὁ Σηλωνί;*' in <6105>Nehemiah 1:5, *Δηλωνέ* v. r. *Ἡλωνί* and *Σηλωνί*), a patrial or patronymic, used for two classes of persons.

1. A native or resident of Shiloh-a title ascribed only to Ahijah, the prophet who foretold to Jeroboam the disruption of the northern and southern kingdoms (<1112>1 Kings 11:29; 12:15; 15:29; <1402>2 Chronicles 9:29j 10:15).

Its connection with Shiloh is fixed by ^{<1142>}1 Kings 14:2, 4, which shows that that sacred spot was still the residence of the prophet. *SEE SHILOH.*

2. A descendant of Shelah, the youngest son of Judah a title that occurs (^{<1415>}Nehemiah 11:5) in a passage giving an account (like ^{<1303>}1 Chronicles 9:3-6) of the families of Judah who lived in Jerusalem at the date to which it refers, and (like that) it divides them into the great houses of Pharez and Shelah. The same family are mentioned among the descendants of Judah dwelling in Jerusalem at a date difficult to fix (^{<1305>}1 Chronicles 9:5). They are doubtless the members of the house who in the Pentateuch (^{<0250>}Numbers 26:20) are more accurately designated SHELANITES *SEE SHELANITES* (q.v.). This is supported by the reading of the Targum Joseph on the passage "the tribe of Shelah," and is allowed by Gesenius. The change of *Shellani to Shiloni* is the same which seems to have occurred in the name of Siloam-Shelach in Nehemiah and Shiloach in Isaiah. *SEE SHELAH.*

Shill'shah

(*Heb. Shilshah*, *hvl yariad* [Gesen.] or *strong* [Furst]; Sept. *Σαλισά*), the ninth named of the eleven sons of Zophah of the tribe of Asher (^{<1375>}1 Chronicles 7:37). B.C. ante 1015.

Shim'eai

(*Heb.* 'Shtmza', *a [m]yæ.fitime*; Sept. *Σαμαά*, *nv. r. Σαμά, Σαμάς, Σαμόν*, etc.), the name of four Hebrews. *SEE SHIMEAH.*

1. A Gershonite Levite, father of Berachiah and grandfather of Asaph the musician (^{<1353>}1 Chronicles 6:39 [Heb. 24]). B.C. cir. 1200.,

2. A Merarite Levite, son of Uzza and father of Haggiah (^{<1350>}1 Chronicles 6:30 [Heb. 15]). B.C. ante 1043.

3. The third in age of David's brothers, and father of Jonathan who slew Goliath's brother (^{<1307>}1 Chronicles 20:7). In the A.V at ^{<1323>}1 Chronicles 2:13 the name is even less correctly Anglicized "Shimma." Josephus calls him *Samamus* (*Σάμαμος*, *Ant.* 6:8, 1) and *Samna* (*Σαμᾶ*, *ibid.* 7:12, 2). He is elsewhere (^{<1013>}2 Samuel 13:3, etc.) called SHIMEAH *SEE SHIMEAH* (q.v.); but SHAMMAH *SEE SHAMMAH* (q.v.) appears to have been his more correct name (^{<0949>}1 Samuel 16:9). *SEE SHIMEATHITE.*

4. A son of David and Bathsheba (^{<1338>}1 Chronicles 3:5), elsewhere (^{<1054>}2 Samuel 5:14, ^{<344>}1 Chronicles 14:4) called SHAMMUA *SEE SHAMMUA* (q.v.). *SEE DAVID*.

Shim'eah

(Heb. *Shimnah'*, **h[*mā*šēp** text in ^{<1021>}2 Samuel 21:21, *Shimay'*, **y[*mī*]**, but the margin has **a[*mī*]** *q. Shimea*, Sept. **Σαμαά**, v. r. **Σαμά**, **Σεμαά**, **Σαμεά**; in ^{<1021>}2 Samuel 21:21, **Σεμε**), the name of two Hebrews.

1. One of David's older brothers, and father of Jonathan and Jonadab (^{<1021>}2 Samuel 21:21); elsewhere (^{<1040>}1 Samuel 16:9) called SHAMMAH *SEE SHAMMAH* (q.v.), also SHIMEA (^{<1307>}1 Chronicles 20:7; "Shimma," 1 Chronicles ii, 13).

2. A "son" of Mikloth, who seems to have been the youngest son of Jehiel, a Benjamite, and "father" (founder) of Gibeon (^{<1382>}1 Chronicles 8:32). B.C. perhaps 536. In a parallel passage (^{<1388>}1 Chronicles 9:38) he is called SHIMEAM *SEE SHIMEAM* (q.v.).

Shim'eam

(Heb. *Shimanz'*, **μ[*mī*]** *their fame*; Sept. **Σαμαά** v. r. **Σαμά**), a descendant of Jehiel the Benjamite, and a chief resident at Jerusalem (^{<1388>}1 Chronicles 9:38); elsewhere (^{<1382>}1 Chronicles 8:32) called SHIMEAH *SEE SHIMEAH* (q.v.).

Shim'elith

(Heb. *Shimath'*, **t[*mī*]** *fem. of Shimeah*; Sept. **Σεμαάθ**, v. r. **Σαμάθ**, **Σαμά**, and **Ἰεμουάθ**), an Ammonitess, mother of Zabad or Jozachar, one of the two murderers of king Josiah (^{<1221>}2 Kings 12:21; ^{<1405>}2 Chronicles 24:26). B.C. ante 609.

Shim'eaitHITE

(Heb. only in the plur. *Shimathim'*, **yt[*mī*]** *a patronymic from Shimeah*; Sept. **Σαμαθίμ**), the name of one of the three families of "scribes" resident at Jabez (q.v.) in the tribe of Judah; descendants apparently of a Shimea who seems himself to have been of the family of Salma, and not to have been connected with the Kenites (q.v.), possibly the brother of David (^{<1021>}2 Samuel 21:21).

Shim'ei

(Heb. *Shinzmi'*, $\gamma[\alpha\lambda\upsilon\alpha]$ any fame, or renowned; Sept. $\Sigma\mu\epsilon$, but $\Sigma\alpha\mu\alpha\theta$ in ^{<1321>}1 Chronicles 8:21; $\Sigma\alpha\mu\acute{o}\upsilon$ in ^{<1503>}Ezra 10:23; $\Sigma\mu\epsilon\acute{\iota}\alpha\varsigma$ in ^{<1715>}Esther 2:5; and v. r. $\Sigma\mu\epsilon\alpha$ occasionally elsewhere), the name of some sixteen Hebrews..

1. The second named of the two sons of Gershon the son of Levi (^{<1167>}Exodus 6:17; A. V. "Shimi ;" ^{<4388>}Numbers 3:18; ^{<1167>}1 Chronicles 6:17 [Heb. 2]; ^{<3213>}Zechariah 12:13). B.C. post 1874. In ^{<1162>}1 Chronicles 6:29 [Heb. 14] he is called the *son* of Libni and father of Uzza, and both are reckoned as sons of Merari; but there is reason to suppose that there is some clerical error in this verse, as he is everywhere else represented to be Libni's *brother*. In ^{<1337>}1 Chronicles 23:7-10 his posterity is enumerated, but the text has probably there also suffered a transposition, so that we ought to read,;" Of the Gershonites were Laadan [or Libni] and Shimei. The sons of Laadan the chief was Jehiel, and Zetham, and, Joel, three; these were the chief of the fathers of Laadan. The Sons of Shimei, Shelomith [or Shelomoth], and Haziël, and Haran, three. And the sons of Shelomith [instead of Shimei] were Jahath, Zina, and Jaush, and Beriahb these four were the sons of Shelomith [or perhaps Shimei might here remain]. And Jahath was the chief," etc. Both Keil and Zockler (in Lange), however, regard Laadan as different from Libni, and make out two distinct-persons here by the name of Shimei. See No. 3, below.

2. A Reubenite, son of Gog and father of Micah (^{<1334>}1 Chronicles 5:4). B.C. post 1874.

3. A Gershonite Levite, son of Jahath and father of Zimnah in the ancestry of Asaph (^{<1352>}1 Chronicles 6:42 [Heb. 27]). B.C. cir. 1695. Some have regarded him as identical with the younger son of Gershon (ver. 17 [Heb. 2]), but the other particulars do not allow this.

4. A Simeonite, son of Zacchur, and father of sixteen sons and six daughters (^{<1346>}1 Chronicles 4:26, 27). B.C. ante 1618. He was perhaps the same with SHEMAIAH *SEE SHEMAIAH* (q.v.) the ancestor of Ziza (^{<1345>}1 Chronicles 4:37).

5. One of the heads of the families of Beanjamites resident at Jerusalem (^{<1321>}1 Chronicles 8:21; A. V. "Shimhi"); apparently the same with SHEMA *SEE SHEMA* (q.v.) the son, of Elpaal (ver. 13). B.C. post 1618.

6. A citizen of Ramah appointed overseer of David's vineyards (^{<1377>}1 Chronicles 27:27). B.C. 1043.

7. The son of Gera; Benjamite of the house of Saul, who lived at Bahurim during the reign of David, and is associated with some of the most painful transactions of the reign of that monarch and his successor. His residence there agrees with the other notices of the place, as if a marked spot on the way to and from the Jordan valley to Jerusalem, and just within the border of Benjamin. *SEE BAHURIM*. He may have received the unfortunate Phaltiel after his separation from Michal (^{<1086>}2 Samuel 3:16).

1. When David and his suite were seen descending the long defile from Olivet on his flight from Absalom (^{<1065>}2 Samuel 16:5-13), the whole feeling of the clan of Benjamin burst forth without restraint in the person of Shimei. His house apparently was separated from the road by a deep valley, yet not so far as that anything that he did or said could not be distinctly heard. He ran along the ridge, cursing, throwing stones at the king and his companions, and when he came to a patch of dust on the dry hill-side, taking it up and throwing it over them. Abishai was so irritated that, but for David's remonstrance, he would have darted across the ravine (ver. 9) and torn or cut off his head. The whole conversation is remarkable, as showing what may almost be called the slang terms of abuse prevalent in the two rival courts. The cant name for David in Shimei's mouth is the man of blood," twice emphatically repeated: "Come out, come out, thou man of blood Aman of blood art thou" (16:7, 8). It seems to have been derived from the slaughter of the sons of Saul (ch. 21), or generally perhaps from David's predatory, warlike life (comp. ^{<1328>}1 Chronicles 22:8). The cant name for a Benjamite in Abishai's mouth was "a dead dog" (^{<1069>}2 Samuel 16:9; comp. Abner's expression, "Am I a dog's head?" 3:8). "Man of Belial" also appears to have been a favorite term on both sides (16:7; 20:1). The royal party passed on, Shimei following them with his stones and curses: as long as they were in sight. (See Lorenz, *Doe Crimine: Simei in Davidea* [Strasb. 1749].) B.C. 1023....

2. The next meeting was very different. The king was now returning from his successful campaign. Just as he was crossing the Jordan, in the ferry-boat or on the bridge (^{<1098>}2 Samuel 19:18; Sept. *διαβαίνοντος*; Josephus, Ant. 7, 5:2, 4, *ἐπὶ τὴν γέφυραν*), the first person to welcome him on the western, or perhaps even on the eastern, side was:

Shimei, who may have seen him approaching from the heights above. He threw himself at David's feet in abject penitence. "He was the first," he said, "of all the house of *Joseph*," thus indicating the close political alliance between Benjamin and Ephraim. Another altercation ensued between David and Abishai, which ended in David's guaranteeing Shimei's life with an oath (~~1008~~ 2 Samuel 19:18-23) in consideration of the general jubilee and amnesty of the return. B.C. 1023.

3. But the king's suspicions were not set to rest by this submission; and on his death-bed he recalls the whole scene to the recollection of his son Solomon. Shimei's head was now white with age (~~1009~~ 1 Kings 2:9), and he was living in the favor of the court at Jerusalem (ver. 8). B.C. 1013. Solomon gave him notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. The Kidron, which divided him from the road to his old residence at Bahurim, was not to be crossed. He was to build a house in Jerusalem (ii, 36, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two slaves who had escaped to Gath, he went out on his ass and made his journey successfully (2:40). On his return, the king took him at his word, and he was slain by Bensaiah (ii, 41-46). B.C. 1009. In the sacred historian, and still more in Josephus (*Ant.* 8:1, 5), great stress is laid on Shimei's having broken his oath to remain at home; so that his death is regarded as a judgment, not only for his previous treason, but for his recent sacrilege. (See Ortlob, *De Processu Sol, contra Shimei* [Lips. 1719].) *SEE DAVID; SEE SOLOMON.*

8. One of the faithful adherents of Solomon at the time of Adonijah's usurpation (~~1008~~ 1 Kings 1:8). B.C. 1015. Probably he is: the same as Shimei the son of Elah, Solomon's commissariat officer in Benjamin (4:18). Ewald, however, suggests (*Gesch.* iii, 266) that he may have been the same with Shimeah or Shammah, David's brother (~~0969~~ 1 Samuel 16:9; ~~1012~~ 2 Samuel 21:21). From the mention which is made of "the mighty men" in the same verse, one might be tempted to conclude that Shimei is the same with Shammah the Hararite (2 . Samuel 23).

9. The head of the tenth division of twelve musicians severally in the distribution by David (~~1357~~ 1 Chronicles 25:17). B.C. 1013. It would seem that he was one of the sons of Jeduthun, for a name is necessary in ver. 3. to complete the number six there given, and all the other lists are full.

10. A Levite of the descendants of Heman who assisted in the purification of the Temple under Hezekiah (^{<14294>}2 Chronicles 29:14). B.C. 726.

11. A Levite who in connection , with his brother Cononiah the Levite had charge of the offerings, the tithes, and the dedicated things in the renewal under Hezekiah (^{<14312>}2 Chronicles 31:12, 13). B.C. 726. He was probably the same as the preceding.

12. A son of Pedaiah and brother of Zerubbabel (q.v.), but whether by the same mother or not is doubtful (^{<13189>}1 Chronicles 3:19). B.C. 1536.

13. A Benjamite, "son" of Kish and "father" of Jair in Mordecai's ancestry (^{<17015>}Esther 2:5).' B.C. ante 479.

14. A Levite who divorced his Gentile wife. after the captivity (^{<15123>}Ezra 10:23). B.C. 459.

15. An Israelite of "the sons of Hashum" who did the same (^{<15103>}Ezra 10:33). B.C. 459.

16. An Israelite of the. sons of Bani who did the same (^{<15103>}Ezra 10:38). B.C. 459.

Shim'eon

(^{<15103>}Ezra 10:31). *SEE SIMEON.*

Shim'hi

(^{<13121>}1 Chronicles 8:21).*SEE SHIMEI 5.*

Shi'mi.

(^{<01017>}Exodus 6:17). *SEE SHIMEI 1.*

Shim'ite

(Heb. with the art. *hesh-Shimi'*, *y[ay]bi* a patronymic from *Shimnei*; Sept. *ὁ Σιμεε* ; A. V. "the Shimeites"), a name (^{<04121>}Numbers 3:21; comp. ^{<31213>}Zechariah 12:13) of the descendants of Shimei 1, the son of Gershon.

Shim'ma

(^{<13123>}1 Chronicles 2:13). *SEE SHIMEAH 1.*

Shi'mon

(Heb. *Shimona'*, *שִׁמְוֹן* *desert*; Sept. *Σεμών* v.r. *Σεμιών*). a person vaguely mentioned (^{<1300>}1 Chronicles 4:20) among the descendants of Judah in Canaan, and the father of four sons. 'B.C. post 1618.

Shim'rath

(Heb. *Shinimrath'* *שִׁנִּים* *guard*; Sept. *Σαμαρόθ*), the last named of the nine sons of Shimhi (i.e. Shimei), a Benjamite of Jerusalem (^{<1302>}1 Chronicles 8:21). B.C. post 1618. ,

Shim'ri

(Heb. *Shimri'* *שִׁמְרִי* *any watch, or vigilant*), the name of four Hebrews.

1. (Sept. *Σεμρί*, v. r. *Σαμάρ, Σαμαρίας*.) Son of Shemaiah and father of Jedaiah, chief Simeonites (^{<1307>}1 Chronicles 4:37). B.C. post 1618.
2. (Sept. *Σαμερί* v. r. *Σαμαρί*.)p) Father of. Jediel (q.v.), one of David's body-guard (^{<1316>}1 Chronicles 11:45). B.C. ante 1043.
3. (Sept. *Φυλάσσοντες*, reading *γρῆν*) Son of Hosah, a Merarite Levite appointed by David a doorkeeper of the ark. Although not the first-born, his father made him chief among his brothers (^{<1330>}1 Chronicles 26:10; A.V. "Simri"). B.C. 1043.
4. (Sept. *Σαμβρί* v. r. *Ζαμβρί*.) First named of the two, sons. of. Elizaphan, and one of the Levites who assisted at the purification of the Temple under Hezekiah (^{<1423>}2 Chronicles 29:13). B.C. '726.

Shim'rith

(Heb. *Shimrith'*, *שִׁמְרִית* *semn. of Shimri, "vigilant ;"* Sept. *Σαμαρίθ* v. r. *σαμαρήθ* and *Σομαιώθ*), an Ammonitess, and mother of Jehozabad, one of the assassins of king Joash (^{<1406>}2 Chronicles 24:26); elsewhere (^{<1721>}2 Kings 12:21) called SHOMER *SEE SHOMER* (q.v.).

Shim'rom

(^{<1300>}1 Chronicles 7:1). *SEE SHIMRON* 1.

Shim'ron

(Heb. *Shimron'*, ^{Ⲱⲟⲙⲓⲛⲁ}*watch-height*), the name of a man and also of a place, *SEE SHIMRON-MERON*.

1. (Sept. **Σαμαράμ** v. r. **Σαμβράν**, etc.). Last named of the four sons of Issachar (^{Ⲡⲕⲓⲑ}Genesis 46:13; ^{ⲠⲓⲐⲟⲓ}1 Chronicles 7:1, "Shimron" in later editions). and head of the family of the Shimrunites (^{ⲠⲒⲑⲑⲁ}Numbers 26:24). B.C. 1874.

2. (Sept. **Σομερών** v. r. **Σεμερών** and **Συμεών**.) A town of Zebulon (^{ⲠⲒⲑⲑⲁ}Joshua 19:15, where it is named between Nahallal and Idalah), one of those which joined the northern confederacy under Jabin against Joshua. (^{ⲠⲒⲑⲑⲁ}Joshua 11:5), and apparently the same elsewhere (12:20) more fully called Shimron-meron (q.v.). Eusebius and Jerome in the *Onomasticon* confound it with *Samaria*. The old Jewish traveller Hap-Parchi fixes it at two hours east of Engannim (Jenin), south of the mountains of Gilboa, at a village called in his day Dar Meron (Ashier, *Benjamin*, ii, 434). This is in accordance with the tradition existing among the Jews of Safed that Shimron-meron is identical with the sacred village of Meiron, where the tombs of the rabbins Hillel and Shammai are still preserved and honored (Wilson, *Lands of the Bible*, ii, 3 13). Schwarz, with greater probability (see Reland, *Palest.* p. 1017, Gesenius, *Thes. Heb.* p. 1445), proposes (*Palest.* p. 172) to identify it with the *Simonias* of Josephus (*Life*, § 24), now Siminlyveh, a village a few miles west of Nazareth, which is mentioned in the Talmud (*Jerus. Megillah*, c. 1) as the ancient Shimron.

Shim'ronite

(Heb. with the art. *hash-Shimroni'*, ^{Ⲱⲟⲙⲓⲛⲁⲓ}patronymic; Sept. **ὁ Σαμαρανί** v. r. **Ἀμβραμεί**, A. V. "the Shimronites"), a name (^{ⲠⲒⲑⲑⲁ}Numbers 26:24) for the descendants of Shimron (q.v.) the son of Issachar.

Shim'ron-Me'ron

(Heb. *Shimr-on' Meron'*, ^{Ⲱⲟⲙⲓⲛⲁⲙⲉⲣⲟⲛ}[marg. ^{Ⲱⲟⲙ}], *watch height of Meron*; Sept. **Συμεών** [v. r. **Σαμρών καὶ φασγά** and **Μαβρώθ**] **καὶ Μαρών**), a town whose king was conquered by Joshua (^{ⲠⲒⲑⲑⲁ}Joshua 12:20); probably the same elsewhere (11:1) called simply, SHIMRON *SEE SHIMRON* (q.v.).

Shim'shai

(Heb. *Shimshay'*, **שמשי** *my suns, or sunny'*; Sept. **Σαμψά** v. r. **Σαμασά**, etc.), a scribe or secretary of Rehum, who was a kind of satrap of the conquered province of Judaea and of the colony at Samaria. supported by the Persian court (^{<1048>}Ezra 4:8, 9,17, 23). B.C. 529. He was apparently an Aramaean, for the letter which. he wrote to Artaxerxes was in Syriac (ner. 7), and the form of his name is in favor of this supposition. He is *called Semelius* by Josephus (**Σεμέλιος** *Ant.* xi, 2, 1). The Samaritans were jealous of the return of the Jews, and for a long time plotted against them without effect. They appear ultimately, however, to have prejudiced the royal officers, and to have prevailed upon- them to address to the king a letter which set forth the turbulent character of the Jews and ,the dangerous character of their undertaking, the effect of which was that the rebuilding of the Temple ceased for a time. **SEE NEHEMIAH.**

Shin

were supposed by the Chinese to be spirits of the air, and, according. to Dr. Milne, are to be considered as *cons*, spirits or intelligences. In the *Le-ke* it is said that "if we speak of all the *Shin* collectively, we call them SHANG-TE **SEE SHANG-TE** (q.v.); but the very circumstance that the word *Shin* is a collective noun, and. never used with a numerical affix, shows that it cannot be considered as denoting the one supreme God.

Shi'nab

(Heb. *Shinab'*, **שנאב** *father's tooth* [so. Gesenius as literally; but Hitzig refers the last element to the Arab. for *serpent*, or the Sanscrit for *elephant*; while Furst prefers *splendor of the Father* (i.,e. God)];. Sept. **Σανναάρ**; Josephus **Σεναβάρης**, *Ant.* i, 9), the king of Admah at the time of the invasion by Chedorlaomer (^{<1142>}Genesis 14:2). B.C. cir. 2064.

Shi'nar

(Heb. *Skinar'*, **ר[נ]ינאר** [on the signif. see below]; Sept. *usually* **Σεναάρ**, **Σενναάρ** ;. Vulg. *Sennaar*) seems to have been the ancient name (^{<1100>}Genesis 10:10; 11:2; 14:1,'9) of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea the tract known in later times as *Chaldlca, or Babylonia*. It was a plain country,. where brick had. to be used for. stone, and slime, bitumen, or mud, for mortar (xi, 3).

Among its-cities were Babel (Babylon), Erech or Orech (Orchoe), Calneh or Calno (probably Niffer), and Accad, the site of which is unknown - These notices are quite enough to fix the situation. It may, however, be remarked, farther, that the Sept. renders the word by "Babylonia" (**Βαβυλωνία**) in one-place" (^{<23111>}Isaiah 11:11), by "the land of Babylon" (**γῆ Βαβυλῶνος**) in another (^{<3611>}Zechariah 5:11), and by **ποικιλίη** in a third (^{<4172>}Joshua 7:21) as an equivalent -to **Βαβυλωνική**, (A. V. "Babylonish").

The native inscriptions contain no trace of the term, which seems to be purely Jewish and unknown to any other people. At least it is extremely doubtful whether there is really any connection between Shindar and *Singara, or Sinjar*. Singara was the name of a town in Central Mesopotamia, well known to the Romans (Dion Cass. lxxviii, 22; Atom. Marc. 18:5, etc.), and still existing (Layard, *Nin. and Bab.* p. 249).", It is from this place that the mountains which run across Mesopotamia from Mosul to Rakkeh receive their title of "the Sinjar range" (**Σιγγάρας ὄρος**, Ptolemy, v, 18). As this name first appears in *Central Mesopotamia*, to which the term Shinar is never applied, about the time of the Antonines, it is very unlikely that it can represent the old Shinar, which ceased practically to be a geographic title soon after the time of Moses (the use in the above passages of Isaiah and Zechariah is an *archaisni*; so also, perhaps, in ^{<2002>}Daniel 1:2).

It may be suspected that Shinar was the name by which the Hebrews originally knew the lower Mesopotamian country, where they so long dwelt, and which Abraham brought with him from "Ur of the Chaldees" (Mugheir). Possibly it means "the country of the Two Rivers," being derived from. **γνῶ**] "two," and 'ar, which was used in Babylonia, as well as *nahr* or *ndhdr* (**ῥηη**), for "a river." (Comp. the "Armalchar" of Pliny [*H. I.D* vi; 26] and "A Ar Macales" of Abydennus [Fr. 9] with the Naar-malcha of Atmianus [24:6], called; **Ναρμάχα** by Isidore [p. 5], which is translated as "the Royal River;". comp. again the "Narragam" of Pliny [*H. N.* 6:30] with the "Aracanus" of Abydenus, *I. s. c.*). **SEE MESOPOTAMIA.**

Shingle,

a wooden tile for covering roofs, spires, etc., made of cleft oak. Shingles were formerly very extensively employed in some districts, but their use

has, for the most part, been superseded by more durable kinds of covering; they are, however, still to be found on some church roofs, and on many timber spires, especially in the counties of Kent, Sussex, Surrey, and Essex, England.

Shin-Men,

a Chinese deity, said to be the son of Fo or Fo-hi, and to correspond with the Hindu god *Ganesa*.

Shin-Moo,

a goddess worshipped in China as the supposed mother of o, and styled the Queen of Heaven. Her image is generally placed in a niche behind the altar, sometimes having an infant either in her arms or on her knee, and her head encircled with a glory.

Shinn, Asa,

a minister of the Methodist Episcopal Church, was born in New Jersey, May 3, 1781. He was converted at the age of seventeen years, and in his twentieth year entered the itinerancy in the Baltimore Conference. In 1824 Mr. Shinn took a prominent part in the discussion of lay representation in the Methodist Episcopal Church; and when the discussion culminated in the disciplining of a number of the advocates of the measure, he withdrew from the Church, and identified himself with the lay-representation movement. He took an active part in the organization of the Methodist Protestant Church, and received the most important offices in the gift of his constituents. He was frequently elected president of the Annual Conference, and twice (1838 and 1842) president of the General Conference. In 1834 he was elected, with Rev. Nicholas Snethen, editor of the *Methodist Protestant* of Baltimore. Owing to an accident received in his youth, and overstrain of work and care, he had four attacks of insanity in 1813, 1819, 1828, and 1843. From the last he never recovered, but was sent to an asylum in Philadelphia, and then to another in Brattlebrought Vt., where he died, Feb. 11, 1853. He was a strong and effective speaker and a ready and forcible writer. He published, *Essay on the Plan of Salvation* (Baltimore, 1813; 2d ed. Cincinnati, -1831): — *The Benevolence and Rectitude of the Supreme Being* (Baltimore, 1840; 12mo). He also wrote a series of articles in the *Mutual Rights*. See

Sprague, *Annals of the Amer. Pulpit*, vii, 360; Simpson, *Cyclop. of Methodism*, s.v.

Shinn, John,

a minister of the Methodist Episcopal Church, was born in Warren County, O., March 2, 1824, and united with the Church at the age of fifteen. He was received into the Cincinnati Conference in 1854. In 1862 he entered the Christian Commission, and afterwards became an army chaplain. After the war he was county agent of the Bible. Society for one year. In 1866 he again entered the pastorate, and labored until death (by paralysis), which occurred at West Mansfield, O., Sept. 26, 1871. See *Minutes of Annual Conferences*, 1872, p. 107.

Shinshiu

(meaning *New Sect*) is the name of a Japanese sect of Buddhists, who are the adherents of one of the most remarkable developments of Buddhism, unique in many points. Buddhism has been called the Protestantism of Asia; the Shinshiu followers are the Protestants of Buddhism. Many of the distinctive tenets of Buddhism so called are: repudiated by the Shin sect. Their priests marry and rear families, eat flesh and drink wine. Nuns, monks, and monasteries are unknown within their pale; schools, or rather real theological seminaries, taking their place. Penance, fasting, pilgrimages, prescribed diet, isolation from society, and, generally, amulets and charms, are proscribed. The Protestant doctrine of justification by faith in Buddha is their central tenet, in opposition to the common Buddhist idea of salvation by works. Devout prayer, purity and earnestness of life, and trust in Buddha himself as the only worker of perfect righteousness, are insisted upon. They scornfully reject the worship of most of the idols venerated by the other sects. The Scriptures of Shinshiu, instead of being kept in the Sanscrit and archaic Chinese, as in other sects, are translated into the vernacular, and their daily reading urged. The Shin temples are built, not on mountains and in secluded places, but on the main streets, and in the crowded and business centres of great cities, with altars gorgeous in their magnificence. The Shin priests are more highly educated than those of any other Japanese sect, and the average intelligence of their worshippers is superior. They profess never to intermeddle with political affairs, receive no government aid, and pride themselves on their self-reliance. When travelling, they assume the lay dress, and in time of war

claim the right of defence. Whole battalions of sacerdotal soldiery have been recruited from the Shin sect in the wars of the past. Their influence is probably greater than that of any other sect in Japan. Within the last decade, they have organized their training-schools on the model of Christian theological seminaries, and have carefully studied "the weapons and methods of Christian missionaries. They have lately sent out successful missionaries to China, Corea, and the Riu-Kiu (Loochoo) islands. There are six subsects or divisions in Shinshiu, who have in all 13,718 temples. Other names; for the Shin sect are *Monto* ("Followers of the Gate") and *Iko*, from the initial of one of their canonical books, both terms referring to their singleness of aim and unity of organization.. Shinshiu was founded by Shinran (born 1171, died 1262), who was a pupil of Honen, founder of the Jodo sect, and a man. of noble descent. When in Kyoto, at thirty years of age, he married a lady of noble rank, and thus set the example of marriage, and gave the newly founded sect a prestige it has ever. since enjoyed with; both mikado and shogun (tycoon).- So great has been the numerical intellectual, and religious influence of Shinshiu upon the nation, that the mikado Mutsuhito, by a rare act of imperial favor, honored the memory of Shinran by bestowing upon him the, posthumous title, by imperial letters patent, of *Kenshin Daishi* (Great Revealer of Light), on Nov. 28, 1876. Though wary and ceaselessly active in their endeavors to counteract Christianity, now so aggressive in Japan, they have resisted every effort of the government to amalgamate them with other sects and their enemies and rivals of late have charged them with being so much like Christians that separation from the latter is inconsistent. (W. E. G.)

Shinto

(*Shintoism, Sintuism*, ;"the Religion of the Kami") is the term for the religion of the ancient Japanese which existed before the introduction of Confucian ethics or Buddhism into Japan, and which was practiced in a more or less pure form until the restoration of the mikado to supreme power in 1868, when a thorough purification and propagation of the ancient cult was ordered by the government. Nearly all accounts of Shinto by European writers prior to 1870 are of little value, as these treat of the impure Buddhaized form. The ancient documents and archaic literature of Shinto have been unearthed and made accessible even to native readers only during the last and present centuries. The ancient faith has always had a distinct life and literature apart from the imported creeds of India and

China, and pure Shintoists insist that the native and the foreign religions are incompatible.

Shinto is a Chinese term repudiated by native scholars, who use the pure Japanese word *Kami no Michi* (way or doctrine of the gods). Since the introduction of Chinese letters in the 6th century A.D., every important Japanese word has a Chinese equivalent and synonyms. The term *Shinto* was coined to distinguish the native cult from the two other *to* or *do* then new upon the soil, viz. Ju-do (Confucianism) amid Butsu-ao (Buddhism). The literal rendering of Shinto is "theology."

I. *The Scriptures, Essence, and Characteristics of Shintoism* (to A.D. 60).-To decide positively the ultimate origin of Shinto, whether a purely indigenous growth or imported from the Asian mainland, is to decide the origin of the Japanese people. Believing as we do that the aborigines of Japan were Ainos in the north and Malays in the south, ultimately conquered by immigrant tribes from the Mantchurian highlands, descending through Corea, who thus became the dominant race in Japan, we must refer the origin of the germs, but the germs only, of Shinto to the Asian mainland. The pre-Confucian religion of China (see *the She King: Book of Ancient Chinese Poetry* [transl. by Dr. Legge], p. 46-53) and Shinto had some striking points in common, though the growth and development of Shinto have been on Japanese soil. The Asian invaders in Japan had neither letters nor writing until they were brought from China after the 3d century A.D. Rigid Shintoists, however, assert that previously. there was a native alphabet in use called *Shindaiji* or *Shinji* (*god letter's*, or letters of the divine age). The Buddhists and all foreign scholars maintain that this alphabet was derived from Corea. Certain it is that these "god-letters" were never in general use, nor can their influence be traced on the alphabets now written in Japan, while no literary remains have yet been found written in them.. The origin of most, of the Shinji may be discovered by comparing them with the alphabet invented in Corea in the latter part of the 7th century A.D., and still in use by the Coreans. This subject has been fruitful of literary controversy in Japan.

The oldest monuments both of Shinto and the Japanese language are the *Kojiki* (book of ancient traditions, or "notices of ancient things"), the *Nihongi* (chronicles of Japan), and some liturgical works, such as the *Nakatomi no Ilirai* (the Nakatomi ritual) and the *Engishiki* (book of the ceremonial law of Shinto). These ancient texts, with the recensions,

commentaries, and controversial writings of the native scholars and Shinto revivalists-Mabuchi (1697-1769), Motoori (1730-1801), and Hirata (1776-1843)-form the chief sources of information concerning Shinto. In the texts are imbedded a number of poetical passages forming' the Norit, or Shinto liturgies, composed most probably centuries before the introduction of writing, and preserved through the medium of the human memory. The ancient texts contain the cosmogony, philosophy, and ritual of Shinto. According to them, Japan is the centre of the earth., and the mikado is the first of men and vicar of gods. Infallibility is his attribute, and his will is the test of right.

The *Kojiki* is written almost entirely in pure Japanese style as concerns the forms both of language and thought, while the text of the *Nihongi* is full of Chinese modes of expression and purely Chinese philosophical conceptions.. Both are expressed by Chinese characters, which in some cases are phonetic for Japanese words, but in others are ideographic. The correct. deciphering of the texts, especially that of the *Kojiki*, and the interlinear given in *kana* letters in some editions, is a comparatively modern work, which is as yet by no means infallible. The *Kojiki* was composed A.D. 712 by order of the 44th mikado, Gemmio, and first. printed in the period 1624-42. The *Nihongi* was composed A.D. 720, and the evident intent of the writer is to clothe the matter in hand in Chinese garb and give a Chinese character to the native history. The tenor of both works. is best shown by a comparison of their opening sentences 'literally translated:

Kojiki

“At the time of the beginning of heaven and earth, there existed three pillar (chief) *kami* (gods). The name of one *kami* was ‘Lord of the Middle of Heaven;’ next, ‘High Ineffable Procreator;’ next ‘Ineffable Procreator.’ These three existing single, hid their bodies (dies, passed away, or became pure spirit). Next, when the young land floated like oil moving about, there came into existence, sprouting upwards like a rush shoot, a *kami*

Nihongi

“Of old, when heaven and earth were not yet separated, and the *in* (male, active, or positive principle) and the *yo* (female, passive, or negative principle) were not separated, chaos, enveloping all things, like a fowl’s egg, contained within it a germ. The clear and ethereal substance expanding became heaven; the heavy and thick substance agglutinating became earth. The ethereal union of matter was easy, but the thickened

names ‚Delightful Rush Sprout;’
 next, “Heavenly Standing-on-the-
 bottom’ kami. The two chief kami,
 existing single, hid their bodies.
 Next came into existence these three
 kami,” etc.

substance hardened with difficulty.
 Therefore heaven existed first; the
 earth was fixed afterwards.
 Subsequently deity (kami) was born
 (or evolved, *umaru*). Now, it is said
 that in the beginning of heaven and
 earth the soil floated about like a
 fish floating on the top of the
 water,” etc.

In the *Kojiki* we have the original Japanese theory of creation, and in the *Nihongi* the same account with Chinese philosophical ideas and terms added. Indeed, the first verse of the *Nihongi* -down to "Now, it is said," etc., is borrowed direct from Chinese books.' Both texts show that the Japanese scheme of creation starts without a Creator or any first cause; matter appears before mind, and deity has no existence before matter.' The idea of space apart from matter was also foreign to these ancient philosophers. There is no creation, properly speaking, but only evolution until the gods (kami) are evolved or get being. The work of creation properly so called begins only when after the genesis of several pairs of (*hitori-gami*) single, sexless beings, Izanagi and Izanami appear. Standing upon the floating bridge of heaven, Izanagi plunged his jewelled falchion (or spear) into the unstable waters beneath, and, withdrawing it, the drops which trickled from it congealed, and formed an island. Upon this they descended; and planting the falchion in the ground, made it the central pillar of a palace which they built around it, intending that it should be the pillar of a continent. *zanagi* means "The-male-who-invites," Izanami "The-female who-invites." In Izanagi was the first manifestation of the male principle; in Izanami that of the female principle. They were the first beings who were conscious of a difference of sex. They separated to make a tour of the island. At their meeting the female spirit spoke first "How joyful to meet a lovely male!" Izanagi, offended that the female had spoken first, required the circuit to be repeated. Meeting a second time, the male spirit spoke first, and said, "How joyful to meet a lovely female!" Then followed the first practice of the art of love. Whence the origin of the human race, the' gods (kami), and the ten thousand things in heaven and earth. The first series of children born were the islands of Japan. The details of creation were carried out by the various kami who sprang from Izanagi and

Izanami. In the conception of many of the subordinate kami and the objects which make up the world, the two creator deities had a common part, but many others were generated by the separate action of each. Thus, in bringing forth the god of fire Izanami suffered great pain, and from the matter which she vomited forth in her agony sprang the god and goddess of metal. She afterwards created the gods of clay and fresh water to pacify the fire-god when he was inclined to be turbulent. Izanagi, being incensed at the fire-god, clove him in three pieces with his sword. From the fragments sprang the gods of thunder, of mountains, and of rain.. The gods of clay and fresh water married. From the head of their offspring grew the mulberry and silkworm; from the navel, the five esculent grains-rice, wheat, millet, beans, and sorghum. Izanami had enjoined upon her consort not to look upon her during her retirement, but Izanagi disregarding her wish, she fled into the nether world (the "root-land," or "land of, darkness"). Izanagi descended to induce her to return to earth. He found the region one of awful foulness, and the body of his consort a mass of worms. Escaping to the upper -world, he purified himself by repeated washings in the sea. In these acts many gods were born, among others Susanob from his nose and Amaterasu from his left eye. The deities created out of the filth from which he washed himself are the evil deities that war against the good gods. and still trouble mankind ill many ways. At this time heaven and earth were very: close to each other, and the goddess Amaterasu being a rare and beautiful child, whose body shone brilliantly, Izanagi sent her up. the pillar that united heaven and earth, and bade her rule over the high plain of heaven. She ever afterwards illuminated heaven and earth. Her name, Amaterasu:-O-Mi-Kami, means "From - heaven - far - shining - Deity." The Chinese equivalent is "' Ten - Sho - Dai - Jin," and the common English term "sun- goddess." Susanoo, whose full name is "Take-Haya-Susano-O-Mikoto," was likewise commanded to rule' over the blue plain of the sea and the multitudinous salt waters. He, however, neglected to keep his kingdom in order, was very slovenly, and cried constantly. To cure him of his surly behavior, his father made him ruler over the kingdom of night. He is usually styled the god of the moon. Instead of reforming his conduct, Susanoo grew worse. He turned a wild horse loose into the rice-fields planted by his sister the sun-goddess, defiled the white rice in her storehouse, and, finally, while one day she was weaving, he flung the reeking hide of a wild horse freshly skinned over her loom, and the carcass into the room. Dreadfully frightened and hurt, the sun-goddess withdrew into, a rocky cave and shut the door. Instantly there. was darkness over

heaven and earth—a calamity which the turbulent gods improved by making a confused noise like the buzzing of flies. A great congress of all the gods was now held in the dry bed of the River of Heaven (the Milky-way), and after devising and carrying out many expedients which became the foundation of the arts of life in Japan the sun-goddess came out, light shone again, and Susanoo was banished into a distant land, where his adventures took place, the accounts of which fill many pages in the national mythology. As the earth-gods and evil deities multiplied, confusion and discord reigned, which the sun-goddess seeing resolved to correct by sending her grandson, Ninigi, to earth to rule over it. She gave him a mirror the emblem of her own soul—a sword of divine temper taken by Susanoo from the tail of an eight-headed dragon which he had slain, and a seal or ball. Accompanied by a great retinue of deities, he descended by means of the floating bridge of heaven on which the divine first pair had stood to Mount Kirishima (which lies between Hiuga and Satsuma). After his descent, heaven and earth, which had already separated to a considerable distance, receded utterly, and further communication ceased. Ninigi was received with due honors by the earthly kami, and began to rule without much opposition. His grandson, whose mother was a dragon in the form of a woman, was Jimmu Tenno (as he is usually styled), the first mikado of Japan. At this point the first volume of *the Kojiki* ends. Thenceforth the narratives of the *Kojiki* (with *Nihongi*) form the history of Japan to the time of Suiko (empress), who reigned A.D. 593-628, and on these books — all subsequent works are based.

The *Kojiki* and *Nihongi* form the historic and doctrinal basis of Shinto, and from them we gather its characteristics. Its cosmogony and theogony is evolution. In it is no Supreme God, Creator, or Trinity (as some foreign writers have said). Its highest gods were once creatures before being creators, and all its lower grades of deities were once men. The Shinto earth is Japan; its heaven is immediately above the mikado's realm. The literal meaning of the names of the several pairs of deities preceding the first having sex, and the comments of the native writers, show that they are merely names descriptive of the various stages through which they passed before arriving at the perfection of existence. Thus, some of the names of these rudimentary deities are "First Mud," "Sand and Mud," "Body without Hands, Feet, or Head - fetus," "Beginning of Breath," "Complete Perfection," "Awful One," etc. Thus, out of the mud, through a series of protoplasmic deities, the first creative pair evolved unto perfection.

So far we have given an outline of the *Kojiki* and *Nihongi* texts, refraining from any but the most necessary explanations or comment. From the acknowledged native orthodox commentators, who add much more in works which are the richest mines for the student of Japanese archaeology and religion, we add further explanation. The description of the act of Izanagi and Izanami in creating Japan is only a euphemism for the sexual act. The jewelled spear, Hirata thinks, was in the form of a lingo. The worship of the phallus has from prehistoric times been nearly universal in Japan (*The Mikado's Empire*, p. 33, note). The point of the spear became the axis of the earth. "That "the motion imparted to the fluid mass of earth was the origin of its daily revolutions" is a statement showing how the acquisition of European knowledge enables a Shinto commentator to accommodate an ancient text to modern notions. The island formed by the congealed drops was once at the north pole, but has since taken its present position in the Inland Sea. Japan lies on the top of the globe, which accounts for the fact that she escaped the flood which took place in China in the reign of Yao (B.C. 2356), and by which Occidental countries were drowned, China and Corea suffering less, because near Japan. The stars were formed when Izanagi's spear was drawn out of the earth; the muck which was unfit to enter into the composition of the world flew off in lumps into space and became the stars. After the birth of the Japan islands (Yezo and Saghalin not being mentioned, as these were not discovered till long after the writing of the *Kojiki*) by ordinary generation. the remaining small islands and foreign countries were formed by the spontaneous consolidation of the foam of the sea; hence their immeasurable inferiority. Hence Japan is the Holy Country-the Land of the Gods-and the mikado is the Tenno (heavenly king) and the Tenshi (son of heaven) whom all Japanese must reverently obey.

Shinto contains no moral codes. The duty of the Shintoist is to live in fear and reverence of the memories of the dead, to imitate the example of the gods and illustrious ancestors. Shinto prescribes no ritual, formulates no dogmas, contains no argument, teaches no immortality, commands no polemic propagation. These two latter doctrines may be easily developed from its Scriptures, as in practice they have been, since all men are derived from gods who are immortal, and the heavenly kami made war upon the earthly, and the mikados by divine right slew the disobedient rebels. The prescribed ecclesiastical machinery and *personnel* are extremely, simple. Its temples (*miya*, "house worthy of honor") are thatched or shingled edifices

of *hinoki* wood, about which there should be no paint, gilding, or gaudy decoration. The type of Shinto architecture, easily recognised, is the primitive hut with ridge-pole and cross-beams. Within are no idols or emblems. Nothing is visible save the strips" of notched white paper called the *gollei*, which depend from a wand of hinoki wood, or are fixed in a pair of vases. A mirror-emblem of the purity of the sun-goddess a closet of inoki containing a paper on which a prayer is written, and, on occasions, the offerings of fruit, fish, and various foods, which become the property of the shrine-keepers, are the appurtenances of a Shinto temple. Outside, at the entrance of the path leading to the shrine, is the *to-ii* (bird-rest), or portal now serving to the common milmi as a gateway, but anciently used as a perch for the sacred fowls who proclaimed the break of day. Among the most approved of the ancient sacrifices, besides rice, rice-beer, fine cloth and coarse cloth, silk and brocade (now partly symbolized by the *gohei*), were white horses, boars, and cocks-the first for the personal use of the gods, the second for food, and the third for time-keepers. A peculiarity concerning the living sacrifices was that they were not slaughtered, but after being hung up by the legs before the shrine were again set free. Sin was recognised, and the need of confession and cleansing recognised. All sin was conceived as pollution. The chief Shinto rite is that of purification, and its rituals consist almost wholly, besides offerings, of prayers for cleansing and actual lustrations. Anciently the mikados commanded public ablutions in the river. Later on, the symbolical cleansing from sin was made by the people casting paper figures of men into the river; then the mikado deputed the high-priest at Kioto to perform the symbolical act for the whole nation, and an iron mannikin was made of the size of the mikado and thrown into the river. The ancient elaborate systems of purification by salt or water in the, cases of birth, death, etc., binding the mouth of the officiating priest with paper, lest breath pollute the offerings, are only observed at present by Shinto purists, and their modern expression is that of rinsing the mouth or dipping the hands in water before prayer at the shrine." The' following is a characteristic Shinto prayer. The worshipper at the shrine pulls a white rope attached to a bell hung in the roof above the shrine, claps his hands thrice, folds them palm to palm, bows his head on his thumbs, and prays, "I say with awe, deign, to bless me by correcting the unwitting faults which, seen and heard by you, I have committed; by blowing off and clearing away the calamities which evil gods might inflict; by causing me to live long and hard, like the lasting rock; and by repeating to the gods of heavenly origin and to the gods of

earthly origin the petitions which I present every day, along with your breath, that they may hear with the sharp-earedness of the forth-galloping colt." In the *Eingishiki*, or *Book of Ceremonial Law*, there are numerous specimens of prayers and joyful chants for harvest, remarkable alike for their solemn simplicity and poetic beauty. The deified forces of nature - thunder, lightning, earthquakes and the kami of the sea, rivers, hot springs, mountains, trees, roads, yards, and wells, are all worshipped and addressed in prayer.

Picture for Shinto

Suach is "pure Shinto"-a bald mythology, a patriarchal cult of autochthons, a literary scaffolding for propping up the supremacy of a tribe of conquerors, a religious device for a nation in its savage infancy-a Robinson Crusoe among religions. Motoori teaches that morals were invented by the Chinese because they were tan immoral people; but in Japan there is no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart. The duty; of a good Japanese consists in obeying the mikado, without questioning whether these commands are right or wrong. It is only immoral people like the Chinese who presume to discuss the character of their sovereigns. Hence, in ancient Japan, government and religion were one and the same. The mikado is the centre of Church and State, which are one. He is more than sovereign pontiff. Japan is the land of the gods. The mikado is god and vicar of all the gods, and in his hands rests the ownership of all the land; hence, what a Japanese eats, drinks, and enjoys is from the mikado and his heavenly ancestors. And, above all, is the crowning glory of the Holy Country-one dynasty of heaven descended rulers, which from all time has stood unchanged, and to all eternity will stand unchangeable. (In Japan: the dynasty has never changed. The present mikado is the 123d of the line, while in China there have been thirty-three or thirty-four dynasties. "The date fixed for the accession of Jimmu Tenno is B.C. 660.) As a political force, Shinto has no parallel in the history of Japan, if indeed of any nation. More than all else, it has contributed to the unity of the Japanese people. It was the main-spring of the tremendous revolution of 1868, whose secondary effect and outward phases have attracted the attention of the world. Such was Shintoi before the advent of Confucian ethics or Buddhism. "It is quite possible to show that the indigenious belief of the ancient Japanese contained unformed materials out of which might have been evolved, in the course of ages, both

positive morality and law, had not the process been interrupted at an early stage."

II. *History of Shintoism, including its Developments and Modifications by Buddhism and Chinese Ethics* (A.D., 600-1700).-The Chinese ethical system reached Japan long before Buddhism. Confucianism easily lends itself to despotism, and the Five Relations of the Chinese sage were grafted on Shinto before the creed of Buddha began to influence the Japanese in and after A.D. 552. The new-faith from India met with ready acceptance. its gorgeous ritual soon eclipsing the old cult, which gradually lost many of its distinguishing characteristics, and for centuries was unknown in its purity to the masses, though jealously guarded by a few court nobles. In some sequestered miyas its rites were perfectly preserved, even to the lighting of fire by means only of the fire-drill and *Retinispora obtusa* wood, whence the native word *hinoki*, "fire-wood."

In spite of the attractions of their more sensuous worship, the Buddhist propagandists found that the roots of Shinto were very deep in the hearts of the martial Japanese. To retain permanent hold upon the national heart, it would be necessary to propound some scheme of reconciliation by which the ancient traditions of their divine ancestors were woven into the Indian dogmas. To do this required some master spirit profoundly learned in both Shinto and Buddhism, a deep student of the Japanese nature, bold, and perhaps unscrupulous. The conversion of a line of theocratic emperors, whose authority was derived from their, divine origin and sacerdotal character, is a striking anomaly in Japanese history; but to fuse into unity such cults as Shinto and Buddhism was a task like that of reconciling Homer and Moses-Grecian and Hebrew culture. Nevertheless, a Japanese Philo was at hand. Kobo, a Buddhist priest (b. 774, d. 835), perhaps Japan's mightiest intellect-the resemblance of whose head to that of Shakspeare has been: pointed out-achieved the' work with almost perfect success. Kobo was a scholar in-Sanscrit, Pali, and Chinese, a zealous student of Buddhism in Corea and China, and a master of the Shinto Scriptures, which he studied at the Japanese Mecca, Ise. While at the shrine :of the goddess Toyo, she manifested herself to him and delivered the revelation on which his system is founded. His scheme, briefly stated. is that the Shinto deities were the incarnations of Buddha in Japan previous to the teaching of his perfect doctrines. Each Shinto kami is rebaptized with a Buddhist name. Thus Amaterasu becomes Amida, Ojin, Hachiman, etc. The legends of the *Kojiki* were explained according to the philosophy

of Buddhism, and shown to contain the essence. and tenets of Buddha's teachings. A characteristic specimen of this style of reasoning is the *Sankairi*, one of the best Japanese theological works. Kobo's system finally secured the complete ascendancy of Buddhism. The mikado was so pleased that he gave it the name of *Ribu-Shinto* (twofold doctrine of the: gods). In the daily worship for each month, the Buddhist Bosatsu (Podhisattra) and certain of the Shinto kami are worshipped as one and the same., The general name for the kami, who were incarnations of Buddha, is *gongen*. Thenceforth, until within the last decade, the form of Shinto generally known and practiced, and as such treated of by European writers, was *Ribu*, impure or Buddhaized Shinto., which is utterly repudiated by true Shintoists, who accuse, Kobo of fraud and forgery. We have not space to do more than mention that there are fifteen or more sects of corrupt Shintoists, but pass an to glance briefly at the recent developments and sudden outburst of Shinto as a tremendous political force in and since the ever-memorable year of 1868, when Japan achieved the paradox of a return to the ancient regime and to the modern order of things.

III. *Revival and Reformation of Shintoism* (from A.D. 1700 to the present time). — Within, the last hundred years a school of native writers have attempted to purge Shinto of-its foreign elements and- present it in its original purity. The activity of these scholars bore fruit in the creation of a large body of literature, saome- polemic, but most of it of high historic and antiquarian value. At the same time the eyes of the people were opened to see that the shogun was a political usurper, and the mikado, being the vicar of the gods, was, and ought of right to be, the sole ruler of his people. The increasing reverence for the mikado generated by Shinto scholars soon grew into fiery zeal, and a turbulent determination to restore the mikado, abolish Buddhism, sweep all foreigners from the Holy Country, and rehabilitate Shinto as the State religion. Shinto created one of the most powerful currents of thought that helped to swell the flood which in 1868 swept away the dual system of government and restored the Tenno (son of heaven) or mikado (honorable gate, sublime porte, Pharaoh) to supremacy, abolished the office of shogun, and made the city of Yedo the national capital, now called Tokio. These changes would doubtless have taken place even if Perry or other foreigners had not come to Japan. Their presence gave to the mighty uprising of the nation that outward direction which has filled the eye of Christendom with wonder. No sooner was the new or ancient form of government established in Tokio than successive edicts

were issued which utterly purged the Riobu-Shinto temples and all the national shrines of all Buddhist influences, both material and personal, and again the *gohei*, mirror, and unpainted wood replaced the symbols, gilding, candles, incense, and paint of Buddhism. The Buddhist monasteries and temples were shorn of much of their revenues, and "sequestration" was the order of the day. A propaganda was instituted in Tokio, and attempts made to convert all the Japanese people to Shinto tenets and practice. Despite of sporadic and local successes, the scheme was a splendid failure, and bitter disappointment succeeded the first exultation of victory. Confronted by modern problems of society and government, the mikado's ministers found themselves unable, if indeed willing, to entomb politics in religion, and gradually the shadowy cult of Shinto waned from its momentary splendor. Its fortunes may be traced in the rank and grade of the Department of Religion. Anciently, and for a while in 1868, the Jin Gi Kuan (council of the gods of heaven and earth) held equal authority and influence with the Dai Jo Kuan (the great council of the government). Soon, however, from a supreme *Kuan*, it was made one of the ten boards of administration, the Jin Gi Sho. In less than a year its dignity was, again lowered by being made the Kio Bu Sho (board of religious instruction). Finally, in 1877, it was quietly turned over to the Home Department and made a bureau with a very shadowy existence. Nevertheless, Shinto is still a living force to millions in Japan, and, with Buddhism, shares the arena against advancing Christianity in that country. The census of 1874 gave a return of 76,119 Shinto officials and priests, and 128,000 Shinto shrines as against 207,699 Buddhist priests and monks and 90,000 temples. It is probable that the Buddhists still outnumber Shintoists four or five times over. The cardinal tenets promulgated by the Department of Religion in 1872, which are the central themes of the Shinto lecturers (who, however, enforce them by texts drawn from the Confucian and-Chinese classics), are the three following:

1. Thou shalt honor the gods and love thy country.
2. Thou shalt clearly understand the principles of heaven and the duty of man.
3. Thou shalt revere the mikado as thy sovereign and obey the will of his court. In its higher forms, Shinto is simply a cultured and intellectual atheism.' In its lower forms it is blind obedience to governmental and priestly dictates. "Shinto, as expounded by Motoori, is nothing more than

an engine for reducing the people to a condition of mental slavery." Japan being a country of very striking natural phenomena, the very soil and air lend themselves to support in the native mind this system of hero-worship and worship of the forces of nature. In spite, however, of the conservative power of the ancestral influences, the patriotic incentives, and the easy morals of Shinto. it is doubtful whether, with the pressure of Buddhism, the spread of popular education and Christianity, it can long retain its hold upon the Japanese people. For the details of worship, festivals, symbols, description of temples, etc., see works on Japan.

IV. Literature. — The leading writer on Shinto is Ernest Satow, secretary in Japanese to H. B. M. Legation in Japan, who has written *The Revival of Pure Shinto*, and *The Shinto Shrines of Ise*, in the, *Transactions of the Asiatic Society of Japan* for 1874; *The Mythology and Worship of the Ancient Japanese*, in the *Westminster Review* for July, 1878. See also Griffis, *The Mikado's Empire*, p. 43-53, 96-100, 160, 300; *Appletons' Cyclopedia*, 9:538, 551, 562; Fuso Mimi Bukuro (a budget of Japanese),, *Notes* (Yokohama, 1874); see also, with caution, Klaproth, *Apesru des Annales des Empereurs du Japon*; Siebold, *Archiv zur Beschreibung von Japchi*; Kampfer, *History of Japan*; and the various sketches of travellers and missionaries., **SEE JAPAN.** (.W. E.G.)

Ship

(for the original term, see below). Under this head we propose to bring together all the important information extant relating to ancient and especially Biblical naval operations. These latter, although somewhat late historically, and not very scientific, have nevertheless a peculiar interest,

I. Extent of Navigation. — The Jews cannot be said to have been a seafaring people; yet their position on the map of the world is such as to lead us to feel that they could not have been ignorant of ships and the business which relates thereunto Phoenicia, the northwestern part of Palestine, was unquestionably among, if not at the head of, the earliest cultivators of maritime affairs. Then the Holy Land itself lay with one side coasting a sea which was anciently the great, highway of navigation, and the center of social and commercial enterprise. Within its own borders it had a navigable lake. The Nile, with which river the fathers of the nation had become acquainted in their bondage, was another great thoroughfare for ships. The Red Sea itself, which conducted towards the remote east,

was at no great distance even from the capital of the land. Then at different points in its long line of sea coast there were harbors of no mean repute. Let the reader call to mind Tyre and Sidon in Phoenicia, and Acre (Acco) and Jaffa (Joppa) in Palestine. Yet the decidedly agricultural bearing of the Israelitish constitution checked such a development of power, activity, and wealth as these favorable opportunities might have called forth on behalf of seafaring pursuits. There can, however, be no doubt that the arts of ship building and of navigation came to Greece and Italy from the East, and immediately from the Levant; whence we may justifiably infer that these arts, so far as they were cultivated in Palestine, were there in a higher state of perfection at an early period, at least, than in the more western parts of the world (~~3271~~ Ezekiel 27; Strabo, bk. 16 Comenz, *De Nave Tyria*). In the early periods of their history the Israelites themselves would partake to a small extent of this skill and of its advantages, since it was only by degrees that they gained possession of the entire land, and for a long time were obliged to give up the sovereignty of very much of their seaboard to the Philistines and other hostile tribes. The earliest history of Palestinian ships lies in impenetrable darkness, so far as individual facts are concerned. In ~~1443~~ Genesis 49:13 there is, however a prophecy, the fulfilment of which would connect the Israelites with shipping at an early period: “Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon” (comp. ~~1539~~ Deuteronomy 33:19; ~~1690~~ Joshua 19:10 sq.) — words which seem more fitly to describe the position of Asher in the actual division of the land. These local advantages, however, could have been only partially improved, since we find Hiram, king of Tyre, acting as carrier by sea for Solomon, engaging to convey in floats to Joppa the timber cut in Lebanon for the Temple, and leaving to the Hebrew prince the duty of transporting the wood from the coast to Jerusalem. When after having conquered Elath and Ezion-geber on the farther arm of the Red Sea, Solomon proceeded to convert them into naval stations for his own purposes, he was still, whatever he did himself, indebted to Hiram for “shipmen that had knowledge of the sea” (~~1192~~ 1 Kings 9:26; 10:22). The effort, however, to form and keep a navy in connection with the East was not lastingly successful; it soon began to decline, and Jehoshaphat failed when at a later day he tried to give new life and energy to the enterprise (1 Kings 22:49, 50). In the time of the Maccabees Joppa was a Jewish seaport (1 Macc. 14:5). Herod the Great availed himself of the opportunities naturally afforded to form a more capacious port at Caesarea (Josephus, *War*, 3, 9, 3). Nevertheless, no purely Jewish trade by sea was hence even

now called into being. Caesarea was the place whence Paul embarked in order to proceed as a prisoner to Rome (^{<471>}Acts 27:2). His voyage on that occasion, as described most graphically in the Acts of the Apostles (Acts 27, 28), if it requires some knowledge of ancient maritime affairs in order to be rightly understood, affords also rich and valuable materials towards a history of the subject, and might, we feel convinced, be so treated as of itself to supply many irresistible evidences of the certainty of the events therein recorded, and, by warrantable inferences, of the credibility of the evangelical history in general. No one but an eye witness could have written the minute, exact, true, and graphic account which these two chapters give. The vessels connected with Biblical history were, with the exception of those used on the Sea of Galilee (for which see below), for the most part ships of burden, and, most indeed exclusively so, at least within the period of known historical facts, though in a remote antiquity the Phoenician states can hardly fail to have supported a navy for warlike, as it is known they did for predatory, purposes. This peculiarity, however, of the Biblical ships exonerates us from entering into the general subject of the construction of ancient ships and their several subdivisions. A good general summary, on that head may be found in Smith's *Dictionary of Greek and Roman Antiquities*, s.v. A few details chiefly respecting ships of burden may be of service to the scriptural student.

II. Sources of Information. — Ancient literature is singularly deficient in everything which relates to ships or navigation. No work written expressly on the subject has come down to us and we are dependent for our knowledge on the subject upon the incidental notices in poets and historians, or upon the figures on coins, marbles, or paintings, often the works of ignorant artists, which are calculated to mislead. Recent discoveries have, however, added much to our knowledge of the subject, especially in the marbles and pictures exhumed at Herculaneum and Pompeii. No one writer in the whole range of Greek and Roman literature has supplied us (it may be doubted whether all put together have supplied us) with so much information concerning the merchant ships of the ancients as Luke in the narrative of Paul's voyage to Rome (^{<472>}Acts 27:28). There was also dug up at the Piræus, in 1834 a series of marble slabs, on which were inscribed the inventories of the ships of the Athenian fleet. They have been published by Prof. Bockh, of Berlin, under the title of *Urkunden über das Seewesen? des attischen Staates* (Berlin, 1840, fol. and 8vo). The pictorial representations on the Egyptian and Assyrian monuments supply

us some additional information. Julius Pollux, in his *Onomasticon*, has given a long list of nautical terms which, although not often accompanied by explanations, puts us in possession of the terminology of ancient seamanship, and is satisfactory as agreeing in a remarkable manner with that of Luke Isidore of Seville, in his *Origines*, also gives many nautical terms with explanations. For other literature, see at the end of this article.

III. Original Teams. — As regards Paul's voyage, it is important to remember that he accomplished it in three ships first, the Adramyttian vessel *SEE ADRAMYTTIUM* which took him from Caesarea to Myra, and which was probably a coasting vessel of no great size (^{<4276>}Acts 27:1-6); secondly, the large Alexandrian corn ship, in which he was wrecked "on the coast of Malta" (^{<4276>}Acts 27:6; 28:1) *SEE MELITA*; and, thirdly, another large Alexandrian corn ship, in which he sailed from Malta by Syracuse and Rhegium to Puteoli (ver. 11-13). "The word employed by Luke of each of these ships is, with one single exception, when he uses *ναῦς* (^{<4274>}Acts 27:41), the generic term *πλοῖον* (^{<4276>}Acts 27:2, 6, 10, 15, 22, 30, 37, 38, 39, 44; 28:11). The same general usage prevails throughout. Elsewhere in the Acts (^{<4276>}Acts 20:13, 38; 21:2, 3, 6) we have *πλοῖον*. So in James (^{<5101>}James 3:4) and in the Revelation (^{<6100>}Revelation 8:9; 18:17, 19), In the Gospels we have *πλοῖον* (*passim*) or *πλοιᾶριον* (^{<4065>}Mark 4:36; ^{<5213>}John 21:8). In the Sept. we find *πλοῖον* used twenty-eight times and *ναῦς* nine times. Both words generally correspond to the Hebrew *גַּנָּאֵי* *oni*, or *הַגַּנָּאֵי* *oniyah*. In ^{<3105>}Jonah 1:5, *πλοῖον* is used to represent the Heb. *הַנְּיָרָאֵי* *sephinah*, which, from its etymology, appears to mean a vessel covered with a deck or with hatches, in opposition to an open boat. The senses in which *σκᾶφος* (2 Macc. 12:3, 6) and *ζκάφη* (^{<4276>}Acts 27:16, 32) are employed we shall notice as we proceed. The use of *τριῆρης*, or *trireme* (A.V. "galley"), is limited to a single passage in the Apocrypha (2 Macc. 4:20). In four passages (^{<4276>}Numbers 24:24; ^{<3321>}Isaiah 33:21; ^{<3109>}Ezekiel 30:9; ^{<2713>}Daniel 11:30) the Heb. term is *יָצַעַי* *si*, so called from being set up or *built*. *SEE BOAT*.

IV. Styles of Ancient Ships. —

Picture for Ship 1

1. Their Size. — The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which Paul was wrecked had

276 persons on board (^{<4075>}Acts 27:37), besides a cargo (φορτίον) of wheat (^{<4070>}Acts 27:10, 38); and all these passengers seem to have been taken on to Puteoli in another ship (^{<4081>}Acts 28:11) which had her own crew and her own cargo; nor is there a trace of any difficulty in the matter, though the emergency was unexpected. Now in English transport ships, prepared for carrying troops, it is a common estimate to allow a ton and a half per man; thus we see that it would be a mistake to suppose that these Alexandrian corn ships were very much smaller than modern trading vessels. What is here stated is quite in harmony with other instances. The ship in which Josephus was wrecked (*Life*, § 3), in the same part of the Levant, had 600 souls on board. The Alexandrian corn ship described by Lucian (*Navig. s. vota*) as driven into the Piraeus by stress of weather, and as exciting general attention from her great size, would appear (from a consideration of the measurements which are explicitly given) to have measured 1100 or 1200 tons. As to the ship of Ptolemy Philadelphus, described by Athenaeus (v. 204), this must have been much larger; but it would be no more fair to take that as a standard than to take the “Great Eastern” as a type of a modern steamer. On the whole, if we say that an ancient merchant ship might range from 500 to 1000 tons, we are clearly within the mark.

2. Merchant ships in the Old Test. — The earliest passages where seafaring is alluded to in the Old Test, are the following in order: ^{<1493>}Genesis 49:13, in the prophecy of Jacob concerning Zebulun (Sept. κατοικῆσει παρ ὄρμον πλοίων); ^{<9024>}Numbers 24:24, in Balaam’s prophecy (where, however, ships are not mentioned in the Sept.); ^{<6238>}Deuteronomy 28:68, in one of the warnings of Moses (ἀποστρέψει σε Κῆριος εἰς Αἴγυπτον ἐν πλοίοις); ^{<0057>}Judges 5:17, in Deborah’s Song (Δὲν εἰς τί παροικεῖ πλοίοις). Next after these it is natural to mention the illustrations and descriptions connected with this subject in Job (9:26, ἢ καὶ ἐστι ναυσὶν ἵχθυος ὁδοῦ) and in the Psalms (^{<9401>}Psalms 47 [48], 7, <GREEK>Ev irvsfiaaVrL 3Stai:avvrpiEtc 7 ἐν πνεύματι βιαίῳ συντρίψεις πλοῖα θαρσίς; 103 [104], 26, ἐκεῖ πλοῖα διαπορεύονται; 106, 23, οἱ καταβαίνοντες εἰς θάλασσαν ἐν πλοίοις). ^{<1234>}Proverbs 23:34 may also be quoted. To this add 30:19 (τρίβους νῆος ποντοπορούσης); 31:14 (ναῦς ἐμπορευομένη μακρόθεν). Solomon’s own ships, which may have suggested some of these illustrations (^{<1025>}1 Kings 9:26; ^{<4085>}2 Chronicles 8:18; 9:21), have previously been mentioned. We must notice the disastrous expedition of

Jehoshaphat's ships from the same port of Eziongeber (1 Kings 22, 48, 49; ^{<40B6>}2 Chronicles 20:36, 37). The passages which remain are in the prophets, especially Isaiah and Ezekiel. In the former prophet the general term "ships of Tarshish" is variously given in the Sept. **πλοῖον θαλάσσης** (^{<20B6>}Isaiah 2:16), **πλοῖα Καρχηδόνας** (^{<22B1>}Isaiah 23:1, 14), **πλοῶ Θαρσίς** (^{<28B0>}Isaiah 55:9). For another allusion to seafaring, see 43:14. The celebrated 27th chapter of Ezekiel ought to be carefully studied in all its detail; and in ^{<30B3>}Jonah 1:3-16 the following technical phrases in the Sept. (besides what has been already adduced) should be noticed: **ναῦλον** (ver. 3), **συτρίβηναι** (ver. 4), **ἐκβολὴν ἐποίησαντο τῶν σκευῶν, τοῦ κουφισθῆναι** (ver. 5), **κοπάσει ἡ θάλασσα** (ver. 11, 12). In ^{<21B4>}Daniel 11:40 (**συναχθήσεται βασιλεὺς τοῦ Βορρᾶ ἐν ἄρμασι καὶ ἐν ἱμμεῦσι καὶ ἐν ναυσὶ πολλαῖς**) we touch the subject of ships of war.

Picture for Ship 2

3. Ships of War in the Apocrypha. — Military operations both by land and water (**ἐν τῇ θαλάσσει καὶ ἐπὶ τῆς ξηρᾶς**, 1 Macc. 8:23, 32) are prominent — subjects in the books of Maccabees. Thus in the contract between Judas Maccabaeus and the Romans it is agreed (ver. 26, 28) that no supplies are to be afforded to the enemies of either, whether **σίτος, ὄπλα, ἀργύριον**, or **πλοῖα**. In a later passage (15:3) we have more explicitly, in the letter of king Antiochus, **πλοῖα πολεμικά** (see ver. 14), while in 2 Macc. 4:20 (as observed above) the word **τριήρεις**, "galley," occurs in the account of the proceedings of the infamous Jason. Here we must not forget the monument erected by Simon Maccabaeus on his father's grave, on which, with other ornaments and military symbols, were **πλοῖα ἐπιγεγλυμμένα, εἰς τὸ θεωρεῖσθαι ὑπὸ πάντων τῶν πλεόντων τὴν θάλασσαν** (1 Macc. 13:29). Finally must be mentioned the *noyade* at Joppa, when the resident Jews, with their wives and children, 200 in number, were induced to go into boats and were drowned (2 Macc. 12:3, 4), with the vengeance" taken by Judas (**τὸν μὲν λιμένα νύκτωρ ἐνέπρησε καὶ τὰ σκάφη κατέφλεξε**, ver. 6). It seems sufficient simply to enumerate the other passages in the Apocrypha where some allusion to seafaring is made. They are the following: Wisd. 5, 10; 14:1; Ecclus. 33:2; 43, 24; 1 Esd. 4:23.

Picture for Ship 3

In row boats the rowers are seated on the crossbeams (*ζυγά*, in Latin *transtra*), hence called *zygitoe*. Before the invention of gunpowder, naval combats were necessarily at close quarters; but to enable the soldiers (*ἐπιβάται*) to fight without interfering with the rowers, a platform or gangway (*πάροδος*) was laid on the top of the bulwarks which surround the deck, projecting partly over the side and partly over the deck. Upon this they fought; and, where great speed was required, as in pursuit or flight, the fighting men rowed, in which case movable seats or stools (*θράνοι*) were requisite for them to sit upon, and from these they were called *thranites*. It appears, therefore, that from the necessity of the case, fighting vessels must have had more than one rank of rowers, just as the natives of the South Seas both fight and row from the outriggers of their canoes. The adjoining cut represents the upper rank, or *thranites*, rowing from the gangway. It is right to explain that the artist has contrived to give the details of the bow and stern, by introducing only one fourth of the straight part of the ship where the rowers were seated. Otherwise, if done to a scale, a long low vessel would have appeared on a coin little more than a mere line.

Picture for Ship 4

As the size of the vessels was increased, and they were decked over the *zygitae* retained their name, but were necessarily placed upon raised seats. Upon trial it was found that an additional rank of rowers, seated on the deck between the oars of the primitive rank, could, by keeping time, row without difficulty. As these were seated nearer the side of the ship, and under the gang way or sheltered portion of the deck which was called the *thalamus*, or sleeping place, they were called *thalamites*. Hence the three ranks of rowers in a trireme were the *thranites* *zygites*, and *thalamites*; and hence the vertical distance between the rowers was only one half of the horizontal distance, or only eighteen inches, instead of six feet, as is usually supposed.

The monoxyle, or hollow tree, with both ends rounded, must be held to be the primitive form and model for the ship, and continued to be so with little alteration till the Middle Ages, when a change in the mode of steering rendered a change in the form of the stern necessary, but which it is foreign to our purpose to take into consideration.

4. Boats on the Sea of Galilee. — The reader of the New Test. is well aware how frequently he finds himself with the Savior on the romantic shores of the Sea of Gennesareth Board of vessel, πλοῖον (^{<4032>}Matthew 13:21 ^{<4033>}Luke 5:3) now sailing up and down the lake (^{<4023>}Matthew 8:23 9:1; 14:13, ^{<4017>}John 6:17). Some of his earliest disciples were proprietors of barks which sailed on this inland sea (^{<4021>}Matthew 4:21; ^{<4013>}John 21:3; ^{<4033>}Luke 5:3). These ships were indeed small. Josephus designates the ships here employed by the term σκάφη. They were not, however, mere boats; they carried their anchor with them (*War*, 3, 10, 1; *Life*, § 33). There was, too, a kind of vessel larger than this, called σχεδία by Josephus, who narrates a sea fight which took place on the lake, conducted on the part of the Romans by Vespasian himself (*War*, 3, 10, 9). It thus appears that the lake was not contemptible nor its vessels mean; and those should hence learn to qualify their language who represent the Galilean fishermen as of the poorest class.

Picture for Ship 5

There is a melancholy interest in that passage of Dr. Robinson's *Researches* (3, 253) in which he says that on his approach to the Sea of Tiberias he saw a single, white sail. This was the sail of the one rickety boat which, as we learn from other travelers (see especially Thomson, *Land and Book*, 2, 81), alone remains on a scene represented to us in the gospels and in Josephus as full of life from the multitude of its fishing boats. In the narratives of the call of the disciples to be "fishers of men" (^{<4018>}Matthew 4:18-22; ^{<4016>}Mark 1:16-20; ^{<4033>}Luke 5:1-11), there is no special information concerning the characteristics of these boats. In the account of the storm and the miracle on the lake (^{<4023>}Matthew 8:23-27; ^{<4033>}Mark 4:35-41; ^{<4032>}Luke 8:22-25), it is for every reason instructive to compare the three narratives; and we should observe that Luke is more technical in his language than Matthew, and Mark than Luke. Thus, instead of, σεισμὸς, μέγας ἐγένετο ἐν τῇ θαλάσῃ (^{<4024>}Matthew 8:24), we have κατέβη λαίλαψ νέμου εἰς τὴν λίμνην, (^{<4023>}Luke 8:23), and again τῷ κλύδωνι τοῦ ὕδατος (ver. 24); and instead of στε τὸ πλοῖον καλύπτεσθαι, we have συνεπληροῦντο. In Mark (^{<4037>}Mark 4:37) we have τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, στε αὐτὸ ἤδη γεμίζεσθαι. This evangelist also mentions the προσκεφάλαιον, or boatman's cushion, on which our blessed Savior was sleeping ἐν τῇ πρύμνῃ, and he uses the technical term ἐκόπασεν for the lulling of the

storm. See more on this subject in Smith, *Dissertation on the Gospels* (Lond. 1853). We may turn now to John. In the account he, gives of what followed the miracle of walking, on the sea (6:16-25), **πλοῖον** and **πλοιᾶριον** seem to be used indifferently, and we have mention of other **πλοιᾶρια**. There would of course be boats of various sizes on the lake. The reading, however, is doubtful. Finally, in the solemn scene after the resurrection (John, 21:1-8), we have the terms **ἀιλιαλός** and **τὰ δεξιὰ μέρη τοῦ πλοίου**, which should be noticed as technical. Here again **πλοῖον** and **πλοιᾶριον** appear to be synonymous. If we compare all these passages with Josephus, we easily come to the conclusion that, with the large population around the Lake of Tiberias, there must have been a vast number both of fishing boats and pleasure boats, and that boat building must have been an active trade on its shores (see Stanley, *Sin. and Pal.* p. 367).

Picture for Ship 6

The so called ships of the Lake of Tiberias were, in fact, fishing boats impelled by oars (see ^{<4068>}Mark 6:48; ^{<4069>}John 6:19). We learn also from Luke's account of Christ stilling the tempest, and his using the expression **πλεόντων**, "sailing" (^{<4083>}Luke 8:23), that they must have had masts and sails; and from Mark's account of the same event (^{<4088>}Mark 4:38) they must have been furnished with **προσκεφάλαιον**, "pillow," which, according to Hesychius, was the same as the **ὑπερεισμίον**, or fleece, upon which the rowers sat. So far as we can learn from the scriptural account, they fished with nets, we must suppose with the drag net, and also with the **ἀμφίβληστρον** (^{<4088>}Matthew 4:18) or **ἀμφοιβάλλοντας** (^{<4016>}Mark 1:16).

Picture for Ship 7

V. Construction and Equipment. —

1. Shape and Ornaments of the Hull. — It is probable, from the mode of steering (and, indeed, it is nearly evident from ancient works of art), that there was no very marked difference between the bow, (**πρώρα**, "foreship," ^{<4273>}Acts 27:30, "fore part" ver. 41) and the stern (**πρύμνα**, "hinder part." ver. 41; see ^{<4088>}Mark 4:38). The "hold" (**κοίλη**, "the sides of the ship," ^{<3006>}Jonah 1:5) would present no special peculiarities. In merchant ships the sides of the deck were defended by an open rail, the

stem post and stern post rising in a curve, most frequently terminated by an ornament representing the head of a waterfowl bent backwards. This was termed the *apelustre* or *cheniscus* (χήνισκος, from χήν, a goose); or by a head in profile, probably suggestive of the sign (παράσημον, ^{<4275>}Acts 28:11) or name of the ship. Outside of these ornaments were projections at each end, which increased the dimensions without adding to the capacity or tonnage of the vessels. This, must be kept in mind in estimating the relative size of ancient and modern ships. On the stern projections we sometimes see an awning represented, as in the ship on the tomb at Pompeii; and on the corresponding projections at the bow, we are informed by Lucian, in his description of an Alexandrian ship, that the anchors were stowed, and also the στροφεῖα and περιαγωγεῖς. The στροφεῖα may be interpreted capstans for heaving up the anchors, and the περιαγωγεῖς oars or paddles for helping the ship round when “slack in stays,” rendered by Hedericus “instrumentum ad circumagendam navem.” In the picture of Theseus deserting Ariadne, from Herculaneum, we see the cable coiled round a capstan near the stern. We see also the roof of one of the οἰκησεῖς, or cabins, mentioned by Lucian in his description of the ship of Alexandria. It will be observed that the mode of furling the sails like a window curtain, more fully indicated in another figure, is marked by the outline of the sole or lower edge of the sail. Of two other customary ornaments, however, one is probably implied, and the second is distinctly mentioned in the account of Paul’s voyage. That personification of ships which seems to be instinctive led the ancients to paint an eye on each side of the bow. Such is the custom still in the Mediterranean, and indeed our own sailors speak of “the eyes” of a ship. This gives vividness to the word ἀντοφθαλμείν, which is used (^{<4275>}Acts 27:15) where it is said that the vessel could not “bear up into” (literally “look at”) the wind. This was the vessel in which Paul was wrecked. An ornament of that which took him on from Malta to Pozzuoli is more explicitly referred to. The “sign” of that ship (παράσημον, ^{<4281>}Acts 28:11) was “Castor and Pollux” (lucida sidera — brilliant constellations, auspicious to navigators, Horace, *Od.* 1, 3; Liv. 37, 92; Tacit. *Ann.* 6, 34; Ovid, *Trist.* 1, 10, 1); and the symbols of these heroes (probably in the form represented in the coin engraved under that article) were doubtless painted or sculptured on each side of the bow, as was the case with the goddess Isis on Lucian’s ship (ἡ πρόρα τὴν ἐπόνυμον τῆς νεὼς θεὸν ἔχουσα τῆν Ἰσὶν ἑκατρέωθεν, *Navig.* c. 5). The Rev. George Brown found an inscription at Port Phenia which had been on an ancient building, superintended by an Alexandrian gubernator

(κυβερνητής, ^{<4271>} Acts 27:11), of the ship whose sign was “Isopharia.” In the list of the Attic fleet we find names like those of the moderns, such as “Agatha,” “Amphitrite,” “Aura,” “Delia,” “Lyra,” “Europa,” “Centaur,” “Roma,” etc.

Picture for Ship 8

2. Masts, Sails, Ropes or Rigging, Yards, Oars, etc. — These, in distinction from the hull or vessel itself, were collectively called **σκεύη** or **σκευή**, *gear* (**τὰ δὲ σύμπαντα σεκευὴ καλεῖται**, Jul. Poll.). We find this word twice used for parts of the rigging in the narrative of the Acts (27:17, 19). The rig of an ancient ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. Such was the rig: also of the ships of the Northmen at a later period. Hence the strain upon the hull and the danger of starting the planks were greater than under the present system, which distributes the mechanical pressure more evenly over the whole ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were repetitions, so to speak; of the same general unit of rig. In the account of Paul’s shipwreck very explicit mention is made of the **ἄρτεμών** (^{<4274>} Acts 27:40), which is undoubtedly, the “foresail” (not “mainsail,” as in the A.V.). Such a sail would be almost necessary in putting a large ship about. On that occasion it was used in the process of running the vessel aground. Nor is it out of place here to quote a Crimean letter in the *Times* (Dec. 5, 1855): “The Lord Raglan [merchant ship] is on shore, but taken there in a most sailor like manner. Directly her captain found he could not save her, he cut away his mainmast and mizzen, and, *setting a topsail* on her foremast, *ran her ashore stem on.*” Such a mast may be seen raking over the bow, in representations of ships in Roman coins. In the Old Test. the mast (**ἰστός**) is mentioned (^{<3323>} Isaiah 33:23); and from another prophet (^{<3275>} Ezekiel 27:5) we learn that the cedar wood from Lebanon was sometimes used for this part of ships. There is a third passage (^{<31234>} Proverbs 23:34, **Ἰ Βῆ ἄσ**) where the top of a ship’s mast is probably intended, though there is some slight doubt on the subject, and the Sept. takes the phrase differently. Both ropes (**σχοινία**, ^{<4272>} Acts 27:32) and sails (**ἰστία**) are mentioned in the above quoted passage of Isaiah, and from Ezekiel (^{<3277>} Ezekiel 27:7) we learn that the latter were often made of Egyptian linen (if such is the meaning of **στρωμνή**). There the word **χαλάω** (which

we find also in ^{<4271>}Acts 27:17, 30) is used for lowering the sail from the yard. It is interesting here to notice that the word ὑποστέλλομαι, the technical term for furling a sail, is twice used by Paul, and that in an address delivered in a seaport in the course of a voyage (^{<4271>}Acts 20:20, 27). It is one of the very few cases in which the apostle employs a nautical metaphor. The annexed cut, from a marble in the Borghese collection at Rome, gives a good idea of the relative size and position of the sails, although in other respects the details are incorrect. It will be observed from this as well as from the figure of the ship from the tomb at Pompeii, the sails are divided into compartments by ropes sewed across them; so that should the sail be torn in a storm, the injury would be confined to one of the squares. The name of the great and proper mast (ὁ μέγας καὶ γνήσιος ἰστός) was *acation*' (ἄκάτιον); the mast at the stern *epidromus*, according to Julius Pollux, who adds that the smallest was called *dolon*, without, however, mentioning its position. Isidore of Seville gives the same names to the sails in a passage evidently taken from the foregoing, which is as follows: "Acatium velum maximum et in medium navi constitutum, epidromus secundae amplitudinis sed ad puppim. Dolon minimum velum et ad proram artemo dirigendae potius navis causa commendatum quam celeritate." It has generally been supposed by this that the sail at the bow was called the *dolon*. Mr. Smith, however, in his essay has shown, by numerous extracts from ancient authors, that the *dolones* were small sails to be substituted for the larger in stormy weather, and that the mast at the bow with its sail was the *artemon*. In addition to the; three lower sails, they had *suppara*, or topsails, to be set in light winds; and it would appear from a coin of Nero, given by Montfaucon (p. .cxliii), that they had sails above *the suppara* equivalent to topgallant sails a ship being represented with two yards above the main yard. We have no proof that the ancients made use of what, in modern language, are termed fore and aft sails; but they certainly had triangular sails, at least in the war galleys, with the apex at the foot of the mast; such a sail could be braced about without interfering with the rowers, which was probably the reason why this form was adopted. The lower corners of the sails, or rather the ropes which attach them to the sides of the ship, in English the "sheets," were called the feet of the sails. *The proppes*, fore foot (πρόπους), a word which has puzzled commentators, is simply the sheet which is drawn forward, and would no doubt have been called in English the fore sheet, had that term not been applied to the sheet of the foresail. The σκεύη in ancient ships consisted of σκεύη ξύλινα (wooden gear), and σκεύη κρεμαστά *pacras*

(hanging gear); the first consisted of masts, yards, oars, rudders, etc. The **σχοινία** (*funes*) were the *hawsers* or strong ropes for the anchors, and also for fastening the ship ashore; while the **τοπεῖα** were a lighter kind of *cordage*, carefully made and attached to the masts, yards, and sails. The yards (**κεραῖα**) were composed of two spars doubled in the center. This explains an apparently absurd *non sequitur* of Pliny. He tells us that, although single spars were large enough, yet seamen were so rash as to add sail to sail — the word “non” being obviously omitted. The above cut, from the tomb of Nesevleia Tyche at Pompeii, explains the mode of furling the sails by drawing them up to the yard like a window curtain, as already noticed in the ship of Theseus.

Picture for Ship 9

This seems the best place for noticing three other points of detail. Though we must not suppose that merchant ships were habitually propelled by rowing, yet sweeps. must sometimes have been employed. In ^{<477>}Ezekiel 27:29, oars (**פָּדָוּם**) are distinctly mentioned; and it seems that oak wood from Bashan was used in making them (**ἐκ τῆς Βασανίτιδος ἐποίησαν τὰς κόπας σου**, ver. 6). Again, in ^{<478>}Isaiah 33:21, **ἑξήκοντα** literally means “a ship of oar,” i.e. an oared vessel. Rowing, too, is probably implied in ^{<479>}Jonah 1:13, where the Sept. has simply **παρεβιάζοντο**. Another feature of the ancient as of the modern ship is the flag, or **σημεῖον**, at the top of the mast (Isaiah *loc. cit.* and 30:17). Here, perhaps, as in some other respects, the early Egyptian paintings supply our best illustration. Each ship was provided also with a plumb line for sounding (^{<478>}Acts 27:28; Isidor. *Orig.* 19:4).

3. Steering Apparatus. — Some commentators have fallen into strange perplexities from observing that in ^{<474>}Acts 27:40 (**τὰς ζενκτηρίας τῶν πηδαλίων**, “the fastenings of the rudders”) Luke uses **πηδάλιον** in the plural. One even suggests that the ship has one rudder fastened at the bow and another fastened at the stern. We may say of him, as a modern writer says in reference to a similar comment on a passage of Cicero, “It is hardly possible that he can be seen a ship.” The sacred writer’s use of **πηδάλια** is just like Pliny’s use of *gubernacula* (*H. N.* 11:37, 88) or Lucretius’s of *guberna* (iv, 440). Ancient ships were in truth not steered at all by rudders fastened or hinged to the stern, but by means of two paddle rudders, one on each quarter, acting in a rowlock or through a port hole, as the vessel might be small or large. This fact is made familiar to us in classical works

of art, as on coins, and the sculptures of Trajan's Column. The same thing is true, not only of the Mediterranean, but of the early ships of the Northmen, as may be seen in the Bayeux tapestry. Traces of the "two rudders" are found in the time of Louis IX. The hinged rudder first appears on the coins of king Edward III. There is nothing out of harmony with this early system of steering in James 2, 4, where **πηδάλιον** occurs in the singular; for "the governor" or steersman (**ὁ εὐθύνων**) would only use one paddle rudder at a time. In a case like that described in ^{<4274>}Acts 27:40, where four anchors were let go at the stern, it would of course be necessary to lash or trice up both paddles, lest they should interfere with the ground tackle. When it became necessary to steer the ship again, and the anchor ropes were cut, the lashings of the paddles would of course be unfastened.

Picture for Ship 10

4. Anchors. — It is probable that the ground tackle of Greek and Roman sailors was quite as good as our own. The anchors appear to have differed little from those of the modems, except that in place of the palms or iron plates attached to the extremities of the arms, the arms themselves were beaten flat, as in the Dutch anchors. It is a common error to suppose that they were without stocks. Thus Capt. Beechey says, "The transverse piece or anchor stock is wanting in all of them." The annexed cut, from a coin of Antoninus Pius, shows that this is a mistake.

Picture for Ship 11

Two allusions to anchoring are found in the New Test., one in a very impressive metaphor concerning Christian hope (Heb. 6:19). A saying of Socrates, quoted here by Kypke (**οὔτε ναῦν ἐξ ἐνὸς ἀγκυρίου οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμίσασθαι**): may serve to carry our thoughts to the other passage, which is part of the literal narrative of Paul's voyage at its most critical point. The ship in which he was sailing had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors, on this occasion anchored by the stern (**ἐκ πρύμνης ῥιψαντες ἀγκύρας τέσσαρας**, ^{<4272>}Acts 27:29). In this there is nothing remarkable, if there has been time for due preparation. English ships of war anchored by the stern at Copenhagen and Algiers. It is clear, too, that this was the right course for the sailors with whom Paul was concerned, for their plan was to run the ship aground at daybreak. The

only motives for surprise are that they should have been able so to anchor without preparation in a gale of wind, and that the anchors should have held on such a night. The answer to the first question thus suggested is that, ancient ships, like their modern successors, the small craft among the Greek islands, were in the habit of anchoring by the stern, and therefore prepared for doing so. We have a proof of this in one of the paintings of Herculaneum, which illustrates another point already mentioned, viz. the necessity of tricing up the movable rudders in case of anchoring by the stern (see ⁴²⁷¹Acts 27:40). The other question, which we have supposed to arise, relates rather to the holding ground than to the mode of anchoring; and it is very interesting here to quote what an English sailing book says of Paul's Bay in Malta: "While the cables hold, there is no danger, as the anchors will never start" (Purdy, *Sailing Directions*, p. 180).

Picture for Ship 12

5. Undergirers. —The imperfection of the build, and still more (see above, 2) the peculiarity of the rig, in ancient ships resulted in a greater tendency than in our times to the starting of the planks, and consequently to leaking and foundering. We see this taking place alike in the voyages of Jonah, Paul, and Josephus; and the loss of the fleet of Æneas in Virgil ("laxis laterum compagibus omnes," *AEn.* i, 122) may be adduced in illustration. Hence it was customary to take on board peculiar contrivances, suitably called "helps" (βοηθείαι, ⁴²⁷²Acts 27:17), as precautions against such dangers. These were simply cables or chains, which in case of necessity could be passed around the frame of the ship, at right angles to its length, and made tight. The process is in the English navy called *frapping*, and many instances could be given where it has been found necessary in modern experience. Ptolemy's great ship, in Athenæus (*loc. cit.*), carried twelve of these undergirders (ὑποζώματα). Various allusions to the practice are to be found in the ordinary classical writers. See, for instance, Thucyd. i, 29; Plato, *Rep.* 10:3, 616; Horace, *Od.* i, 14, 6. But it is most to our purpose to refer to the inscriptions containing a complete inventory of the Athenian navy, as published by Bbckh (*Urkunden fiber das Seewesen des attischen Staates* [Berl. 1840]). The editor, however, is quite mistaken in supposing, (p. 133-138) that these undergirders were passed around the body of the ship from stem to stern. .

6. Ship's Boat. — This is perhaps the best place for noticing separately the σκάφη, which appears prominently in the narrative of the voyage (⁴²⁷³Acts

27:16, 32). Every large merchant ship must have had one or more boats. It is evident that the Alexandrian corn ship in which Paul was sailing from Fair Havens, and in which the sailors, apprehending no danger, hoped to reach Phoenice, had her boat towing behind. When the gale came, one of their first desires must have been, to take the boat on board, and this was done under the lee of Clauda, when the ship was undergirded, and brought round to the wind for the purpose of lying to; but it was done with difficulty, and it would seem: that the passengers gave assistance in the task (μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης, ver. 16). The sea by this time must have been furiously rough, and the boat must have been filled with water. It is with this very boat that one of the most lively passages of the whole narrative is connected. When the ship was at anchor in the night before she was run aground, the sailors lowered the boat from the davits with the selfish desire of escaping, on which Paul spoke to the soldiers, and they cut the ropes (τὰ σχοινία) and the boat fell off (ver. 30-32).

VI. Command and Management. —

1. Officers, and Crew. In ^{<4271>}Acts 27:11 we have both κυβερνήτης and ναύκληρος. The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers. The former has the charge of the steering. The same word occurs also in ^{<6817>}Revelation 18:17,; ^{<1234>}Proverbs 23:34; ^{<8208>}Ezekiel 27:8, and is equivalent to πρωρεύς in ver. 29; ^{<3106>}Jonah 1:6. In James 3, 4, ὁ εὐθύνων, “the governor,” is simply the steersman for the moment. The word for “shipmen” (^{<4277>}Acts 27:27, 30) and “sailors” (^{<6817>}Revelation 18:17) is simply the usual term, ναῦται. In the latter passage ὄμιλος occurs for the crew, but the text is doubtful. In ^{<8208>}Ezekiel 27:8, 9, 26, 27, 29, 34, we have κωπηλάται for “:those who handle the oar,” and in the same chapter (ver. 29). ἐπιβάται, which may mean either passengers or mariners. The only other passages which need be noticed here are ^{<1027>}1 Kings 9:27, and ^{<4188>}2 Chronicles 8:18, in the account of Solomon’s ships. The former has τῶν παίδων αὐτοῦ ἄνδρες ναυτικοὶ ἐλεύνην εἰδότες θάλασσαν; the latter, παῖδες εἰδότες θάλασσαν.

2. Rate of Sailing. — Paul’s voyages furnish excellent data for approximately estimating this, and they, are: quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that, winds are variable. Thus

the voyage between Troas and Philippi, accomplished on one occasion (^{<4461>}Acts 16:11, 12) in two days, occupied on another occasion (xx, 6) five days. Such a variation might be illustrated by what took place almost any week between Dublin and Holyhead before the application of steam to seafaring. With a fair wind an ancient ship would sail fully seven knots an hour. Two very good instances are again supplied by Paul's experience in the voyages from Caesarea to Sidon (xxvii, 2, 3) and from Rhegium to Puteoli (xxviii, 13). The result given by comparing, in these cases, the measurements of time and distance corresponds with what we gather from Greek and Latin authors generally e.g. from Pliny's story of the fresh fig produced by Cato in the Roman senate before the third Punic war: "This fruit was gathered fresh at Carthage three days ago; that is the distance of the enemy from your walls" (H. A. 15:20).

3. Sailing Before the Wind and Near the Wind. — The square rig which has been described is, like the rig of Chinese junks, peculiarly favorable to a quick run before the wind. We have in the New Test. (^{<4461>}Acts 16:11; 27:16) the technical term **εὐθυδρομέω** for voyages made under such advantageous conditions. The run of Paul's ship from Rhegium to Puteoli, one hundred and eighty miles, in two consecutive days, the wind being from the south and consequently fair, agrees perfectly with the instances adduced by captain Beechey in his remarks on ancient ships (Appendix to *Travels in Africa*, p. 38). It would, however, be a great mistake to suppose that ancient ships could not work to windward. Pliny distinctly says: "lisdem ventis in colitrarium navigatur prolatis pedibus" (H. N. 2, 48). Cicero, in one of his epistles, says that in consequence of contrary winds they navigated slowly and with difficulty: "Adversis ventis usi essemus tardeque et incommode navigassemus" (*Epist. ad Familiares*, lib. 14:ep. 5), a passage which agrees in a very remarkable manner with one in Luke's account of Paul's voyage, **βραδυπλοοῦντες καὶ μόλις γενόμενοι**, etc. (^{<447>}Acts 27:7) sailing slowly and with difficulty were come, etc. Luke does not mention contrary winds; but we know from the context that the ship was sailing to the westward, in a region and at a season when westwardly winds constantly prevail. The superior rig and build, however, of modern ships enable them to sail nearer to the wind than was the case in classical times. At one very critical point of Paul's voyage to Rome (ibid.) we are told that the ship could not hold on her course (which was west by south, from Cnidus by the north side of Crete) against a violent wind (**μὴ προσεῶντος ἡμᾶς ἀνέμου**) blowing from the northwest, and that

consequently she ran down to the east end of Crete, *SEE SALMONE*, and worked up under the shelter of the south side of the island (ver. 7, 8). *SEE FAIR HAVENS*. Here the technical terms of our sailors have been employed, whose custom is to divide the whole circle of the compass card into thirty-two equal parts called points. A modern ship, if the weather is not very boisterous, will sail within six points of the wind. To an ancient vessel, of which the hull was more clumsy and the yards could not be braced so tight, it would be safe to assign seven points as the limit. This will enable us, so far as we know the direction of the wind (and we can really ascertain it in each case very exactly), to lay down the tacks of the ships in which Paul sailed, beating against the wind, on the voyages from Philippi to Troas (ἄχρις ἡμερῶν πέντε, ^{<4016>}Acts 20:6), from Sidon to Myra (διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους, 27:3-5), from Myra to Cnidus (ἐν ἱκαναῖς ἡμέραις βραδυπλοοῦντες, ver. 6, 7), from Salmone to Fair Havens (μόλις παραλεγόμενοι, ver.:7, 8), and from Syracuse to Rhegium (περιελθόντες, 28:12, 13).

4. Lying-to. — This topic arises naturally out of what has preceded, and it is so important in reference to the main questions connected with the shipwreck at Malta that it is here made the subject of a separate section. A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is not to make progress at all hazards. but to ride out a gale in safety; and this is what was done in Paul's ship when she was undergirded and the boat taken on board (^{<4274>}Acts 27:14-17) under the lee of Clauda. It is here that Luke uses the vivid term ἀντοφθαλμῆιν mentioned above. Had the gale been less violent, the ship could easily have held on her course. To anchor was out of the question; and to have drifted before the wind would have been to run into the fatal Syrtis on the African coast. *SEE QUICKSANDS*. Hence the vessel was *laid to* ("close hauled," as the sailors say) "on the Starboard tack," i.e. with her right side towards the storm. The wind was east northeast, *SEE EUROCLYDON*, the ship's bow would point north by west, the direction of drift (six points being added for "lee way") would be west by north, and the rate of drift about a mile and a half an hour. It is from these materials that we easily come to the conclusion that the shipwreck must have taken place on the coast of Malta. *SEE ADRIA*.

5. Storms and Shipwrecks. — The dangers of the ocean to sailors on board such ships as these were great, and, in the then ignorance of navigation, caused sailing to be restricted to the spring, summer, and autumn months; winter was avoided. To the Romans the sea was opened in March and closed in November (Caesar, *Bell. Gall.* 4, 36; 5, 23; Philo, *Opp.* 4, 548; ^{<4271>}Acts 27:9); and ships which, towards the end of the year, were still at sea earnestly sought a harbor in which to pass the Winter (ver. 12).

The first century of the Christian era was a time of immense traffic in the Mediterranean; and there must have been many vessels lost there every year by shipwreck, and, perhaps, as many by foundering. This last danger would be much increased by the form of rig described above. Besides this, we must remember that the ancients had no compass and very imperfect charts and instruments, if any at all; and though it would be a great mistake to suppose that they never ventured out of sight of land, yet, dependent as they were on the heavenly bodies, the danger was much greater than now in bad weather, when the sky was overcast and “neither sun nor stars in many days appeared” (^{<4271>}Acts 27:20). Hence, also, the winter season was considered dangerous and, if possible, avoided (ἄντος ἤδη ἐπισφαλοῦς τοῦ πλοός, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρελθούσθαι ver. 9). Certain coasts, too, were much dreaded, especially the African-Syrtis (ver. 17), The danger indicated by breakers (ver. 29), and the fear of falling on rocks (τραχεῖς τόποι), are matters of course. Paul’s experience seems to have been full of illustrations of all these perils. We learn from ^{<4712>}2 Corinthians 11:25 that, *before* the voyage described in detail by Luke, he had been “three times wrecked;” and, further, that he had once been “a night and a day in the deep,” probably floating on a spar, as was the case with Josephus. These circumstances give peculiar force to his using the metaphor of a shipwreck (ἐναυάγησαν, ^{<5019>}1 Timothy 1:19) in speaking of those who had apostatized from the faith. In connection with this general subject we may notice the caution with which, on the voyage from Troas to Patara (^{<4013>}Acts 20:13-16; 21:1), the sailors anchored for the night, during the period of dark moon, in the intricate passages between the islands and the main, **SEE MITYLENE; SEE SAMOS; SEE TROGYLLIUM**; the evident acquaintance which, on the voyage to Rome, the sailors of the Adramyttian ship had with the currents on the coasts of Syria and Asia Minor (^{<4271>}Acts 27:2-5) **SEE ADRAMYTTIUM**; and the provision for taking soundings in case of danger, as clearly indicated in the narrative of the shipwreck at Malta; the measurements being apparently

the same as those which are customary with us (βολίσαντες ευρον ὄργυιὰς εἴκοσι βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες, ευρον ὄργυιὰς δεκαπέντε, ver. 28).

6. Nautical Terms. — The great repertory of such terms, as used by those who spoke the Greek language, is the *Onomasticon* of Julius Pollux; and it may be useful to conclude this article by mentioning a few out of many which are found there, and also in the New Test. or Sept. First, to quote some which have been mentioned above. We find the following, both in Pollux and the Scriptures: σχοινία, σκευή, κλυδών, χειμών, φορτίον, ἐνβολή, ούρτις, οὐδὲν ὑποστέλλεσθαι, οὐκ ἦν τὸν ἥλιον ἰδεῖν, κάφη, σκάφος, ναῦλον, συντριβῆναι, οφθαλμὸς ὄπου καὶ τοῦνομα τῆς νεῶς ἐπιγράφουσι (compared with ^{<40715>}Acts 27:15; 28:11), τραχεῖς αἰγιαλοὶ (compared with 27:29, 40). The following are some which have not been mentioned in this article: ἀνάγεσθαι and κατάγεσθαι (e.g. ^{<4081>}Acts 28:11, 12), σανίδες (^{<3715>}Ezekiel 27:5). τρόπις. (Wisd. 5:10), ἀναβαίνω (^{<3108>}Jonah 1:3; ^{<4165>}Mark 6:51), γαλήνη (^{<4185>}Matthew 8:26), ἀμφίβληστρον (4:18; ^{<4016>}Mark 1:16), ἀποφορτίσασθαι (^{<4204>}Acts 21:4), ὑποπνέω (27:13), τυφών (ἄνεμος τυφωνικός; ver. 14) ἀγκύρας κατατείνειν (ἀγκύρας τυφέκτεινειν, ver. 30), ὕβιστής ἄνεμος (ὑβρεως; ver. 10; ὕβοιν, ver. 21), προσοκέλλω (ἐποκέλλω, ver. 41), ‘κολυμβᾶν (ver. 42), διαλυθείσης τῆς νεῶς (ἢ πρύμνα ἐλύετο, ver. 41). This is an imperfect list of the whole number; but it may serve to show how rich the New Test. and Sept. are in the nautical phraseology of the Greek Levant. To this must be added a notice of the peculiar variety and accuracy of, Luke’s ordinary phrases for sailing under different circumstances, πλέω, ἀποπλέω, βραδυπλοέω, διαμλέω, ἐκπλέω, καταπλέω, ὑποπλέω, παραπλέω, εὐθυδρομέω, ὑποτρέχω, παραλέγομαι, φέρομαι, διαφέρομαί, διαπεράω,

VII. Authorities. — Smith’s work on the *Voyage and Shipwreck of St. Paul* (Lond. 1848, 1856) is the standard work, on ancient ships, and it contains a complete list of previous books on the subject. Reference, however, may be made to the memoranda of admiral Penrose, incorporated in Conybeare and Howson, *Life and Epistles of St. Paul* (Lond. 1856, 2d ed.), ch. 27:notes. See also Schlozer, *Vers. einer allgem. Gesch. d. Handels u. der Schiffahrt. in den adtesten Zeiten* (Rostock, 1760); Le Roy, *La Marine des Anciens Peuples* (Paris, 1777); Berghaus, *Gesch. d. Schiffahrtskunde* (Leips. 1792); Benedict, *Vers. einer Gesch. d. Schiff. u. d. Hand. bei d. Alten* (ibid. 180.9); Howell, *On the War Gallies of the*

Ancients; Jal [A.], *Archeologie Navale* (Paris, 1840). A full account of the ancient Egyptian vessels is given by Wilkinson, abridgm. 1, 411 sq.; 2, 119 sq. *SEE NAVIGATION*; *SEE SHIPWRECK*.

Ship,

in ecclesiastical usage, is the name given to the vessel, shaped like a ship, in which incense is kept. It is also called a *boat*.