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Shipherd, Fayette- Slaughter, Devereaux

by James Strong & John McClintock

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Shipherd, Fayette,

a Congregational minister, was born in Granville, N.Y., Aug. 18, 1797. He was prepared for college at the Granville and Cambridge academies. He entered Middlebury College in 1819, remaining but one year, on account of ill health, which prevented the completion of his course. He next studied theology with the Rev. William Chester, D.D., of Saratoga, and was ordained at Pawlet, Vt., Dec. 5, 1826, as colleague of Rev. John Griswold. From this pastorate he was dismissed Oct. 27, 1830. Choosing for a time the missionary work, he was sent, first to Vermont in 1830, and to New York in 1831, remaining in this field until he received a call to become a colleague of Dr. Beman, at Troy N.Y. Here he remained one year, and then became pastor of Bethel Free Church, at the same place, and remained two years, at which time he received and accepted a call to the pastorate of the. Church at Walton, N.Y. At this place he was installed April 29, 1835, and after remaining in charge three years was dismissed, to again take charge of the Bethel Church of Troy, which he continued to supply from 1838 to .1841. He organized the Congregational Free Church at Troy, Feb. 16, 1842, and remained there — preaching with success, until 1849, at which time the pastorate was dissolved. In 1850 he was acting pastor at Stephentown; also at Nassau from 1851 to 1853. He then, from 1853 to 1855, was agent, in Watertown and vicinity, of Carson League, at the same time supplying churches at Perch River, Stone Mills, Orleans, Four Corners, and La Fargeville. He was acting pastor at Pulaski from 1855 to 1858; also, without charge, filled the pastorate at Oberlin, O., from 1858 to. 1873, preaching often, and. supplying at Wellington from 1863 to 1865, and at Pittsfield from 1866 to 1868. In 1873 he removed to Walton, N.Y., and to Sidney Plains in 1877. In 1876 he published a pamphlet entitled *What May Women Do*? At length, becoming gradually feeble, he died, Aug. 14, 1878. (W. P.S.)

Shi'phi

(Heb. *Shiphi'*, y[æ]v;, *my abundance*, or *abundant*; Sept. Σαφα v.r. Σεφείν and Σαφάλ), the son of Allon and father of Ziza, which last was a chief Simeonite in the time of Hezekiah (1 Chronicles 4:37). B.C. ante 726.

Shiph’mite

(Heb. with the article *hash-Shiphmi’* ymæpiVæh; partial adj.; Sept. ὁ τοῦ Σεφνί), an epithet of Zabdi, David’s chief viuntage master (<1327>1 Chronicles 27:27); probably as being a native of Shepham (q.v.).

Shiph’rah

(Heb. *Shiphrah’*, hrpiVæ, probably *brightness*, as in <1863>Job 26:13; but perhaps Egyptian; Sept. Σεποφώρα) first named of the two Hebrew midwives who disobeyed Pharaoh’s order to kill the male infants, and were rewarded by Divine Providence for their humanity (<2015>Exodus 1:15). B.C. cir. 1740.

Shiph’tan

(Heb. *Shiphtan’*,]fpiVæ, *judicial*; Sept. Σαφτάν v.r. Σαβαθάν), father of Kemuel, which latter was the phylarch, of Ephraim and one of the commissioners appointed to divide Canaan among the tribes (<0424>Numbers 34:24). B.C. ante 1618.

Shipley, Jonathan,

a learned English prelate, was born about 1714. His education was liberal, and, at a proper age he entered Christ Church, Oxford. In April, 1738, he took his degree of Master of Arts, entered holy orders, and obtained a living; in 1743 he was installed a prebendary in the Cathedral Church of Winchester, and in March, 1745, was appointed chaplain to the duke of Cumberland. He received the degree of Doctor of Divinity Oct. 14, 1748; became canon of Christ Church, Oxford, Jan. 28, 1749; and was made dean of Winchester in 1760, being permitted, by dispensation, to retain. the, livings of Silchester and Chilbolton. His last preferment took place in 1769. when he was promoted to the bishopric of St. Asaph, in which he remained until his death, in Bolton Row, Piccadilly, Dec. 9, 1788. His works, consisting of sermons, charges and parliamentary speeches, were published in 2 vols; 8vo (1792).

Shipwreck,

Picture for Shipwreck

a term that occurs but twice in the New Test. in the verbal form ναυαγέω, once literally (2 Corinthians 11:25) and once metaphorically (1 Timothy 1:19). We learn from the former of these passages that Paul had already three times experienced this mishap prior to his more notable instance on the way to Rome. The interest that centers around this latter event, and the light it sheds upon many points of Biblical history, geography, and archaeology, are so great as to justify a special treatment of the topic in addition to the remarks given under previous heads. It is a singular coincidence that another Jew, a contemporary of Paul, should have suffered a similar mishap on the same route, viz. Josephus (*Life,* § 3); but the account left is so brief as to afford but little illustration: of the case. Luke's narratives of the shipwreck of the apostle, on the contrary, is so full and graphic that we are enabled to trace the causes, progress, and culmination of the catastrophe in great detail; and his nice but artless discriminations show not only his truthfulness, but his careful habits of observation. His language, although of course not professional, is yet highly appreciative of the technical particulars to which he was an eye witness. We here present a brief outline of the results of the accurate and most interesting investigations of. Mr. Smith, of Jordanhill, in his work — *On the Voyage and Shipwreck of. St. Paul* (3d ed. Lond. 1866). A winter's residence in Malta afforded this learned writer ample opportunities for personal examination of the localities of the shipwreck. Having been a yacht sailor of more than thirty years' standing, and with much practical experience in planning, building, and altering vessels, he was able to bring a kind of knowledge to the interpretation of the passage which no commentator had possessed.

Paul's company embarked in a ship of Adramyttium, a seaport of Mysia on the eastern shore of the Aegean, opposite Lesbos. On the second day they touched at Sidon, sixty-seven geographical miles from Caesarea. Loosing from thence, they were forced, by contrary winds, to run under the lee of Cyprus. A ship's course from Sidon to Myra is W.N.W., leaving Cyprus on the right. The contrary wind must have been from the west, which prevails in this part of the Mediterranean in the summer. Under these circumstances, they left Cyprus on the left hand, doing as the most accomplished seamen of the present day would do under similar

circumstances. Favored, as they probably were, by, the land breeze and currents, they arrived, without any unusual incident, at Myra in Lycia, then a flourishing city, now a desolate waste and about three miles from the sea. The company were there transferred to a corn ship from Alexandria bound for Italy. From the dimensions of one of these ships given by Lucian, they appear to have been quite as large as the largest class of merchant ships of modern times. Myra lies due north from Alexandria, and its bay is well fitted to shelter a wind bound ship. Their progress after leaving Myra was extremely slow, for it was many days before they came over against Cnidus, at the entrance to the Aegean Sea. As the distance between Myra and Cnidus is not more than 130 geographical miles, the delay was probably caused by unfavorable winds, which may be inferred from the words "with difficulty." The course of a ship on her voyage from Cnidus to Italy is by the north side of Crete, through the archipelago, W. by S. But this would be impossible with a northwest wind. With that wind the ship would work up to Cnidus, because she had the advantage of a weather shore and a westerly current; but there the advantage would cease. The only alternative would be to wait at Cnidaus for a fair wind, or else to run-under the lee of Crete in the direction. of Salmonie, which is the eastern end of Crete. As the south side of this island is a weather shore, they would be able, with northwest winds, to work up as far as Cape Matala. Here, however, the land bends suddenly to the north, and their only resource would be to make for a harbor. Fair Havens is the harbor nearest to Cape Matala. This was probably no more than an open roadstead, or, rather, two roadsteads contiguous to each other. The site of the city Lasaea is but recently known. It was now after the autumnal equinox, and sailing was dangerous. It was a question whether they should winter here or sail to port Phoenice, on the same side of Crete, about forty miles west. Paul strongly urged the officers to remain, but his advice was overruled. Pheenice, the harbor which they expected to reach, looks; (Luke says) "towards the southwest and northwest," or, as Mr. Smith translates the preposition, *in the same direction as,* i.e. the point *towards* which, the wind Libs blows; so that the harbor would open, not to the southwest, but to the north east. It seems to have been the one now called Lutro, which looks towards the east. The. south wind, which now blew, is a fair wind for a ship going from Fair Havens to Lutro. The island of Clauda is exactly opposite to Lutro, the Claudos of Ptolemy, and the Gozzo of the modern charts.

Sailing from Fair Havens close the land, they might hope, with a south wind, to reach Phoenice, in a few hours. But soon the weather changed; the ship, was caught in a typhoon which blew with such violence that they could not face it, but were forced, in the first instance, to scud before it. It follows from this that the wind must have blown off the land, else they would have been stranded on the Cretan coast. This sudden change from a south wind to a violent northerly wind is a common occurrence in these seas. The Greek term *typhonic* means that the wind was accompanied by the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air. By this single word are expressed the violence and direction of the gale. The wind Euroclydon (according to the most ancient versions, Euroaquilo= east northeast) forced them to run under the lee of Clauda. Here they availed themselves of the smooth water to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. Luke tells us that they had much difficulty in doing this, probably because it was filled with water. The next care was to undergird the ship. Only one naval officer with whom Mr. Smith had met had ever seen it put in practice. Mr. Henry Hartley, who piloted the Russian fleet in 1815 from England to the Baltic, mentions that one of the ships, the “Jupiter,” was wrapped round the. middle by three or four turns of a stream cable. Sir George Back, on his return from his perilous arctic voyage in 1837, was forced, on account of the shattered condition of his ship, to undergird her.

We are next told that, fearing they should be driven towards the Syrtis, they lowered the gear (not “strake sail,” which would be equivalent to saying that, being apprehensive of a certain danger, they deprived themselves of the only possible means of avoiding it). A ship preparing for a storm sends down upon deck the “top hamper,” or gear connected with the fair weather sails, such as the *suppara*, or topsails. When the ship was thus borne along, she was not only undergirded and made snug, but had storm sails set and was on the starboard tack, i.e. with her right side to the wind, which was the only course by which she could avoid falling into the Syrtis (q.v.). On the next day they threw overboard the ship’s tackling. From the expression “with our own hands” Mr. Smith supposes the main yard is meant, an immense spar, probably as long as the ship, and which might require, the united efforts of passengers and men. The storm continued with unabated fury for eleven days more. “All hope was taken away, probably not so much from the fury of the gale as from the state of

the ship, their exertions to keep her from foundering being unavailing. At length, on the fourteenth night, the seamen suspected (to use the graphic sea phrase of Luke) “the land was nearing them,” probably from the noise of the breakers. No ship can enter St. Paul’s Bay in Malta from the east without passing within a quarter of a mile of the point of Koura; but before reaching it the land is too low and too far from the track of a ship driven from the eastward to be seen on a dark night. When she does come within this distance, it is impossible to avoid observing the breakers, which are so violent as to form its distinctive character. On Aug. 10, 1810, the British frigate “Lively” went to pieces on these very breakers at the point of. Koura. Mr. Smith here goes into calculations in order to show that a ship starting late, in the evening from Clauda would, by midnight, on the 14th, be less than three miles from the entrance of St. Paul’s Bay. A coincidence so close as this is, to a certain extent, accidental; but it is an accident: which could not have happened had there been any inaccuracy on the part of the author of the narrative with, regard to the. numerous incidents upon which the calculations are founded. or had, the ship been wrecked anywhere but at Malta. The number of conditions required in order to make any locality agree with the narrative are so numerous as to render it impossible to suppose that the agreement in the present case can be the effect of chance. The first circumstance is that the shipmen suspected the approach of land evidently without, seeing it. The quartermaster of the “Lively” states, in his evidence at the court martial, that at the distance of a quarter of a mile the land could not be seen, but that he saw the surf on the shore. Another point is, this: the shipmen when they sounded found twenty fathoms, and then fifteen fathoms. Every ship, indeed, in approaching the land must, pass over twenty fathoms and fifteen fathoms; but here must not only the twenty fathom depth be close to the spot where they had the indications of land, but it must bear east by south from the fifteen-fathom depth, and at such a distance as would allow of preparation for anchoring with four anchors from the stern, which must have required some time. Now, about half an hour farther the depth was fifteen fathoms. Fearing lest they should fall upon rocks, they cast four anchors out of the stern. This implies that there were rocks to leeward on which they were in danger of falling; but the fifteen-fathom depth is, as nearly as possible, a quarter of a mile from the shore; which is here girt with mural precipices, and on which the sea must have been breaking violently. Their only chance of safety was to anchor; but to do this in a gale on a lee shore not only requires time, but very tenacious holding ground. Is there such ground here? In the *English*

Sailing Directions it is said (to repeat an important fact given under a previous article), “The harbor of St. Paul is open to easterly and northeast winds. It is, notwithstanding, safe for small ships, the ground generally being very good; and while the cables hold there is no danger, *as the anchors will never start.*” But why anchor from the stern? “The anchor is cast from the prow,” it being much easier to arrest a ship’s way by the bow than the stern. Ships constructed like, those of the ancients, were, of necessity, amply provided with anchors and cables, It seems, too, from the figure of the ship in the picture of Theseus, deserting Ariadne, that they could anchor by the stern, as they had hawse holes aft, (a hawser is seen towing astern, it passes through the rudder port, and within board it is seen coiled round an upright beam or capstan in front of the break of the poop deck). The advantages, of being anchored in, this manner are that by cutting away the anchors, loosing the bands of the rudders, and hoisting the artemon (the foresail, not the mainsail), all of which could be done simultaneously, the ship was immediately under command, and could be directed with precision to any part of the shore which offered a prospect of safety. But if anchored in the usual mode, she might have taken “the wrong cast” or drifted on the rocks. The number of anchors let go show that nothing was neglected. The shipmen, after taking a meal, lightened the ship, not only by pumping, but by throwing the wheat into the sea. When day broke, they knew not the land, but it had certain peculiarities: the shore was rocky, it being, in fact, skirted with precipices. They then discovered a creek with a *sandy beach* (the Greek word, in a restricted sense, means this, in contradistinction to a rocky coast). Into this creek they were minded to thrust the ship. They now cut their cables and left the anchors in the sea; and, loosing the lashings of the rudder and hoisting the foresail, they made for the creek. On the west side of the bay there are two creeks. One of them, Mestara Valley, has a shore. The other, though its sandy beach has been worn away by the action of the sea, was probably the scene: of the wreck. for here “two seas meet.” At the entrance of the bay, where the ship anchored, it could not have been suspected that at the bottom of it there was a communication with the sea outside. But such is the case. Salmone island, which separates the bay from the sea outside, is formed by a long, rocky ridge separated from the mainland by a channel of not more than a hundred yards in breadth. Near this channel they ran the ship ashore; the fore part stuck fast, but the stern was dashed in pieces. A ship impelled by a gale into a creek such as that in St. Paul’s Bay would strike a bottom of mud graduating into a tenacious clay, into which the

fore part would fix itself and be held fast, while the stern would be exposed to the force of the waves. *SEE MELITA*.

The correspondence in the direction and distance is no less striking. A modern merchant ship can sail within six points. Taking the mean between these, we cannot be so much as a point wrong if we assume that an ancient ship would, under favorable circumstances, make good her course about seven points from the wind. But there is another element which must be taken into account when we calculate the course of a ship in a storm — it is the lee way, which in a modern ship, in a gale such as described in Acts 27, is about six points. Now, if we apply these elements to Luke's account of Paul's voyage, the result will be found to be very striking. The facts mentioned in the narrative are

(1.) The point of departure — Clauda.

(2.) The direction of the wind in the received text, Euroclydon, but since the discovery of the Codex Sinaiticus the reading of the Vulg., Euroaquilo, east northeast (that is, a wind between *eurrus*, east, and *aquilo*), must be considered established.

(3.) The ship's course seven points from the wind, which, with six points of leeway added, must have been thirteen points to the west of east northeast, or west by north, which is as nearly as possible the bearing of Malta.

(4.) Distance; this is inferred from the ship's rate of sailing and the time consumed.

In the voyage in question we know within very narrow limits the time consumed: it was "about midnight on the fourteenth night" (Acts 27:27), and therefore thirteen days complete and a fraction. With regard to the rate at which a ship would drive under the circumstances described by Luke, Mr. Smith, in the work already alluded to, taking the mean from the determinations of skilful and scientific seamen, assumed that it would be about thirty-six and one twelfth miles in the twenty-four hours, and the distance ascertained from the nautical observations of admiral Smyth' is four hundred and seventy-seven miles to the nearness of a mile. Now a ship laid to, in a gale from east northeast, according to these calculations, founded on the incidental notices of the narrative, would — about midnight, "when the fourteenth night was come" of their being driven *through* (διαφερομένων), not up and down, Adria — have been exactly

at Malta, and within two or three miles of St. Paul's Bay. Such were the results arrived at by Mr. Smith, and given in the first edition of his treatise on the *Voyage and Shipwreck of St. Paul.* Since then Dr. Howson in his researches discovered that admiral sir Charles Penrose had made a similar calculation, agreeing with the above to about four hours in time and six miles in distance but, as such results can only be approximations, a nearer agreement could not have been anticipated from the most accurately kept dead reckoning.

We here note an incidental fact with regard to Salmone, the east point of the island of Crete. In the account of Paul's voyage to Rome this promontory is mentioned in such a way (Acts 27:7) as to afford a curious illustration both of the navigation of the ancients and of the minute accuracy of Luke's narrative. We gather from other circumstances of the voyage that the wind was blowing from the northwest (ἐναντίους, ver. 4; βραδυπλοοῦντες, ver. 7). *SEE MYRA*. We are then told that the ship, on making Cnidus, could not, by reason of the wind, hold on her course, which was past the south point of Greece, west by south. She did, however, just fetch Cape Salmone, which bears southwest by south from Cnidus. Now we may take it for granted that she could have made good a course of less than seven points from the wind, *SEE SHIP*; and, starting from this assumption, ye are at once brought to the conclusion that the wind must have been between north northwest and west northwest. Thus what Paley would have called an "undesigned coincidence" is elicited by a cross examination of the narrative. This ingenious argument is due to Mr. Smith, of Jordainhmil.(*Voyage and Shipwreck of St. Paul*, p. 73, 74, 2d ed.), and from him was quoted by Conybeare and Howson (*Life and Epistles St. Paul* 393, 2d d.). To these books we must refer for filler details. We may just add that the ship had had the advantages of a weather shore, smooth water, a favoring current, before, reaching Cnidus, a that by running down to Cape Salmone the sailors obtained similar advantages under the lee of Crete, as far as Fair Havens, near Lasaea.

See the monographs on the various incidents connected with Paul's shipwreck, cite by Volbeding, *Index Programm.* p. 84; and Danz, *Worterb.* s.v. "Apostelgesch." No. 114-116; also the *Journ. of Sac. Lit.*, "Josephus." *SEE PAUL*.

Shire mote,

the highest of the three motes, or courts among the Saxons, was held twice a year, and was composed of the freeholders. Hearing both civil and ecclesiastical causes, the shire mote was presided over by an ealdorman and a bishop, who were not the absolute judges, being present chiefly to keep order and advise. Cases were decided by the majority of votes. See Hill, *English Monastism,* p.199.

Shirer, John Wesley,

a minister of the Methodist Episcopal Church, was born in Muskingutm County, (Dec. 19, 1821, and united with the Church in 1842. He was licensed to preach Jan. 30, 1847, and the same year was admitted into the Pittsburgh Conference. He continued in the active ministry, with the exception of two years supernumerary, until 1873, when he became superannuated and so continued until his death, at Akron, O., May 3, 1874. *See Minutes of Annual Conferences,* 1875, p. 34.

Shirley, Walter,

the rector of Loughrea, Galway County, Ireland, was a cousin of the countess,of Huntingdon. He was born in 1725 and died in 1786. He published, *Twelve Sermons* (Dublin; reprinted Lond. 1763 [some 1764], 12mo): — poems, *Liberty, an Ode*; *The Judgment* and some *Hymns* ("Lord, dismiss us with thy blessing" is believed to be his). He also revised Lady Huntingdon's *Hymn-book* (1764). See Roger, *Lyra Brit.* 1868, p. 498, 673; Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Shirley, Walter Augustus, D.D.,

was a member of, the noble house of Ferrers and the son of Rev. Walter Shirley, vicar of Woodford, Northamptonshire. He was born at Westport, Mayo County, Ireland, in 1797, and was educated at Winchester College, and New College, Oxford, of which he was a fellow. He became curate to his father, at Woodford, in 1820; vicar of Shirley, Derbyshire, in 1828. rector of Brailsford in 1839; prebendary of Lichfield and archdeacon of Derby in 1841; bishop of Sodor and Man, Jan. 10, 1847; and died April 21, 1847. Besides his *Letters to Young People* (Lond. 1850, 8vo), there is a volume of his *Sermons* (1850, 12mo), also *Letters,* etc. (1850, 8vo). Two

only of his Bampton, lectures had been delivered at his death. — See Allibone, *Dict. of Bit. and Amer. Authors*, s.v.

Shi'sha

(Heb. *Shisha'*, אבישׁע an orthographical variation of *Shavsha* [q.v.]; Sept. Σεισά v.r. Σηβά), father of Elihoreph and Ahiah, Solomon's secretaries (1Ki 4:3); elsewhere called *Shavsha* (1Ch 18:16), etc.

Shi'shak

(Heb. *Shishak'*, קישׁק [so the margin] but the text has *Shushak' or Shoshak'*, קשׁק]; Sept Σούσακος; Vulg. *Sesac*), a king of Egypt contemporary with Jeroboam, to whom he gave an asylum when he fled from Solomon (1Ki 11:40). This was indicative of his politic disposition to encourage the weakening of the neighboring kingdom, the growth of which; under David and Solomon, was probably regarded by the kings of Egypt with some alarm. After Jeroboam had become king of Israel, and probably at his suggestion, Shishak invaded the kingdom of Judah, B.C. 971, at the head of an immense, army and after having taken the fortified places, advanced against Jerusalem. Satisfied with the submission of Rehoboam, and with the immense spoils of the Temple the king of Egypt withdraw without imposing any onerous conditions on the humbled grandson of David, (14:25, 26; 2Ch 12:2-9) The importance of this connection beteen the Hebrew and Egyptian annals justifies a full treatment of the subject, which we get from the latest archaelogical investigations. *SEE JUDAH, KING OF*.

Picture for Shishak 1

I. *Name.*—We see above an uncertainty in the Hebrew, form of Shishak's name. Josephus Graecizes the name as *Susacus* (Σούσακος, *Ant*. 7, 5, 3; 8, 7, 8). He has generally been recognized as the *Sesonchis*: (Σεσώγχις) of Manetho, and the *Sheshenk* or *Sheshonk* I of the monuments, first sovereign of the Bubastite, or twenty-second, dynasty. The accompanying cartouches present his name as written in hieroglyphics. The followig is a transcription aind translation of the second oval, containing more particularly his royal title, which reads *Amenem Sheshenk*, i.e. "Sacred to Shishak."

Picture for Shishak 2

II. History. — In order to render the following observations clear, it will be necessary to say a few words on the history of Egypt before the accession of Sheshenk I. On the decline of the Theban line or Rameses family (the twentieth dynasty), two royal houses appear to have arisen. At Thebes the high priests of Amen, after a virtual usurpation; at last took the regal title, and in Lower Egypt a Tanitic dynasty (Manetho's twenty-first) seems to have gained royal power. But it is possible that there was but one line between the twentieth and twenty-second dynasties, and that the high priest kings belonged to the twenty-first. The origin of the royal line of which Sheshenk I was the head is extremely obscure. Mr. Birch's discovery that several of the names of the family are Shemitic has led to the supposition that, it was of Assyrian or Babylonian origin. *Shishak,* qvivæ may be compared with *Sheshak,* Ëvivęa name of Babylon (rashly thought to be for *Babel* by "*Atbash*"); Usarken has been compared with Sargon, and Tekerut with Tiglath in Tiglath-pileser. If there were any doubt as to these identifications, some of which, as the second and third cited, are certainly conjectural, the name Namuret, Nimrod, which occurs as that of princes of this line, would afford conclusive evidence, and it is needless here to compare other names, though those occurring in the genealogies of the dynasty, given by Lepsius, well merit the attention of Shemitic students (22 *agypt. Konigsdyn.* And *konigsbuch*). It is worthy of notice that the name nimrod, and the designation of zerah (perhaps a king of this line, otherwise a general in its service), as "the cushite," seem to indicate that the family sprang from a cushite origin. They may possibly have been connected with the *mashuwasha,* a shemitic nation, apparently of libyans, for tekerut ii as prince is called "great chief of the *mashuwasha,*" and also "great chief of the *matu,*" or mercenaries; but they can scarcely have been of this people. Whether eastern or western cushites, there does not seem to be any evidence in favor of their having been nigritians; and as there is no trace of any connection between them and the twenty-fifth dynasty of ethiopians, they must rather be supposed to be of the eastern branch. Their names, when not Egyptian, are traceable to Shemitic roots, which is not. the case, so far as we know, with the ancient kings of Ethiopia, whose civilization is the same as that of Egypt. We find these foreign Shemitic names in the family of the high priest king Her-har, three of whose sons are called, respectively, *Masaharata, Masakasharata,* and *Maten-neb,* although the names of most of his other sons and those of his line appear to

be Egyptian. This is not a parallel case to the preponderance of Shemitic names in the line of the twenty-second dynasty, but it warns us against too positive a conclusion. M. de Rouge, instead of seeing in those names of the twenty-second dynasty a Shemitic or Asiatic origin, is disposed to trace the line to that of the high priest kings. Manetho calls the twenty-second a dynasty of Bubastites, and an ancestor of the priest king dynasty bears the name Meri-bast, "beloved of Bubastis." Both lines used Shemitic names, and both held the high priesthood of Amen (comp. *Etude. sur une Stele Egyptienne,* p. 203, 204). This evidence does not seem to us conclusive; for policy may have induced the line of the twenty-second dynasty to effect intermarriages with the family of the priest kings, and to assume their functions. The occurrence of Shemitic names at an earlier time may indicate nothing more than Shemitic alliances, but those alliances might not improbably end in usurpation. Lepsius gives a genealogy of Sheshenk I from the tablet of Har-p-sen from the Serapeum, which, if correct, decides the question (22 *agypt. Konigsdyn.* p. 267-269). In this, Sheshenk I is the son of a chief Namuret, whose ancestors, excepting his mother, who is called "royal mother," not, as Lepsiaus gives it, "royal daughter" (*Etude,* etc., p. 203, note 2), are all untitled persons, and all but the princess bear foreign, apparently Shemitic, names. But, as M. de Rougd observes, this genealogy cannot be conclusively made out from the tablet, though we think it more probable than. he does (*ibid.* p. 203, and note 2).

Sheshenk I, on his accession, must have found the state weakened by internal strife and deprived of much of its foreign influence. In the time of the later kings of the Rameses family, two, if not three, sovereigns had a real or titular authority; but before the accession of Sheshenk it is probable that their lines had been united; certainly towards the close of the twenty-first dynasty a Pharaoh was powerful enough to lead an expedition into Palestine and capture Gezer (<1109161 Kings 9:16). Sheshenk took as the title of his standard "He who attains royalty, by uniting the two regions [of Egypt]" (De Rouge, *Etude,* etc., p. 204; Lepsius, *Konigsbuch,* 44, 567 A, a). He himself probably married the heiress of the Rameses family, while his son and successor, Usarken, appears to have taken to wife the daughter, and perhaps heiress, of the Tanitic twenty-first dynasty. Probably it was not until late in his reign that he was able to carry on the foreign wars of the earlier king who captured Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshenk, at the beginning of his reign, to receive the fugitive Jeroboam (<1114041 Kings 11:40). Although

it was probably a constant practice for the kings of Egypt to show hospitality to fugitives of importance, Jeroboam would scarcely have been included in their class. Probably, it is expressly related that he fled to Shishak because he was well received as an enemy of Solomon. We do not venture to lay any stress upon the Sept. additional portion of 1 Kings 12, as the narrative there given seems irreconcilable with that of the previous chapter, which agrees with the Masoretic text. In the latter chapter Hadad (Sept. Ader) the Edomite flees from the slaughter of his people by Joab and David, to Egypt, and marries the elder sister of Tahpenes (Sept. Thekemina), Pharaoh's queen, returning to Idumaea after the death of David and Joab. In the additional portion of the former chapter, Jeroboam — already said to have fled to Shishak (Sept. Susakim) — is married, after Solomon's death, to an elder sister of Thekemina the queen. Between Hadad's return and Solomon's death, probably more than thirty years elapsed, certainly twenty. Besides, how are we to account for the two elder sisters? Moreover, Shishak's queen, his only or principal wife, is called Karaama, which is remote from Tahpenes, or Thekemina. *SEE TAHPENES*.

The king of Egypt does not seem to have commenced hostilities during the powerful reign of Solomon. It was not until the division of the tribes that, probably at the instigation of Jeroboam, he attacked Rehoboam. The following particulars of this war are related in the Bible: "In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots and threescore thousand horsemen; and the people [were] without number that came with him out of Egypt. the Lubim, the Sukkiim, and the Cushim. And he took the fenced cities which [pertained] to Judah, and came to Jerusalem" (<14120202>2 Chronicles 12:2-4). Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary (ver. 5, 9-12, especially 8). The narrative in Kings mentions only the invasion and the exaction (<11142501>1 Kings 14:25, 26). The strong cities of Rehoboam are thus enumerated in an earlier passage "And Rehoboam dwelt in Jerusalem, and built cities for defense in Judah. He built even Bethlehem, and Etam, and Tekoa, and Beth-zur, and Shoco, Adullam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which [are] in Judah and in Benjamin fenced cities" (<14110501>2 Chronicles 11:5-10).

Picture for Shishak 3

Shishak has left a record of this expedition sculptured on the wall of the Great Temple of Karnak. It is a list of the countries, cities, and tribes conquered or ruled by him, or tributary to him. In this list Champollion recognized a name which he translated “the kingdom of Judah,” and was thus led to trace the names of certain cities of Palestine. It is well to observe that this figure has not, as some have hastily conceived, been alleged to represent the king, but to personify the kingdom of Judah (Champollion, *Systeme Hieroglyph.* p. 205; Rosellini, *Monumenti Storici*, i, 15; Wilkinson, *Anc., Egypt.* 1, 37; Cory, *Chronological Inquiry*, p. 5). *SEE REHOBOAM*. The list of Shishak in the original hieroglyphics is published by Rosellini, *Monumenti Reali*, No. 148; Lepsius, *Denkmaler*, Abth. 3, Bl. 252; and Brugsch, *Geoqr. Inschr* . 2, Taf. 24; commented upon by the latter (*ibid.* p. 56 sq.) and Dr. Blau (*Zeitschr. d. deutsch. morgenland. Gesellsch.* 15, 233 sq.). There are several similar geographical lists, dating for the most part during the period of the empire, but they differ from this in presenting few, if any, repetitions, and only one of them contains names certainly the same as some in the present. They are lists of countries, cities, and tribes forming the Egyptian empire, and so far records of conquest that any cities previously taken by the Pharaoh to whose reign they belong are mentioned. The list, which contains some of the names in Sheshenl’s, is of Thothmes 3, sixth sovereign of the eighteenth dynasty, and comprises many names of cities of Palestine, mainly in the outskirts of the Israelitish territory. It is important, in reference to this list, to state that Thotihmes III, in his twenty-third year, had fought a battle with confederate nations near Megiddo, whose territories the list enumerates. The narrative of the expedition fully establishes the identity of this and other towns in the list of Shishak. It is given in the document known as the “Statistical Tablet of El-Karnakl” (Birch, “Annals of Thotuhmies 3,” *Archceologia* [1853]; De Rougd, *Rec. Arch.* N. S. 11:347 sq.; Brugsch, *Geogr. Inschr.* ii. 32 sq.). The only general result of the comparison of the two lists is that in the later one the Egyptian article is in two cases prefixed to foreign names, Nekbu of the list of Thothmes III being the same as Penakbu of the list of Shishak, and Aameku of the former being the same as Peaakma of the latter. It will be perceived that the: list contains three classes of names mainly grouped together — (1) Levitical and Canaanitish cities of Israel; (2) cities of Judah; and (3) Arab tribes to the south of Palestine. The occurrence together of Levitical cities was observed by Dr. Brugsch. It is evident that Jeroboam

Was not at once firmly established, and that the Levites especially held to Rehoboam. Therefore it may have been the policy of Jeroboam to employ Shishak to capture their cities. Other cities in his territory were perhaps still garrisoned by Rehoboam's forces or held by the Canaanites, who may have somewhat recovered their independence at this period. The small number of cities identified in the actual territory of Rehoboam is explained by the erasure of fourteen names of the part of the list where they occur. The identification of some names of Arab tribes is of great interest and historical value, though it is to be feared that further progress can scarcely be made in their part of the list.

The Pharaohs of the empire passed through northern Palestine to push their conquests to the Euphrates and Mesopotamia. Shishak, probably unable to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would interpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia, and we accordingly find Zerah in alliance with the people of Gerar, if we may infer this from their sharing his overthrow.

III. *Chronology.* — The reign of Shishak offers the first determined synchronisms of Egyptian and Hebrew history. Its chronology must therefore be examined. We first give a table with the Egyptian and Hebrew data for the chronology of the dynasty, continued as far as l the time of Zerah, who was probably a successor of Shishak, in order to avoid repetition in treating of the latter. *SEE ZERAH*

Picture for Shishak 4

Respecting the Egyptian columns of this table, it is only necessary to observe that, as a date of the twenty-third year of Usarken II occurs on the monuments, it is reasonable to suppose that the sum of the third, fourth, and fifth reigns should be twenty-nine years instead of twenty-five, ΚΘ being easily changed to KE (Lepsius, *Konigsbuch*, p. 85). We follow Lepsius's arrangement, our Tekerut I, for instance, being the same as his.

The synchronism of Shishak and Solomon and that of Shishak and Rehoboam may be nearly fixed, as shown in the article *SEE CHRONOLOGY*. Lepsius, however, states that it is of the twenty-first year, correcting Champollion, who had been followed by Bunsen and others. (22 *digypt. Konigsdyn.* p. 272, note 1). It must therefore be

supposed that the invasion of Judah took place in the twentieth, and not in the twenty-first, year of Shishak. The first year of Shishak would thus about correspond to the twenty-sixth of Solomon, and the twentieth to the fifth of Rehoboam.

The synchronism of Zerah and Asa is more difficult to determine. It seems, from the narrative in Chronicles, that the battle between Asa and Zerah took place early in the reign of the king of Judah. It is mentioned before an event of the fifteenth year of his reign, and afterwards we read that "there was no [more] war unto the five and thirtieth year of the reign of Asa" (2 Chronicles 15:19). This is immediately followed by the account of Baasha's coming up against Judah "in the six and thirtieth year of the reign of Asa" (Chronicles 16: 1). The latter two dates may perhaps be reckoned from the division of the. kingdom, unless we can read the fifteenth and sixteenth, for Baasha began to reign in the third year of Asa, and died after a reign of twenty-four years, and was succeeded by Elah, in the twenty-sixth year of Asa. It seems, therefore, most probable that the war with Zerah took place early in Asa's reign, before his fifteenth year, and thus also early in the reign of Usarken II. The probable identification of Zerah is considered under that name. *SEE EGYPT*.

Shit'rai

(Heb. *Shitray'*, yrifiV]ßa[marg. *Shirtay'*, yfirVjeß;*my decisions*, or *decisive*; Sept. Σατραί v.r.]Ασαρτίας), a Sharonite who had charge of David's herds feeding in Sharon (1 Chronicles 27:29). B.C. 1043.

Shittih

Picture for Shittih

(hFvaß*Shittah*, for hTjVaß*shintah*, properly *the thorny*, if Heb. [see below]; i.q. the Arabic *Sunt*; only once in the sing. Isaiah 41:19; Sept. πύξος, Vulg. *pinea*; A.V. "Shittah tree") or SHITTIM (µyFaeßa*Shittim*, plur. of the same, used with xe[*eets, tree or wood*; Sept. ἄσηπτος, Vulg, *setim*), a tree, generally regarded as the *acacia*, the wood of which was extensively employed in the construction of the tabernacle, the boards and pillars being made of it; the ark of the covenant and the staves for carrying it, the table of show bread with its staves, the altar of burned offerings and the altar of incense with their respective staves, were also constructed out

of this wood (see Exodus ch. 25, 26, 36, 37:38). In <23>41<19>Isaiah 41:19 the same tree is mentioned with the "cedar, the myrtle, and the oil tree," as one which God would plant in the wilderness. The Heb. term (hFvi) is, by Jablonski, Celsius, and many other authors, derived from the Egyptian word, the n being dropped; and, from an Arabic MS. cited by Celsius, it appears that the Arabic term also comes from the Egyptian, the true Arabic name for the acacia being *karadh* (*Hierob.* 1, 508). The Egyptian name of the acacia is *sont, sant, or santh.* See Jablonski (*Opusc.* 1, 261), Rossius (*Etymol. Egypt.* p. 273), and Prosper Alpinus (*Plant. Egypt.* p. 6), who thus speaks of this tree: "The acacia, which the Egyptians call *sant,* grows in localities in Egypt remote from the sea, and large quantities of this tree are produced on the mountains of Sinai, overhanging the Red Sea. That this tree is, without doubt, the true acacia of the ancients, or the Egyptian thorn, is clear from several indications, especially from the fact that no other spinous tree occurs in Egypt which so well answers to the required characters. These trees grow to the size of a mulberry tree, and spread their branches aloft." "The acacia tree," says Dr. Shaw, "being by much the largest and most common tree in these deserts (Arabia Petraea), we have some reason to conjecture that the *shittim* wood was the wood of the acacia, especially as its flowers are of an excellent smell, for the *shittah* tree is, in <23>41<19>Isaiah 41:19, joined with the myrtle and other fragrant shrubs." Bruce, as quoted by Dr. Harris, remarks that "the acacia seems the only indigenous tree in the Thebaid. The male is called the *Saiel*; from it proceeds the gium arabic on incision with an axe. This gum chiefly comes from Arabia Petraea, where these trees are most numerous." Kitto says the required species is found in either the *Acacia gummifera* or in the *A. Seyal,* or rather in both. They both grow abundantly in the valleys of that region in which the Israelites wandered for forty years, and both supply products which must have rendered them of much value to the Israelites. We think the probability is that the *A. Seyal* supplied the shittim wood, if, indeed, the name did not denote acacia wood in general. This tree grows from fifteen to twenty feet in. height. So M. Bove, "Le lendemain, en traversant le Voode (Wady) Schen, je vis un grand nombre *d'Acacia Seyal*; cet arbre s'eleve a la hauteur de vingt a vingt-cinq pieds. Les Arabes font avec son bois du charbon qu'ils vont vendre a Suez." The *A. Seyal* is very common in some parts of the peninsula of Sinai (M. Bove, *Voyage du Caire au Maont Sinai, Ann. des Scienc. Nat.* 1834, sec. ser. 1, 166; Stanley, *Sin. and Pal.* p. 20, 69, 298). These trees are more common in Arabia than in Palestine, though there is a valley on the west side of the Dead Sea, the

Wady Seyal, which derives its name from a few acacia trees there. The *A. Seyal,* like the *A. A. rabica,* yields the well known substance called gum arabic, which is obtained by incisions in the bark, but it is impossible to say whether the ancient Jews were acquainted with its use. From the tangled thickets into which the stem of this tree expands, Stanley thinks is to be traced the use of the plural form of the Heb. noun *Shittim.* "The wild acacia (*Mimosa Nilotica*), under the name of *Sunt,*" the same writer says (*ibid.* p. 20), "everywhere represents the seneh or senna of the burning bush." But neither of these conjectures appears to be well founded. Besides the above, there is another species, the *A. tortilis,* common on Mount Sinai. Although none of the above named trees are sufficiently large to Yield planks ten cubits long by one and a half cubits wide, which we are told was the size of the boards that formed the tabernacle (Exodus 36:21), yet there is an acacia that grows near Cairo, viz. the *A. serissa,* which would supply boards of the required size. There is, however, no evidence to show that this tree ever grew in the peninsula of Sinai. And though it would be unfair to draw any conclusion from such negative evidence, still it is probable that "the boards" (µ yvæQ]hi) were supplied by one of the other acacias. There is, however, no necessity to limit the meaning of the Heb. vrq,(*keresh*) to "a single plank." In Ezekiel 27:6 the same word, in the singular number, is applied in a collective sense to "the deck" of a ship (comp. our "on board"). The *keresh* of the tabernacle, therefore, may denote "two or more boards joined together," which, from being thus united, may have been expressed by a singular noun. These acacias, which are for the most part tropical plants, must not be confounded with the tree (*Robinia pseudo-acacia*) popularly known by this name in England, which is a North American plant, and belongs to a different genus and suborder. The true acacias, most of which possess hard and durable wood (comp. Pliny, [*H.N.* 3, 19; Josephus, *Ant.* 3, 6, 1), belong to the order *Leguminosoe,* suborder *Mimoseo.* Livingstone (*Trav. in S. Africa,* abridged ed., p. 77) thinks the" *A. girajga* (camel thorn) supplied the wood for. the tabernacle, etc. "It is," he adds, "an imperishable mwood, while that which is usually supposed to be the slittim (*A. Vilotica*), wants beauty and soon decays." But there is no, evidence that this tree grows in Arabia. The *A. Seyal* is the only timber tree of any size in the Arabian desert. It is a gnarled and very thorny tree, somewhat like the solitary hawthorn in its habit of growth, but much larger. It flourishes in the driest situations, and is scattered over the whole of the Sinaitic peninsula. It is also abundant in the many ravinies which open on

the Dead Sea at Engedi, and all along its western shores. Several places on the eastern shore also derive their names from its presence. *SEE SHITTIM*. The wood is very hard and close grained, very much resembling that of the yellow locust, of a fine orange-brown color, with a darker heart, and admirably adapted for cabinet work." Its leaves are small and pinnate, and in spring it is covered with its round tufts of yellow blossoms, which grow in clusters round the branches, like little balls of fibre. The bark is yellow and smooth, like that of the ailantus. It is powerfully astringent, and is used by the Bedawin for tanning yellow leather. The branches are often cut by the natives for making charcoal, but the camels browse on them when young and tender. The bark exudes a gum, the *gum arabic* of commerce, not only by incisions, but spontaneously, which the Arabs collect for sale and occasionally employ for food. They also say that it allays thirst. See Tristram, *Nat., Hist. of the Bible,* p. 390 sq. *SEE THORN*.

Shittah

(hFvi; plur..]yFiv;) means in Chaldee a *line or series.* Thus, the passage in <23308>Isaiah 30:8, rps l[hqj, "Noted in a book," is rendered by the Targum, wçr rpsdˆyfç l[w, "Register it on the lines of the book." The passage in the <22613>Song of Solomon 5:13, "His cheeks are like beds of balsam," is rendered]bytk amsb tmg yfçlˆymdˆyfç rç[b, i.e. "were written (viz. the two tables of stone which he gave to his people) in ten rows, resembling the rows or beds in the garden of balsam." The Masorites denote with *Shittah* a series or catalog of words — a register of things of the same import, as a number of verses, pairs, words, which are alike either in vowel oints or letters. Thus, they noted down a list of pairs of words which occur once, but the first of which commences with *a Lamed,* viz., lw[tzjal (<01708>Genesis 17:8), rçal wlhab (<02166>Exodus 16:16); or they give us a list of thirty-eight words which respectively have in one instance only the accent on the penultima, as hbr (<01820>Genesis 18:20), qjxy (21:6), rpsw (<03153>Leviticus 15:13), etc.; or they give a list of words which, on the contrary, occur only once with the accent on the ultima, as hbh (<01292>Genesis 29:21), htm (<01301>Genesis 30:1), ary (<01413>Genesis 41:33), etc. See Buxtorf, *Tiberias, seu Comnmentarius Massoreticus,* p. 273; Levita, *Massoreth ha-Massoreth* (ed. Ginsburg), p. 205, 210; Frensdorff, *Massora Magna,* p. 381 sq.; id. *Ochla-we-Ochla,* § 20. p. 36; § 372, p. 61, 171; § 373, p. 61, 172. (B.P.)

Shit’tim

(Heb. with the art. *hash-Shittim*, ymF;Ha]fi; *the acacias*; Sept. Σαττενί; in the Prophets, τὰ σχοῖνα; . Vulg. *Settim, Abel-satim*), a designation rather than proper name of at least two localities in Palestine. *SEE SHITTAH*.

1. The place of Israel’s encampment between the conquest of the Transjordanic highlands and the passage of the Jordan (<0433>Numbers 33:49; 25:1; <0602>Joshua 2:1; 3, 1; <3305>Micah 6:5). Its full name appears to be given in the first of these passages — *Abel* (lb;a) *hash-Shittim* — “the meadow or moist place of the acacias.” *SEE ABEL-SHITTIM*. It was “in the Arboth-Moab, by Jordan-Jericho:” such is the ancient formula repeated over and over again (<0422>Numbers 22:1; 26:3; 31:12; 33:48, 49); that is to say, it was in the Arabah or Jordan valley, opposite Jericho, at that part of the Arabah which belonged to and bore the name of Moab, where the streams which descend from the eastern mountains and force their winding way through the sandy soil of the plain nourished a vast growth of the *Seyal, Sant,* and *Sidr* trees, such as is nourished by the streams of the Wady Kelt and the Ain Sultan on the opposite side of the river. *SEE MOAB*. It was in the shade and the tropical heat of these acacia groves that the people were seduced to the licentious rites of Baalpeor by the Midianites; but it was from the same spot that Moses sent forth the army, under the fierce Phinehas, which worked so fearful a retribution for that license (21-12). It was from the camp at Shittim that Joshua sent out the spies across the river to Jericho (Joshua 2, 1). Tristram thinks that the situation of *Keferein* [of which he gives a view] at the northern margin of the oasis (the Ghor es-Seisam), and its marshy verdure, unmistakably identify it with Abel-shittim” (*Land of Israel,* p. 525).

2. A “valley” (l j ñ; *nachal,* winter torrent) of Shittim, or *Wady Sunt,* as it would now be called, of Joel (<2918>Joel 3:18), can hardly be the same spot as that described above, as it must certainly have been west of the Jordan, and probably in the neighborhood of Jerusalem, althomugh the particular vale cannot now be distinguished. The name is probably to be regarded as an appellative “acacia vale” denoting, perhaps, as that tree delights in a dry soil, an arid, unfruitful vale.

Shiva.

SEE SIVA.

Shiva-Narayanais.

SEE SIVA-NARAYANAIS.

Shivararti,

in Hindu mythology, is a festival celebrated in the month of March in honor of Siva, in which the grossest indecencies. accompanied with lascivious songs, are publicly perpetrated without shocking or offending observers, since everything of the kind is regarded as highly pleasing to the god. The Linga (q.v.), Siva's most eminent symbol, is preferably dedicated and sold at this festival.

Shi'za

(Heb. *Shiza'*, azyvæperhaps *splendor*; Sept. Σίζα, v.r. Σεχά, Ἐζά, etc.), a Reubenite, father of Adina (q.v.), one of David's warriors (1 Chronicles 11:42). B.C. ante 1043..

Sho'a

(Heb. id. [ivo, a cry for help, or *rich*, or *liberal*; Sept. Σουέ v.r. Σούδ; Vulg. *tyranni*), a proper name which occurs only in Ezekiel 23:23, in connection with Pekod and Koa. The three apparently denote districts of Assyria with which the southern kingdom of Judah had been intimately connected, and which were to be arrayed against it for punishment. The Peshito-Syriac has *Lud*, that is, Lydia; while the Arabic of the London Polyglot has *Sut*, and *Lud* occupies the place of Koa. Rashi remarks on the three words, "The interpreters say that they signify officers, princes, and rulers." This rendering must have been traditional at the time of Aquila (ἐπισκέπτης καὶ τύραννοκ καὶ κορυφαῖος) and Jerome (*nobiles, tyranni, et principes*). Gesenius (*Thesaur.* p. 1208 a) maintains that the context requires the words to be taken as appellatives, and not as proper names; and Furst, on the same ground, maintains the contrary (*Handwb.* s.v. [yq). Those who take Shoa as an appellative refer to the use of the word in Job 34:19 (A.V. "rich") and Isaiah 32:5 (A.V. "bountiful"), where it signifies rich, liberal, and stands in the latter passage in parallelism with bydanæ*nadib*, by which Kimchi explains it, and which is elsewhere rendered in the A.V. "prince" (Proverbs 17:7) and noble" (8:16). But a consideration of the latter part of the verse (Ezekiel 23:23), where the captains and rulers of the Assyrians are distinctly mentioned, and the

fondness which Ezekiel elsewhere shows for playing upon the sound of proper names (as in <26710>Ezekiel 27:10; 30:5), lead to the conclusion that in this case Pekod, Shoa, and Koa are proper names also; but nothing further can be said. The only name which has been found at all resembling Shoa is that of a. town in Assyria mentioned by Pliny, "*Sue* in rupibus," near Gangamela, and west of the Orontes mountain chain. Bochart (*Phaleg*, 4, 9) derives Sue from the Chaldee a[wv, shila', a rock. *SEE KOA*.

Shoaff, David,

a minister of the Methodist Episcopal Church. South, was born in Juniata County, Pa., July 17, 1823, . and was converted Aug. 23, 1844. In March, 1848, he was admitted on trial into the Baltimore Conference. At the division of the Baltimore Conference in 1857, he became a member of the East Baltimore Conference. In 1866 he severed his connection with the Methodist Episcopal Church, and united with the Methodist Episcopal Church, South in which he continued to labor until his death, May 26, 1871. See *Minutes of Annual Conferences of the M.E. Ch., South*, 1872, p. 648.

Sho'bab

(Heb. *Shobab'*, bbwv, *rebellious*, as in <24814>Jeremiah 3:14, 21; <23717>Isaiah 57:17; Sept. Σωβάβ v.r. Σουβάβ, etc.), the name of two Hebrews.

1. Apparently the second named of the three sons of Caleb the son of Hezron by his first wife Azubah (<13218>1 Chronicles 2:18). B.C. post 1874.

2. Second named of the sons of David born in Jerusalem (2 Samuel 5, 14; <14305>2 Chronicles 3:5; 14:4). B.C. post: 044.

Sho'bach

(Heb. *Shobak'*, Ëbwv, *expansion*; Sept. Σωβάκ v.r. Σαβάχ; Vulg. *Sobach*), the general of Hadarezer king of the Syrians of Zoba, who was in command of the army summoned from beyond the Euphrates against the Hebrews after the defeat of the combined forces of Syria and the Ammonites before the gates of Rabbah. He was met by David in person, who crossed the Jordan and attacked him at Helam.The battle resulted in the total defeat of the Syrians. Shobach was wounded, and died on the field (<10015>2 Samuel 10:1518). B.C. 1034. In the parallel passage (<13916>1

Chronicles 19:16, 18) he is called *Shophach*, and by Josephus *Sabecus* (Σάβεκος, *Ant.* 7, 6, 3).

Sho'bai

[some *Shoba'i*] (Heb. *Shobay'*, ybiv]o but always in pause, as ybiv]o, *taking captive* [Gesen.], or *glorious* [Furst]; Sept. Σεβαΐ v.r. Σαβί, etc.), one of the heads of the Levitical family of doorkeepers of the Temple, whose posterity returned from Babylon with Zerubbabel (<1Es 5:42>Ezra 2:42; <160745>Nehemiah 7:45). B.C. long ante 536.

Sho'bal

(Heb. *Shobal'*, l bv,wO, *flowing*, or a *shoot* [Gesen.], or *wandering* [Furst]; Sept. Σωβάλ or Σουβάλ v.r. Σωβάρ), the name of two Hebrews.

I. Second named of the seven sons of Seir the Horite (<010636>Genesis 36:20; <130138>1 Chronicles 1:38). He was the father of five sons (<010623>Genesis 36:23; <130140>1 Chronicles 1:40), and one of the aboriginal "dukes" or sheiks of Edom (<010629>Genesis 36:29). B.C. post 1963.

2. First named of the five sons of Hur the son of Caleb of the tribe of Judah. He became the founder ("father") of Kirjath-jearimp (<130250>1 Chronicles 2:50). B.C. cir. 1612. He is evidently the same mentioned as father of Reaiah (q. y.) among the descendants, ("sons") of Judah in <130401>1 Chronicles 4:1, 2. sv.

Sho'bek

(Heb. *Shobek'*; Ëbev.O, '*forsaking* [Gesen.], or *free* [Furst]; Sept. Σωβήκ v.r., Ωβήκ, etc.), one of the chief Israelites who signed Nehemiah's covenant (<161024>Nehemiah 10:24). B.C. 446.,

Shober, Gottlieb,

a Lutheran clergyman, was born in Bethlehem, Pa., Nov. 1756. Under the influence of a careful Christian education, he early became impressed with the importance of religion, and. desired to gain satisfactory evidence that he had been for, from above. He united with the Moravian Church in his seventeenth year, and entered heartily into everything tending to its prosperity. After reaching fifty years of age he determined to devote the remainder of his life to the ministry, and entered that of the Lutheran

Church. In the fall of 1810 he, was set apart to the work of the ministry, and immediately became pastor of the church in, Salem. Here he continued laboring with zeal and. fidelity until a few years before his death, which occur red June 27, 1838. Mr. Shober was one of the founders. of the General Synod of the Lutheran Church, was its president in 1825, and a member of the committees to prepare a hymn book and catechism. He took a deep interest in the education of young men for the ministry, and in 1825 was appointed one of the first directors which adopted the incipient measures for the formation of the Seminary at Gettysburg, Pa. He left it three thousand acres of land. Mr. Shober prepared two volumes for the press a translation from Stilling, entitled *Scenes in the World of Spirits* (Baltimore, 1818, 12mo): *A Comprehensive Account of the Rise and Progress of the Christian Church,* by Dr. Martin Luther. See. Sprague, *Annals of the Amer. Pulpit,* 9, 141.

Sho’bi

(Heb. *Shobi’*, ybæwo, probably another form for *Shobai* [q.v.]; Sept. Οὐεσβί; Vulg. *Seb*), a son of Nahash of Rabbah of the children of Ammon (2 Samuel 17:27), and one of the first to meet David at Mahanaim on his flight from Absalom, and to offer him the hospitality of a powerful and wealthy chief, for he was. the son of David’s old friend Nahash; and the bond between them was strong enough to survive, on the one hand, the insults of Hanun (who was probably his brother), and, on the other, the conquest, and destruction of, Rabbah. B.C. 1023. Josephus calls him *Siphar* (Σιφάρ), “chief (δυνάστης) of the Ammoanitish country” (*Ant.* 7, 9, 8).

Sho’cho

(2 Chronicles 28:18), or Sho’co (11:7).

SEE SOCHO.

Sho’choh

(1 Samuel 17:1). *SEE SOCHOH*.

Shock Of Corn

(ydg;, *gadish*, a *heap*; hence. sometimes “a tomb,” as in <Job 21:32>Job 21:32), a “stack” (<Exo 22:6>Exodus 22:6 [Heb. 5]) of grain reaped (<Jdg 15:5>Judges 15:5.; <Job 5:26>Job 5:26). *SEE AGRICULTURE*.

Shockley, James A,

a Methodist Episcopal minister, was born in South Carolina l809. He was converted at twelve years of age, obtained license to preach in 1840, was received on a trial in the Mississippi Conference in 1841, and appointed to the Paulding Circuit; in 1842, to the Decatur Circuit; in 1843, to the Whitesand Circuit, where he died, Sept. 12, 1844. He was a faithful preacher and pastor, and his death was a signal triumph. See *Minutes of Annual Conferences*, 3, 589.

Shodeleth,

in Hindu mythology, is a place in the vicinity of every city where the dead are burned. It always contains a stone representing king Aritshandra, who was at one time overseer of such a place, and in that position denied to his own son the honor of being burned because the boy’s mother was unable to pay the small sum exacted in return for that privilege. This pious action so moved the gods that they restored the king to his former honors, from which he had been degraded in order that his disposition might be put to the proof.

Shoe

(l[;nin*aal*, so called from *fastening* on the foot, everywhere so rendered, except once [<Isa 11:15>Isaiah 11:15], “dryshod” but in <Deu 33:25>Deuteronomy 33:25 l[;nim;, *neminal*, which probably means a *bolt*, as elsewhere [“lock,” <Neh 3:3>Nehemiah 3:3, 6, 13, 14, 15; <Son 5:5>Song of Solomon 5:5]; ὑπόδημα), properly a *sandal*. It does not seem probable that the foot coverings of the Hebrews differed much from those used in Egypt, excepting, perhaps, that from the greater roughness of their country they were usually of more substantial make and materials. The Egyptian sandals varied slightly in form: those worn by the upper classes, and by women, were usually pointed and turned up at the end like our skates and many of the Eastern slippers at the present day. They were made of a sort of woven or interlaced work of palm leaves and papyrus stalks or other similar

materials, and sometimes of leather; and were frequently lined with cloth on which the figure of a captive was painted, that humiliating position being, considered suited to the enemies of their country, whom they hated and despised. It is not likely that the Jews adopted this practice; but the idea which it expressed, of treading their enemies under their feet, was familiar to them ([0602]Joshua 10:24). Those of the middle classes who were in the habit of wearing sandals often preferred walking barefooted. Shoes, or low boots, are sometimes found at Thebes; but these are believed by Sir J.G. Wilkinson to have been of late date and to have belonged to Greeks, since no persons are represented in the paintings as wearing them except foreigners. They were of leather, generally of a green color, laced in front by thongs, which passed through small loops on either side, and were principally used, as in Greece and Etruria, by women (Wilkinson, 3, 374-367). The Assyrian monuments represent shoes of a similar character, but worn by natives, especially princes.

Picture for Shoe 1

Picture for Shoe 2

The use of shoes was by no means universal among the Greeks and Romans. The Homeric heroes are represented without shoes when armed for battle. Socrates, Phocioni, and Cato frequently went barefoot. The Roman slaves had no shoes. The covering of the feet was removed before reclining at meals. People in grief (as, for instance, at funerals) frequently went barefooted. The Roman shoes may be divided into those in which the mere sole of a shoe was attached to the sole of the foot by ties or bands, or by a covering for the toes or the instep (*solea, crepida, soccus*), and those which ascended higher and higher, according as they covered the ankles, the calf, or the whole of the leg. To *calceamenta* of the; latter kind, i.e. to shoes and boots as distinguished from, sandals and slippers, the term *calceus* was applied in its proper and restricted sense. There were also other varieties of the *calceus,* according to its adaptation to, particular professions or modes of life. Thus the *caliga,* was principally worn by soldiers, the *pero* by laborers and rustics, and the *cothurnus* by tragedians, hunters, and horsemen. The *calcei* probably did not much differ from our shoes, and are exemplified in a painting at Herculaneum, which represents a female wearing bracelets, a wreath of ivy, and a panther’s skin, while she is in the attitude of dancing and playing on the cymbals. On the other hand, a marble foot in the British Museum exhibits the form of a man’s shoe.

Both the sole and the upper leather are thick and strong. The toes are uncovered, and a thong passes between the great and the second toe as a sandal. The form and color of the calceus indicated rank and office. Roman senators wore high shoes, like buskins, fastened in front with four black thongs, and adorned with a small crescent. Among the calcei worn by senators, those called *mullei,* from their resemblance to the scales of the red mullet, were particularly admired, as Well as others called *alutoe,* because the leather was softened by the use of alum. See Smith, *Dict. of Greek and Roman Antiq.* s.v.

Picture for Shoe 3

Picture for Shoe 4

Certain scriptural usages connected with shoes deserve especial notice. In transferring a possession or domain it was customary to deliver a sandal (<RUT 4:7>Ruth 4:7), as in our Middle Ages a glove. Hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. So <PSA 60:10>Psalm 60:10, “Upon the land of Edom do I cast my sandal,” i.e. I possess, occupy it, claim it as my own. In Ruth, as above, the delivering of a sandal signified that the next of kin transferred to another a sacred obligation, and he was hence called “sandal loosed.” A sandal thong (<GEN 14:23>Genesis 14:23), or even sandals themselves (<AMO 2:6>Amos 2:6; 8:6), are put for any thing worthless or of little value; which is perfectly intelligible to those who have witnessed the extemporaneous manner in which a man will shape two pieces of hide and fasten them with thongs to the soles of his feet, thus fabricating in a few minutes a pair of sandals which would be dear at a penny. It was undoubtedly the custom to take off the sandals on holy ground, in the act of worship, and in the presence of a superior. Hence the command to take the sandals from the feet under such circumstances (<EXO 3:5>Exodus 3:5; <JOS 5:15>Joshua 5:15). This is still the well known custom of the East — Oriental taking off his shoe in cases in which a European would remove his hat (see Hackett. *Illustrations of Script.* p. 66). The shoes of the modern Orientals are, however, made to slip off easily, which was not the case with sandals, that required to be unbound with some trouble. This operation was usually performed by servants; and hence the act of unloosing the sandals of another became a familiar symbol of servitude (<MRK 1:7>Mark 1:7; <LUK 3:16>Luke 3:16; <JOH 1:27>John 1:27; <ACT 13:25>Acts 13:25). So, also, when a man’s sandals had been removed, they were usually left in charge of a servant. In some of the Egyptian paintings servants are represented with

their master's sandals on their arm: it thus became another conventional mark of a servile condition to bear the sandals of another (Matthew 3:11). The terms ordinarily applied to the removal of the shoe (/ lij; Deuteronomy 25:10; Isaiah 20:2; and ãlv; Ruth 4:7) imply that the thongs were either so numerous or so broad as almost to cover the top of the foot. It is worthy of observation, however, that the term used for "putting off" the shoes on sacred occasions is peculiar (lvn), and conveys the notion of violence and haste. See Byneous, *De Calceis Hebrceorumn* (Dord. 1715); Kitto, *Pict. Bible*, note at Ruth 4:8. *SEE SANDAL*.

Shoe Latchet.

SEE LATCHET; *SEE SHOE*.

Shoes, Putting Off Of.

In the ancient Christian Church a few (for it was not a general custom) took off their shoes as they entered the church. Cassian (*Institut.* 1, 10) observes of the Egyptian monks that they always wore sandals instead of shoes, and took these off when they went to celebrate or receive the holy mysteries, thinking themselves obliged to do so from a literal interpretation of the command to Moses, "Put off thy shoes from off thy feet," etc. Others observed the custom only among those people who considered it an indication of reverence, as it was in Eastern nations in the time of Moses and Joshua. See Bingham, *Christ. Antiq.* bk. 8, ch. 10, § 7. *SEE SHOE*.

Shoham.

SEE ONYX.

Sho'ham

(Heb. *id.* µhivpo*nyx*, as in Genesis 2:12; Sept. Σσάμ v.r. Ισοάμ), second name of the four sons of the Merarite Levite Jaaziah, who were employed about the ark by David (1 Chronicles 24:27). B.C. 1043.

Sho'mer

(Heb. *Shomer'*, rmev, *keeper*, as often; Sept. Σωμήρ v.r. Σαμήρ, etc.), a variation for the names of two Hebrews.

1. Second named of the three sons of Heber, an Asherite (1 Chronicles 7:32); called SHAMER *SEE SHAMER* (q.v.) in ver. 34, where his sons are enumerated.

2. The father of Jehozabad, who slew king Joash (2 Kings 12:21); in the parallel passage in 2 Chronicles 24:26, the name is converted into the feminine form SHIMRITH *SEE SHIMRITH* (q.v.), who is further described as a Moabitess. This variation may have originated in the dubious gender of the preceding name Shimeath, which is also made feminine by the chronicler. Others suppose that in Kings the father is named, and in Chronicles the mother.

Shook, Jefferson

a minister of the Methodist Episcopal Church, South, was born in Madison County, Mo., May 20, 1820; was converted and joined the M.E. Church in 1838. He was licensed to preach Sept. 18, 1841, and the same year was admitted into the Arkansas Conference. In 1844 he was transferred to the Texas Conference, and at its division in 1845 he fell to the East Texas Conference. About 1854 he became supernumerary, and, with the exception of one year, held that relation until his death, Dec. 20, 1872. See *Minutes of Annual Conferences of the M.E. Ch., South*, 1873, p. 893.

Shoo-King,

one of the Chinese sacred books. It is chiefly of a historical character, commencing with the reign of the Yaou, one of the very earliest emperors, supposed to have been contemporary with Noah, and stretches onward to the time of Confucius. This work. is considered to be of the highest authority, containing many valuable moral and political maxims. On account of the vast influence of the *Shoo-king* over the public mind, the utmost efforts were made to suppress it during the reign of Che-huang-te, B.C. about 240. As edited by Confucius, the *Shoo-king* throws much light upon the early religion of the Chinese, showing that Shamanism (q.v.) was then the prevailing form of religion.

Sho’phach

(Heb. *Shophak’*, Ëpiw, prob. a variation of *Shobak*; Sept. Σωφάχ and Σωβάχ v.r. Σωφάθ and Σωφάφ; Vulg. *Sophach*), the general of Hadarezar

(<1Ch 19:16>1 Chronicles 19:16, 18), elsewhere (<2Sa 10:16>2 Samuel 10:16) called SHOBACH *SEE SHOBACH* (q.v.).

Sho'phan

(Heb. *Shophan'*,]pwv, prob. i.q. *Shaphan*; Sept. Σοφάρ; Samar. µ ypç; Vulg. *Sophar*), given in the A.V. as one of the fortified towns on the east of Jordan which were taken possession of and rebuilt by the tribe of Gad (<Nu 32:35>Numbers 32:35); but probably a mere affix (significant, according to some, of *bareness*) to the second Atroth, to distinguish it from the former one, not an independent place. *SEE ATAROTH*.

Shore

is the rendering in the A.V. of three Heb. and two Greek words.

1. ãwp, *choph* (so called from being *chafed* by the waves [Gesen.], or *enclosed* [Furst]; comp. Engl. *cove*, and the modern town *Chaifa*), a *roadstead* (<Jdg 5:17>Judges 5:17; <Jer 47:7>Jeremiah 47:7; "coast" in <Jos 9:1>Joshua 9:1; <Eze 25:10>Ezekiel 25:10; "haven" in <Gen 49:13>Genesis 49:13; "side" in <Deu 1:7>Deuteronomy 1:7); αἰγιαλός, a *beach* (<Mat 13:2>Matthew 13:2, 48; <Joh 21:4>John 21:4; <Act 21:5>Acts 21:5; 27:39, 40).

2. hxq; *katseh*, the *extremity of* the land (<Jos 15:2>Joshua 15:2; elsewhere "brim," "brink," etc.).

3. hpc; *saphah*, a *lip* (as often, sometimes "brink," "bank," etc.); χεῖλος, the *lip* (as usually, "shore" only in <Heb 11:12>Hebrews 11:12). *SEE SEA*.

Shoshan'nim

(Heb. *Shoshannim'*, ynvwv, *lilies*, as often), a technical term, found as such in the phrase "To the chief musician upon Shoshannim," which is a musical direction to the leader of the temple choir that occurs in Psalm 45, 69, and most probably indicates the melody "after" or "in the manner of" (l [; *'al*, A.V. "upon") which the Psalms were to be sung. *SEE SHOSHANNIM-EDUTH*. As "Shoshannim" literally signifies "lilies," it has been suggested that the word denotes lily shaped instruments of music (Simonis, *Lex.* s.v.), perhaps cymbals (rather trumpets), and this view appears to be adopted by De Wette (*Die Psalmen*, p. 34). Hengstenberg gives to it an enigmatical interpretation, as indicating "the subject or subjects treated, as *lilies*

figuratively for *biride* in 45; the delightful consolations and deliverances experienced in 69, etc." (Davidson, *Introd.* 2, 246), which Dr. Davidson very truly characterizes as "a most improbable fancy." The Sept. and Vulg. have in both Psalms ὑπὲρ τῶν ἀλλοιωθησομένων, and *pro ius qui immutabuntur* respectively, reading apparently µ yNæem]l[i Ben Zeb (*Otsar Hashshor*, s.v.) regards it as an instrument of psalmody, and Junius and Tremellius, after Kirnchi, render it "hexachorda," an instrument with six strings, referring it to the root *shesh*, "six," and this is approved by Eichhorn in his edition of Simonis. *SEE PSALMS*.

Shoshan'nim-e'duth

(*Heb. Shoshannim'Eduth'*, tWd[eµ yNæevo, *lilies, a testimony*; Sept. οἱ ἀλλοιωθησόμενοι, μαρτύριον; Vulg. *ii qui commutabuntur testimonium*), a phrase found in the title of Psalm 80 as a direction to the Chief musician, which appears, according to the most probable conjecture, to denote the melody or air "after" or "in the manner of which the psalm was to be sung." As the words now stand they must be regarded as probably a fragment of the beginning of an older Psalm with which the choir were familiar. Ewald gives what he considers the original meaning — "'lilies;' that is, pure, innocent, is 'the law;'" but the words will not bear this interpretation, nor is it possible in their present position to assign to them any certain meaning. For the conjectures of those who regard the words as the names of musical instruments, see the articles *SEE SOSHANNIM*; *SEE SHUSHAN-EDUTH*.

Shoshiskesha,

in Hindu mythology, is a surname of *Agni*, the god of fire. It signifies "the lord of brilliancy."

Shotts, Kirk Of.

The prolonged services at this place under the ministry of Mr. Livingstone, about 1636, gave rise to the Monday sermon so common in Scotland after a communion service.

Shoulder

is the rendering mostly of µ k,v,] *shekem* (as being the part *bent* to receive a burden; but perhaps the word is rather primitive; occasionally "back,"

etc.), and ωμος (Matthew 23:4; Luke 15:4); frequently of qwv, *shok* (properly the *leg* [as sometimes rendered], especially the so called right or "heave" shoulder [q.v.], Exodus 29:22, 27; Leviticus 7:32, 33, 34, etc.); and elsewhere of ãtK; *katheph*, the *shoulder* properly so called, especially the "shoulder pieces" (q.v.) of the high priest's ephod (Exodus 28:39); rarely of [iwz] *zeroa*, the *arm* (Numbers 6:19; Deuteronomy 18:3), or of some denominative phrase.

Shoulder blade

(hmkv; *shikmah*, fern. of µkv] the common word for shoulder; used only in Job 31:22, where it clearly means the socket or bone to which the arm is attached).

Shoulder piece

(ãtK; *kathe'ph*, from an unused root meaning [according to Furst] to *bend or protect*; often rendered "side," sometimes "arm"), a term specially used (in the plur. fem. twpotK] *kethephoth*) of the side pieces on the upper part of the high priest's ephod (q.v.), which came up over the shoulder, where the front and back flaps were fastened by a golden stud (Exodus 28:7, 25; 39:4; simply "shoulders," 28:12; 39:7; or "sides," 28:27; 39:20); also of the arms of an axle ("undersetters," 1 Kings 7:30, 34), and the wings or side spaces of a porch or gate ("sides," Ezekiel 41:2, 26). The term is frequently applied to that part of the body called the shoulder, but only of persons, either literally or figuratively; or metaphorically to places or inanimate objects. According to Gesenius it differs from kwv] *shekem*, in specifically meaning the upper part of the side or arm, the shoulder proper; whereas the latter term denotes originally the *shoulder blade*, and hence that part of the back where these bones approach each other. But Furst thinks the two words are altogether synonymous. Milhlau (new ed. of Gesenius's *Handworterbuch*, 's.v.) remarks that µkv] signifies only the rear part of the shoulder where the neck joins the back, and hence occurs only in the sing. *SEE SHECHEM*.

Shovel

is the rendering in the A.V. of —

1. tjr, *rachath* (from jWr, the *wind*), a winnowing *fork or fan* (<23024>Isaiah 30:24);

2. [y; *ya* (from h[y; to *sweep* away), used (in the plur.) of the implements for removing the ashes from the altar (<02708>Exodus 27:3; 38:3; <04414>Numbers 4:14; <11040>1 Kings 7:40, 45; <12514>2 Kings 25:14; <14011>2 Chronicles 4:11, 16; <24518>Jeremiah 52:18). *SEE AGRICULTURE*; *SEE ALTAR*.

Showalter, Wesley M.,

a minister of the Methodist Episcopal Church, was born in Clearfield County, Pa., Feb. 24, 1831. When ten years of age he was converted, and entered the ministry in 1855 as a member of the East Baltimore Conference. His last appointment was Bedford, which he was obliged, by reason of failing health, to relinquish in the fall of 1865. He removed to Salona, Clinton Co., Pa., where he died, Nov. 27, 1865. As a preacher he was discriminating, candid, and direct. See *Minutes of Annual Conferences,* 1866, p. 10.

Showbread

is the rendering. in the A.V. of the Heb. phrase µynEP;h µjl, *lechem hap-panim,* lit. *bread of the face,* i.e. of Jehovah (this is the usual form); or (in the later books) tk,r,[Mhiµjl, *lechem ham-maareketh, bread of the ordering* (<13932>1 Chronicles 9:32; 23:29; <14131>2 Chronicles 13:11; <16033>Nehemiah 10:33), or simply the latter word (<13916>1 Chronicles 28:16; <14204>2 Chronicles 2:4; 29:18); also dymæhiµjl, *lechem hat-tamid,* the *continual bread* (<04007>Numbers 4:7), and vdeqoµjl, *lechem kodesh, holy bread* (<09205>1 Samuel 21:5). Onkelos sometimes paraphrases it paµjl, *bread of the nostrils.* The Sept. has, lit. ἄρτοι ἐνώπιοι ἄρτοι τοῦ προσώπου, sometimes ἄρτοι τῆς προσφορᾶς (<11048>1 Kings 7:48), or ἄρτοι τῆς προθέσεως (<13932>1 Chronicles 9:32, etc.), as in the New Test. (<401204>Matthew 12:4; <420604>Luke 6:4); but ἡ πρόθεσις τῶν ἄρτων in Hebrewa 9:2; Josephus directly ἄρτοι τοῦ θεοῦ (*Ant.* 8, 3, 7); the Vulg. *panes propositionis.* In the following account we bring together all the ancient and modern information on the subject.

I. *The Table and its Accessories.* — Within the ark it was directed that there should be a table of shittim wood, i.e. *acacia,* two cubits in length, a cubit in breadth, and a cubit and a half in height, overlaid with pure gold,

and having “a golden crown to the border thereof round about,” i.e. a border or list, in order, as we may suppose, to hinder that which was placed on it from by any accident falling off. The further description of this table will. be found in <25:23-30>Exodus 25:23-30, and a representation of it as it existed in the Herodian Temple forms an interesting feature in the bas reliefs within the arch of Titus. The accuracy of this may, as is obvious, be trusted. It exhibits one striking correspondence with the prescriptions in Exodus. We there find the following words: “and thou shalt make unto it a border of a handbreadth round about.” In the sculpture of the arch the hand of one of the slaves who is carrying the table, and the border, are of about equal breadth. This table is itself called µ ynæ;pîh; jil]v;µ“the table of the face,” in <04007>Numbers 4:7, and r j eîF;h;îh;l]v;µ“the pure table” in <03206>Leviticus 24:6 and <14131>2 Chronicles 13:11. This latter epithet is generally referred by commentators to the unalloyed gold with which so much of it was covered. It may, however, mean. somewhat more than this, and bear something of the spiritual force which it has in <30111>Malachi 1:11.

Picture for Showbread

It was thought by Philo and Clement of Alexandria that the table was a symbol of the world, its four sides or legs typifying the four seasons. In the utter absence of any argument in their support, we may feel warranted in neglecting such fanciful conjectures, without calling in the aid of Bahr’s arguments against them.

In <14049>2 Chronicles 4:19 we have mention of the tables whereon the showbread was set,” and at ver. 8 we read of Solomon making ten tables. This is probably explained by the statement of Josephus (*Ant.* 8:3, 7), that the king made a number of tables, and one great golden one on which they placed the loaves of God. *SEE TEMPLE*.

The table of the second Temple was carried away by Antiochus Epiphanes (1 Macc. 1:22), and a new one made at the refurbishing of the sanctuary under Judas Maccabaeus (4:49). Afterwards Ptolemy Philadelphus presented a magnificent table (Josephus, *Ant.* 12, 2, 8, 9).

The table stood in the sanctuary, together with the seven branched candlestick and the altar of incense. Its position, according to Josephus (*Ant.* 3, 6, 6), was on the north side of the sanctuary, not far from the veil that opened into the most holy. Besides the twelve loaves, the showbread table was adorned with dishes, spoons, bowls, etc., which were of pure

gold (<2Ex 25:29>Exodus 25:29). These, however, were evidently subsidiary to the loaves, the preparation, presentation, and subsequent treatment of which manifestly constituted the *ordinance* of the showbread. *SEE TABLE*.

II. *The Bread and its Significance.* — Whether the bread was to be leavened or unleavened is not said. The Jewish tradition holds it to have been unleavened (Josephus, *Ant.* 3, 6, 6; 10, 7; Philo, *De Congr.* 5, 1); and as Josephus and Philo could scarcely be ignorant of what on such a matter was customary in their time, it is not to be doubted that, according to the later practice at least, the bread was unleavened, affording ground for the inference that the same was the case also in earlier times. The cakes or loaves were to be placed in two rows; but whether each apart, six in a line, or piled up one above another, is not indicated. The Jewish tradition. however, is quite uniform; it represents them as ranged in two columns, six in each. Two reasons seem to confirm this view: first, the dimensions of the table, coupled with the quantity of flour in each cake, which must have rendered it next to impossible to have two parallel lines of six loaves placed on it; and, second, the regulation concerning the frankincense (the Sept. and Philo add *salt*) which required this to be set, not on each cake as standing individually apart, but upon each row, as if forming a visible unity (<3Le 24:7>Leviticus 24:7). The frankincense was to be "on the bread for a memorial, an offering made by fire unto the Lord;" the two golden pots containing it being, according to Josephus (*Ant.* 3, 10, 7), taken out along with the bread, and the frankincense burned on the altar of burned offering before the bread was given to the priests to be eaten. On each Sabbath this took place; twelve new loaves which had been prepared the evening before by a portion of the Levites (<1Ch 9:32>1 Chronicles 9:32) being made every returning Sabbath to replace the old, and fresh frankincense put in the golden vessels in the room of that which had been burned (<3Le 24:8>Leviticus 24:8, 9).

The number of the loaves (twelve) is considered by Philo and Josephus to represent the twelve months. If there was such a reference, it must surely have been quite subordinate to that which is obvious at once. The twelve loaves plainly answer to the twelve tribes (comp. <6Re 22:2>Revelation 22:2). But, taking this for granted, we have still to ascertain the meaning of the rite, and there is none which is left in Scripture so wholly unexplained. Though it is mentioned, as we have seen, in other parts of the Old Test. besides the Pentateuch, it is never more than mentioned. The narrative of David and his companions being permitted to eat the showbread (1 Samuel 214-6)

does but illustrate the sanctity which was ascribed to it; and besides our Savior's appeal to that narrative (<4012 04>Matthew 12:4), the ordinance is only once referred to in the New Test. (<5809 02>Hebrews 9:2), and there it is merely named among the other appurtenances of the first sanctuary. But although unexplained, it is referred to as one of the leading and most solemn appointments of the sanctuary. For example, the appeal of Abijam to the revolted tribes (<1413 10>2 Chronicles 13:10, 11) runs thus, "But, as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business; and they burn unto the Lord every morning and every evening burned sacrifices and sweet incense; the, showbread also set they in order upon the pure table," etc. In this absence of explanation of that which is yet regarded as so solemn, we have but to seek whether the names bestowed on, and the rites connected with, the showbread will lead us to some apprehension of its meaning.

The first name we find given it is obviously, the dominant one, ynp µ j l, "bread of the face, or faces." This is explained by some of the rabbins, even by Maimonides, as referring to the four sides of each loaf. It is difficult to believe that the title was given on a ground which in no way distinguished them from other loaves. Besides, it is applied in <0407 07>Numbers 4:7, simply to the table, ynphˆj l ç, not, as in the English version, "the table of showbread," but the "show table," the "table of the face, or faces." We have used the words *face* and *faces*; for µ ynp, it need scarcely be said, exists only in the plural, and is therefore applied equally to the face of one person and of many. In connection with this meaning, it continually bears the secondary one of *presence.* It would be superfluous to cite any of the countless passages in which it does so. But whose face or presence is denoted? That of the people? The rite of the showbread, according to some, was performed in acknowledgment of God's being the giver of all our bread and sustenance, and the loaves lay always on the table as a memorial and monitor of this. But against this, besides other reasons, there is the powerful objection that the showbread was unseen by the people; it lay , in the sanctuary, and was.eaten there by the priests alone. Thus the first condition of symbolic instruction was wanting to the rite, had this been its meaning.

The µ ynp, therefore, or presence, is that not of the people, but of God. The ἄρτοι ἐνώπιοι and the ἄρτοι τῆς προσφορᾶς of the Sept. seem to

indicate as much, to, say nothing of <09206>1 Samuel 21:6, where the words hwhy ynpl m µ yrswmh µ ynph 8 8l seem decisive of the whole question. But in what sense? Spencer and others consider it bread offered to God, as was the Minchah, a symbolical meal for God somewhat answering to a heathen *Lectisternium.* But it is not easy to find this meaning in the recorded appointments. The incense is, no doubt, to be burned on the appointed altar, but the bread, on the Sabbath following that of its presentation, is to be eaten in the holy place by the priests. There remains, then, the view which has been brought out with such singular force and beauty by Bahr — a view broad and clear in itself, and not disturbed by those fanciful theories of numbers which tend to abate confidence in some parts of his admirable *Symbolik.* He remarks, and justly, that the phrase µ ynp is applied solely to the table and the bread, not to the other furniture of the sanctuary, the altar of incense, or the golden candlestick. There is something, therefore, peculiar to the former which is denoted by the title. Taking ynph as equivalent to the *presence (of God* subaud.), he views the application of it to the table and the bread as analogous to its application to the angel, ynpalm (<23609>Isaiah 63:9, compared with <02314>Exodus 33:14, 15; <05037>Deuteronomy 4:37). Of the angel of God's presence it is said that God's "name is in him" (<02320>Exodus 23:20). The presence and the name may therefore be taken as equivalent. Both, in reference to their context, indicate the manifestation of God to his creatures. "The name of God," he remarks, "is himself, but that, in so far as he reveals himself, the face is that wherein the being of a man proclaims itself, and makes known its individual personality. Hence, as name stands for he or himself, so face for *person*: to see the face, for to see the person. The 'bread of the face' is, therefore, that bread through which God is seen; that is, with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God. Hence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God. Bread is therefore here a symbol, and stands, as it generally does in all languages, both for life and life's nourishment; but by being entitled *the bread of the face,* it becomes a symbol of a life higher than the physical. It is, since it lies on the table placed in the symbolic heaven, heavenly bread. They who eat of it and satisfy themselves with it see the face of God" (Bahr, *Symbolik,* bk. 1, ch. 6, § 2). It is to be remembered that the showbread was

"taken from the children of Israel by an everlasting covenant" (Leviticus 24:8), and may therefore be well expected to bear the most solemn meaning. Bahr proceeds to show very beautifully the connection in Scripture between seeing God and being nourished by God, and points, as the coping stone of his argument, to Christ being at once the perfect image of God and the bread of life. The references to a table prepared for the righteous man, such as Psalm 23:5; Luke 22:30, should also be considered. *SEE BREAD*.

Shower

is the rendering in the A.V. of μ vG, *gesheam* (Ezekiel 13:11, 13; 34:26), a heavy rain (as elsewhere rendered); ὄμβρος (Luke 12:54); μ rz, *zerem* (Job 24:8), a pouring rain (elsewhere "storm," "tempest," etc.); and μ ybbrbe] *rebibism* (from their multitude), *drops* (Deuteronomy 32:2;. Psalm 65:10; 72:7; Jeremiah 3:3; 14:2; Micah 5:7). *SEE RAIN*.

Shower, John,

an eminent Dissenting minister, was born at Exeter, England, in 1657, and received his early education at that place., At the age of fourteen he removed to the academy of Mr. Warren, at Taunton, and some time after was placed under the care of Mr. Morton, Newington-green, London. He preached his first sermon in his twentieth year; and in 1678, when an evening lecture against popery was established in Exchange Alley, he was one of the lecturers. In the following year he was privately ordained, and chosen assistant to Mr. Vincent Alsop. In 1683 he traveled on the Continent with Mr. Cornish, the nephew of Sir Samuel Barnardiston, where he became acquainted with many Protestant divines. Returning to England, he resumed his lectures in Exchange Alley, but, owing to measures pursued by James II, he retired to Holland, where he was chosen evening lecturer to the English Church. Returning to London in 1690, he labored with Mr. Howe, but soon took charge of a Church in Old Jewry, which, under his labors, greatly prospered. He died June 28, 1715. He published, *Mourner's Companion* (1692, 1699, 12mo): — *Family Religion* (Lond.1694, 8vo): — *Funeral Discourses* (1699, 2 vols. 12mo): — *Serious Reflections on Time and Eternity* (1699, 8vo), of which there are many editions: — *Heaven and Hell* (1700, 12mo): — *Sacramental Discourses* (1702, 8vo): — *Winter Meditations* (1709, 8vo). See Tong

[Wm.], *Memoirs and Funeral Sermon* (1716, 8vo); Bennett, *Hist. of Dissenters* (Lond. 1833), 2, 331.

Shreeve, Richard S.,

a minister of the Methodist Episcopal Church, South, was born in Alexandria County, Va., Oct. 5, 1839. He was graduated at Dickinson College, Carlisle, Pa., in 1860. He entered the Confederate army, serving from the beginning of the war till its close. In March, 1869, he was admitted into the Baltimore Conference. In 1871 he located, with the intention of residing in Kentucky, but was induced to remain, and the next year was readmitted. He, with his wife, was killed by lightning at the parsonage of Upper Botetourt, Va., June 25, 1874. See *Minutes of Annual Conferences of the M.E. Ch., South*, 1875, p. 137.

Shri Rama.

SEE VISHNU.

Shrift,

the act of absolving a penitent. *SEE CONFESSIONAL*.

Shrift father,

the priest to whom confession is made.

Shrift hand,

the priest's right hand — that is, the hand used in shriving a penitent.

Shrift mark.

SEE SHRIFT SIGN.

Shrift sign,

the sign of the cross used by the priest in shriving a penitent.

Shrine

(ναός, Acts 19:24, a *temple*, as elsewhere rendered), a miniature copy of the Temple of Diana at Ephesus containing a small image of the goddess. *SEE DIANA*.

Shrine

Picture for Shrine

(Lat. *scrinium*), a *feretory* or repository for relics, whether fixed, such as a tomb, or movable. The term is also sometimes.applied to the tomb of a person not canonized. Shrines were often made of the most splendid and costly materials, and enriched with jewelry in profusion, as that of St. Taurin at Evreoux, in Normandy. Those which were movable were, on certain occasions, carried in religious processions; they were arranged above and behind the altar, on rood or other beams, and lamps were suspended before or around them. Others were substantial erections, generally the tombs of saints, as that of Edward the Confessor in Westminster Abbey, and that of St. Cuthbert, formerly in Durham Cathedral, etc. These were not unfrequently rebuilt (with additional splendor) subsequently to their first erection.

Shrine Clerk, Or Shrine Keeper,

is the official in a church who receives the voluntary oblations of the faithful. At the great and most noted shrines of saints the shrine clerk sat at a table near, or sometimes at, a tomb, the slab of which served as such, to accept the donations of the pilgrims.

Shrine cloth,

the curtain hanging before a shrine; sometimes called *shrine veil.*

Shrine keeper.

SEE SHRINE CLERK.

Shrine man,

a name by which the *shrine clerk* was sometimes called.

Shrine veil.

SEE SHRINE CLOTH.

Shrive

(Saxon, *scrifan*).

1. To absolve a penitent after private confession.

2. To take or receive a confession.

3. To enjoin or impose a penance after confession. The word is now nearly obsolete.

Shriver, Or Shriving Clerk,

a *confessor.*

Shriving hand,

that hand by which the sign of the cross is made by the priest over the penitent in pronouncing absolution, i.e. the right hand. Also called; *Shrift hand* and *Shrove hand.*

Shriving Mark

or Sign, the sign of the cross made by the priest with his right band when giving absolution. Also called *Shrift mark* and *Shrove sign.*

Shriving pew,

Picture for Shriving

a term sometimes applied to the confessional (q.v.).

Shroud

is the rendering of the A.V. in <26308>Ezekiel 31:3, of v r ,j o *choresh, a thicket* (“forest,” <14204>2 Chronicles 27:4; “bough,” <23709>Isaiah 17:9; elsewhere “wood”).

Shroud, Feast Of The Most Holy,

a sacred festival of the Roman Catholic Church, held on the Friday after the second Sunday in Lent, in honor of the shroud in which our Lord was buried. Relics bearing the name of the shroud of our Blessed Lord are found in various places in Italy, France, and Germany, all of which are alleged to work miracles. To the altar of the Most Holy Shroud at Besancon, Gregory XIII granted extraordinary privileges, with indulgences to all who visit the same on stated days. Pope Julius II was equally liberal ill his grants to the Chapel of the Most Holy Shroud at Turin. There is a

hymn to the shroud in the Anglican Breviary, which celebrates it as bearing the impression of the body of our Savior.

Shrouds, The,

a term for a covered walk or cloister in the old Cathedral of St. Paul, London.

Shrove, To,

means to join in the festivities of *Shrovetide.*

Shrove box.

SEE SHRIVING PEW.

Shrove hand.

SEE SHRIFT HAND.

Shrove Sign.

SEE SHRIFT SIGN.

Shrovetide

literally means “confession time,” and is the name given to the days immediately preceding Ash Wednesday. These days were so called because on them, and especially on the last of them, people were accustomed to confess their sins as a preparation for Lent. In most Roman Catholic countries it began on the Sunday before Lent. In the modern discipline of that Church a trace of the custom is still preserved, as in many countries the time of the confession which precedes the Paschal, or Easter, communion commences from Shrovetide. These days are sometimes called “Fastingtide” and “Fast mass,” names still retained in some parts of Great Britain. The precept of shriving having been fulfilled, the faithful, on the eve of entering upon Lent, were allowed permission to give themselves up to amusements. In England, the pastimes of football, cock fighting, bullbaiting, etc., were down to a late period recognized usages of Shrovetide, but are now gradually disappearing.

Shrove Tuesday,

the day before Ash Wednesday, so called from the custom among the Roman Catholics of confessing their sins on that day, and so qualifying themselves for Lent. In process of time this was turned into taking leave of flesh and other dainties, and afterwards, by degrees, into sports and merrymaking. In old Scotland it was called *Eastern's eve,* probably the eve of the great fast. In England it received the name of "Pancake Tuesday," from the fritters and pancakes eaten on that day.

Shroving,

the festivity of *Shrovetide.*

Shrub

(jyvæsiach; Genesis 21:15, a *bush,* as rendered in Job 30:4, 7; "plant" in Genesis 2:5).

Shryving cloth.

Some antiquaries hold that this was the veil which was hung before the rood loft in Lent. Others believe it to have been a head veil assumed by women when they went to confession in church; for as confessionals probably did not generally exist in the ancient Church of England, a "shryving cloth" may have been found convenient in protecting the penitent from the public gaze. The latter explanation seems at least reasonable and probable.

Shu'a,

the name of a Hebrew and a Hebrewess, which appears in different forms in the original.

1. (Heb. *Shu'a,* [ûv, *wealth,* or *a cry* for help, or *an oath*; Sept. Σαύα or Σαυά v.r. Σουέ.) A Canaanite of Adullam, whose daughter (hence named only as Bathshua in the original) was Judah's wife, and the mother of his first three children (Genesis 38:2, 12 [in both passages the A.V. has incorrectly "Shuah"]; 1 Chronicles 1:32). B.C. ante 1895.

2. (Heb. *Shua'*, a [v, *id.*; Sept. Σωλά.) Daughter of Heber, a grandson of Asher, whose three sons are likewise enumerated (1 Chronicles 7:32). B.C. post 1874.

Shu'ah,

the name of three Hebrews, which appears in different forms in the original.

1. (Heb. *Shu'ach,* j v, *a pit*; Sept. Σωέ v.r. Σωιέ and Σωυέ.) Last named of the six sons of Abraham by Keturah (Genesis 25:2; 1 Chronicles 1:32). B.C. ante 1988. *SEE SHUCHITE*.

2. The father of Judah's Canaanitish wife (1 Chronicles 2:3). *SEE SHUA*.

3. (Heb. *Shuchah'*, h j v, *a pit,* Sept.]Ασχά.) A brother (some MSS. have *son*) of Chelub among.the descendants of Judah (1 Chronicles 4:11). B.C. prob. ante 1612.

Shual.

SEE FOX.

Shu'al

(Heb. *Shual,* l [v, *a jackal*;, Sept. in Chronicles Σουάλ v.r. Σουλά and Σουδά; in Kings, Σωγάλ), the name of a man and of a region.

1. Third named of the eleven "sons" of Zophah, descendants of Asher (1 Chronicles 7:36). B.C. post 1612.

2. A district ("land of Shual") named only in 1 Samuel 13:17, to denote the direction taken by one of the three parties of marauders who issued from the Philistine camp at Michmash. Its connection with Ophrah (probably Taiyibeh) and the direction of the two other routes named in the passage make it pretty certain that the region in question lay north of Michmash. If, therefore, it be identical with the "land of Shalim" (1 Samuel 9:4) — as is not impossible — we obtain the first and only clue yet obtained. to Saul's journey is quest of the asses. The name *Shual* has not yet been identified in the neighborhood of Taiyibeh or elsewhere. It may have originated in the Hebrew signification of the word ("jackal"), in which

case it would be appropriate enough to the wild desolate region east of Taiyibeh — a region containing a valley or ravine at no great distance from Taiyibeh which bore, and perhaps still bears, the name of "Hamflas." *SEE ZEBOIM, VALLEY OF*. Others (as Thenius, in *Exeg. Handb.*) derive the name from a different root, and interpret it as "hollow land."

Shu'bael

(Heb. *Shubael'*, לאבשׁוּב, i.q. *Shebuel*; Sept. Σουβαήλ v.r. Σωβαήλ, etc.), the name of two Levites, both elsewhere called SHEBUEL *SEE SHEBUEL* (q.v.), namely, (a) a son of Gershom (1 Chronicles 24:20; comp. 23:16; 26:24); and (b) a son of Heman (1 Chronicles 25:20; comp. ver. 4).

Shuck, John Lewis,

a minister of the Baptist denomination, was born in Alexandria, D.C., Sept. 4, 1812. Having received an appointment as a missionary of the Baptist General Convention to labor among the Chinese, he reached the field of his labors — Macao Sept. 17, 1836, where he remained until March 16, 1842. when he removed to Hong Kong, and afterwards to Canton. Mr. Shuck returned to the United States in 1845, the year in which the separation took place between Northern and Southern Baptists. He was honorably dismissed from the Missionary Union, the name by which the Northern organization was known, and in 1846 became a missionary of the Southern Baptist Convention. By this society he was sent to labor among the Chinese of California. Having spent several years in this work, he returned East, and died at Barnwell Courthouse, S.C., in October, 1863. (J.C.S.)

Shuckford, Samuel,

a learned English divine, the time and place of whose birth are unknown. He was educated at Caius College, Cambridge, graduating in 1716. He became successively curate of Shelton, Norfolk, prebendary. of Canterbury (1738), and rector of All hallows, London. He died in 1754. He published a few occasional *Sermons* (Camb. 1723, 4to; 1724, 4to; 1734, 4to, and later); but he is principally known for his *History of the World, Sacred and Profane* (Lond. 1743, 4 vols. 8vo, and often since), intended to serve as an introduction to Prideaux's *Connection,* but he only lived to bring it down to the time of Joshua. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; Hook, *Eccles. Biog.* s.v.

Shu’ham

(Heb. *Shucham’*, jWv, perhaps *pit-digger* [Geseun.], or *humiility* [Furst]; Sept. Σαμέ v.r. Σαμειδή; Vulg. *Suharu*), the son of Dan, and progenitor of a family named after himself (<0462642>Numbers 26:42); elsewhere (<0142342>Genesis 41:23) called HUSHIM *SEE HUSHIM* (q.v.).

Shu’hamite

(Heb. with the art. *hash-Shuchami’*, ymajeWVhi, patronymic from *Shaham*; Sept. ὁ Σαμε v.r. Σαμειδή), the descendants (numbering 4460 at the Eisode) of Shuham (q.v.) the son of Dan (<0462642>Numbers 26:42, 43).

Shu’hite

(Heb. with the art. *hash-Shuchi’*, yjiWhi, patronymic — from *Shuah* Sept. ὁ Σαυχαί v.r. Σαυχεί Σαυχίτης, etc.), an ethnic appellative frequent in the book of Job (<182211>Job 2:11; 8:1; 18:1; 25:1; 42:9), but only as the epithet of one person, Bildad (q.v.). The local indications of the book of Job point to a region on the western side of Chaldma, bordering on Arabia; and exactly in this locality, above Hit and on both sides of the Euphrates, are found, in the Assyrian inscriptions, the *Tsukhi,* a powerful people. It is probable that these were the Shuhites, and that, having been conquered by the Babylonian kings, they were counted by Ezekiel among the tribes of the Chaldoeans. Having lost their independence, they ceased to be noticed; but it was no doubt from them that the country on the Euphrates immediately above Babylonia came to be designated as *Sohene,* a term applied to it in the Peutingerian Tables. The Shuhites appear to have been descendants of Abraham by Keturah (<012512>Genesis 25:2; <130132>1 Chronicles 1:32). — Smith. Others, however, think that *Sacccoea* (Σακκαία), which Ptolemy (5, 14) places eastward of Batanaea, is more probably their representative. *SEE ARABIA*.

Shukra,

in Hindu mythology, is the planet *Venus,* or the genius who governs and possesses it — a grandson of Brahaspadi, the planet Jupiter, and father of the beautiful Dewajani and a powerful Brahmin.

Shu'lamite

(Heb. with the art. *hash-Shulammith'*, tyMalVhi, i.e. *the Shulammitess*; Sept. ἡ Σουλαμυῖτις v.r. Σουμανεῖτις, etc.; Vulg. *Sulamitis* and *Sunamitis*), one of the personages in the poem of Solomon's Song, who, although named only in one passage (<22613>Song of Solomon 6:13), is, according to most interpreters, the most prominent of all the characters, being no other than the bride herself. The name after the analogy of Shunammite denotes a woman belonging to a place called *Shulem.* The only place bearing that name of which we have any knowledge is Shunem itself, which, as far back as the 4th century, was so called (Euseb. *Onomast.* s.v.). On the theory that Shulammite and Shunammite are equivalent, some have supposed that the female in question who was the object of Solomon's passion was Abishag — the most lovely girl of her day, and at the time of David's death one of the most prominent persons at the court of Jerusalem. This would be equally appropriate whether Solomon were himself the author of the Song or it were written by another person whose object was to personate him accurately. *SEE SOLOMON*. But this is abhorrent to the whole tenor of the Canticles, and is opposed to the Oriental usage with regard to the harem of a deceased king. *SEE ABISHAG*. It is far more reasonable to suppose that the title *the Shulammitess* was a poetical term applied to the bride in imitation of *Solomon's* name, as they are thus but masculine and feminine forms for "peaceful." *SEE CANTICLES*.

Shulchan Aruk.

SEE KARO, JOSEPH.

Shultz, Thomas,

a Methodist Episcopal minister, was born in Hamburg, Germany, July 11, 1821. He came to New York with his parents in 1834, was licensed to preach in 1845, and employed to commence a mission at Bloomington, Ia. In 1846 he was admitted on trial in the Illinois Conference, and appointed to the Galena mission; in 1847 to the Beardstown mission; and in 1848 to Burlington, where he died March 20, 1848. See *Minutes of Annual Conferences,* 4, 285.

Shum.

SEE GARLICK.

Shumah.

SEE SHUMATHITE.

Shu'mathite

(Heb. collective with the art. *hash-Shumathi'*, ytæ,Vuh;a gentile or patronymic; Sept. ὁ Ησαμαθείμ; Vulg. *Semathei*), one of the four families who sprang from Kirjath-jearim (<13053>1 Chronicles 2:53); so called either as being colonists of a village named *Shumah* (hm,vu *garlic* [Gesen.], or *valuation* [Furst]), somewhere in that neighborhood, or as descendants from a man of that name; but in neither case is there any other trace of the origin or location.

Shu'nammite

(Heb. with the art. *hash-Shunammith'*. tyMnIWVh [in <11022>1 Kings 2:22, the shorter form tyMæWnI], *the Shunammitess*; Sept. ἡ Σωμανεῖτις v.r. Σουμανιτις), a native of SHUNEM, as is plain from <12401>2 Kings 4:1. It is applied to two persons — Abishag, the nurse of king David (<11003>1 Kings 1:3, 15; 2:17, 21, 22), and the nameless hostess of Elisha (<12412>2 Kings 4:12: 25, 36). See Woodward, *Lectures on the Shunammite* (Lond. 1840). The modern representative of Shunem being *Solam*, some have suggested (as Gesenius, *Thesaur.* p. 1379 b), or positively affirmed (as Furst, *Handwb.* 2, 422), that Shunammite is identical with *Shulammite* (<22613>Song of Solomon 6:13). But this lacks probability.

Shu'nem

(Heb. *Shunem'*, nWv, *uneven place* [Furst] from µ nIv; or perhaps [Gesen.] for µ yaWv, *two resting places*; Sept. Σουνάμ or Σουνάν v.r. Σωνάμ or Σωμάν etc.), one of the cities allotted to the tribe of Issachar (<061918>Joshua 19:18; where it occurs between Chesulloth and Haphraim). It is mentioned on two occasions. First as the place of the Philistines' first encampment before the battle of Gilboa (<012804>1 Samuel 28:4). Here it occurs in connection with Mount Gilboa and En-dor, and also, probably, with Jezreel (<012901>1 Samuel 29:1). Secondly, as the scene of Elisha's intercourse with the

Shunammite woman and her son. (<120408>2 Kings 4:8). Here it is connected with adjacent cornfields, and, more remotely, with Mount Carmel. It was, besides, the native place of Abishag, the attendant on king David (<110108>1 Kings 1:8), and, according to some, of Shulamith, the heroine of the poem or drama of "Solomon's Song." By Eusebius and Jerome (*Onomast.*) it is mentioned twice, under Σουβήμ, and "Sunem," as five miles south of Mount Tabor, and the known as Sulem (Σουλήμ); and under "Sonam," as a village in Acrabattine, in the territory of Sebaste called Sanin. The latter of these two identifications probably refers to Sanur, a well known fortress some seven miles from Sebastiyeh and four from Arrabeh, a spot completely out of the circle of the associations which connect themselves with Shunem. The other has more in its favor, since except for the distances from Mount Tabor, which is nearer eight Roman miles than five — it agrees with the position of the present *Solam* or *Sulem,* a village on the southwest flank of Jebel Duhy (the so called "Little Hermon"), three miles north of Jezreel, five from Gilboa (J. Fukua), faull in view of the sacred spot on Mount Carmel, and situated in the midst of the finest cornfields in the world. It is named as *Salem* by the Jewish traveller Hap-Parchi (Asher, *Benjamin,* 2, 431). It had then its spring, without which the Philistines would certainly not have chosen it for their encampment. Now, according to the notice of Dr. Robinson (*Researches,* 2, 324), the spring of the village is but a poor one. The change of the *n* in the ancient name to *l* in the modern one is the reverse of that which has taken place in Zerin (Jezreel) and Beitin (Bethel). There is nothing specially to mark an ancient site in Sailem, for it is only a mud hamlet with cactus bushes. West of the houses there is a beautiful garden, cool and shady, of lemon trees, watered by a little, rivulet; and in the village are a fountain and trough (Conder, *Tent Work in Palestine,* 1, 123).

Shu'ni

(Heb. *Shuni'*, ynwv, *quiet* [Gesen.], or *fortunate* [Furst]; Sept. Σουνί v.r. Σαυνίς), third named of the seven sons of Gad (<014616>Genesis 41:16), and progenitor of a family named after him (<042615>Numbers 26:15). B.C. 1874.

Shu'nite

(Heb. collectively with the art. *hash-Shuni'*, ynwvh; patronymic from *Shuni*; Sept. ὁ Σουνεί v.r. Σούν; A.V. "the Shunites"), a designation of

the posterity of SHUNI *SEE SHUNI* (q.v.) the. son of Gad (<0465>Numbers 26:15).

Shunk, Michael,

a minister of the Methodist Episcopal Church, was born at Berlin, Somerset Co., Pa., about 1808, and converted at Masontown, Pa., in his twentieth year. He was received into the Illinois Conference in 1837, and was effective until 1870. From that time he was on the supernumerary and superannuated: lists until his death. in Jacksonville, Ill., Sept. 1, 1876. “He was a scriptural, sensible, and practical preacher and a faithful pastor.” See *Minutes of Annual Conferences*, 1876, p. 144.

Shu’pham, Or Rather Shephu’ Pham

(Heb. *Shephupham’*, pWpv], probably for.ˆpWpv], *an adder*; Sept. Σωφάν v.r.] Οφάμ), a son of Benjamin, and head of a family of the same name (<0465>Numbers 26:39); doubtless the same elsewhere (<1305>1 Chronicles 8:5) called SHEPHUPHAN *SEE SHEPHUPHAN* (q.v.), etc.

Shu’phamite

(Heb. collectively with the art. *hash-Shuphami’*, ymæpWVhi, patronymic from *Shephupham*; Sept. ὁ Σωφανί v.r. Οφαμί; A.V. “Shuphamites”), the designation (<0465>Numbers 26:39) of the family of Shephupham (“A.V. Shuphan”), or Shephuphan, the son of Benjamin (<1305>1 Chronicles 8:5). *SEE SHUPPIM*.

Shup’pim

(Heb. *Shuppim’*, Pæpu or [<1305>1 Chronicles 7:15] µ yPæpu prob. *serpents* [Gesen.], or a contraction for *Shephupham*; Sept. Σαπφίν, v.r. Σαφείμ, Μαμφείν, etc.), the name of two persons.

1. In <1307>1 Chronicles 7:12, “Shuppim and Huppim, the children of Ir,” are reckoned among the posterity of Benjamin. B.C. 1856. Ir is, by some, thought to be the same as the son of Bela the son, of Benjamin, and in that case Shuppim would be the great-grandson of Benjamin. In <0465>Numbers 26:39 he and his brother are called *Shupham* and Hupham, while in <1305>1 Chronicles 8:5 they appear as *Shephuphan* and Huram, sons of Bela, and in <0146>Genesis 46:21 as *Muppim* and Huppim, sons of Benjamin. To avoid the difficulty of supposing that Benjamin had a great-grandson at the time he

went down to Egypt, lord A. Hervey conjectures that Shuppim, or Shephuphan, was a son of Benjamin, whose family was reckoned with that of Ir, or Iri. But this is arbitrary and unnecessary, as the date is that of Jacob's death. As he is elsewhere (1Ch 7:151 Chronicles 5:15) similarly mentioned as the brother of Huphan or Huppim, who was a son of Becher and grandson of Benjamin, he must have been such likewise. *SEE BENJAMIN*; *SEE JACOB*.

2. A Levite of the family either of Kohath or Merari who, together with Hosah, had charge of the Temple gate Shallecheth, in accordance with an arrangement originally instituted by David (1Ch 26:161 Chronicles 26:16). B.C. 1013.

Shur

(Heb. *Shur*, rWv; Sept, Σούρ; Vulg. *Sur*), a place just without the eastern border of Egypt. Its name, if Hebrew or Arabic, signifies "a wall;" and there can be little doubt that it is of Shemitic origin from the position of the place. The Sept. seems to have thus interpreted it, if we may judge from the obscure rendering of 1Sa 27:81 Samuel 27:8, where it must be remarked the extraordinary form Γελαμψούρ is found. This word is evidently a transcription of the words hrWv... µ lwqmE, the farmer, save the initial particle, not being translated. The Targums of Onkelos and Jonathan interpret Shur by *Chagara* (argj), and Josephus by *Pelusium* (Πηλούσιον [*Ant.* 6, 7, 3]); but the latter was called Sin by the Hebrews.

Shur is first mentioned in the narrative of Hagar's flight from Sarah. Abraham was then in southernmost Palestine, and when Hagar fled she was found by an angel "by the fountain in the way to Shur" (Ge 16:7Genesis 16:7). Probably she was endeavoring to return to Egypt, the country of her birth — she may not have been a pure Egyptian — and had reached a well in the inland caravan route. Abraham afterwards "dwelled between Kadesh and Shur, and sojourned in Gerar" (20:1). From this it would seem either that Shur lay in the territory of the Philistines of Gerar, or that this pastoral tribe wandered in a region extending from Kadesh to Shur. *SEE GERAR*. In neither case can we ascertain the position of Shur. The first clear indications of this occurs in the account of Ishmael's posterity: "And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest towards Assyria" (25:18). With this should be compared the mention of the extent of the Amalekitish territory given in this passage, "And, Saul smote

the Amalekites from Havilah [until] thou comest to Shur, that [is] over against Egypt" (09151 Samuel 15:7). It is also important to notice that the Geshurites, Gezrites, and Amalekites, whom David smote, are described as "from an ancient period the inhabitants of the land as thou comest to Shur, even unto the land of Egypt" (27:8). The Wilderness of Shur was entered by the Israelites after they had crossed the Red Sea (0215Exodus 15:22, 23). It was also called the Wilderness of *Etham* (0433Numbers 33:8). The first passage presents one difficulty, upon which the Sept. and Vulg. throw no light, in the mention of Assyria. If, however, we compare it with later places, we find hrWVaihkaJBo here remarkably like hrWv ÚajB in 09271 Samuel 27:8, and rWv ÚajB in 15:7, as if the same phrase had been originally found in the first as a gloss; but it may have been there transposed, and have originally followed the mention of Havilah. In the notices of the Amalekitish and Ishmaelitish region, in which the latter succeeded the former, there can be no question that a strip of Northern Arabia is intended, stretching from the Isthmus of Suez towards, and probably to, the Persian Gulf. The name of the wilderness may indicate a somewhat southern position. Dr. Trumbull (*Kadesh-bamea*, p. 44 sq.) labors at great length to prove that Shur was a line of fortifications extending from Suez to the Mediterranean; but in that case the word must have had the *article*, "The Wall," which it never takes; nor does it appear that the forts in question were as continuous as a wall would be. His etmologies connecting. it in this sense with Etham are very forced.

According to recent authorities the "Wilderness of Shur" is substantially identical with the modern desert *el-Jifar*, which extends between the Red Sea and the Mediterranean from Pelusium to the southwest borders of Palestine (Rosenmuller, *Alterth.* 3, 241 sq.). It consists of white shifting sand (yet see Schubert, 2, 273), has very little signs of habitations, and is some seven days' journey across. The simple word Shur evidently designates, in general, a high ridge running north and south in the form of a high wall, according to the meaning of the word *before*, i.e. on the east side of Egypt (0258Genesis 25:18; 0215Exodus 15:22). This can be no other than the high range to the east of Suez, the continuation of the great chain of Jebel et-Tih northward towards the Mediterranean, forming a sharp ridge or a high *wall* as seen from a distance east and west, and a grand barrier on the east side of Egypt and to the west of the great plain in the interior of the wilderness called Desert et-Tih. There is no other range whatever of the kind between Egypt and the interior of the wilderness (see

Palmer, *Desert of the Exodus,* p. 44). This must be, therefore, the Wilderness of Shur. It is called by the Egyptians, and those who live to the west of it, *Jebel er-Rahah,* or the Mountain of Rahah. But (according to some travellers) by the Arabs of the interior of the wilderness, on the east side of the range, it is called *Jebel es-Sur,* or the Mountain of Shur.

Shuriasawarnen,

in Hindu mythology, is a devotee now living, who is destined to become the ruler of the great age which shall follow upon the present, over which Vaivassada presides. In that age Vishnu will appear in his tenth Avatar.

Shurtleff, William,

a Congregational minister of Portsmouth, N.H., who died in 1747, aged about sixty. He published a number of *Sermons* and two or three religious pamphlets (1726-41). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Shurtliff, Asaph,

a minister of the Methodist Episcopal Church, came from Canada while yet a young man, and settled in Easton, Washington Co., N.Y. There he united with the Church, and was for many years an active and useful local preacher. In 1853 he was received into the Troy Conference, and served as a travelling preacher for eleven years. In 1864 he took a supernumerary relation, in which, and that of a superannuate, he continued until his death, in Easton, N.Y., Feb. 3, 1873. See *Minutes of Annual Conferences,* 1873, p. 68.

Shushan.

SEE LILY.

Shu'shan

(Heb. *Shushan'*,]vwv; Sept. Σουσάν and Σοῦσα; Vulg. *Susa*), or SUSA, one of the most important towns in the East, in which the kings of Persia had their winter residence (<27802>Daniel 8:2; <16001>Nehemiah 1:1; <17002>Esther 1:2, 5). It is said to have received its name from the abundance of the lily (*Shushan,* or *Shushanah*) in its neighborhood (Athen. 12, 513). In the following account we collect the archaeological information on this subject.

I. *History.* — Susa was originally the capital of the country called in Scripture Elam, and by the classical writers sometimes Cissia (Κισσία), sometimes Susis, or Susiana. *SEE ELAM*. Its foundation is thought to date from a time anterior to Chedorlaomer, as the remains found on the site have often a character of very high antiquity. The first distinct mention of the town that has been as yet found is in the inscriptions of Asshur-bani-pal, the son and successor of Esar-haddon, who states that he took the place, and exhibits a ground plan of it upon his sculptures (Lavard. *Nin. and Bab.* p. 452, 453). The date of this monummesnt is about B.C. 660. We next find Susa in the possession of the Babylonians, to whom Elam had probably passed at the division of the Assyrian empire made by Cyaxares and Nabopolassar. In the last year of Belshazzar (B.C. 536), Daniel, while still a Babylonian subject, is there on the king's business, and "at Shushan in the palace" sees his famous vision of the ram and he goat (Daniel 8:2). The conquest of Babylon by Cyrus transferred Susa to the Persian dominioin; and it was not long before the Achaemenian princes determined to make it the capital of their whole empire and the chief place of their own residence. According to some writers (Xenoph. *Cyrop.* 8, 6, 22; Strabo, 15, 3, 2), the change was made by Cyrus; according to others (Ctesias, *Pers. Exc.* 9; Herod. 3, 30, 65, 70), it had at any rate taken place before the death of Cambyses; but, according to the evidence of the place itself and of the other Achaemenian monuments, it would seem most probable that the transfer was really the work of Darius Hystaspis, who is found to have been (as *Pliny* says, *H.N.* 6, 27) the founder of the great palace there — the building so graphically described in the book of Esther (Esther 1:5, 6). The reasons which induced the change are tolerably apparent. After the conquest of Babylonia and Egypt, the western provinces of the empire had become by far the most important, and the court could no longer be conveniently fixed east of Zagros, either at Ecbatana (Hamadan) or at Pasargadae (Murgaub), which were cut off from the Mesopotamian plain by the difficulty of the passes for fully one half of the year. Not only were the passes difficult, but they were in the possession of semi-independent tribes, who levied a toll on all passengers, even the Persian kings themselves (Strabo, 15, 3, 4). It was necessary to find a capital west of the mountains, and here Babylon and Susa presented themselves, each with its peculiar advantages. Darius probably preferred Susa, first, on account of its vicinity to Persia (ibid. 15, 3, 2); secondly, because it was cooler than Babylon, being nearer the mountain chain; and, thirdly, because of the excellence of the water there (*Geograph. Journ.* 9, 70). Susa accordingly

became the metropolis of Persia, and is recognized as such by Aeschylus (*Pers.* 16, 124, etc.), Herodotus (5, 25, 49, etc.), Ctesias (*Pers. Exc.* passim), Strabo (15, 3, 2), and almost all the best writers. The court must. have resided there during the greater part of the year, only quitting it regularly for Ecbatana or Persepolis in the height of summer, and perhaps sometimes leaving it for Babylon in the depth of winter (see Rawlinson, *Herod.* 3, 256). Susa retained its pre-eminence to the period of the Macedonian conquest, when Alexander found there above twelve millions sterling and all the regalia of the Great King (Arrian, *Exp. Alex.* 3, 16). After this it declined. The preference of Alexander for Babylon caused the neglect of Susa by his successors, none of whom ever made it their capital city. We hear of it once only in their wars, when it falls into the power of Antigonus (B.C. 315), who obtains treasure there to the amount of three millions and a half sterling (Diod. Sic. 19, 48, 7). Nearly a century later (B.C. 221) Susa was attacked by Molo in his rebellion against Antiochus the Great. He took the town, but failed in his attempt upon the citadel (Polyb. 5, 48, 14). We hear of it again at the time of the Arabian conquest of Persia, when it was bravely defended by Hormuzan (Loftus, *Chaldoea and Susiana,* p. 344).

II. *Position, etc.* — A good deal of uncertainty has existed concerning the position of Susa. While most historians and comparative geographers (Rennel, *Geog. of Herodotus*; Kinneir, *Mem. Pers. Empire*; Porter [K.], *Travels,* 2, 4, 11; Ritter, *Erdkunde Asiens,* 9, 294; *Pictorial Bible,* on Daniel 8:2) have inclined to identify it with the modern *Sus, or Shush,* which is in lat. 320 10', long. 48° 26' east from Greenwich, between the Shapur and the river of Dizful, there have not been wanting some (Vincent, *Commerce and Navig. of the Ancients*; Von Hammer, in *Mem. of the Geog. Soc. of Paris,* 2, 320 sq., 333 sq.) to maintain the rival claims of *Shuster,* which is situated on the left bank of the Kuran, more than half a degree farther to the eastward. A third candidate for the honor has even been started, and it has been maintained with much learning and ingenuity that *Susan,* on the right bank of the same stream, fifty or sixty miles above Shuster, is, if not the Susa of the Greeks and Romans, at any rate the Shushan of Scripture (*Geogr. Journ.* 9, 85). But a careful examination of these several spots has finally caused a general acquiescence in the belief that Sus alone is entitled to the honor of representing at once the scriptural Shushan and the Susa of the classical writers (see Loftus, *Chaldoea and Susiana,* p. 338; Smith, *Dict. of Geog.* s.v.; Rawlinson, *Herod.* 3, 254).

The difficulties caused by the seemingly confused accounts of the ancient writers, of whom some place Susa on the Choaspes (Herod. 5, 49, 52; Strabo, 15, 3, 4; Q. Curt. 5, 2), some on the Eulaeus (Arrian, *Exp. Al.* 7, 7; Ptolem. 6, 3; Pliny, *H.N.* 6, 27), have been removed by a careful survey of the ground; and it thus appears that the Choaspes (Kerkhah) originally bifurcated at Pai Pul, twenty miles above Susa, the right arm keeping its present course, while the left flowed a little to the *east* of Sus, and. absorbing the Shapur about twelve miles below the ruins, flowed on somewhat east of south and joined the Karun (Pasitigris) at Ahwaz. The left branch of the Choaspes was sometimes called by that name, but more properly bore the appellation of Eulaeus (Ulai of Daniel). Susa thus lay between the two streams of the Eulaeus and the Shapur, the latter of which, being probably joined to the Eulaeus by canals, was reckoned a part of it; and hence Pliny says that the Eulaeus *surrounded* the citadel of Susa (*loc. cit.*). At the distance of a few miles east and west of the city were two other streams — the Coprates, or river of Dizful, and the right arm of the Choaspes (the modern Kerkhah). Thus the country about Susa was most abundantly watered; and hence the luxuriance and fertility remarked alike by ancient and modern authors (Athen. 12, 513; *Geograph. Journ.* 9, 71). The Kerkhah water was, moreover, regarded as of peculiar excellence; it was the only water drunk by the Great King, and was always carried with him on his journeys and foreign expeditions (Herod. 1, 188; Plutarch, *De Exil.* 2, 601, D; Athen. *Deipn.* 2, 171, etc.). Even at the present day it is celebrated for its lightness and purity, and the natives prize it above that of almost all other streams (*Geogr. Journ.* 9, 70, 89).

On this site there are extensive ruins, stretching, perhaps, twelve miles from one extremity to the other, and consisting, like the other ruins of this region, of hillocks of earth and rubbish covered with broken pieces of brick and colored tile. At the foot of these mounds is the so called Tomb of Daniel, a small building erected on the spot where the remains of that prophet are locally believed to rest. It is apparently modern; yet nothing but the belief that this was the site of the prophet’s sepulchre could have led to its being built in the place where it stands (Malcolm, *Hist. of Persia*, 1, 255, 256); and it may be added that such identifications are of far more value in these parts, where occasion for them is rare, than among the crowded “holy places” of Palestine. The city of Shus is now a gloomy wilderness infested by lions, hyenas, and other beasts of prey.

Picture for Shushan 1

III. *General Description of the Ruins.* — The ruins of Susa cover a space about 6000 feet long from east to west, by 4500 feet broad from north to south. The circumference of the whole, exclusive of outlying and comparatively insignificant mounds, is about three miles. According to Mr. Loftus, "the principal existing remains consist of four spacious artificial platforms distinctly separate from each other. Of these the western mound is the smallest in superficial extent, but considerably the most lofty and important. Its highest point is 119 feet above the level of the Shaour (Shapur). In form it is an irregular obtuse-angled triangle, with its corners rounded off and its base facing nearly due east. It is apparently constructed of earth, gravel, and sun-dried brick, sections being exposed in numerous ravines produced by the rains of winter. The sides are so perpendicular as to be inaccessible to a horseman except at three places. The measurement round the summit is about 2850 feet. In the center is a deep, circular depression, probably a large court, surrounded by elevated piles of buildings, the fall of which has given the present configuration to the surface. Here and there are exposed in the ravines traces of brick walls which show that the present elevation. of the mound has been attained by much subsequent superposition" (*Chaldoe and Susiana,* p. 343). Mr. Loftus regards this mound as indubitably the remains of the famous citadel (ἄκρα or ἀκρόπολις) of Susa so frequently mentioned by the ancient writers. (Herod. 3, 68 Polyb. 5, 48, 14; Strabo, 15, 3, 2; Arrian, *Exp. Al.* 3, 16, etc.). "Separated from the citadel on the west by a channel or ravine, the bottom of which is on a level with the external desert, is the great central platform, covering upwards of sixty acres (No. 3 on the plan). The highest point is on the south side, where it presents generally a perpendicular escarpment to the plain and rises to an elevation of about 70 feet; on the east and north it does not exceed 40 or 50 feet. The east face measures 3000 feet in length. Enormous ravines penetrate to the very heart of the mound" (Loftus, p. 345). The third platform (No. 2 on the plan) lies towards the north and is "a considerable square mass," about 1000 feet each way. It abuts on the central platform at its northwestern extremity, but is separated from it by "a slight hollow," which was, perhaps, an ancient roadway (*ibid.*). These three mounds form together a lozenge-shaped mass, 4500 feet long and nearly 3000 feet broad, pointing in its longer direction a little west of north. East of them is the fourth platform, which is very extensive, but of much lower elevation than the rest (No. 4

on the plan). Its plan is very irregular: in its dimensions it about equals all the rest of the ruins put together. Beyond this eastern platform a number of low mounds are traceable, extending nearly to the Dizful river; but there are no remains of walls in any direction, and no marks of any buildings west of the Shapur. All the ruins are contained within a circumference of about seven miles (*Geograph. Journ.* 9, 71). See Plumptre, *Bible Educator,* 3, 105.

IV. *Architectural Character.* — The explorations undertaken by general, now Sir Fenwick, Williams of Kars in the mounds at Susa, in the year 1851, resulted in the discovery of the bases of three columns, marked 5, 6, 7 on the following plan. These were found to be twenty-seven feet six inches apart from center to center; and as they were very, similar to the bases of the great hall known popularly as the Chel Minar at Persepolis, it was assumed that another row would be found at a like distance inwards. Holes were accordingly dug, and afterwards trenches driven, without any successful result, as it happened to be on the spot where the walls originally stood, and where no columns, consequently, could have existed. Had any trustworthy restoration of the Persepolitan hall been published at that time, the mistake would have been avoided; but as none then existed, the opportunity was nearly lost for our becoming acquainted with one of the most interesting ruins connected with Bible history which now exist out of Syria. Fortunately, in the following year Mr. Loftus resumed the excavations with more success, and ascertained the position of all the seventy-two columns of which the original building was composed. Only one base had been entirely removed, and as that was in the midst of the central phalanx its absence threw no doubt on any part of the arrangement. On the bases of four of the columns thus uncovered (shaded darker on the plan, and numbered 1, 2, 3, 4) were found trilingual inscriptions in the languages adopted by the Achaemenian kings at Behistun and elsewhere, but all were so much injured by the fall of the superincumbent mass that not one was complete, and, unfortunately, the Persian text, which could have been read with most certainty, was the least perfect of any. Notwithstanding this, Mr. Edwin Norris, with his usual ingenuity, by a careful comparison of the whole, made oft the meaning of the first part certainly, of the latter half with very tolerable precision. As this inscription contains nearly all we know of the history of this building, we quote it entire from *Journ. As. Soc.* 15, 162: “Says Artaxerxes (Mnemon), the great king, the king of kings, the king of the country, the king of the earth, the

son of king Darius was the son of king Artaxerxes — Artaxerxes was the son of Xerxes — Xerxes was the son of king Darius — Darius was the son of Hystaspes the Achaemenian — Darius my ancestor anciently built this temple, and afterwards it was repaired by Artaxerxes my grandfather. By the aid of Ormazd I placed the effigies of Tanaites and Mithra in this temple. May Ormazd, Tanaites, and Mithra protect me, with the other gods, and all that I have done."

Picture for Shushann 2

The bases uncovered by Mr. Loftus were arranged as on the second plan above, and, most fortunately, it is found on examination that the building was an exact counterpart of the celebrated Chel Minar at Persepolis. They are, in fact, more like each other than almost any other two buildings of antiquity, and consequently what is wanting in the one may safely be supplied from the other, if it exists there. Their age is nearly the same, that at Susa having been commenced by Darius Hystaspis, that at Persepolis — if one may trust the inscription on its staircase (*Journ. As. Soc.* 10, 326) — was built entirely by Xerxes. Their dimensions are practically identical, the width of that at Susa, according to Mr. Loftus being 345 feet, the depth north and south 244. The corresponding dimensions at Persepolis, according to Flandin and Coste's survey, are 357.6 by 254.6, or from 10 to 12 feet in excess; but the difference may arise as much from imperfect surveying as from any real discrepancy. The number of columns and their arrangement are identical in the two buildings, and the details of the architecture are practically the same so far as they can be made out. Butas no pillar is standing at.Susa, and no capital was found entire or nearly so, it is not easy to feel quite sure that the annexed restoration is in all respects correct. It is reduced from one made by Mr. Churchill, who accompanied Mr. Loftus in his explorations. If it be correct, it appears that the great difference between the two buildings was that double bull capitals were used in the interior of the central square hall at Susa, while their use was appropriately confined to the porticos at Persepolis. In other respects the height of the capital, which measures 28 feet, is very nearly the same, but it is fuller, and looks somewhat too heavy for the shaft that supports it. This defect was to a great extent corrected at Persepolis, and may have arisen from those at Susa being the first translation of the Ninevite wooden original. into stone architecture. The pillars at Persepolis vary from 60 to 67 feet in height, and we may therefore assume that those at Susa were nearly the same. No trace of the walls which enclosed these pillars was

detected at Susa, from which Mr. Loftus assumes, somewhat too hastily, that none existed. As, however, he could not make out the traces of the walls of any other of the numerous buildings which he admits once existed in these mounds, we ought not to be surprised at his not finding them in this instance.

Picture for Shushan 3

Fortunately, at Persepolis sufficient remains still exist to enable us to supply this hiatus, though there also sun-burned brick was too much used for the walls, and if it were not that the jambs of the doors and windows were generally of stone, we should be as much at a loss there as at Susa. The annexed wood cut representing the plan of the hall at Persepolis, is restored from data so complete as scarcely to admit of doubt with regard to any part, and will suffice to explain the arrangement of both (see Fergusson, *The Palaces of Nineveh and Persepolis Restored* [Lond. 1851]). Both buildings consisted of a central hall, as nearly as may be 200 feet square, and consequently, so far as we know, the largest interior of the ancient world, with the single exception of the great hall at Karnak, which covers 58,300 square feet, while this only extends to 40,000. Both the Persian halls are supported by 36 columns, upwards of 60 feet in height, and spaced equidistant from one another at about 27 feet 6 inches from center to center. On the exterior of this, separated from it by walls 18 feet in thickness, were three great porches, each measuring 200 feet in width by 65 in depth, and supported by 12 columns whose axes were coincident with those of the interior. These were, beyond doubt, the great audience halls of the palace, and served the same purposes as the House of the Forest of Lebanon in Solomon’s palace, though its dimensions were somewhat different — 150 feet by 75. These porches were also identical, so far as use and arrangement go, with the throne rooms in the palaces of Delhi or Agra, or those which are used at this day in the palace at Ispahan. The western porch would be appropriate to morning ceremonials, the eastern toa those of the afternoon. There was no porch, as we might expect in that climate, to the south, but the principal one, both at Susa and Persepolis, was that which faced the north with a slight inclination towards the east. It was the throne room *par excellence* of the palace, and an inspection of the. plan will show how easily, by the arrangement of the stairs, a whole army of courtiers or of tribute bearers could file before the king without confusion or inconvenience. The bassirilievi in the stairs at Persepolis in fact represent permanently the procession which on great

festivals took place upon their steps; and a similar arrangement of stairs was no doubt to be found at Susa when the palace was entire. It is by no means so clear to what use the central hall was appropriated. The inscription quoted above would lead us to suppose that it was a temple, properly so called, but the sacred and the secular functions of the Persian kings were so intimately blended together that it is impossible for us to draw a line anywhere, or to say how far "temple cella" or "palace hall" would be a correct designation for this part of the building. It probably was used for all great semi-religious ceremonies, such as the coronation or enthronization of the king, at such ceremonies as returning thanks or making offerings to the gods for victories — for any purpose, in fact, requiring more than usual state or solemnity; but there seems no reason to suppose it ever was used for purely festal or convivial purposes, for which it is singularly ill suited.

Picture for Shushan 4

From what we know of the buildings at Persepolis, we may assert, almost with certainty, that the "King's Gate," where Mordecai sat (Esther 2:21), and where so many of the transactions of the book of Esther took place, was a square hall (see cut below), measuring probably a little more than 100 feet each way, and with its roof supported by four pillars in the center, and that this stood at a distance of about 150 or 200 feet from the front of the northern portico, where its remains will probably now be found when looked for. We may also be tolerably certain that the inner court, where Esther appeared to implore the king's favor (Esther 5:1), was the space between the northern portico and this square building, the outer court being the space between the "King's Gate" and the northern terrace wall. We may also predicate with tolerable, certainty that the. "Royal House" (Esther 1:9.) and the "House of the Women" (Esther 2:9, 11) were situated behind this great hall to the southward, or between it and the citadel, and had a direct communication with it either by means of a bridge over the ravine, or a covered way underground, most probably the former. There seems also no reasonable doubt that it was in front of one of the lateral porticos of this building that king Ahasuerus (Xerxes) "made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the *court of the garden of the king's palace*; where were white. green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver upon a pavement of red, and blue, and white, and black marble"

(Esther 1:5, 6). From this it is evident that the feast took place, not in the interior of any hall, but out of doors, in tents erected in one of the courts of the palace, such as we may easily fancy existed in front of either the eastern or the western porch of the great central building.

Picture for Shushan 5

The whole of this great group of buildings was raised on an artificial mound, nearly square in plan, measuring about 1000 feet each way, and rising to a height apparently of 50 or 60 feet above the plain. As the principal building must, like those at Persepolis, have had a *talar,* or raised platform, *SEE TEMPLE*, above its root; its height could riot have been less than 100 or 120 feet, and its elevation above the plain must consequently have been 170 or 200 feet. It would be difficult to conceive anything much grander in an architectural point of view than such a building, rising to such a height out of a group of subordinate palace buildings, interspersed with trees and shrubs, and the whole based on such a terrace, rising from the flat but fertile plains that are watered by the Eulaeus at its base. *SEE PERSIA*.

Shu'shan-e'duth

(Heb. *Shushan' Eduth',]vwvi tWd[e*; an expression occurring in the phrase "To the chief musician upon Shushan-eduth," which is plainly a musical direction, whatever else may be obscure about it (Psalm 55, title). In Psalm 80 we have the fuller phrase SHOSHANNIM-EDUTH, of which Rodiger regards Shushaneduth as an abbreviation (Gesenius, *Thesaur.* p. 1385). As it now stands it denotes *the lily of testimony,* and possibly contains the first words of some psalm to the melody of which that to which it was prefixed was sung; and the preposition l[; *'al* (A.V. "upon") would then signify "after, in the manner of," indicating to the conductor of the Temple choir the air which he was to follow. The Sept. and Vulg. appear to have read µyNaeAmÞl[; for they render τοῖς ἀλλοιωθησομένοις and *pro his qui immutabuntur* respectively. In the Sept. tWd[, *eduth,* becomes dwfÞ, *od,* ἔτι. There does not appear to be much support for the view taken by some (as by Joel Bril) that Shushan-eduth is a musical instrument, so called from its resemblance to a lily in shape (Simonis), or from having lily-shaped ornaments upon it, or from its six (*shesh*) strings. Furst in consistency with his theory with respect to the titles of the Psalms, regards Shushaneduth as the name of one of the twenty-four divisions of singers appointed by David, so called after a

bandmaster, Shushan, and having its headquarters at Eduth, which he conjecteres may be the same as Adithaim in ‹0656›Joshua 15:36 (*Handwb.* s.v.). As a conjecture this is certainly ingenious, but it has the disadvantage of introducing as many difficulties, as it removes. Simonis (*Lex.* s.v.) connects *eduth* with the Arabic *ud,* a lute, or kind of guitar played with a plectrum, and considers it, to be the melody produced by this instrument; so that in his view Shushan-eduth indicates that the lily-shaped cymbals were to be accompanied with playing on the lute. Gesenius proposes to render *eduth* a "revelation," and hence a psalm or song revealed; but there seems no reason why we should depart from the usual meaning as above given, and we may therefore regard the words in question as a fragment of an old psalm or melody, the same in character as Aijeleth Shahar and others, which contained a direction to the leader of the choir. *SEE PSALMS*.

Shushan Gate Of The Temple At Jerusalem

(hrybhˆçwç, Mishna, *Chelim,* 17, 9) was located in the eastern outer wall, being the only entrance on that side. We should naturally identify it with the present *Golden Gate,* which is evidently a Herodian structure; but this can hardly be done, as it lay in a direct line with the interior gates. *SEE TEMPLE*.

Shute, Daniel, D.D.,

a Unitarian minister, was born at Malden, Mass., July 19, 1722. He entered Harvard College in 1739, and graduated in 1743. In September, 1746, he accepted a call to the Third (now Second) Church in Hingham, Mass., and was ordained its pastor Dec. 10, 1746. In both the French and Revolutionary wars Mr. Shute entered warmly into the feelings of the people. In 1758 he was appointed by Gov. Pownall chaplain of Col. Joseph Williams's regiment. In 1780 he was chosen delegate to the convention to frame a constitution for the state, and in 1788 he was associated with Gen. Lincoln to represent the town in the convention of Massachusetts which ratified the Constitution of the United States. Dr. Shute relinquished his public labors in March, 1799, retaining his pastoral relation till his decease, but giving up his salary. He died Aug. 30, 1802. Dr. Shute published three *Sermons* (1767, '68, '87). See Sprague, *Annals of the Amer. Pulpit,* 8, 18.

Shute, Josias,

rector of St. Mary Woolnoth, London. He suffered during the civil wars for his attachment to Charles I, and was made archdeacon of Colchester In 1642, but died the same year. After his death appeared *Ten Sermons* (Lond. 1644, 4to): — *Judgment, or The Plague of Frogs Inflicted, Sermons,* etc. (1645, 4to): — *Sarah and Hagar, or Genesis* 17 *Opened in Nineteen Sermons* (1649, fol.). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Shu'thalhite

(Heb. collectively with the art. *hash-Shuthalchi'*, יַחְלָתּוּשׁ, patronymic from *Shuthelah*; Sept. ὁ Σουθαλα v.r. Σουταλαεί and Θουσαλα), a designation of the descendants of SHUTHELAH *SEE SHUTHELAH* (q.v.). the son of Ephraim (<04635>Numbers 26:35).

Shu'thelah

(Heb. *Shuthe'lach,* לַחְתּוּשׁ, perhaps *noise of breaking* [Gesenius], or *setting* [i.e. son] *of Shelach* [Furst], *or fresh plant* [Muhlau]; Sept. in Numbers Σουθαλά or Σουταλά v.r. Θουσαλά or Θωσουσαλά, in Chronicles Σωθαλά v.r. Σωθαλέ and Σωθαλάθ), the name of two Ephraimites.

1. First named of the three sons of Ephraim, but not father of Eran (<04635>Numbers 26:35, 36), though whom he became the progenitor of a family that bore both their names (<13720>1 Chronicles 7:20). B.C. post 1856 and ante 1802. *SEE BERED*.

2. A descendant of the preceding, being the son of Zabad and the father of Ezer and Elead (<13721>1 Chronicles 7:21). B.C. apparently post 1618.

Shuttle.

SEE WEAVER.

Shuttleworth, Philip Nicholas, D.D.,

an English clergyman, was born at Kirkham, Lancashire, in 1782. He was educated at Winchester, and thence elected scholar of New College, Oxford, in 1800. He became rector of Foxley, Wiltshire, in 1824; tutor of

his college and in 1820 proctor of Oxford; warden of New College in 1822; bishop of Chichester in 1840. He died in 1842. His published works consist of *Sermons on some of the Leading Principles of Christianity* (Lond. 2 vols. 8vo; vol. 1, 1827; 2d ed. 1829; vol. 2, 1834; 3d ed. of both, 1840, 2 vols. 8vo): — *Paraphrastic Translation of the Apostolical Epistles* (Oxf. 1829, 8vo; 5th ed. 1854): — *Consistency of the Whole Scheme of Revelation*, etc. (Lond. 1832, 12mo): — *Sermons before the University of Oxford* (ibid. 1840, sm. 8vo). See Darling, *Cyclop. Bibliog.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Si'a

(Heb. *Sia*, a[ysæ *congregation*; Sept. Σιαϊά v.r. Ασουία, etc.), one of the family heads of the Nethinim whose "children" returned from the captivity with Zerubbabel (16747Nehemiah 7:47). B.C. ante 536. In the parallel passage (15044Ezra 2:44) the name is written SIAHA *SEE SIAHA* (q.v.).

Si'aha

(Heb. *Siaha*, ah;[ysæ *congregation*; Sept. Σιαά v.r. Ασαά, etc.), one of the chief Nethinim (15044Ezra 2:44); elsewhere (16747Nehemiah 7:47) called SIA (q.v.).

Siam

(meaning in Malay *the brown race*) is called by its people *Muang T'hai*, "the kingdom of the free," i.e. free from the superstitions of the Brahmins. It is the chief kingdom of the peninsula called Indo-China, or Farther India. Siam proper occupies the middle portion of the peninsula, with all the country surrounding the Gulf of Siam, and stretches between lat. 4° and 22° N., and between long. 97° and 106° E. Its greatest length is 1350 miles, its breadth 450 miles, while its area is estimated at from 190,000 to 300,000 square miles (probably the latter estimate is nearly correct), with a population of between 5,000,000 and 6,000,000.

I. *Soil, Climate, etc.* — A considerable portion of Siam is covered with mountains and hills. Two mountain ranges, extending mainly southeast from the Himalaya. form general natural divisions from China on thn north, and partly from Anam on the east, and Burmahl and British India on the west. A third range passes through the central regions, and in this is

situated the P'hra Bat, or mountain of "the sacred foot" of Buddha. The great river of the country is called by foreigners Menam, or Meinam, and is the Nile of Siam. Its annual inundation commences in June and ends in November, and the area of land thus fertilized is upwards of 22,000 square miles. The coastline may be roughly estimated at 1100 miles, with several excellent harbors. The seasons are two: the wet or hot, and the dry or cool. The former begins near the middle of March, the latter in October. Siam is rich in natural productions. Rice, sugar, pepper, cotton, and hemp are the staple products. There are also many valuable articles procured from the forests — gutta percha, lac, dammar, costly woods, etc. The animal kingdom is very varied, furnishing rhinoceroses, tigers, leopards, bears, otters, musks, civets, wild hogs, monkeys, deer, and elephants, especially the white elephant.

II. *Inhabitants and Government.* — The Siamese are mainly of Mongolian type, but there is much reason to suppose that they are closely allied to the great Indo-European race. According to the researches of the late king, out of 12,800 Siamese words more than 5000 are found to be Sanscrit, or to have their root in that language, and the rest in the Indo-European tongue. Besides the Siamese, a great variety of races inhabit the territories of Siam, as the Chinese, Cambodians, etc. According to the French consul at Bangkok, Garnier (1874), the population of Siam proper and its Laos dependencies is composed of 1,800,000 Siamese, 1,500,000 Chinese, 1,000,000 Laos, 200,000 Malays, 50,000 Cambodians, 50,000 Peguans, 50,000 Karens, and others. The Siamese proper are gentle, timid, careless, indolent, and yet peaceable and polite. Most of the business is in the hands of the Chinese. Marriage takes place as early as eighteen for males and fourteen for females, without the aid of priest or magistrate, though the former may be present to offer prayers. The number of wives, ordinarily one, may, among the wealthy, reach scores and hundreds, but the first is the wife proper, to whom the rest are subject. Eighty or ninety percent of the males can read, a limited education being gratuitously furnished at the temples.

The government is theoretically a duarchy, practically a monarchy, for although there is a second or vice king, the first or senior king is actual sovereign. The crown is hereditary, and is bequeathed, with the sanction of the nobles, to any son of the queen. The second king seems to occupy the place of first counsellor, and is invariably consulted before taking any important step. The council of state comprises the first king (as president);

the ministers, who have no vote; from ten to twenty councillors, who have to draft new laws, and from their own number elect a vice-president; and six princes of the royal house. The country is divided into forty-one provinces, each of which is governed by a *phraya*, or council of the first class.

III. *History and Religion.* — The early history of Siam is entirely unknown. In 1511 the Portuguese, after the conquest of Malacca by Albuquerque, established an intercourse with Siam. In the 16th century Siam was for many years subject to the Burmans, but recovered its independence towards the close of the century. In 1604 the Dutch established relations; in 1612 the first English vessel went to Ayathia. Towards the end of the 17th century a European adventurer, a native of the island of Cephalonia, called Phaulkon, gained the esteem of the king, and was by degrees promoted to an important office in the government. Through his persuasion an embassy was sent to Louis XIV of France, who sent two embassies to Siam in 1685 and 1687, and also a corps of 500 soldiers, who were put in possession of the fortress of Bangkok by Phaulkon. They were expelled in 1690. About 1760 the Burmans laid waste the country and took the capital, Ayathia. In. 1782 the present dynasty ascended the throne, and transferred the seat of government to Bangkok. Treaties were made with the East India Company in 1822 and 1825, and with the United States in 1833.

The religion of the Siamese is Buddhism: nevertheless the lower classes, and in some respects the more enlightened, are profoundly superstitious. They have peopled their world with gods, daemons, and goblins. Over the "footprint of Buddha," on the P'hra Bat, is built a beautiful temple, to which crowds of ardent Buddhists perform long and painful journeys, and millions of costly gifts are offered. The following account of missions is from Appletons' *Cyclopaedia* (s.v.): "Missions have been carried on by the Roman Catholics, under the greatest vicissitudes, since the middle of the 16th century. The missionaries are French, and their converts were reckoned in 1872 at 10,000, in sixteen congregations. At the head of the mission is a vicar apostolic. Protestant missions date from the visits of Gutzlaff, Tomlin, and Abeel, in 1828 to 1831, and properly from the settlement of Jones in 1833. Missions have been established by the American Baptist Union, and by the American Board of Commissioners for Foreign Missions; and the American Missionary Association has established several Protestant congregations, schools, and religious papers.

The number of the Baptist congregations in 1874 was 154, and of Presbyterian, 38."

For literature, consualt Crawfurd, *Embassy to Siam and Cochin China* (Lond. 1828); Pallogoix, *Description du Royaume Thai, ou Siam* (Paris, 1854); Bowring, *Kingdom and People of Siam* (Lond. 1857); Bastian, *Reisen in Siam* (Berlin, 1867); Mrs. Leonowen, *English Governess at the Siamese Court* (Boston, 1870); M'Donald, *Siam, its Government,* etc. (Phila. 1871); Bacon, *Siam,* etc. (N.Y. 1873); Vincent, *Land of the White Elephant* (ibid. 1874).

Siamese Version.

Siamese is the language spoken in the kingdom of Siam, which embraces a large portion of the peninsula of India beyond the Ganges. Formerly the language of the Siamese was called *Sayama phasa,* the "Sa-yam language;" but since the reign of P'hra Ruang, who set his country free from the yoke of Cambodia, they call themselves *T'hai,* "free," and their language *phasa T'hay* or *Tai,* "the language of the freemen." As early as the year 1810 the design of providing Siam with a version of the four Gospels was entertained by the Calcutta Auxiliary Bible Society, but it was not till the year 1846 that the translation and publication of the entire New Test. in Siamese were completed. A second edition was published in 1850. (B.P.)

Sias, Solomon.

a minister of the Methodist Episcopal Church, was born. at London, N.H., Feb. 25, 1781. He began to preach Sept, 25, 1805, and in 1806 was admitted into the New England Conference on trial. He was ordained deacon by bishop Asbury in 1806, and elder in 1810. In 1828 he took a superannuated relation, which he held, with the exception of one year, until his death at Newbury, Vt., Feb. 12, 1853. See *Minutes of Annual Conferences,* 1853, p. 222.

Sib'becai

(1 Chronicles 11:29; 27:11) or Sib'bechai (2 Samuel 21:18; 1 Chronicles 20:4) [some *Sibbeca'i* and *Sibbecha'i*] (Heb. *Sibbekay'*, ykBÞsæ according to Gesenius and Furst for Hy;Ëbs, *thicket* [i.e. people] *of Jehovah, or Jehovah* is *a thicket* [i.e. defense]; but rather a *weaver,* for it is doubtful if the final y in such cases ever stands for the sacred name; Sept.

Σοβοχαί v.r. Σεβοχά, etc.; Josephus Σοβακχίς), the eighth named of the subordinate thirty in David's guard, and eighth captain for the eighth month of 24,000 men of the king's army (<13129>1 Chronicles 11:29; 27:11). B.C. 1043. He belonged to one of the principal families of Judah, the Zarhites, or descendants of Zerah, and is called "the Hushathite," probably from an ancestor by the name of Hushah (q.v.). Josephus (*Ant.* 7, 12, 2) calls him "the Hittite," but this is no doubt an error. Sibbecai's great exploit, which gave him a place among the mighty mean of David's army, was his single combat with Saph, or Sippai, the Philistine giant, in the battle at Gezer, or Gob (<10218>2 Samuel 21:18; <13004>1 Chronicles 20:4). In <10227>2 Samuel 23:27 his name is written MEBUNNAI by a mistake of the copyist. Josephus says that he slew "many" who boasted that they were of the descent of the giants, apparently reading ybr for yps in <13004>1 Chronicles 20:4.

Sib'boleth

(Heb. *Sibbo'leth,* tlBs; for *Shibboleth* [q.v.]; the Sept. does not represent it, the Greek having no aspirate for σ; Vulg. *Sibboleth*), the Ephraimitish (text "Ephrathite") pronunciation of SHIBBOLETH (<071206>Judges 12:6).

Sibbs (Or Sibbes), Richard, D.D.,

a learned English Puritan divine, was born at Sudbury, Suffolk, in 1577, and was educated at St. John's College, Cambridge, where he took his degree with great applause, and obtained a fellowship. Taking orders, he was chosen lecturer of Trinity Church, Cambridge, the living of which he held during the last two years of his life. He became preacher to the Society of Gray's Inn in 1618, and in 1625 was chosen master of Katherine Hall, Cambridge, which, though a Puritan, he held with little molestation until his death. Dr. Sibbs died July 5, 1635. His works are very numerous, chiefly sermons and pious treatises. An incomplete edition of these was published (Lond. 1809; Aberdeen, 1812) entitled *Sibbs's Works.* Mr. Pickering published several of his treatises (1837-38, 2 vols. 12mo), viz. *The Soul's Conflict and Victory, etc.*: — *The Inward Disquietments of Distressed Spirits,* etc.: — *The Bruised Reed and Smoking Flax*: — *The Fountain Sealed*: — and *Description of Christ.* Still later we have *Complete Works of Richard Sibbes, D.D.,* ed. by R.A.B. Grosart (Edinb. 1862, 7 vols. 8vo). Richard Baxter tells us that he in a great measure owed

his conversion to *The Bruised Reed.* As a commentator, his principal work is his *Commentary on* 2 *Corinthians* 1 (1655). See Chalmers, *Biog. Dict.* s.v.; Neal, *Hist. of the Puritans,* 2, 294.

Sibel, Caspar,

a learned Calvinist and active participant in the controversy of the Dutch Church with Arminianism, which eventuated in the Synod of Dort, was born near Elberfeld, June 9, 1590, and was reared in the practice of piety and study, and educated at Herborn and Leyden. When scarcely nineteen years old he assumed the pastorate of the communes Randerath and Geilenkirchen, in the duchy of Juliers, and, in the midst of the discouragements and dangers growing out of the war of succession to the ducal throne in which the country was then involved, he obtained remarkable success. A price of 3000 thalers was offered for his apprehension as one of the evangelical pastors of the neighborhood, and he thrice narrowly escaped the troops of the imperial party; but he nevertheless added three hundred and sixty adult members to his Church in the brief term of two years. In 1611 he became pastor of the military Church in the fortress of Juliers, and was again successful in adding to the strength of its membership, besides obtaining from the States-General the grant of a regular, appropriation for the support of its pastor. A visitation of the plague in 1616 afforded opportunity for the display, on his part, of indomitable courage and unflagging zeal. A call to one of the churches at Nimeguen was declined by him because of the opposition raised by the other pastors of that town, who were adherents of the Remonstrant party; but the incident turned the attention of a Church in Deventer, the important metropolis of the province of Overyssel, towards him, and he was installed its pastor in the autumn of 1617. In this position he spent the last thirty years of his life. His labors extended into many fields and gave evidence of the qualities which constituted his strength, e.g. a narrow orthodoxy which placed the Reformed Confession on an equal footing with the Bible an intolerant and energetic spirit, great learning, consummate skill as a controversialist, a profound devotion to duty, and a fervent piety. He assumed charge, for a time of an orthodox band in the town of Campen, who were dissatisfied with the ministry of their resident Remonstrant pastors. In 1618 he was delegated to the Synod of Dort, and took an active part in its deliberations until an attack of fever compelled his return to Deventer, May 19, 1619. At the same time he evinced a lively interest in the cause of education by the direct part he took in the founding and

development of a paedagogium, and subsequently of an academical gymnasium. It was by his motion that the Synod of Overyssel adopted the canons laid down by the General Synod of Dort; and it was on his motion that a number of Remonstrants were suspended or expelled from their ministry by the latter authority. In the preparation of a new version of the Scriptures, as ordered, by the Synod of Dort, Sibel rendered to the Church the most important service of his useful life. One of the revisers for the province of Overyssel having died, he was chosen to fill the vacancy, and subsequently was made vice-secretary of the board of revisers. Eleven months from Oct. 30, 1634, to Oct. 10, 1635 — were given by the board to the final revision of the translators' work. (On the version thus prepared, see Kist en Royaard, *Archief voor Kerkelyke Geschiedenis,* pt. 2, p. 57-176.) To these varied labors must be added the constant care for the temporal welfare of numerous churches and individuals which was imposed on him by the incessant wars of the time. Sibel married Maria Klocker, a daughter of the burgomaster of Randerath, and became the father of a daughter, Elizabeth, who was married to the pastor Lubbert Van Goor. In 1648 a stroke of paralysis compelled his retirement from active life. The magistracy of the town and the presbytery of his Church continued to him the salary and honorary rights of an active pastor, and when he died, Jan. 1, 1658, they voted an adequate pension for the support of his widow, and civil protection and guardianship for his grandson.

The productions of Sibel's pen are very numerous, and have often been published in monograph form.They contain nothing, however, of considerable importance to modern readers, and may be classed as follows: Sermons and homilies on parts of the Old Test. Scriptures: Sermons and homilies on sections of the New Test., and miscellaneous sermons: — Catechetical writings: *Meditat. Catecheticarum* (1646-50, four parts): — *Proleg. et Paralipomena Catechetica* (1650): — *Epitome Catechismi* (Dutch [1643]; a Latin ed. approved by classis in 1653): — A devotional manual, *Christl. Gebeder ende Dankzeggingen* (last ed. 1645; Latin ed. approved 1653): — Translations of the New Test. (Dutch, with Sibel's *Marginalia* [1640, and often]; Latin, with notes, approved, by classis in 1652 and 1653): — *Fasciculus* 204 *Quoestionum et ad illas Francisci Junii Responsionum* (not printed): — An autobiography, incomplete; it extends to 1653, in two volumes, but there is evidence that a third volume must have been written. See Herzog, *Real-Encyklop.* s.v. *rJ*

Sibien,

in Hindu mythology, was a prince of the children of the moon, who was father to Sandren, or Jandra, and grandfather to the rajah Darmamaden.

Sib'mah

(Heb. *Sibmah'*, hmbc; *coolness,* or *fragrance* [Gesenius]. *balsam* place [Furst]; Sept. Σεβαμά v.r. in Jeremiah]Ασερημά, etc.; A.V.; "Shibmah" in <042238>Numbers 32:38), one of the places on the east, of Jordan which were taken possession of by the tribe of Reuben (ver. 38) and rebuilt by them (<061319>Joshua 13:19). It is probably the same with *Shebam* (i.e. *Sebam*), named in the parallel list (<043203>Numbers 32:3). It originally belonged to that section of the territory of Moab which was captured by the Amorites under Sihon (<042126>Numbers 21:26). From the Amorites Moses took it, and gave it to the children of Reuben (<043201>Numbers 32:1 sq.). Sibmah is grouped with Heshbon and Nebo, and must, consequently, have stood near the western brow of the plateau, east of the Dead Sea. Like most of the Transjordanic places, Sibmah disappears from view during the main part of the Jewish history. We, however, gain a parting glimpse of it in the lament over Moab pronounced by Isaiah and by Jeremiah (<231608>Isaiah 16:8, 9; <244832>Jeremiah 48:32). It was then, famed for the abundance and excellence of its grapes. They must have been. remarkably good to have been thought worthy of notice by those who, like Isaiah and Jeremiah, lived close to and were familiar with the renowned vineyards of Sorek (<230502>Isaiah 5:2, where "choicest vine" is "vine of Sorek") Its vineyards were devastated, and the town doubtless destroyed by the "lords of the heathen," who at some time unknown appear to have laid waste the whole of that once smiling and fertile district. It will be observed that these prophets speak of the city as belonging to Moabs whereas in the books of Numbers and Joshuait is enumerated among the cities of Reuben. The reason is, on the captivity of the Transjordanic tribes by the Assyrians, the Mqabites returned to their ancient possessions and reoccupied their ancient cities, and among them Sibmah. *SEE MOAB*.

Sibmah seems to have been known to Eusebius (*Onomast.* s.v. "Sabama"), and Jerome (*Comnment. in Isaiam,* lib. 5) states that it was hardly 500 paces distant from Heshbon. He also speaks of it as one of the very strong cities (*urbes validissimoe*) of that region. From the way in which it is grouped in the Bible, it seems to have been on the south or southwest of

Heshbon; but even the minute researches of De Saulcy, in his recent tour through that country, have failed to discover a trace of it. There are several nameless ruins mentioned by him and noted in his map, one or other of which may mark the site (*Voyage en Terre Sainte.* 1, 277 sq.), especially *es-Sameh*, or *es-Samik*, a ruined village near Hesban, on the north east. It is interesting to observe, however, that around Heshbon he found traces of the vineyards for which the region was once celebrated;. and that from the lips of the Bedawin both he and Tristram (*Land of Israel*, p. 535) heard the name *Neba* given to a mountain peak a short distance southwest of Heshbon. *SEE NEBO*.

Sibour, Marie Domiinique Auguste,

a French prelate, was born at St.-Paul-Trois-Chateaux (Drome), April 4, 1792, and was educated in philosophy and theology chiefly at the seminary of Viviers. He afterwards taught the humanities in the seminary of St. Nicolas du Chardonnet at Paris. After spending a year at Rome, he was ordained priest, June 13, 1818. and on his return to Paris was attached to the parish of St. Sulpice, and next to the mission chapel. Nov. 9, 1822, he was made canon of the Cathedral of Nismes, but continued his duties as teacher till interrupted by the revolution of July, 1831, when he occupied himself with literary labors. In September, 1839, he was appointed bishop of Digne, and in October, 1848, he became archbishop of Paris, in which capacity he was noted for benevolent, patriotic, religious, and ecclesiastical labors, which made him conspicuous in both Church and State. He was assassinated Jan. 3, 1857, by a priest whom he had offended by a religious penalty. He was the author of several ecclesiastical works of local interest, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Sib'raim

[many *Sibra'im*] (Heb. *Sibra'yim*, ַיִמְרְבִס *twofold hope* [Gesenius], or *double hill* [Furst]; Sept. Σαβαρίμ. v.r. [ς] ʽ Εβραμή or Ε, ράμ [ἠλειάμ]; Vulg. *Sabarim*), one of the landmarks on the northern boundary of the Holy Land, between Berothah and Hazar-hatticon, and between the boundary of Damascus and that of Hamath (<26716>Ezekiel 47:16). Keil (*Comment.* ad loc.) suggests that it may be identical with the ZIPHRON *SEE ZIPHRON* (q.v.) of the parallel passage (<04809>Numbers 34:9).

Sibyl

(Σιβύλλα, commonly derived from Διὸς βουλή, Doric Σιὸς βόλλα, *will of Jupiter*), in Grecian and Roman mythology, etc., one of a class of inspired virgins who were believed to reveal the decrees of the gods, and to whom altars were not unfrequently erected. The earliest sibyl was reared by the Muses themselves, and her verses were composed in hexameters, probably by the priests, who at a later period sold collections of such oracles. The number of sibyls is sometimes fixed at four, and again at ten. The former list includes the Erythraean, the Samian, the Egyptian, and the Sardian (Aelian, Var. *Hist.* 12, 35) sibyls; the latter embraces,

1, the Babylonian, named Sabba or Sambethe, living in the days of Noah, and married to one of his Soans (she foretold the Tower of Babel, Alexander's march of conquest, the advent of Christ, etc.);

2, the Libyan, a daughter of Jupiter and Lamia, the original sibyl, from whom, all the others obtained the title;

3, the Delphian, born in the Temple of Apollo, and living long anterior to the Trojan war, which she foretold (there was an elder Delphian, who was a daughter of Zeus and Lamia, and also a younger Delphian [Pausan. 10, 12, 1]);

4, the Italian or Cimmerian, soon after the Trojan war;

5, the Erythrean, before the fall of Troy (here, too, we find an elder and a younger one, who is called Herophile [Strabo, 14, 645]); 6, the Samian, belonging to the time of Numa;

7, the Cumaean, who was the most noted of them all (she was consulted by Aeneas before he descended. into the lower world [Ovid, *Metam.* 14, 104; 15, 712, etc.; Virgil,; *Aeneid,* 6, 10]; she wrote her predictions on leaves, which she arranged in the morning, but then left exposed to the winds; she is stated to have attained to the age of a thousand years);

8, the Hellespontian or Trojan, who lived in the 6th century B.C., and was buried in a temple of Apollo at Gergithum;

9, the Phrygian; and,

10, the Tiburtine, whose name was Albunea. Pausanias also mentions a Hebrew sibyl of the name of Sabbe, who is called a daughter of Berosus

and Erymanthe. All these sibyls are more or less identified with each other, and their respective oracles cannot be determined. Modern researches have shown that the belief in sibyls cannot well be traced back to historical personages, but must instead be assumed to have sprung from the observation of natural phenomena, such as sounds heard in caverns, forests, etc. The belief was afterwards employed to serve the purposes of deceivers, statesmen, etc. See Bernhardy, *Griech. Lit.* 2, 249 sq.; Herrmann, *Gottesdielstl. Alterthumer Griechen,* § 37; Klausen, *Aeneas,* 1, 201 sq.; Muller [Otfried], *Dorier,* 1, 339; and Fabricii *Bibl. Gr.* tom. 1. *SEE SIBYLLINE ORACLES*.

Sibylline Oracles.

The ancient sibyls were, according to the popular belief, female soothsayers or prophetesses; who frequently delivered vaticinations, especially of a threatening character, and sometimes showed how to propitiate the wrath of the gods. The most celebrated of the number was the Cumsean, concerning whom there is the following fable: Apollo, having been enamoured of her, offered to give her what she should ask. She demanded to live as many years as she had grains of sand in her hand, but unfortunately forgot to ask for continued enjoyment of health and bloom. The god granted her request, but she refused in return to listen to his suit, and her longevity, without freshness and beauty, proved rather a burden than a benefit. It was supposed that she was to live about 1300 years, and at the expiration of this period she was to wither quite away, and be converted into a mere voice (Ovid, *Metam.* 14, 104; Serv. ad. Virg. *En.* vi, 321).. She is variously called Herophile, Demo, Phenomonoe, Deiphobe, Demophile, and Amalthea. She is said to have come to Italy from the East (Livy, i, 7), and she is the one who, according to most traditions, appeared before king Tarquinius, offering him the *Sibylline Books* for sale (Pliny, *II. N. 13:*28; Gellius, i, 19).

According to an ancient legend, the emperor Augustus Caesar repaired to the Tiburtine sibyl, to inquire whether he should consent to allow himself- to be Worshipped with divine honors, :which the senate had1decreed -to him. The sibyl, after some days of meditation, took the emperor apart and showed him an altar; and above the altar, in the opening heavens, and in a, glory of light, he beheld a beautiful virgin holding an infant in her arms, and at the same time a voice was heard saying, "This is the altar of the son of the living God ;" whereupon Augustus caused an altar to be erected upon

Capitoline Hill, with this inscription, *Ara Priimogeniti Dei;* and on the same spot, in later times, was built the church called the *Ara Cceli,* well known, with its flight of 124 steps, to all who have visited Rome. A very rude but curious bass-relief, preserved in the church of the *Ara Coli,* is perhaps the oldest representation extant. The Church legend assigns-to it a fabulous antiquity; and it must be older than the 12th century, as it is alluded to by writers of that period. Here the emperor Augustus kneels before the Madonna and Child, and at his side is the sibyl Tiburtina, pointing upwards (Mrs. Jameson, *Legends of the Madonna,* p. 197).

I. *Lost Works.* — The so-called *Sibylline Books* of antiquity were certain writings regarded with much veneration and guarded with great care. The legend concerning them is that a sibyl (some say the Curmseau, others the Ionian) came to Tarquin II (or Tarquin the Superb) with nine books, which she. offered to sell for a very high price. Tarquin refusing to purchase, the sibyl went away and burned three of the volumes. Returning, she asked the same price for the remaining six; and when Tarquin again refused to buy, she went and destroyed three more. She came once more to Tarquin demanding the same price for the three as she had for the nine. Her behavior struck the king, and upon his augurs advising him to do so, he bought the volumes. The sibyl disappeared and was never seen afterwards. The books were preserved with great care, and were called *Sibylline Verses,* etc. They were said to have been written on palm-leaves, partly in verse and partly in symbolical hieroglyphics. The public were never allowed to inspect them, but they were kept in the Temple of Jupiter Capitolinus, preserved in a stone chest. A college of priests was appointed to have charge of them. It was the duty of this college to consult these books on all occasions when the gods manifested their wrath by inflicting calamities upon the Romans. The answers which were derived from them were almost invariably of a religious nature, as they either commanded the introduction of some new worship, or the institution of new ceremonies and festivals or the repetition of old ones. In B.C. 83, the Temple of Jupiter was burned and the *Sibylline Books* consumed. In order to restore them, commissioners were appointed to visit various places in Italy, Greece, and Asia Minor, to collect any Sibylline oracles that could be found. They collected about a thousand verses, which' were placed in the Temple of Jupiter, after it had been destroyed. The *Sibylline Books* were also burned in the reign of Nero, in the reign of Julian (A.D. 363), and a fourth time in that of the emperor Hionorius (A.D. 395); but-they were restored each

time. Notwithstanding many forgeries which had crept in, they were still held in great esteem. and we find them consulted even as late as the 6th century. See Anthon, *Class. Dict.* s.v. "Sibyllhe."

II. *Extant Writings.* — It is certain, from Roman history, that Sibylline oracles were committed to writing, and that Sibylline books were preserved; and it is a well-known fact that when the conquests of Alexander and the Romans in the East brought ins a period of religious syncretism, the faith of the nations in their traditional religions gave way to superstitions of every form, and was replaced no less by an interest in prophecies of every sort than by an inclination to the practice of secret arts. It is not strange, accordingly, that traces are found of a Chaldee and a Babylonian and even of a Hebrew sibyl. When Christianity began to assail heathenism with literary weapons, the belief in sibyls was wide-spread and general, and numerous professed- oracles were in circulation. Nor was Christendom itself disinclined to accept the popular belief upon this subject, or to turn that belief to its profit. The theologians and writers of the earliest period are especially open to this charge, e.g. Justin, Athenagoras, Theophilus, and Clemens Alexandrinus. So general was the appeal to the Sibylline, oracles among these writers that their antagonist Celsus terms them friends, or even. manufacturers, of the sibyls (σιβυλλισταί, Origen, *Cont. Celsum*, v, 61). The tendency was less apparent in the Western Church, though Lactantius makes more extended and reckless use of this form. of argument than does any other writer in either Church; and the writings of Tertullian, Jerome, and Augustine are not free from favorable mention of the *Sibylline Books.* See Besancon, *De l'Emploi que les Peres de l'Eglise ontfiait des Oracles Sibyllins* (1851).

1. *History of the* Text. — The Greek text of the *Sibyllines* was lost from sight during the Middle Ages, and it was reserved for certain humanists of the 16th century to unearth a number of manuscripts amid publish their contents to the world. The oracles are in each edition divided into eight books, but the text is everywhere exceedingly corrupt, and even marred by arbitrary emendations. The earliest critical editions date from the beginning, of our century, e.g. that of cardinal Mai (1817 and 1828), and subsequently appeared those of Alexandre (Paris, 1841) and Friedlieb (Leipsic, 1852). The number of manuscripts thus far recovered amounts to scarcely a dozen, and they have not vet been fully examined. They exhibit great divergences of both text and arrangement; the language and versification are not everywhere governed by the same standards-the

language and even the phrases of Homer, Hesiod, Euripides, and Pseudo-Orpheaus being contained in them, and no less those of the Septuagint and of the New Test. If to these considerations we add that entire sections are wanting from some manuscripts, and that whole sections have been added in others, and also that the numerous citations in the Church fathers from the *Sibyllines* afford no aid towards a settling of the text, it will be apparent that definite results in uthis field are scarcely to be expected. See Thorlacius, *Libri Sibqyl. Veteris Ecclesica* (Copenli. 1815); Volkmahn, *De Ora-c. Sibyl.* (Lips. 1853); Friedllieb, *De Codd. Sibyl.* (Bremen, 1847); Floder, *Vestif/ii Homer, et Hesiod. in Oraecc. Sib.* (Ups. 1770); and other monographs cited by Volbeding, *Index Program.* p. 14.

2. *Contents.* — The results of criticism show that the *Sibylline Books* are the work of different authors, and that they originated in different countries and periods. The collection as -we now have it includes:

a. *Jewish Elements.* — Scholars are generally agreed that book 3 is, upon the whole, the work of an Egyptian Jew, though based somewhat on already existent heathen oracles and corrupted by Christian interpolations. The description of historical events in this book reaches to the reign of Ptolemy Physcon (B.C. 170117), and is followed from that epoch by a fanciful forecasting of the future. To antagonize idolatry, especially under its Egyptian form, was evidently the object of the oracle, which to this end employs persuasion, historico - mythological description, and threatening prophecy--more commonly the latter, as might be supposed from the assumption of a Sibylline garb. The book enumerates successive world-powers though not in the manner of Daniel, and foretells a period of woe which should be ended by the advent of Messiah, who will overthrow his enemies, restore Judah, and gloriously deliver the saints. There is no unity of arrangement.

Book 4 belongs next in the order of chronology. It consists of not quite two hundred verses, and is complete in itself. The history of the world is traced through twelve generations, six of which are Assyrian, two Median, one Persian, and one Grecian. The eleventh covers the period of the Roman world-power, and the twelfth is the Messianic period. The events noted in the book as recent are the destruction of Jerusalem and the eruption of Vesuvius in A.D. 79; that which is most immediately impending is the return of a matricidal emperor from his exile beyond the Euphrates to make, war on Rome. The date of its composition is easy to determine from

these data. No specifically Christian elements appear, and the religious bearing. of the fragment upon the whole is difficult to determine. Its author was probably a Jewish Christian of the ordinary type, who had no conception of the contradiction involved in such a character.

Book 5 is a *crux interpretum.* The first fifty verses recite the list of Roman emperors from Julius Caesar to Hadrian, their names being indicated by the respective initial letters, etc. The internal evidence assigns the date of composition to the. close of Hadrian's reign (A.D. 138). The description it gives of Nero as laying claim to divine honors, after he "'.'shall have returned," indicates a .Christian pen; but the Christian element is so little apparent that judicious critics regard the greater part of the book as a Jewish production. The repeated reference to Nero, the arch-enemy, seems to suggest. that the author wrote in Nero's time, in which case it would become necessary to separate that portion of the book which reaches down to Hadrian, and upon this point scholars are greatly divided. The subject matter is largely eschatological, but lacks comprehensiveness of view, so that the author or compiler deals rather with the doom of particular cities and countries than with that of the world.

b. *Christian Elements. — Book* 6 is a brief hymn on Jesus as the Son of God, which touches on his miracles, teachings, and death, and denounces, a prophetic curse on the Sodomitic land which wove for him the crown of thorns. In connection with the baptism in Jordan, it. introduces the fire mentioned in ancient gospels, and presents an idea of the dove greatly at variance with the canonical idea. It, has been supposed that a form of gnosis is here revealed to our notice; but the question may depend for. its answer on the connecting of this fragment with book 7. The latter also contains, among apparently disconnected oracles of threatening, a number of extended hymns on Christ, in which the baptism is again particularly referred to and a peculiar philosophy connected with it (the premundane Logos clothed with flesh by the Spirit), and in which, moreover, a ritual of sacrifice is. recommended (v, 76) to which the Church was an entire stranger. The only historical allusion which might afford a hint respecting the age of the books is that in which it is said that other Persians should reign" in the time of greatest trouble (the time then current?). The reference might perhaps apply to the beginning of the Sassanid rule.

Book 8 deals more extensively with ideas peculiar to Christianity than any of those described. It is composed of fragments and devoid of unity, but

the first half (ver. 1-360) makes the impression of a connected whole. It begins where book 5 left off, and assigns to Hadrian's family three additional kings. A further reference to a king of different family (Sept. Severus), with his sons, may be a later interpolation. The book is intended to be a prophetic portrayal of the last judgment, but it includes a rehearsal of the life of Jesus, with the famous lines, thirty-four in number, which are known as the *Sibylline Acrostic* (ver. 217-250)the initial letters forming the words Ἰησοῦς Χρειστὸς (sic) Θεοῦ υίὸς σωτὴρ σταυρός. They were early recognised, e.g. by Eusebius and Augustine *(Civ. Dei,* 18, 23); but it is evident that they originated with a later hand. Neither the first nor the last of the lines is independent of the context in its structure. Lactantius cites at least one of the lines as having a different initial letter. The number of the lines is in some copies limited to twenty-seven; and the form Χρειστζό has noparallel. The less extended second half (ver. 361-501) contains nothing Sibylline in character, and is composed of fragments of Christian hymns. It-is supposed to belong to the close of the 4th century.

Books 1 and 2 are probably of later date than those, already discussed. No Christian writer earlier than the 5th century quotes from them, and they are remarkable because of the absence of all reference to Roman history. No definite fixing of their date is accordingly possible. They are distinguished by greater conformity to a settled plan than is found in the others, and doubtless owe to this quality the place they occupy at the head of the collection. The poem follows the outline of Genesis, from the creation and the fall of man, through successive generations, to Noah and the deluge. The sibyl is here introduced into the history, and is identified with Noah's daughter-in-law. After Noah the "golden age" opens, then that of the Titans, and later the Messianic. Three kings are said, to reign in the golden age, who are identified by some critics with the sons of Kronos, and by others with the sons of Noah, or with the three patriarchs of early Hebrew history. The Titans are supposed to denote the entire series of heathen powers to the time of the Messiah. Book 1 continues the history through the destruction of Jerusalem and to the final dispersion of the Jews, while book ii deals chiefly with the last judgment. It is apparent that a portion of the poem has been lost from between the two books as they now exist, and it would seem that the loss of that section has deprived us of all hope of ascertaining the: time in which these books originated; but the facts that they were wholly unknown to the Church fathers, that even the sibyllomaniac Lactantius does not mention them, and that they are free

from all trace of Chiliasm compel criticism, to assign their origin to a period later than that of the other books contained in the earlier collections.

c. The more recently discovered books (11-14) have not yet been thoroughly weighed in the scales of criticism, and opinions with regard to them are very diverse. Their contents are as follows:

Book 11 begins at the deluge and the tower of Babel, and follows the history down through the Egyptian, Persian, and Grecian dominions to the time of the Roman supremacy. In the progress of the poem Joseph and the exode are mentioned; and Homer, the Trojan war, Alexander and the Diadochi, the Ptolemies, Cleopatra, Caesar and his successors, with their relations to Egypt, are all referred to. The book closes with a request from the sibyl for rest from the madness of inspiration, thus implying that it is the first part- of a continued poem. - The religious element is not made prominent, though the author was evidently acquainted with sacred history. A peculiar wealth of chronological statements and reckonings characterizes the book.

Book 12 begins with the reign of Augustus, and mentions the entire succession of Caesars, designating each individual by the numerical equivalent of his name, with the single exception of Alex. Severus. The absence of all reference to religious ideas is a very noticeable feature, though Vespasian is termed the annihilator of the righteous, and the coming of a κρύφιος λόγος ὑψίστου is mentioned (ner. 30 sq.), who may be the Messiah, as ver. 232 declares that in the reign of the first Roman sovereign "the word of the immortal God came upon the, earth." The earliest victories .of the Sassanids over the Romans are, mentioned, and a repeated prayer from the sibyl for rest closes the book.

Much of the history of book 12 is inexplicable to us, and the same is true of book 13. It is fragmentary and brief and is almost exclusively devoted to Asiatic wars, the different Roman rulers being very indefinitely described. The situation of Oriental countries during the second half of the 3d century appears to have been more familiar to the author than it can be to us. The book is like those mentioned in the absence of religious references, and closes in the, usual form.

Book 14 is wholly inexplicable. Lists of emperors are given, but in such a manner as to render their identification impossible. The internal character of the book might suggest the idea that its author was an Egyptian living in

the reign of Gallienus, who framed the history of the world and of the emperors in Sibylline verses,.. and added to. it a continuation drawn from a his own resources. No religious, and especially no Messianic, interest is apparent, unless the thought at the close (that after all of conflict shall be over, the earth shall enjoy undisturbed peace) might be regarded as Messianic.

The collection and arrangement of the *Sibylline Books* were evidently the work of comparatively recent hands, and were made in the interests of Christianity. Lactantius appears to have known them only as separate poems. Most of the manuscripts contain only the first eight books, and the differences of arrangement to be observed in them would indicate that, before the entire collection was completed, certain sections had been brought together. The loss of fragments and sections was the natural result of the scattered state in which the material existed; but the date of the last revision, which preserved the books against further losses, is wholly unknown.

3. *Literature.* — In addition to works mentioned in the body of this article, see Blondel, *Des Sibylles Celebres tant par lAntiquite Paeienne que par les S. Peres* (1649); the elder Vossius, *De Poetis Graec.*. (1654); chmid, *De Sib. Oracc.* (1618); Boyle, *De Sibyllis* (1661); Nehring, *Deutsche Uebersetz. d. sibyll. Weiss.* (1702); id. *Vesrtheid. d. sibyll. Prophezeihungen* (1720); Vossius [Is.], *De Oracc. Sibyll.* (1680); Bleek, in the *Berl. theol. Zeitschr.* 1819, pt. i and ii; Lucke, *Einl. in d. Apokalypse* (2d ed. 1852); Ewald, *Entstehung, Inhalt u. Werth d.;* 14 *sibyll. Bucher* (1858); Dahne, *Alexandr. Religionsphilosophie* (1834), ii, 228; Grorer, *Philo* (1831), ii, 121 sq.; Hilgenfeld, *Jiid. Apokal. in ihrer gesch. Eastwickeltag* (1857), p. 51 sq.; Thorlacitus, *Doctr. C/hrist. in Sibyl. Libr.*, in the *Misc. Han.* 1816, vol. i; Terry, *The Sibylline Oracles* (N. Y. 1890).

Sibyllists,

a name of reproach given, in early times, to the Christians, because in their disputes with the heathen they sometimes made use of the authority of Sibylla, their own prophetess, against them (Origen, *Cont. Celsumn,* lib. v, p. 272). They urged her writings with so much advantage to the Christian cause and prejudice to the heathen that' Justin Martyr *(Apol.* 2, p. 82) says the Roman governors made it death for any one to read them, or Hystaspes, or the writings of the prophets. See Bingham, *Christ. Antig.* bk. i, ch. ii, § 6. Sicanus, in Grecian mythology, was the son of Neptune and a

nymph from whom the island of Trinacria is said to have derived its name of Sicania (later Sicily). He is sometimes represented as the father of Proserpine by Ceres.

Sicard, Roch Ambroise Cucurron,

abbe of, a French philanthropist and educator, was born at Foussenet, near Toulouse, Sept. 20, 1742, and succeeded the abbe L'lpee as master of the deaf-and-dumb school in Paris in 1789. He had two narrow escapes during the Revolution, at which epoch he joined Jauffret in publishing the *Religious, Political, and Literary Annals of France.* He wrote several works on the interesting subject which chiefly occupied his attention, and in 1800 established a printing-press for the use of his scholars. .He died in 1822. See Hoefer, *Nouv. Biog. Generale,* s.v.

Sicarii

(σικάριοι, Grsecized from the Lat. *sicarius,* an assassin; "robber," Acts: 21:38; so Josephus, *Ant. 20:*8, 6; *War,* ii, 13, 5), the special title of a band or sect of Jewish fanatics who fomented the last war with the Romans, and on the downfall of Masada retired to Egypt, where they still maintained their stubborn resistance to the Roman authority *(ibid. 7:*10, 1). They only appear in the New Test. in the person of Judas (q.v.) of Galilee, the leader of a popular revolt "in the days of the taxing" (i..e. the census, under the praefecture of P. Sulp. Quirinus, A.D. 6, A.U.C. 759), referred to by Gamaliel in his speech before the Sanhedrim (<4457>Acts 5:37). According. to Josephus *(Ant. 18:*1, 1), Judas was a, Gaulonite of the city of Gamala, probably taking .his name of Galilaean from his insurrection having had its rise in Galilee. His revolt had a theocratic character, the watchword of which was "We have no lord nor master but God," and he boldly denounced the payment of tribute to Caesar, and all acknowledgment of any foreign authority, as treason against the principles of the Mosaic constitution, and signifying nothing short of downright slavery. His fiery eloquence and the popularity of his doctrines drew vast numbers to his standard, by many of whom he was regarded as the Messiah (Origen, *Homil. in Luc.* xxv), and the country was for a time entirely, given over to the lawless depredations of the fierce and licentious throng who had joined themselves to him. But the might of Rome proved irresistible: Judas himself perished, and his followers were "dispersed," though not entirely destroyed till the final overthrow of the city and nation.

With his fellow-insurgent Sadoc, a Pharisee, Judas is represented by Josephus as the founder of a fourth sect, in addition to the Pharisees, Sadducees, and Essenes *(A nt. 18:*1, 1, 6; *War*, ii, 8, 1). The only point which appears to have distinguished his followers from the Pharisees was their stubborn love of freedom, leading them to despise torments or death for themselves or their friends rather than call any man master.

The Gaulonites, as Judas's followers were called, mar be regarded as the doctrinal ancestors of the Zealots and Sicarii of later days, and to the influence of his tenets Josephus attributes all subsequent insurrections of the Jews and the final destruction of the city and Temple. James and John, the sons of Judas, headed an unsuccessful insurrection in the procuratorship of Tiberius Alexander, A.D. 47, by whom they were taken prisoners and crucified. Twenty years later, A.D. 66, their younger brother, Menahem, following his father's example, took the lead of a band of desperadoes, who, after pillaging the armory of Herod in the fortress of Masada, near the "gardens of Engaddi," marched to Jerusalem, occupied the city, and after a desperate siege took the palace, where he immediately assumed the state of a king, and committed great enormities. As he was going up to the Temple to worship, with great pomp, Menahem was taken by the partisans of Eleazar the high-priest, by whom he was tortured and put to death, Aug.15, A.D. 66 (Milman, *Hist. of the Jews.* ii, 152, 231; Josephus, *loc. cit.;* Origen, *in Matthew T. 17:*§ 25. *SEE ZELOTES*.

Sichaeus,

in Phoenician mythology, was the husband of Dido, queen of Carthage, whose brother Pygmaion caused him to be murdered for his treasure. The disembodied spirit revealed the place in which the treasure was concealed to the widow and bade her flee. She accordingly landed in Africa, and founded Carthage (Virgil, *AEneid*, i, 347, etc.; 4:20, 502, etc.; 6:474). Justin (xviii, 4) gives the name *Acerbos* to Dido's husband, and states that Pygmalion himself was the murderer; that Dido fled his kingdom in order to escape from the scene which fed her grief, and that she was obliged to use stratagem to induce her attendants to refrain from delivering her up to the king. After touching at Cyprus, the final settlement was made at Carthage.

Si'chem

(an incorrect rendering [borrowed from the Vulg.] of the name elsewhere Anglicized SHECUIEM *SEE SHECUIEM* [q.v.]) occurs in two passages of the A. V.

1. In Genesis 12:6 the unusual expression "' the place of Sichem" may perhaps indicate that at that early age the city did not exist. The "oaks of Moreh" were there, but the town of Shechemas yet was not its "place" only was visited by the great patriarch.

2. *(*Εν Σικίμοις*;* Vulg. *ins Sichimis,* Ecclus. 1, 26.) if there could be any doubt that the son of Sirach was alluding in this passage to the Samaritans, who lived, as they still live, at Shechem, it would be disproved by the characteristic pun which he has perpetrated on the word Moreh, the ancient name of Shechem: "That foolish people (λαὸς μ ω ρ ό ς) that dwell in Sichem."

Sicilian Vespers,

the name given to the insurrection of Palermo, March 31,1282. It was at a festival on Easter-Monday that a multitude of the inhabitants of Palermo and the neighborhood had thronged to the Church of the Holy Ghost, about half a mile out of the town. The religious service was over, and amusements of all sorts were going gayly on, when a body of French soldiery appeared, under the pretext of keeping the peace. One of them offering an insult to the daughter of Roger Mastrangelo, he was immediately slain, and in the fighting which followed every one of the 200 Frenchmen present was killed. The insurrection became general; 2000 French were slain. A government was hastily formed, the towns asserted their independence, and formed a league for mutual defence, and in one month Sicily was free; the French had disappeared. See Milman, *Hist. of Latin Christianity.* ii, 155 sq.

Sicily, Council Of

(Concilium Siculum), was held in 365 or 366 by Eustathius, bishop of Sebaste, and the Oriental deputies, who convoked the bishops of the country in order to confirm the faith as settled at Nicaea and to nullify the proceedings at Araminum. The use of the term "consubstantial" was

approved, and the bishops drew up a synodal letter after the form given by pope Liberius. See Mansi, ii, 830.

Sicilus,

in Grecian mythology, was a son of Thoas, king of Lemnos, and a Naiad whom he learned to love while in the island of (Enoe. He colonized an island near Euboea, which received his name. See Schol. *Ad Apollon. Rhod.* i, 624; Strabo, 10:484.

Sick, Anointing Of.

SEE EXTREME UNCTION.

Sick, Care Of,

was one of the principal duties of the deaconesses (q.v.) in the apostolic age.

Sick, Communion Of The,

is the celebration of the Lord's supper in a private house for the benefit of one so ill as to be unable to attend the church. Of this there are many instances in antiquity. Paulinus, bishop of Nola, caused the eucharist to be celebrated in his own chamber a few hours before his death. Gregory Nazianzen informs us that his father communicated in his own chamber; and Ambrose is said to have administered the sacrament in a private house in Rome. It has been the constant usage of the Christian Church to permit persons dangerously sick to receive the sacrament in their own homes. The Church of England has a special office for the communion of the sick..

Sick, Visitation Of

The sick being in special need of pastoral care, and the visitation of them being enjoined by divine. authority (Matthew 25:36; James 1:27; 5:14, 15), it is made by Christian churches a special duty of the clergy. The Church of England has a special order for it in her Book of Common Prayer. The usual office contains:

1. Supplications to avert evil, in the Salutation and short Litany.

2. Prayer to procure good things, in the Lord's Prayer and the two collects.

3. Exhortations, prescribed in the large form of Exhortation; and directions in the rubric to advise .the sick man to forgive freely, etc.

4. Consolations, in the Absolution, the Prayer, etc. There are also added Extraordinary Prayers and the Manner of Administering Communion.

Sickels, William

a Presbyterian minister, was born at Troy, N. Y., Aug. 20, 1795. He graduated at Jefferson College, Canonsburgh, Pa., in 1824, and at the theological seminary at Princeton, N. J., in 1827; was licensed by Winchester Presbytery, and ordained by the same, in 1828; and then removed West and settled at Rushville, Ind. He subsequently preached at Washington, Shiloh, Bethany, and Hopewell, within-the bounds of Indianapolis Presbytery; also at Connellsville, Pleasant, and Jefferson churches in Madison Presbytery. He died in Indianapolis, Ind., Aug. 9, 1864. Mr. Sickels was an able preacher, always instructive and interesting. He was known as a good man, a sound theologian, and a genial friend. See Wilson, *Presb. Hist. Almanac*, 1866, p. 169. (J.:L. S.)

Sickingen, Franz Von,

a noble and heroic character, living in the early period of the German Reformation, and eminent because of the relation he sustained to that movement was born May 1, 1481, in the Castle of Ebernburg, near Kreuznach, and in his young manhood entered the armies of the emperor Maximilian, where he served until he had acquired-fame and high rank as a military leader. He was likewise engaged, however, in the less legitimate minor wars between the powerful nobles of Germany, which were then so common, though his part generally consisted in protecting the weaker party and delivering the oppressed. Like others, too, of his day, he was often guilty of unnecessary violence. In 1515 he compelled the city of Worms to receive back a number of citizens and councillors who had been banished, during a dispute between the magistrates and the public. He then turned his arms against the duke of Lorraine, and compelled the latter to purchase freedom from violence at the cost of fifty thousand florins and a month's pay to Sickingen's troops. Immunity from punishment for such offences was secured through the necessity of retaining Sickingen's skill and experience in the emperor's service. Maximilian died in 1519, and by that time Sickingen had become so important a personage that the candidates

for the imperial throne Francis of France and Charles of Spain and Austria-both sought to obtain his support in their behalf. He decided in favor of the latter, and when his choice was ratified and Charles became emperor, June 28, 1519, he threw himself with enthusiasm into the service of his new lord, and was made commander of the imperial armies, councillor, and chamberlain. "As early as 1521 he was enabled to display his devotion to his new master in the field, under the command of count Henry of Nassau, in the abortive campaign against the Netherlands, when the successful defence of Mezieres by the chevalier Bayard compelled the retreat of the invading army. Sickingen's next undertaking was intended to break down the despotism of the princes and the superciliousness of the clergy. He was chosen general leader by the nobles of the Upper Rhine, and gathered an army which he employed against the archbishop of Treves, at first with some success, but ultimately to his own injury; as the protracted siege of Treves exhausted his resources and compelled his retreat, after having irritated the allied princes-the elector-palatine, the landgrave Philip of Hesse, and the archbishop-so that they followed him to his Castle of Landstuhl, near Zweibrucken, and stormed that hold. A hostile bullet had, in the meantime, given Sickingen a mortal wound, so that he died at noon, May 7,1523, while his chaplain was employed in ministering to him the consolations of religion. The hostile princes bowed reverently and repeated a Pater-noster for the repose of his soul. He left five sons, who were hindered from taking possession of their patrimony during nineteen years, when a compromise restored to them their own. His death made a profound impression through all Germany, and so startled Luther that he at first refused to credit the report of-its occurrence, though he afterwards saw in the event a display of God's wonderful and righteous judgments. See De Wette, *Luther's Briefe*, ii, 340, 341. v Sickingen's character was unquestionably marred by the faults of the chivalry of his time; but he was distinguished by fidelity to his pledges, devotion to his friends, courageous intervention in behalf of the oppressed. He did not receive the benefits of a liberal education in his youth, but was, nevertheless, possessed of high culture when judged by the standard of his time; and he became a zealous promoter of learning and a protector of scholars. Reuchlin ;(q.v.) found an asylum with him in April, 1519, when the hostile forces of the Suabian League entered Stuttgart, and again when the Dominicans of Cologne were persecuting him by legal process. Still more noteworthy is the fact that Ulrich von Hutten (q.v.).resided in the Ebernburg during two years, and was thus able to influence his former comrade to look with favor on the

Wittenberg Reformer and his work. It was through the influence of -Hutten that Sickingen was released from the fetters of scholasticism, and enabled to. attain to a recognition of evangelical. truth. Among Sickingen's guests were Caspar Aquila, Martin Bucer, John (Ecolampadius, and John Schwebel (q.v.), besides others of inferior rank, in such numbers that his halls came to be known as "Inns of Righteousness." The result of the sojourn of so many reformatory spirits in the. Ebernburg was apparent in the reform of the religious services in all of Sickingen's castles, which work was executed, before the expedition to Treves, by CEcolampadius. Sickingen endeavored to promote the cause of the Reformation with his pen as well as with the force. of his public and private authority. A *Sendschreiben* (given in Munch, *Fr. von Sickingen,* ii, 132139) addressed to his brother - in - law - Dietrich von Handschuchsheim aims to show that the Reformation is simply a restoration of primitive Christianity, and to set forth the author's views respecting the Lord's supper, the mass, celibacy, and monasticism, the saints and images. He also wrote an *Essay* on the question "Whether it be advisable for the protesting princes of' the Holy Roman Empire to conclude a universal or particular treaty of peace with the pope ?" (see Jocher, *Gelehrten-Lexikon, 4:*569. .

See Leodius [Hubert], *Acta et Gesta Fr. de Sick.,* in Freher, *Scriptt. Rer. Germ.* iii, 295 sq.; Spangenberg, *Adelsspiegel,* ii, 44; Sturm, *Augenzeuge u. Herold bei Eroberung von Sickingen's Burgen;* Seckendorf, *Comment. Hist. et Apolog. de Lutheranismo (Francof.* et *Lips.* 1692, 4to), i; Planck, *Gesch. d. pesot. Lehrbes riffs,* ii, 150 sq.; Munich, *Fr. von Sickin.qen's Thaten, Plane, Freunde u. A usgang (Stuttg.* 1827, 1828, 2 pts. [pt. ii contains the, sources]); Strauss, *Ulrich von Hutten* (Leips. 1858,1860, 3 pts.).

Sickle

Picture for Sickle

(חרמש *chermesh, a reaping-hook,* <05603>*Deuteronomy 16:*9; 23:25 [26]; מגל *magal, a reaping-knife,* <24076>*Jeremiah 7:*16; <29313>Joel 3:13 [4], 13, δρέπανον), the instrument usually employed for cutting grain. *SEE AGRICULTURE*; *SEE HARVEST*; *SEE REAPING*.

Sickles, Jacob,.D.D.,

a Dutch Reformed minister, was born at Tappan, N. Y., in 1772, graduated from Columbia College in 1792, and prepared for the ministry under Drs. S. Froeligh and J. H. Livingston. He was distinguished as a linguist, both in classical and modern tongues. After his licensure, in 1794, he became assistant. to Rev. Dr. Theodoric Romeyn, pastor of the Reformed Church in Schenectady. Two years subsequently he settled over the United churches of Coxsackie and Coeymans, N. *Y.* - In 1798 he went, by appointment of the General Synod, on a tour of missionary exploration among the settlements on the frontier of New York and on the Subsquehanna; and in 1809 made a similar tour among the churches of his denomination in Canada. He removed to the large and important Church of Kinderhook, N. Y., in 1807, of which he was pastor until 1835. Here, with a territory which now contains, five or six congregations that are offshoots of the still vigorous mother Church, he labored with untiring zeal and uniform success, until the infirmities of age compelled him to resign. About twenty annually were added to the Church during his long ministry. His most striking traits of character were "his condescension, love of evangelical truth, gravity, and mental independence." He was everywhere, and always, the minister of Christ. “His piety was paramount; his daily walk was with God; he preached, as unbelievers admitted, every hour of his life." As a preacher Dr. Sickles was argumentative, exact, ornate, and classical in style; calm, deliberate, and, impressive in delivery; pointed, terse, and practical in his applications of truth. In 1811 his ministry was blessed with a remarkable revival of religion, particularly among the young. He was active in promoting missions, temperance, and other benevolent agencies of his time. His latter years were passed in dignified retirement from duties which he could no longer perform. Towards the last his mental powers failed utterly, and he died, a patriarch among his flock, Jan. *19,* 1848, having- been fifty-four years in the ministry.. He left no printed remains. See Sprague, *Annals of the Amer. Pulpit,* s.v.; Van Zandt [Rev. B.], *Memorial Sermon. (W. J. R.* T.)

Sickness

(usually some form of ḥ l ;j ; *to be worn down;* ἀσθενέω*).* The climate of Palestine and the adjoining countries is, on the whole, conducive to health (Tacitus, *Hist. v,* 6, 2), and with regularity of habits the natives do not suffer much from maladies (Niebuhr, *Beschr.* p. 129). When these do occur

they are usually of short duration. A list of the more severe diseases occurs in Leviticus 26:16; Deuteronomy 28:22. In summer dysentery prevails (Acts 28:8); in spring and autumn fever (Matthew 8:14; Luke 4:39; John 4:52; Acts 28:8; comp. Josephus, *Life,* ii; see Russel, *Aleppo,* ii, 137; Burckhardt, *Arab.* p. 615; also the *Medic.-hermn. Untersuchungen,* p. 348 sq.). The latter is specially designated as tqLDi *dalleketh,* πυρετός, or *inflammation* (Deuteronomy 28:22). A peculiar name is tjDqi *kaddchath* ("burning ague," Leviticus 26:16; "fever," Deuteronomy 28:22), which the Sept. renders ἴκτερος, some acute disease (see Schleusner, *Thesaur.* iii, 106). Mention is also made of consumption (tpjvi *shachepheth, Leviticus loc. cit.),* apoplexy (1 Macc. 9:55 sq.), sunstroke (Judith 8:3. [? 2. Kings 4:19]; comp. Joliffe, *Trav.* p. 7), hypochondria (1 Samuel 18:10); but epilepsy, paralysis, and especially cutaneous disorders *SEE LEPROSY,* as likewise blindness, were very common. The most destructively raging was the plague (q.v.) Mental diseases (madness, ˆwqGVæ of a melancholy type; comp. 1 Samuel 16:23) were prevalent in New-Test. times. *SEE POSSESSED.* The venereal disease, which prevailed in the Old World, although in a milder type than since the Crusades (Hens*ler, Gesch. d. Lustseuche* [Altona, 1783]; Sickler, in Au*gusti's Theol. Blitt.* i, 193 sq.), has been thought to be indicated in the form of *Gonorrhea virulenta in* Leviticus 15:3 (see Michaelis, *Mos. Recht, 4:*282 sq.; *Oriental. Biblioth. 22:*2 sq.; Hebenstreit, *Curce Sanitatis Publ. ap. Vett. Exempla* [Lips. 1779], ii, 15 sq.) and in 2 Samuel 3:29; but this is a strained interpretation. *SEE ISSUE.* Another disease of the private parts is mentioned in 1 Samuel 5 (see Beyer, *De Haemorrhoidibus ex Lege Mos. Inmpur.* [Lips. 1792]; *Sprenge],Pathol. iii,* 29). *SEE HAEMORRHOIDS.* Jehboram's disease (2 Chronicles 21:12 sq.) probably was a severe chronic dysentery of a bloody character. The Sept. seems to indicate the *cholera* in Numbers 11:10 by the word arz; (seeWamruch, *Disquis. Med. Cholerce, cujus Mentio in Sacris Bibliis Occurrit* [Vienna, 1833]); but the term denotes *nausea* in general. The Mishna occasionally notices various maladies, e.g. in *Yoma, 8:*6 the *bulimmia* (symlwb), or greediness, which is a frequent concomitant of other diseases. For the bite of a rabid dog *'(*hfwç blk), the caul of the liver of the animal seems sometimes to have been used as a remedy (see Cohn, *De Medicina Talmud.* [Vratislav. 1846]; of no account is Goldmann, *Diss. de Rel. Med. V.* T. [ibid. 1845]). Ill general, see Wedel, *Exercitatt. Med.-philolog. Sacrce: et Profanae* (Jen. 1686,.1704);

Schmidt, *Bibl. Moedicus* (Ziillichau, 1743); Reinhard, *Bibelkrankheiten* (Frankf. and Leips. 1767, 3 vols. 8vo) Michaelis, *Philologmata Medica* (Hal. 1758); Mead, *Medica Sacra* (Lond. 1749); Ackermann, *Erldut. d. Krankheiten im N.T.* (in Weisse's *Material. Gottesgel. u. Relig.* [Gera, 1784], ii, 57 sq.; iii, 124 sq.; 4:73 sq.); Shapler, *Short Exposition of Diseases in the Sacred Writings* (Lond. 1834). *SEE DISEASE*; *SEE MEDICINE*.

Sicksa,

in Slavic mythology, was a mocking sylvan sprite who possessed the power of assuming any form, but delighted particularly in those shapes which involved the extreme of startling oddity.

Sicyon,

in Grecian mythology, was a son of Marathon, Metion, Erechtheus, or Pelops, and the husband of Xeurippe, daughter of king Lamedon of Sicyon. The town was named Mecone or Egialoe, but is said to have received its subsequent name from him (see Pausan. ii, 1, 1; 7:2, 3; Strabo, 8:382).

Sic'yon

(Σικιών), a city mentioned with several others *SEE PHASELIS* in 1 Macc. 15:23 as those to which the Romans sent a decree in favor of the Jews. The name is derived from a Punic root *(sdk, sik,* or *sok),* which always implies a periodical market; and the original settlement was probably one to which the inhabitants of the narrow strip of highly fertile soil between the mountains and the southern shore of the Corinthian Gulf brought their produce for exportation; The oldest name of the town on the coast (the Sicyon of the times before Alexander) was said to have been Αἰγιάλη, or Αἰγιαλοί. This was perhaps the common native name, and Sicyon that given to it by the Phoenician traders, which would not unnaturally extrude the other as the place acquired commercial importance. It is this Sicyon, on the shore, which was the seat of the government of the Orthagorids, to which the Clisthenes celebrated by Herodotus (v, 67) belonged. The commercial connection of the Sicyon of the Orthagorids with Phoenicia is shown by the quantity of *Tartessian* brass in the treasury of the Orthagorid Myron at Olympia. The Phoenician (Carthaginian) treasury was next to it (Pausan. 6:19, 1). But the Sicyon referred to in the book of Maccabees is a

more recent city, built on the site which served as an acropolis to the old one, and was distant from the shore from twelve to twenty stadia. Demetrius Poliorcetes, in B.C. 303, surprised the garrison which Ptolemy had five years before -placed there, and made himself master of the harbor and the lower town. The acropolis was surrendered to him, and he then persuaded the population, whom he restored to independence, to destroy the whole of the buildings adjacent to the harbor and remove thither, the site being one much more easily defensible, especially against any enemy who might attack from the sea. Diodorus describes the new town as including a large space so surrounded on every side by precipices as to be unapproachable by the machines which at that time were employed in sieges, and as possessing the great advantage of a plentiful supply of water within its circuit. Modern travellers completely confirm his account. Mr. Clark, who in 1857 descended upon Sicyon from " a ridge of hills running east and west, and commanding a splendid prospect of both the [Corinthian and Saronic] gulfs and the isthmus between," after two hours and a half of riding from the highest point, came to a ruined bridge, probably ancient, at the bottom of a ravine, and then ascended the right bank by a steep path. Along the crest of this hill he traced fragments of the western wall of Sicyon. The mountain which he had descended did-not fall towards the sea in a continuous slope,-but presented a succession of abrupt descents and level terraces, severed at intervals by deep rents and gorges, down which the mountain-torrents" make their way to the sea, spreading alluvium over. the plain, about two miles in breadth, which lies between the lowest cliffs and the shore. "B Between two such gorges, on a smooth expanse of table-land overlooking the plain," stood the city of Demetrius. "On every side are abrupt cliffs and even at the southern extremity there is a lucky transverse rent separating this from the next plateau. The ancient walls may be seen at intervals along the edge of the cliff on all sides." It is easy to conceive how .these advantages of position must at once have fixed the attention of the great engineer of antiquity-the besieger.

Demetrius established the forms of republican government in his new city; but republican government had by that time become an impossibility in Hellas. In the next half century a number of tyrants succeeded one another, maintaining themselves by the aid of mercenaries, and by temporizing with the rival sovereigns, who each endeavored to secure the hegemony of the Grecian race. This state of things received a temporary check by the efforts of Aratus, himself a native of Sicyon, of which his father Clinias for a time

became dynast. In his twentieth year, being at the time in exile, he contrived to recover possession of the city and to unite, it with the Achaean league. This was in B.C. 251, and it appears that at this time the Dorian population was so preponderant as to make the addition of the town to a confederation of Achaeans a matter of remark. For the half century before the foundation of the new city, Sicyon had favored the antiLacedaemonians party in Peloponnese, taking active part with the Messenians and Argives in support of Megalopolis, which Epaminondas had founded as a countercheck to Sparta.

The Sicyonian territory is described as one of singular fertility, which was probably increased by artificial irrigation. In the changeful times which preceded the final absorption of European Hellas by the Romans it was subject to plunder by any party who had the command of the sea; and in B.C. 208 the Roman general Sulpicius, who had a squadron at Naupactus, landed between Sicyon and Corinth (probably at the mouth of the little river Nemea, which was the boundary of the two. states), and was proceeding to harass the neighborhood, when Philip, king of Macedonia, who was then at Corinth, attacked him and drove him back to his ships. But very soon after this Roman influence began to prevail in the cities of the Achaean league, which were instigated by dread of Nabis, the dynast of Lacedaemon, to seek Roman-protection. One congress of the league was held at Sicyon under the presidency of the Romans in B.C. 198, and another at the same place six years later. From this time Sicyon always appears to have adhered to the Roman side, and on the destruction of Corinth by Mummius (B.C. 146) was rewarded by the victors not only with a large portion of the Corinthian domain, but with the management of the Isthmian games. This distinction was again lost when Julius Caesar refounded Corinth and made it a Roman colony; but in the meanwhile Sicyon enjoyed for a century all the advantages of an entropy which had before accrued to Corinth from her position between the two seas. Even in the days of the Antonines the pleasure-grounds *(*τέμενος*)* of the Sicyonian tyrant' Cleon continued appropriated to the Roman governors of Achaias and at the time to which reference is made in the Maccabees it was probably the most important position of all over which the Romans exercised influence in Greece (Diodorus Siculus, 14:70; 20:37, 102; Polybius, ii, 43; Strabo, 8:7, 25; Livy, 32:15, 19; 35:25; Pausan. ii, 8; v, 14, 9; vi,- 19, 1-6; 10:11, 1). See Clark, *Peloponnesus,* p. 338 sq,; Smith, *Dict. of Class. Geog. s.v.* .

Sicyonia,

in Grecian mythology was,

1, an appellative of Venus, derived from her temple at Sicyon, where she was represented in a statue of gold and ivory-apparently the famous Venus Victrix, since, according to Pausanias, it held in its hand an apple;

2, a surname of Minerva, to whom Epopeus erected a temple after his victory over the Thebans.

Sida, in Grecian mythology, was the wife of Orion, who was banished by Juno to Hades because she pretended 'to be more beautiful than the goddess (Apollod. i, 4, 3).

Sid'dim, Vale Of

(Heb. *E'mek has - Siddim'*. ~yDiÞdiqmi[eSept. ἡ φάραγξ ἡ ἁλυκή, and ἡ κοιλὰς ἡ ἁλυκή; Vulg. *Vallis Silvestris),* a place mentioned in <0114B> Genesis 14:3, 8:10 as the scene of the encounter between Chedorlaomer and the five confederate kings of the plain of the Dead Sea. Following we give the Scriptural and archeological information on this subject.

1. *The Name.* — The word *Siddim* appears' to be from the root ddc; *sadd,* "to be straight or level." The singular dcæor hDÞcæwould thus signify "a *level* field;" and the phrase *Emek Siddim* (µyDiÞdiqæ), "the valley of fields." Prof. Stanley conjectures *(Sin. and Pal.)* that Siddim is connected with hdc; *sadeh,* "a field," and that the signification of the name was thus directly the "valley of the fields," so called from the high state of cultivation in which it was maintained before the destruction of Sodom and the other cities. Gesenius expresses his conviction (by inference from the Arabic *sad,* "an obstacle") that the real meaning of the words *Emek has-Siddim* is "a plain cut up by stony channels which render it difficult of transit;" and with this agree Furst *(Handwb.* ii, 411 b) and Kalisch *(Genesis,* p. 355). Perhaps more accurately the word may in this sense be derived from ddc; *saddd,* "to harrow." See Kalisch, *loc cit.,* who, however, disapproves of such a derivation, and adheres to that of Gesenius.

The following are the equivalents of the name given in the ancient versions: Samar. Vers., hyqlj rçym; Onkelos, aY;lP2qjirvymeSaadias, *merjel-*

hakul; Peshito, *umeka di-sedumea;* Aquila, κοιλάς τῶν περιπεδίνων; Symm. and Theod., κοιλὰς τῶν ἀλσῶν (=hrça); Josephus, Φρέατα ἀσφάλτου; Jerome *(Qu'cest. in Genesis), Vallis Salinaruam.* The authors of the Sept. probably thought that the' clause "which is the Salt Sea" was explanatory of the word Siddim, which they therefore rendered ἡ ἁλυκή. Or perhaps they may have read yçrh instead of µydçh; and ἁλυκή may be an error for ἀλσικός = ἀλσώδης, "wooded ;" a view corroborated by the Vulgate, which has *silvestris;* and. by the reading of Symmachus and Theodotion, τῶν ἀλσῶν.

2. *Topographical Indications.* — The word rendered " vale" is in Hebrew qm,[e, eanek, which means a low or sunken tract of land. - *SEE VALLEY*. It was probably a section of the Arabah somewhat lower than the rest; perhaps resembling the plain of Sabkah at the southern end of the Dead Sea. It-was "full of bitumen-pits;" or, as the Hebrew idiom expresses it, it was "wells, wells of bitumen" (rmj trab trab). They are so numerous as to stud its whole surface (<01410>Genesis 14:10). It was the battle-field on which the king of Sodom .and his allies were vanquished. It seems probable, though it is not stated, that Sodom and Gomorrah were situated in the vale. Be this as it may, the vale was included in the general destruction when "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord in heaven" (<01924>Genesis 19:24).

But the most remarkable fact regarding the vale of Siddim is that stated in <01418>Genesis 14:3, *"it is the Salt Sea"* (jlMh iµy;aWh). The meaning of these words cannot be mistaken; and we have no more ground for questioning their genuineness than for questioning the genuineness of any other passage in Genesis. There is abundant evidence that the book as it now stands was the production of Moses. He may have embodied in it authentic documents handed down from a remoter age, arranging and supplementing them as he deemed necessary. But his additions would, be as authoritative as the documents themselves. Until we can prove from clear evidence that the clause was interpolated by an uninspired writer, we must regard it as an integral part of the Mosaic record, and we must believe that the vale of Siddim was submerged.

3. *Probable Identification.* — If we, understand, therefore, the latter clause of ver. 3 to designate a part. of what was afterwards known as " the Salt Sea," then we must agree with Dr. Robinson and others in identifying the

Valley of Siddim with the enclosed plain which intervenes between the south end of the lake and the range of heights which terminate the Ghor and commence the Wady Arabah. This is a district in many respects suitable. In the ditches and drains of the Sabkah are the impassable channels of Gesenius. In the thickly wooded Ghores-Safieh are ample conditions for the fertility of Prof. Stanley. The general aspect and formation of the plain answer fully to the idea of an enmek. The most careful explorations of recent travellers have not brought to light a single fact calculated to overthrow this view. On the contrary, the following results of scientific research go far to establish it. At the present day there are no bitumen-pits in the plains around the Dead Sea, and time could not have effaced them had they remained above water. It has been ascertained, from masses of bitumen frequently thrown to the surface, that there must be wells of bitumen in the bed of the sea towards its southern end. Traces of what appears to have been " a shower of sulphur" have been discovered recently on the south-west shore; and with it are layers and lumps of bitumen calcified by heat. The section of the Dead Sea south of el-Lisan has been found to be very shallow-only a few feet, and in places only a few inches of water covering a flat, slimy plain-whereas the whole northern section is a deep and regularly formed basin. These facts would seem at least to suggest that that section of the Dead Sea which is south of 'the peninsula covers the region which was called in Lot's time "the vale of Siddim." Josephus states this view emphatically. His words *(Ant.* i. 9) are, "They encamped in the valley called-the Wells of Asphalt; for at that time there were wells in that spot; but now that the city of the Sodomites has disappeared, that valley has become a lake which is called Asphaltites." See also Strabo, 16:764. *SEE SALT SEA*; *SEE SODOM*.

Si'de

*(*Σίδη, 'Vulg. *Side),* a city on the coast of Pamphylia, in lat. 36° 46', long. 31° 27', ten or twelve miles to the east of the river Eurymedon. It is mentioned in 1 Macc. 15:23 among the list of places to which the Roman .senate sent letters in favor of the Jews. *SEE PHASELIS*. It was a colony of Cumseans. In the time of Strabo a temple of Athene stood there, and the name of that goddess associated with Apollo appears in an inscription of undoubtedly late times found on the spot by Admiral Beaufort. It is now called *Eshky Adalia.* Side was closely connected with Aradus in Phoenicia by commerce, even if there was not a considerable Phoenician element in the population; for not only are the towns placed in juxtaposition in the

passage of the Maccabees quoted above, but Antiochus's ambassador to the Achaean league (Livy, 35:48), when boasting of his master's navy, told his hearers that the left division was made up of men of Side and of Aradus, as the right was of those of Tyre and of Sidon, "quas gentes nullme unquam nec arte nec virtute navali equassent." It is possible that the name has the same root as that of Sidon, and that it (as well as the Side on the southern. coast of the Euxine [Strabo, 12:3]) was originally a Phoenician settlement, and that the Cumsean colony was something subsequent. In the times in which Side appears in history it had become a place of considerable importance. It was the station of Antiochus's navy on the eve of the battle with the Rhodiac fleet described by Livy (xxxvii, 23, 24). The remains, too, which still exist are an evidence of its former wealth. They stand on a low peninsula running from north-east to south-west, and the maritime character of the former inhabitants appears from the circumstance that the walls towards the sea were but slightly built, while the one which faces the land is of excellent workmanship, and remains, in a considerable portion, perfect even to this time. A theatre (belonging apparently to the Roman times) is one of the largest and best preserved in Asia Minor, and is calculated to have been capable of containing more than 15,000 spectators. This is so prominent an object that, to persons approaching the shore, it appears like an acropolis of the city, and, in fact, during the Middle Ages, was actually occupied as a fort. The suburbs of Side extend to some distance, but the greatest length within the walls does not exceed 1300 yards. Three gates led into the town from the sea, and one, on the north-eastern side, into the country. From this last a paved street with high curbstones conducts to an agora, 180 feet in diameter, and formerly surrounded with a double row of columns, of which only the bases remain. In the centre is a large ruined pedestal, as if for a colossal statue, and on the southern side the ruins of a temple, probably the one spoken of by Strabo. Opposite to this a street ran to the principal water-gate, and on the fourth side of the agora the avenue from the -land-gate was continued to the front of the theatre. Of this last the lower half is, after the manner of Roman architects whenever the site permitted, excavated from the native rock, the upper half built amp of excellent masonry. The seats for the spectators, most of which remain, are of white marble, beautifully wrought.

The two principal harbors, which at first seem. to have been united in one, were at the extremity of the peninsula: they were closed, and together

contained .a surface of nearly 500 yards by 200. Besides these, the principal water-gate on the north-west side was connected with two small piers 150 feet long, so that it is plain that vessels used to lie here to discharge their cargoes. The account which Livy gives of the sea-fight with Antiochus, above referred to, also shows that shelter could also be found on the other (or south-east) side of the peninsula whenever a strong west wind was blowing.

The country by which Side is backed is a broad swampy plain, stretching out for some miles beyond the belt of sand-hills which fringe the sea-shore. Low hills succeed, and-behind these, far inland, are the mountains which, at Mount Climax, forty miles to the west, and again about the same distance to the east. come down to the coast. These mountains were the habitation of the Pisidians, against whom Antiochus, in the spring of B.C. 192, made an expedition, and as, Side was in the interest of Antiochus until, at the conclusion of the war, it passed into the hands of the Romans, it is reasonable to presume that hostility was the normal relation between its inhabitants and the highlanders, to whom they were probably objects of the same jealousy that the Spanish settlements on the African seaboard inspire in the Kabyles round about them. This would not prevent a large amount of traffic, to the mutual interest of both parties, but would hinder the people of Side from extending their sway into the interior, and also render the construction of effective fortifications on the land side a necessity. (Strabo, 12, 14; Livy, 35, 37; Cicero, *Epp. ad Farm.* iii, 6.)--Smith. See *Fellows, Asia Minor,* p. 201; Leake, *Asia Minor,* p. 195; *Beaufort Karamania,* p. 146 sq.

Sideromanocy

*(*σίδηρος*, iron,* and μαντεία*, divination),* a mode of divination anciently practiced by placing straws on red-hot iron, and drawing inferences as to the will of the gods from the manner of their burning. *SEE DIVINATION*.

Sidesmen

(properly *synod's-men;* also called *questmen).* It was usual for bishops in their visitations to summon some credible persons out, of every parish, whom they examined on oath concerning the condition of the Church. Afterwards, these persons became standing officers, especially in the great cities; and when personal visitations were a little disused, and when it became the custom for the parishioners to repair the body of the church

(about the 15th century), these officers were still more necessary. They are chosen every year, according to the customs of the place, and their business is to assist the church-wardens in things relating to the church, and to make presentment of such matters as are punishable by the ecclesiastical laws. Hence they are called *questmen.* The whole office now generally devolves upon the churchwardens.: *Sithcondmen* and *sithcundmen,* were old English terms for sidesmen.

Sidgrani,

in Norse mythology, was a surname of *Odin.*

Sidha,

in Hindu mythology, designates a large class of good and strikingly beautiful genii. The latter quality is indicated by the name.

Sidharta,

the name of *Gotamaa* (q.v.) before he became a Btuddha. For interesting traditions concerning Sidharta, see Hardy, *Eastern Monachism,* p. 2, 6, 37, 271, 325.

Sidhoete,

in Norse mythology, was a surname of *Odin,* derived from a hat descending low over the forehead, in which he was accustomed to conceal his face when associating with men.

Sidney, Mary

countess of Pembroke, was the sister of Sir Philip Sidney, and married Henry, earl of Pembroke, in 1576. She died in London, Sept. 25,1601. The countess possessed a talent for poetical composition, and translated from the Hebrew many of the Psalms, said to be preserved in the library at Wilton, and in this was assisted by her brother. She also translated (from the French of P. Mornay) and published *A Discourse of Life and Death (Wilton,* 1590; Lond. 1600, 12mo). She Wrote an *Elegy* on her brother:-A *Pastoral Dialogue in Praise of Astrcea* (i.e. queen Elizabeth [1602]):-and a poem, *Our Saviour's Passion* (Sloanian MS. No. 1303, British Museum).

Si'don

(Σιδών), the Greek form (2 Esdr. i, 11; Judith ii. 28; 1 Macc. v, 15; <401121>Matthew 11:21, 22; 15:21; <410308>Mark 3:8; 7:24, 31; <420426>Luke 4:26; 6:17; 10:13, 14; <441220>Acts 12:20; 28:3) of the city called in the Heb. (but in the A. V. " Sidon," also in <011005>Genesis 10:15, 19) ZIDON *SEE ZIDON* (q.v.', or rather *Tsidon.*

Sido'nian

(Σιδώνιος), the Greek form of the gentile ZIDONIAN *SEE ZIDONIAN* (q.v.), usually so exhibited in the A. V. of the Old' Test. (<051009>Deuteronomy 3:9; <061304>Joshua 13:4, 6; <070103>Judges 3:3; <111116>1 Kings 5:6).

Sidonius, Caius Sollius, Apollinaris Modestus,

a learned, ecclesiastic, was born probably in Lyons about 431. He was educated with care, and became very skilful in all parts of literature, especially in poetry. He married Pampianilla, the daughter of Avitus, afterwards emperor. When the city of Lyons was taken by Majorian, he latter treated Sidonius with great consideration, and in return for his lenient treatment he wrote a poem in honor of Majorian, by whom he was created a count and sent to govern the Gallic province of Arles. He also erected a statue to Sidonius in the city of Rome. In 467 he went to Rome as ambassador of the Arvaerni, and so pleased the reigning emperor, Anthemitus, by a panegyric on him, as to be made governor of the city and honored with a second statue. In 472 he was chosen bishop of Clermont (Avernum), and though only a layman, fulfilled his duties faithfully and strenuously opposed Arianism. He died in 487. Of his works, nine books of *Epistles,* with about twenty-four poems interspersed, are still extant. They were published in Milan (1498) and Paris (1614); republished by Labbe in 1652 (the best edition).

Sidonius, Michael,

a prelate of the Church of Rome who became noteworthy through his participation in many of the most important transactions connected with the Reformation, but whose family name was *Helding,* was born in Baden in 1506, studied at Tubingen, and entered the priesthood at Mayence, where he became cathedral preacher and rector of the cathedral school in 1531. In 1538 he was made suffragan to the archbishop of Mayence, and

received from pope Paul III the. title of bishop of Sidon *in partibus infidelium,* which gave him the name of Sidonius, by which he is commonly known. The Theological Faculty of Mayence conferred the degree of D.D. on him in 1543, and afterwards he for a time represented the elector of Mayence in the Council of Trent. In 1547 he was made imperial councillor by Charles V. He took possession of the pulpit of the reformer Musculus during the Diet of Augsburg, and from it preached a series of anti-Lutheran sermons *(Sleidani de Statu Rel.* etc. [Frankf. 1786]). In 1548 he served with Jul. v. Pflug,. bishop of Naumburg, and with Joh. Agricola, the court preacher at Eisleben, on the commission which drew up the *Augsburg Interim* (q.v.), after Which he was sent by his archbishop to promote the execution of the Interim at Frankfort. Prince George of Anhalt was at this time coadjutor of the bishopric of Merseburg, having been chosen by a majority of the canons; but the emperor declared against him and nominated Sidonius in his stead (Seckendorf, *Comment. de Lutheranismo* [Lips. 1694], lib. iii, c. 30, § 117, p. 497 sq.), though the opposition raised against the measure delayed his investiture until 1550. In that year Sidonius was present at the Diet of Augsburg, in 1556 at that of Regensburg, in 1557 at the Colloquy of Worms, where he contributed according to his ability to render reconciliation impossible by his addresses, and by introducing at the sixth session a rejoinder to a declaration of facts submitted by the Protestants, in which he not only defended the traditional teachings and practice of Rome, but also asserted that the interpretation of difficult and *controverted* passages of Scripture belongs rightfully to the Romish Church. The Romish collocutors finally refused to continue the negotiations (Salig, *Vollst. Hist. d. Augsb. Consf.* [Halle, 1735], iii, 292 sq.), To the. honors already enjoyed by Sidonius was added by the emperor in 1558 the office of judge in chambers. He died Sept. 30, 1561 , at Vienna, and was buried in St. Stephen's Church. His writings include a *Catechismus Mogunt. s. Institut. ad Christ. Pietatem* (frequently reprinted and much controverted by Protestants):-the *Sleidani de Statu Rel.* already mentioned:-Decreta *Concil. General. Moguntini:-Instructio Visitatorum, and Explicatio Paraphrast. Missce.* See *Unschuld. Nachrichten,* 1715, p. 394 sq.; 1716, p. 7 sq.

Sicbelis, Carl Gottfried,

a German theologian, was born in 1769 at Naumburg. After he completed his philological studies he was called in 1798 as conrector to Zeitz, and in 1804 as rector to Bautzeni, where he died in 1843. He wrote,

Disputationes Quinque, quibus Ostenditur in Vet. Graecorum et Romanorum Doctrina Religionis ac Morum Plurima esse, guce cure Christiana Consentiant (Lips. 1837) *:-Additamenta ad Disputationes Quinque,* etc. (ibid. 1842) *:-Die Bibel die beste Grundlage der Kindererziehuaag* (Zittau, 1818). See Zuchold, *Bibl. Theol.* ii, 1226; *Regensb. Conversations lex.* s.v. (B. P.)

Siege

(some form of rWx, *tsur, to press* in a hostile manner). The Egyptian and Assyrian monuments depict all the operations of capturing a city (see Wilkinson, *Anc. Egypt.* i, 387 sq.; Layard, *Nineveh,* ii, 281 sq.). *SEE WAR*.

Sienna, Council Of

(Concilium Senense), was held first at Pavia, and subsequently translated to Sienna (a central province of Italy, in Tuscany), June 22, 1423. :This council lasted till Feb. 26, 1424, and many sessions Were held. Among the acts is a decree against the heresies previously condemned at Constance, and against all aiding and abetting the Wycliffites and Hussites. Indulgence was granted to their persecutors. The question of a reunion with - the Greek Church was also debated, and its further consideration postponed. It was determined that everything relating to the reformation of the Church should be referred to the council about to be held at Basle. See Mansi, 12:365.

Sieva,

in Slavic mythology, was the goddess of love. She was the wife of Siebog, the patron of marriage, sand was highly venerated by all lovers. The reports sometimes mentioned concerning beautiful paintings in which the Wendish artists had represented this deity are fabulous.

Sieve

(hrbK] *kebarah,* 3099Amos 9:9; hpn; *naphdh,* a winnowing *fan,* 2308Isaiah 30:28; to "sift" is [Wn, *nua,* or ãWn, to *wave* [as often rendered], or throw up into the air for winnowing; σινίαζω, 2223Luke 22:31). Among the ancient Egyptians sieves were often made of string, but some of an inferior quality, and for coarse work, were constructed of small thin rushes or reeds (very similar to those used by the Egyptians for writing, and

frequently found in the tablets of the scribes); a specimen of which kind of sieve is in the Paris Museum. The paintings also represent them made of the same materials; and the first they used were evidently of this humble quality, since the hieroglyphic indicating a sieve is borrowed from them. Horse-hair sieves are ascribed by Pliny to the Gauls; the Spaniards, he says, made them of string, and the Egyptians of papyrus stalks and rushes. See Wilkinson, *Anc. Egypt.* ii, 95.

Sieveking, Amalia,

the founder and long the head of the woman's union for the care of the poor and the sick of the city of Hamburg, belonged to one of the most respected senatorial families of that *city,* and was born in 1794. She lost her parents an early age, and was received into the home of an elderly relative of her mother, where she began, when scarce seventeen years of age, to display the qualities which stamped her a born deaconess. Her earliest efforts were expended on an uninstructed girl living *in* the same house with herself, and five other girls were soon added to her school. She devoted three hours a day to instruction in elementary branches, omitting nothing but religion, which she did not at the time either possess or understand. Kempis's *Imitation of Christ* first directed her thoughts towards the Bible, and A. H. Francke's *Manuductio ad Lectionem Script. Sacr.* (q.v.) taught her to find the sense of Scripture by comparing its parts together, and also to transmute all that should be found into experience, through prayer and personal application. She claims, accordingly, that her faith was grounded on no human authority whatever, but solely on that of the Lord. The doctrine of the atonement continued to trouble her, however, until an enlightened Bible student, who had been the school friend of her early-deceased brother, was able to relieve her doubts. Religion was now given a prominent place in her curriculum, and a weekly *"Bible-hour"* was added to her labors, for the benefit of such as had *by* confirmation been removed from school into the walks of common life. These Bible-hours yielded fruit also for a wider circle through a publication issued in 1822, and entitled *Betrachtungen iub. einzene Theile d. heil. Schrift,* upon which followed, in 1827, *Betrachtugungen mit d. heil. Schrift,* and in 1855 *Unterhaltunagen iub. einzelne Abschnitte d. heil. Schrift.* These schools for girls were continued, with rare interruptions, down to the last year of her life, the sixth class being admitted in 1854; and it became a desirable thing in the eves of her neighbors, even when they

differed from her in religious opinion, to have their children placed under her care.

The disposition to give and help in every way was too strong in Amalia's nature to be confined within the limits of her school. She thought at first of organizing *an* evangelical sisterhood after the pattern of the Romish orders. Her way was made clear, however, by the first breaking-out of the cholera epidemic in Europe in the summer *of* 1831, when she offered her services to the cholera hospital, which were accepted. She was at last placed over the entire corps of male and female nurses. The experience so gained was practically utilized afterwards in the forming of a *woman's society* for the relief of the poor and the sick instead of the proposed sisterhood; It was composed of women belonging to the middle and higher classes of society, at first thirteen in number- (1832), and was placed under stringent rules of administration. - Direct visitation was made a duty, certain families being: assigned to a number of members, who were required to visit in succession and record the results of the visits in books provided for that purpose. No case of chronic poverty was received, and the most careful inquiries were made with reference to applicants for aid, covering the business, number of persons in the family, their age and sex, attendance on schools, the home, and its appearance as to neatness and order. A weekly meeting was held in which the claim of such applicants to admission was discussed, and at which they were placed under the care of certain members if received. It was also a principle never to visit the poor empty-handed, but never to give them money, orders on tradesmen or provisions in kind being preferred; and if want of work was the occasion of the suffering, the effort was made to secure employment. The union even erected a number of manufactories itself, and had them managed under its control, for the purpose of affording employment to the poor; and its reports show that this part of its business was not conducted at a loss. Nor was the spiritual welfare of its clients neglected. Every visitor was expected to use all proper effort to secure the moral and religious improvement of the persons under her care, no less than to minister to their temporal needs. The workings of this union caused its fame to spread, not simply throughout an appreciative city, but over wide areas, so that when a terrible conflagration laid Hamburg low in 1842, contributions from women's unions in numerous German cities, all of which called themselves daughters of the union of Hamburg, were forwarded to the parent society for its use. Amalia Sieveking's life purpose was thus fully realized, and crowned with blessing beyond all her

expectations. The last two years of her life were shadowed by pulmonary troubles, which destroyed her strength and compelled her gradual withdrawal from the work whose supervision had become to her a second nature. She died April 1,1859. For her life, see *Denkwuirdigkeiten aus d. Leben von Amalia Sieveking, etc.* (Hamb. 1860).

Sif,

in Norse mythology, was the beautiful second wife of Thor, celebrated on account of her wonderful blonde hair, which the evil Loki cut off on one occasion while she slept. Thor compelled him. on peril of his life, to procure golden hair for Sif instead of that which he had stolen, and Loki, obtained it from the dwarfs. Sif had been previously married, and had given birth to a son, Ullar; Thor's children by her were named Thrudr and Lorride. Sif would appear to have been the most virtuous of the sins, for when Loki, at, Aeger's banquet, charged upon the women and virgins their numerous loves, he spared Sif such exposure. She handed; him a cup while thanking him for his forbearance; upon which he replied that he must concede to her an eminence above all others, since she had possessed only one lover, who was *himself.*

Sifra.

SEE SIPHRA.

Sifridenses.

SEE SISCIENCES.

Siga,

the name of an alleged Phoenician goddess who has been likened to *Minerva.*

Sigalon, Xavier,

a French painter, was born at Uzbs (Gard) in 1788, of parents *in* humble circumstances, and was educated in the school of design at Nismes. He painted chiefly sacred subjects, especially the *Last Judgment,* a copy of Michael Angelo's at Rome, which made his fortune. He died of the cholera at Rome, Aug. 18, 1837. See *Hoefer, Nouv. Biog. Generale, s.v.*

Sigarsholmr,

in Norse mythology, was an island in the north on which a battle was fought that brought forty-six heroes to their graves, and in which their swords are buried. The walkure Svava brought the most famous of the swords to her lover Helgi, who was under her protection.

Sigarsvoellur,

in Norse mythology, was the place where the battle was fought between Helgi and Hrodmar. Helgi Haattingaskade fell mortally wounded, and expired in the arms of his beloved Svaya, the walkure. Sigarsvoellur was subsequently given by Sigmund Wolsungssohn to Helgi Hundingstodter, his son, in honor of his name.

Sigebert OF Gembloux

(Gemblac), a Belgian monk, was born about A.D. 1030, and educated in the convent of Gembloux, where he also became a monk. About A.D. 1048 he assumed charge of the school attached to the convent of St. Vincent at Metz, but returned to Gembloux, after a successful career, about 1070, ,and continued during forty additional years to labor in the work of teaching and authorship, being generally admired and revered. He was characterized by frankness and piety, gifted with a sound judgment, so that he. was fitted to administer in secular affairs, and was decidedly true to principle. It was because of his influence that the Church of Liege remained loyal to the emperor, despite the efforts. put forth by certain abbots to subject it to the pope alone. The celebrated letter written by Gregory VII to bishop Hermann of Metz, which asserted the right of the pope to place' sovereign under the ban and dissolve the allegiance of his subjects, was answered by Sigebert, and so also was the demand of Paschal II, made in 1102 or 1103, that count Robert of Flanders should head a crusade to punish the Church of Liege for its fidelity to the sovereign. With like good judgment he resisted the imposing of the yoke of asceticism on the entire Church, though he himself was predisposed in favor of a monastic life. His fearless attitude with reference to such questions produced a strong impression on the minds of his contemporaries. He died Oct. 5,,1112.

The works of Sigebert are enumerated by himself in the work *De Viris Illustribus* (best ed. in Mirmei *Biblioth. Eccl.* ed. ii, cur. J. A. Fabricio), a book whose only value now consists in the preservation of a few

interesting facts which it contains. The *Vita Deoderici*, an early work commemorating the founder of the abbey of St. Vincent at Metz, gives evidence of the author's extensive reading. He also wrote a life of king Sigebert, the founder of the church and abbey of St. Martin, near Metz, and a number of saints' legends in either prose or verse, particularly a life of Wiebert, the founder of Gembloux, and a history of the convent to 1048; and he gave attention to music and chronology. His last and most celebrated work is the *Chronicon*, extending from A.D. 381 to 1111, but being a mere compilation from other works down to 1023, after which date it possesses, to some degree, the character of an independent source. The selections from other books are judicious, the treatment of facts cautious, moderate, and impartial, and the whole is characterized by something of the historic- spirit. The work became in time, the principal source of information with reference to the churches and abbeys of Belgium and Northern France. The charge that Sigebert had invented the legend of pope Joan is now disbelieved, and Bethmann, in the *Monumenta Germ. SS.*, omits it from his collection of Sigebert's works. See the *Monumenta Germ.* SS. passim Hirsch,' *De Vita et Scriptis Sigeberti* (Berol. 1841); *Wattenbhach, Deutschland's Geschichtsquellen* (Berol. 1858), particularly p. 291-299; Pertz, *Arc. 11:*1-17; Herz*og, Real-Encyklop. s.v.*

Sigfaudur,

in Norse mythology, was a surname of *Odin*, signifying the *father of victory* (German, *Sieyesvatesr).*

Siggautr,

in Norse mythology, was a surname of *Odin*, the god of victory (German, *Siegesgott).*

Siggones,

the second class of priests among the ancient Prussians. They were probably more widely scattered over the country than were the Grivaites (the first class), who dwelt constantly at the sanctuary Romowa; and even there the Siggones were probably found, since it was a Siggo who slew bishop Adalbert on the borders of the sacred forest of Samland, near Romowa. The name Siggo is suggestive of blessing *(German, Segen)*, to pronounce which; over the people, may have been the principal business of these priests. It would seem that they also had supervision over the sacred

groves, forests, fountains, hills, etc. Possibly their residences were chosen with reference to such places, so that they might conveniently receive the sacrificial gifts of *the* people in exchange for their blessing.

Sigi,

in Norse mythology, was a son of Odin, who was compelled to forsake the kingdom because he had, in the heat of passion, slain the brave Bredi, who had been more successful than himself in, the hunt. He obtained ships. from Odin and became a powerful viking, who subdued mighty kingdoms to his rule. He fell, at an advanced age, in a battle against his wife's brother, who had rebelled against his authority.

Sigill

(sigillum), a seal, or signature.

Sigillaria,

the last two days of the feast of Saturn, so called from little earthenware figures *(sigilla)* exposed for sale at this season, and given as toys to children. *SEE SATURNALIA*.

Sigillo, Robert De,

an English prelate, was preferred to the see of London by the empress Maud in 1141. When the Londoners revolted to king Stephen, the bishop was required to take the oath of allegiance to that revolution, which he refused. Pope Eugenius wrote to king Stephen and his queen, asking that. Sigilio be excused from taking the oath. He died in 1151. See Collier, *Eccles. Hist.* ii, 245.

Sigillum Altaris

(seal of the altar). "The authentic mark of an altar was its five crosses; and there was a small stone called *sigillum altaris,* by which the aperture for the insertion of relics was closed up by mortar tempered in holy water" (Fosbrooke).

Sigismund (St.), King OF Burgundy

Picture for Sigismund

in the 6th century, was baptized in youth by Avitus, and succeeded his father, Gondebaud, in 516. In 517 he assembled a council at Ekaone, which was attended by twenty-seven Burgundian bishops, and fixed the limits of his kingdom. He governed with wisdom being very liberal towards the Church, he founded in 515, the monastery of Argaune at Maurice, in Valais, which became celebrated. He was assassinated in 524, in revenge for the execution of his son, Sigeric, by his first wife; and as he had already taken the tonsure and religious habit, *he* was canonized as a martyr, his festival being fixed on May 1. According to Savigny *(Geschichte des romischen Rechts,* vol. ii) it was Sigismund, and not his father, who compiled the Burgundian code called the *Loi Gombette;* but this is successfully disputed by Gaupp *(Die germanischen Ansiedelungen* [Breslau, 1844], p. 296317). See Hoefer, *Nouv. Biog. Generale,* s.v., Mrs. Jameson, *Legends of the Monastic Orders,* p. 173.

Sigismund, Johann,

elector of Brandenburg (1608-19), was born Nov. 18, 1572, and became noteworthy through his transition from the Lutheran to the Reformed Church. His father had endeavored to bind him to *the* support of *the Formula of Concord* (q.v.) by securing his signature to a declaration approving of that standard, and of' the existing organization in churches and schools. His wife, Anna, a daughter of duke Albert of Prussia and Maria Eleonore of Cleve, was a rigid Lutheran, and exercised all her influence to prevent a change in his Church relations; and the temper of many of his subjects in Brandenburg and the district of Prussia which he held as a fief from Poland threatened to render such a step productive of grave complications. To these influences must be added the certainty that many neighboring princes would withdraw their favor. Sigismund, nevertheless, took that step, and partook of the Lord's supper under the Reformed ritual, for the first time, on Christmas-day of 1613. Even his most embittered enemies never charged secular or political motives on him for this action, though a later generation adopted that explanation (Schrockh), He had been prejudiced against the *Formula of Concord* from the beginning, and had already, in 1610, issued statutes to the University of Frankfort, in which subscription to the *Formula* was not required. An

immense excitement was caused. The elector of Saxony wrote, under date of Feb. 1, 1614, to dissuade Sigismund from completing the transfer; and on the 24th of the same month the latter was compelled to issue all edict forbidding the clergy to inveigh against his measures in the pulpit. The estates of Brandenburg demanded the continuation of the prerogatives enjoyed by the Lutheran Church, and the disuse of all measures intended to favor the Reformed. The difficulty was finally composed by the action of the elector, who (Feb. 5, 1615) engaged that the Lutherans should continue to enjoy liberty of conscience and to exercise the right of patronage where legally entitled thereto; but insured like privileges to their Reformed opponents. A colloquium of clergymen was held at Berlin in October, 1614, where the resolution was reached that defamation of the Reformed party should thereafter be avoided. The result of the whole contest was that the Reformed Church obtained legal recognition. Soon after his entrance into the Reformed communion the elector published *his Confession of Faith (Joh. Sigism. (Confessio Fidei), May,* 1614. It claims to deal with points at issue between Evangelical Protestants only. Its introduction disclaims the intention of introducing novelties, but asserts the necessity for removing certain remainders of popery, and concludes with a recognition of the sole authority of the Word of God and an approval of the *"Apostolical,* the Athanasian, and the Nicene, Ephesian. and Chalcedonian symbols;" to which list is added the Augsburg Confession of 1530, but *as afterwards revised and improved.* The *Confessio.* rejects all later Lutheran additions as the ubiquity of Christ's body, the involving of Christ's Deity in his passion, and the ascription of omnipotence to his humanity, etc. The remaining articles relate to the sacraments and the election of grace, and are entirely in accord with the ordinary Reformed, Calvinian view. See Hering, *Hist. Nachr.. v. d. ersten Anfange d. evang. ref. Kirche in Brandenb. u. Preussen* (177'8); Kuister, *Altes u. Neues* (Berlin); Von Mohler, *Gesch. d. evangel. Kirchenverfassung in d. Mark Brandenburg* (1846); Moller, *Job. Siq. Uebertritt zum ref. -Bekenntniss,* in the *Deutsche Zeitschrit* (Berlin, 1858), p. 189 sq.; and various *Essays* by prorector Schmidt, of Schweidnitz, etc.

Sigmaringen, Fidduss Of,

properly MARC REI, a Capuchimn monk, was born at Sigmaringen in 1577, and educated at Fribourg. He was sent as a missionary to the Grisons, by whom he was murdered *at* Senis, April 24,1622. He was

canonized by Benedict XIV in 1746. See Hoefer, *Nouv. Biog. Generale*, s.v.

Sigmund Wolsungssohn,

in Norse mythology, was a celebrated hero who was invulnerable and proof against poison, and who drank the cup of poison intended for his brother without injury to himself. He became the father, by the beautiful Danish queen Borghild, of Helgi Hundingstboter and Sigurd Fafnirstddter. .

Sign

is the rendering in the A. V. of several Heb. and Gr. words, especially twa, *6th*, σημεῖον, which usually denote *a* miraculous or, at least, divine or extraordinary token of an event, generally in the future. *SEE MIRACLE*. In Biblical language a sign is a token, or whatever serves to express or represent another thing. Thus the Lord gave to Noah the rainbow as a sign of his covenant (<01092>Genesis 9:12, 13), and for the same purpose he appointed circumcision to Abraham (<01711>Genesis 17:11; see also <02382>Exodus 3:12; <07667>Judges 6:17). In <23718>Isaiah 7:18 the word is used for a prophetic similitude Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel" (see also <26403>Ezekiel 4:3).Signs and wonders, as they are usually connected, sometimes denote those proofs or demonstrations of power and authority which were furnished by miracles, and by other tokens of the divine presence (<43048>John 4:48; <40238>Matthew 12:38; <44222>Acts 2:22); sometimes those unusual appearances which betoken the approach of great events (<42111>Luke 21:11.25), and at other times tokens or pledges as evidences of fulfilment (2:12; <46122>1 Corinthians 1:22). This word is emphatically used in Scripture for a miraculous appearance, which would attest the divine authority of a prophet or teacher. The Jews asked our Lord for "a sign from heaven" (<40161>Matthew 16:1),' meaning, thereby, the appearance of the Messiah coming in the clouds of heaven, which Daniel had foretold (<27713>Daniel 7:13), and which ,"*the* traditions of the elders," as appears from the Talmud, had declared to be the only certain sign of the advent of the promised inheritor of David's throne and deliverer of the Jewish nation. So our Lord refers to *"the* sign of the Son of man" (<40240>Matthew 24:30), as prefigured by the national overthrow of the Jews (see Zettner, *De Astre. Judceis quondam Ominoso* [Alt. 1724], and the monographs cited by Hase, *Leben Jesu*, p. 187). *SEE ESCHATOLOGY*.

Sign

a term used in defining a sacrament to describe the relation existing between an external ordinance-and that which it represents. The former is called the "outward part, or *sign,"* the latter the "inward part, or thing *signified." SEE SIGNS.*

Sign Of The Cross.

SEE CROSS, SIGN OF; *SEE SIGNUM CRUCIS.*

Signe,

in Norse mythology, was a daughter of queen Bera of Zealand. Hagbart of Drontheimn, the bold son, of Hake and a celebrated viking, came to Zealand with the intention of challenging the, queen's sons, Alf and Alger, to single combat in order to measure strength with them. He saw and loved Signe, but her cruel mother hated him and prevented their union. Alf fell in the duel, and Hagbart recklessly suffered himself to be made a prisoner, because he trusted in his strength, but a lock of Sigfie's hair bound him fast. He was doomed to death, and the archers were prepared to execute the queen's decree, when the victim took his own life. Signe was rescued from her blazing dwelling by her brother Alger, but only in order to die beside the corpse of her lover, for she had taken poison. Comp. (Ehlenschliiger's touching tragedy, in which he has elaborated this material, entitled *Hagbart Biog Signe.*

Signet

is the rendering in the A.V. of µt/j, cho*tham* (<01818>Genesis 38:18; <02811>Exodus 28:11, 21, 36; 39:6, 14, 30; <24224>Jeremiah 22:24; <37023>Haggai 2:23), or tmeˆjo *chothemeth* (femrn. of the same, only in <01835>Genesis 38:*25), a seal,* as elsewhere rendered; and of the Chald. aqz][, *izkd,* the same (<27017>Daniel 6:17 [18]); both so called from being *engraved; also of* σφραγίς, Tob. i, 22; Ecclus. 17:22; 32:6; 49:11; Bel 11; 1 Macc. 6:15, a *seal,* as elsewhere rendered.

Picture for Signet 1

The importance attached to seals in the East is so great that without one no document is regarded as authentic (Layard, *Nin. and Bab.* p. 608; Chardin,

Voyages, v, 454). The use of some method of sealing is obviously, therefore, of remote antiquity. Among.such .methods used in Egypt at a very early period were engraved stones, pierced through their length and hung by a string or chain from the arm or neck, or set in rings for the finger. The most ancient form used for this purpose was the scarabmaus, formed of precious or common stone, or, even of blue pottery or porcelain, on the flat side of which the inscription or device was engraved. Cylinders of stone or pottery bearing devices were also used as signets. One in the Alnwick Museum bears the date of Osirtasen I, or between 2000 and 3000 B.C. Besides finger-rings, the Egyptians, and. also the Assyrians and Babylonians, made use of cylinders of precious .stone or terra-cotta, which were probably set in a frame and rolled over the document which was to be sealed. The document, especially among the two latter nations, was itself often made of baked clay, sealed while it was wet and burned afterwards. But in many cases the seal Consisted of a lump of clay, impressed with the. seal and attached to the document, whether of papyrus or other material, by strings. These clay lumps often bear the impress of the finger, and also the remains of the strings by which: they were fastened. One such found at Nimrfiud was the seal of Sabaco, king of Egypt, B.C. 711, and another is believed by Mr. Layard to have been the seal of Sennacherib, of nearly the same date (Birch, *Hist. of Pottery, i, 101,* 118; Wilkinson, *Anc. Egypt. ii)* 341, 364; Layard, *Nin. and Bab.* p. 154-160). In a somewhat similar manner doors of tombs or other places intended to be closed were sealed with lumps of clay. The custom prevalent among the Babylonians of carrying seals is mentioned by Herodotus, *i,* 195, who also notices the seals on tombs, ii, 121; Wilkinson. i, 15; ii, 364; <4027 66>Matthew 27:66; <270617>Daniel 6:17. The use of clay in sealing is noticed in the book *of* <183814>Job 38:14, and the signet-ring as an ordinary part of a man's equipment in the case of Judah (<013818>Genesis 38:18), who probably, like many modern Arabs, wore it suspended by a string from his neck or arm. (See <220806>Song of Solomon 8:6; Gesenius, p. 538, 1140; Robinson, i, 36; Niebuhr, *Descr. de l'Arab.* p. 90; Chardin, *loc. cit.;* Olearius, *Travels, p.* 317; Knobel, *on Genesis 38,* in *Exeg. Handb.)* The ring or the seal as an emblem of authority, in Egypt, Persia, and elsewhere, is mentioned in the cases of Pharaoh with Joseph, <014142>Genesis 41:42; of Ahab. <121208>1 Kings 21:8; of Ahasuerus, <171310>Esther 3:10, 12; 8:2; of Darius, Dan. *loc. cit.;* also 1 Macc. 6:15; Josephus, *Ant. 20:*2,2; Herodotus, iii, 128; Curtius, iii, 6, 7; 10:5, 4; Sarndys, *Travels, p. 62;* Chardin, ii, 291; v, 451, 462; and as an evidence of a covenant in <242210>Jeremiah 32:10, 54; <160938>Nehemiah 9:38; 10:1, <370223>Haggai 2:23. Its

general importance is denoted by the metaphorical use of the word (Revelation 5:1; 9:4). Rings with seals are mentioned in the Mishna *(Shabb. 6:*3), and earth or clay as used for seals of bags (viii, 5). Seals of four sorts, used in the Temple, as well as special guardians of them, are mentioned in *Shekal. v,* 1.

Picture for Signet 2

Among modern Orientals the size and place of the seal vary according to the importance both of the sender of a letter and of the person to whom it is sent. In sealing, the seal itself, not the paper, is smeared with the sealing substance. Thus illiterate persons sometimes use the object nearest at hand their own finger, or a stick notched for the purpose-and, daubing it with mink, smear the paper therewith (Chardin,. v, 545; 9:347; Arvieux, *Travelsi* p. 161; Rauwolf, *Travels,* in Ray, ii, 61; Niebuhr, *loc. cit.;* Robinson, i, 36). Engraved signets were in use among the Hebrews in early times, as is evident in the description of the high-priest's breastplate (Exodus 28:11, 36; 39:6), and the work of the engraver as a distinct occupation is mentioned in Ecclus. 38:27.

There seem to have been two kinds of seals in use among the Hebrews. A notion appears to exist that all ancient seals, being signets, were rings, intended to be worn on the hand. But this was by no means the case; nor is it so now in the East, where signet-rings are still, probably, as common as they ever were in ancient times. Their general use of seals was very different from ours, as they were employed not for the purpose of impressing a device on wax, but in the place of a sign manual, to stamp the name of the owner upon any document to which he desired to affix it. The name thus impressed had the same legal validity as the actual signature, as is still the case in the East. This practice may be illustrated by a circumstance which occurred in the last days of George IV. When he became too ill to affix his sign manual to the numerous documents which required it, a facsimile was engraved on a stamp, by which it was in his presence impressed upon them. By this contrivance any one may give to any paper the legal sanction of his name, although he may be unable to write; and the awkward contrivance to which we resort in such cases, of affixing a cross or mark with the signature of an attesting witness, is unnecessary. For this purpose the surface of the seal is smeared with a black pigment, which leaves the figure of the body of the seal upon the paper, in which the characters appear blank or white. The characters

required are often too large or too many to be conveniently used in a signet-ring, in which case they are engraved on a seal shaped not unlike those in use among ourselves, which is carried in the bosom, or suspended from the neck over the breast. This custom was ancient, and, no doubt, existed among the Hebrews (<01838>Genesis 38:18; <22106>Song of Solomon 8:6 <37223>Haggai 2:23). These seals are often entirely of metal (brass, silver, or gold), but sometimes of stone set in metal. As an appendage thus shaped might be inconvenient from the pressure of its edges, the engraved stone was sometimes made to turn in its metal frame, like our swivel seals, so as to present a flat surface to the body. (See below.)

If a door or box was to be sealed, it was first fastened with some ligament, over which was placed some well compacted clay to receive the impression of the seal. Clay was used because it hardens in the heat which would dissolve wax and this is the reason that wax is not used in the East. A person leaving property in the custody of strangers-say in one of the cells of a caravansary-seals the door to prevent the place from being entered without legal proof of the fact. The simplicity of the Eastern locks, and the ease with which they might be picked, render this precaution the more necessary. Sometimes a coarsely engraved and large wooden seal is employed for this purpose. There are distinct allusions to this custom in <18814>Job 38:14; <22042>Song of Solomon 4:12.

Signet-Rings

were very common, especially among persons of rank. They were sometimes wholly of metal, but often the inscription was borne by a stone set in silver or gold. As impression from the signet-ring of a monarch gave the force of a royal decree to any instrument to which it was affixed, so the delivery or transfer of it to any one gave the power of using the royal name, and created the highest office in the State (<01442>Genesis 41:42; <17810>Esther 3:10, 12; 8:2; <24224>Jeremiah 22:24; Dan. 6:10,13,17; comp. <12108>1 Kings 21:8). Rings, being so much employed as seals, were called tw[B;fi *tabbaoth*, which is derived from a root signifying to imprint;, and also to seal. They were commonly worn as ornaments on the fingers-usually on the little finger of the right hand (<02522>Exodus 35:22; <42252>Luke 15:22; <59012>James 2:2). Such rings were anciently made of silver, gold, or bronze; sometimes the hoop was of iron, and the signet part of gold. Rings were early set with gems or other stones; and when designed for seals or signets, the gems were engraved (<02811>Exodus 28:11,21). In the British Museum there are

several rings, ear-rings, nose-rings, pendants, signets, beads, necklaces, bracelets, and other ornaments, from the tombs of Egypt. They are of gold, silver, bronze, iron, electrum, cornelian, jasper, porcelain, ivory, glass, emerald, etc. Some of the signets are set with amulets or scarabeei, and bear the prenomen of Thotmes III. There are finger-rings, some in open work, with figures of deities, etc.; and on the faces of some the prenomen of Amenophis III; on others, the names of Amentuonk, Amounra, etc. Among the Egyptian antiquities in the possession of Dr, Abbot, English resident physician at Cairo, is the well authenticated signet-ring of Cheops. It is, perhaps, the oldest article of the kind in the world, and is of fine gold, weighing nearly three severeigns, and bearing the name of Shfiffi, the Suphis of Manetho, and the Cheops of the Greeks. This precious relic of the. age of the founder of the Great Pyramid is in the highest state of preservation. The style of the hieroglyphics is in perfect accordance with those in the tombs about the Great Pyramid, and all the details are minutely attended to and. beautifully executed. It was found in a tomb near the .pyramids of el-Gizeh. One of the largest signets seen by Wilkinson contained twenty pound' worth of gold. It consisted of a massive ring, half an inch in its largest diameter, bearing an oblong plinth, on which the devices were engraved, one inch long, six tenths in its greatest, and four tenths in its smallest breadth. On one face was the name of king Horus, of the eighteenth dynasty; on the second a lion, with the legend "Lord of strength," referring to the monarch; on the third side a scorpion; and on the fourth a crocodile *(Anc. Egypt.* ii, 337). *SEE SEAL*.

Significat

was a brief name for the writ *De Excommunicato Capiendo* from the word at the beginning of the writ-" Significat nobis venerabilis Pater, H.. L. Episcopus,'" etc.

Signorelli, Luca

(called *Luca of Cortona),* an Italian painter;.was born at Cortona about 1440. He was instructed first by Matteo da Sienna and afterwards by Pietro della Francesca, whose style he seized so effectually that the works of the two have often been confounded. He painted many religious subjects, of which a list is given in Hoefer, *Nouv. Biog. Generale,* s.v.

Signs.

1. The great bells at Canterbury in the 12th century; one took twenty-four and another thirty-two men to sound it.

2. A most intricate system of talking with the fingers, used by the Clugniacs to indicate their wants in hall.

3. Gerbert furnishes a minute account of a similar manual telegraph made use of by the precentor in a choir.

Signum Crucis

(sign of the crois), words used in the form for confirmation, etc. The modern form in the Roman Catholic Church is as follows: "Signo te signo crucis, et confirmo te chrismate salutis, in nomine Pa(+)tris, et Fi(+)lii, et Spiritus *(+)* Sancti. Amen."

Signy,

in Norse mythology, was a daughter of king Wolsung, and was married against her consent to Siggnir of Gothland. She had feared that her husband would bring misfortune to her family, and her dread was realized in the murder of her father and eight of her brothers, Sigmund, the ninth brother, being rescued by her. She lived in concealment in a hut in the forest with Sigmund, and having presented herself before him in a changed form, she conceived a son, who was afterwards known as Sinfioetli, and who consequently belonged to. the Wolsung race by descent from both his father and his mother. Like his father, he was immensely strong. Sigmund and Signy avenged the murder of their father in the blood of Signy’s husband, and Signy then caused herself to be burned with the corpse, as she had no wish to live after her revenge had been inflicted.

Sigrhoeffundr,

in Norse mythology, was one of *Odin’s* names, signifying *the originator of victory.*

Sigrlin (Or Sigurlin),

in Norse mythology, was a daughter of king Swafnir of Swawaland, and the most beautiful of women. She was sought in marriage by king Hiorward and also by Hrodmar, the former winning the prize through the

cunning of his follower, the jarl Idm undl, vho shot thl jarI Franmarr: when th latter, wearied:with the duty of guarding Sigrlin, which he did in the form of an eagle, had fallen asleep.

Sigrun,

in Norse mythology, was a celebrated heroic maiden of the primitive time. *SEE SWAWA*.

Sigrunnur,

in Norse mythology, was a surname of *Odin,* signifying *the fortunate victor.*

Sigthror,

in Norse mythology, was one of *Odin's* names, signifying *the mighty victor.*

Sigtifar

(*the fortunate, victorious gods*), in Norse mythology, is a name given to all the Asens.

Sigtopir

(*the houses of the blessed ones*), in Norse mythology, is the abode which shall be occupied by the asas who remain after the destruction of the world.

Sigtun,

in Norse mythology, is the residence beside the Malar sea in the dominions of king Gylfe which Odin selected for himself. It was a temple and place of sacrifice. — Vollmer, *Worterb. d. Mythol.* s.v.

Sigtyr,

in Norse mythology, is a surname of *Odin,* signifying *the god of victory.*

Sigurlami,

in Norse mythology, was a son of Odin who was made king of Garderike (Russia) by his father. He married Heida, the daughter of a Swedish king, and became the ancestor of a famous race of heroes.

Sigyn,

in Norse mythology, was the wife of the evil asa Loki, to whom she bore two sons, named Narve and Vale.

Si'hon

(Heb. *Sichon'*, zx^wOyis@or jOs, <042121>Numbers 21:21, 23, 26, 28, 34, 32:33; <050104>Deuteronomy 1:4; 2:24, 31, 32; 3:2, 6; 4:46; 29:7; <061210>Joshua 2:10; <240845>Jeremiah 48:45], *sweeping* away, i.e. *warrior* [Gesen.], or *bold* [Furst]

Sept. Σηών v.r. Σιών; Josephus, Σιχών), the king of the Amorites when Israel arrived on the borders of the Promised Land. (<042121>Numbers 21:21). B.C. 1618. He was evidently a man of great courage and audacity. Shortly before the time of Israel's arrival, he had dispossessed the Moabites of a splendid territory, driving them south of the natural bulwark of the Arnon with great slaughter and the loss of a great number of captives (21:26-29). When the Israelitish host appears, he does not hesitate or temporize like Balak, but at once gathers his people together and attacks them. But the battle was his last. He and all his host were destroyed, and their district from Arnon to Jabbok became at once the possession of the conqueror. Josephus (*Ant.* 4, 5, 2) has preserved some singular details of the battle, which have not survived in the text either of the Hebrew or Sept. He represents the Amoritish army as containing every man in the nation fit to bear arms. He states that they were unable to fight when away. from the shelter of their cities, and that being especially galled by the slings and arrows of the Hebrews, and at last suffering severely from thirst, they rushed to the stream and to the shelter. of the recesses of the ravine of the Arnon. Into these recesses they were pursued by their active enemy and slaughtered in vast numbers. Whether we accept these details or not, it is plain, from the manner in which the name of Sihon fixed itself in the national mind, and the space which his image occupies in the official records and in the later poetry of Israel, that he was a truly formidable chieftain (<053104>Deuteronomy 31:4; <061910>Joshua 9:10; 12:2, 5; 13:10, 21, 27; <071119>Judges 11:19, 20, 21; <110419>1 Kings 4:19; <160922>Nehemiah 9:22; <195611>Psalm 135:11; 136:19). It is probable that a trace of the name still remains, in the *Jebel Shihan*, a lofty and conspicuous mountain just to the south of the Wady Mojeb.

Si'hor

(¹⁶³³Joshua 13:3). *SEE SHIHOR*.

Sikes, Henry N.

a minister of the Methodist Episcopal Church, was born in Fulton County, Pa., in 1833. He. was converted in early youth, and began to preach in his nineteenth year. He united with the Baltimore Conference in 1854, and served in the regular ministerial work (with the exception of two years 1861 and 1862 when he acted as chaplain of the U.S. Penitentiary at Washington, D.C.) until his death, June 20, 1865. Mr. Sikes had a vigorous and well stored mind, and was untiring, industrious, and of unflinching courage. See *Minutes of Annual Conferences,* 1866, p. 17.

Sikhs

(a corruption of Sanscr. *sishya, disciple*), originally a religious sect, since grown into a nation, and inhabiting the Punjab. Their founder was Nanok (q.v.), who has been succeeded by nine pontiffs, each of whom, like himself, is popularly denominated *guru,* or teacher. His object was to unite Hindus and Mohammedans on the basis of a pure monotheism and of human brotherhood. Sufficient proof of the comprehensive character of his scheme is afforded by the circumstance that he accepted concurrently the incarnations of Neo-Brahmarism and the mission of the Arabian prophet. Nanok's three immediate successors, while zealously protectinlg the interests of the infant sect, avoided secular pursuits, and held themselves aloof from political complications. Arjfin (Arjunmal), compiler of the Sikh doctrines in a volume called *Adigranth,* and founder of Amritsar, the holy city of the Sikhs, also rendered himself conspicuous as a partisan of the rebellious prince Khusru, son of Jahangir. He was imprisoned by the Mussulman government, tortured, and put to death in 1606. His son, Har Govind, led the Sikhs against the Mohammedans, but was driven from Lahore to the northern mountains. It was under Guru Govind, the tenth of the "teachers," that the Sikhs were first formed into a separate state. He combated the Mohammedan power and religion; and Hindusm, with its castes, fictions, and irrational idolatry, fell under his ban. He also wrote the second volume of the Sikh Scriptures, in which are taught the worship of one God, strict morality, and, equally, living by the sword. He was assassinated while in the imperial service in 1708, on the banks of the Godavari. After his death, persecution from time to time greatly reduced

the strength of the tribe; but their religious fanaticism, nourished by the sacred writings which successive leaders had prepared, lent vigor to their. warlike energies. In 1764 they convened a general assembly, formally assumed the character of a nation, and issued coin from which the name of the emperor was omitted. Their commonwealth was designated *Khalsa,* and its twelve component states were called *misals,* and were governed by *sirdars,* or petty chiefs, of whom Maha Singh was the most. powerful. His son, Runjit Singh, consolidated the misals into a unity subject to his own sway, A.D. 138. The following year he died, aged fifty-nine years, leaving a kingdom, called Lahore, which included all the principal Sikh states except those east of the Sutlej. In 1846 they were conquered by the English, and ceased to be a nation. New complications arising, war between the Sikhs and English was renewed in 1848, but concluded unfavorably for the Sikhs in February, 1849. The portion of the Sikh territory remaining independent is comprised in the nine small states of Sirhind. The Sikhs were faithful to the English during the Sepoy rebellion in 1857, and aided materially in its suppression. The Sikhs still maintain their national characteristics being tall, thin, dark, active, excellent soldiers, frank, sociable, and pleasure loving. Their number in British India was officially given in 1868 as 1,129,319. A critical acquaintance with the real views of Nanok and Govind must remain a matter of conjecture until a detailed translation is made of their works by some scholar completely versed in Hindu philosophy. The *Adigranth* (the original record) and the *Daswin Pulashi da Granth,* (the record of the tenth king) are metrical throughout, and are chiefly in Hindu and Panjabt, the former containing additionally a little Sanscrit, and the latter a long chapter in Persian. See Cunningham, *History of the Sikhs*; Malcolm, *Sketch of the Sikhs*; *Asiatic Researches,* vols. 1, 2; and *The Calcutta Review,* vols. 21, 22.

Silanus

is mentioned as governor of Syria by Josephus (*Ant.* 18, 2, 4, s.f.). According to Tacitus (who surnames him *Creticus*), he was in that office in, A.D. 16, but removed from the governorship by Tiberius in the following year, on account of the connection of his family with Germanicus, inasmuch as a daughter of Silanuas had been betrothed to Nero, the eldest of the children of Germanicus (*Annals,* 2, 4, 43). From his name, Creticus Silanus, it has been conjectured that he originally belonged to the Julia gens, but was adopted by the Caecilia gens. It has been further supposed that he is the same person as the consul Silanus of A.D. 9 (Dion

Cass. 4, 30), who is better known as *Metellus.* In that case his full name would have been Q. Caecilius Metellus Creticus Silanus.

Si’las

(Σίλας), an eminent member of the early Christian Church, described under that name in the Acts, but probably as *Silvanus* (q.v.) in Paul’s epistles, B.C. 47-55. The Alexandrine writers adopted somewhat bold abbreviations of proper names, such as Zenas for Zenodorus, Apollos for Apollonius, Hermas for Hermodorus. The method by which they arrived at these forms is not very apparent. Silas first appears as one of the leaders (ἡγούμενοι,) of the Church at Jerusalem, (<44152>Acts 15:22), holding the office of an inspired teacher (προφήτης, ver. 32). His name, derived from the Latin *silva*, “wood,” betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (<45603>Romans 16:37). He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (15:22, 32). Having accomplished this mission, he returned to Jerusalem (ver. 33; the following verse, ἔδοξε δὲ τῷ Σίλᾷ ἐπιμεῖναι αὐτοῦ, is perhaps an interpolation introduced to harmonize the passage with ver. 40). He, must, however, have immediately revisited Antioch, for we find him selected by Paul as the companion of his second missionary journey (ver. 40; 17:40). At Beroea he was left behind with Timothy while Paul, proceeded to Athens (ver. 14), and we hear nothing more of his movements until he rejoined the apostle:at Corinth (18:5). Whether he had followed Paul to Athens in obedience to the injunction to do so (17:15), and had been sent thence with Timothy to Thessalonica (<52302>1 Thessalonians 3:2), or whether his movements, were wholly independent of Timothy’s, is uncertain (Conybeare and Howson, *Life of St. Paul*, 1, 458, note). His presence at Corinth is several times noticed (<47019>2 Corinthians 1:19; <52001>1 Thessalonians 1:1; <53001>2 Thessalonians 1:1). He probably returned to Jerusalem with Paul, and from that time the connection between them appears to have terminated. Whether he was the Silvanus who conveyed Peter’s first epistle to Asia Minor (<60512>1 Peter 5:12) is doubtful; the probabilities are in favor of the identity, the question is chiefly interesting as bearing upon the Pauline character of Peter’s epistles (De, Wette. *Einleit.* § 4). We have to notice, for the purpose of rejecting, the theories which identify Silas with Tertius (<45622>Romans 16:22) through a Hebrew explanation of the name (לוש), and again with Luke, or at all events with the author of the Acts (Alford,

Prolegom. in <40101>*Acts* 1:1). The traditions (ap. Dorothaeum et Hippolytum) regard Silas and Silvanus as different persons, making the former bishop of Corinth, and the latter bishop of Thessalonica (see Fabricins, *Lux Evang.* p. 117; Cellarius, *Diss. de Sila Viro Apostol.* Jen. 1773). *SEE PAUL*.

Silent Prayer.

In the ancient Church none but communicants were permitted to remain in the Church during the communion service. The entrance on this service was made by a mental or silent prayer, offered by the people in private, and thence called εὐχὴ διὰ σιωπῆς, the silent prayer, and σὐχὴ κατὰ διάνοιαν. The mental prayer (*Cone. Laodic.* can. 19). Some take the prayer in silence here to mean no more than prayers made over the communicants by the minister alone, the people not making any responses; but we are to understand here such private prayers as each particular person made by himself. That there were such private prayers appears not only from the canon, but from several ancient writers (Chrysostom, *De non Evulgandis Peccatis*, 5, 762; Basil, Ep. 63). See Bingham, *Christ. Antiq. bk.* 15, ch, 1, § 1.

Silentiarii,

a name given, to some monks in early times. This was not a name of any particular order, but given to some few for their professing a more than Pythagorean silence; such as Johannes Silentiarius, who was first, bishop of Colonia in Armenia, but renounced his bishopric to become a monk in Palestine, where he got the name of *Silentiarius* from his extraordinary silence (Cyril, *Acta Sanctorum, Maii* 13, vol. [3, p. 234).

2. More commonly to certain men who were civil officers in the emperor's palace, and served both as apparitors to execute public business, and as guards to keep the peace about him, when they had the name of Silentiarii, under which title they are spoken of in the *Theodosian Code* (lib. 6, tit. 23). See Bingham, *Christ. Antiq.* bk. 7, ch. 2, § 14.

Silentium Indiocre,

an ancient form of speech used to bid the people fall to their private devotions. This signal was given by the deacon; but when the bishop gave the signal, he said *Oremus* (Let us pray). See Bingham, *Christ. Antiq.* bk. 15, ch. i, § 1.

Silenus,

in Grecian mythology, was originally synonymous with *satyr* (q.v.); but when the latter term became attached to a class of companions to Bacchus. a single one of them, Silenus, obtained a special prominence. He was said to be the son of Mercury or of Pan, and the inseparable companion of Bacchus, whom he brought up and instructed. Silenus was represented as a jovial old man, bald-headed, pug-nosed, fat and round like the wine bag which he constantly carried, and usually intoxicated. He did not, consequently, trust to his legs, but generally rode on an ass. His special delight was in music and dancing, a certain dance being named from him, Silenus; and the invention of the flute is sometimes attributed to him. He also appears, in contrast with his undignified external appearance, as a Bacchic inspired prophet who has a familiar knowledge of things both past and future, and, as a despiser of the gifts of fortune and of earthly life. When he was drunk and asleep, he was in the power of mortals, who might compel him to prophesy and sing, by surrounding him with chains of flowers. Silenus had, a temple at Elis, in Greece, where Methe (drunkenness) stood by his side handing him a cup of wine. As the companion of Bacchus, he took part in the contest with the giants, whom he put to flight, in part through the braying of his ass. The name is thought to be derived from a root signifying *to flow* or *run,* so that Silenus was considered the rearer of Bacchus, either because moisture is necessary to the growth of the vine, or because the ancients always mixed water with the wine they drank. See Smith, *Dict. of Class. Mythol.* s.v.; Vollmer, *Worterb. d. Mythol.* s.v.; Hirt, *Mythol. Bilderb.* p. 104, etc.; Miller, *Ancient Art,* etc., § 336.

Silfintopr,

in Norse mythology, was one of the famous asa horses on which the gods rode to the daily seat of judgment.

Silicernium

(etymology unknown), a feast given in honor of the dead, but it is uncertain on what day. It sometimes appears to have been given at the time of the funeral, sometimes on the *Novendiale* (q.v.), and sometimes later.

Siliniez,

in Slavic mythology, was the forest god of the Poles, to whom the mosses were sacred and whose altar fires were fed with moss alone. See Vollmer, *Worterb. d. Mythol.* s.v.

Silk.

Picture for Silk

The only *undoubted* notice of this material in the canonical Bible occurs in <66812>Revelation 18:12, where it is mentioned (σηρικόν) among the treasures of the typical Babylon. So also in 1 Macc. 4:23, in the enumeration of the spoil obtained from. the Syrians by Judas. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations. were extended by Solomon. For, though we have no historical evidence of the importation of the raw material to the shores. of the Mediterranean earlier than that. of Aristotle (*Hist. Anim* 5, 19) in the 4th century B.C., yet that notice, referring as it does to the island of Cos, would justify the assumption that it had been known at a far earlier period in Western Asia. The commercial routes of that continent are of the highest antiquity, and an indirect testimony to the existence of a trade with China in the age of Isaiah is probably afforded us in his reference to the Sinir (q.v.). The well known classical name of the substance (σηρικόν, *sericum*) does not occur in the Hebrew language, although Calmet conjectured that twqyræ *serikoth* (<23909>Isaiah 19:9, A.V. "fine") was connected with *sericum.* But the absence of the mention of silk in the Old Test. may be accounted for partly on the ground that the Hebrews were acquainted only with the texture, and not with the raw material, and partly on the supposition that the name *sericum* reached the Greeks by another channel, viz. through Armenia. The Hebrew terms which have been supposed to refer to silk are yvæ *meshi,* and qvmD *demeshek.* The former occurs only in <26160>Ezekiel 16:10, 13 (A.V. "silk"), and is probably connected with the root *mashah,* "to draw out," as if it were made of the finest *drawn* silk in the manner described by Pliny (6, 20; 11, 26); the equivalent term in the Sept. (τρίχαπτον), though connected in point of etymology with *hair* as its material, is, nevertheless, explained by Hesychius and Suidas as referring to silk, which may well have been described as resembling hair. (see Fuller, *Miscell.* 2, 11; Schroder, *Vestit. Mulier.* p. 324 sq.). The other term, *demeshek,* occurs in

Amos 3:12 (A.V. “Damascus”), and has been supposed to refer to silk from the resemblance of the word to our “damask,” and of this again to “Damascus,” as the place where the manufacture of silken textures was carried on. It appears, however, that “damask” is a corruption of *dimakso*, a term applied by the Arabs to the raw material alone, and not to the manufactured article (Pusey, *Min. Proph.* p. 183), The A.V. confounds שֵׁשׁ *shesh, byssus*, with “silk” in Proverbs 31:22. We must therefore consider the reference to silk as extremely dubious. (See Hartmann, *Hebraerinn,* 2, 126 sq.; 3, 406 sq.). We have notice of silk under its classical name (משי) in the Mishna (*Kil.* 9, 2), where Chinese silk is distinguished from floss silk. The value set upon silk by the Romans, as implied in Revelation 18:12, is noticed by Josephus (*War,* 7, 5, 4); as well as by classical writers (e.g. Sueton. *Caliq.* 52; Mart. 11, 9). Aristotle (*Hist. Anim.* 5, 19) gave the first correct account of its nature by describing it as unwound from a large horned caterpillar. Notwithstanding this information, however, the most erroneous notions continued to be entertained respecting its origin; for Pliny (*Hist. Nat.* 11, 22) attributed it to a worm that built nests of clay and collected wax; while Virgil (*Georg.* 2, 121) and other authors supposed that the Seres carded the down from the leaves of plants and from flowers.

There can scarcely be a doubt that silk, the most beautiful of all the fabrics of the loom, was known and employed by the Assyrians long before the captivity of the prophet by the river Chebar. The Medes were notorious for the luxuriance and effeminacy of their costume, as is well shown in Xenophon’s copious details (*Cyrop.* passim). After the conquest of Babylon and the possession by the Persians of universal empire, the very quintessence of magnificence was “the Median robe,” which thenceforward became the dress of honor. “Cyrus distributed robes to his great men, most beautiful and noble, *all of the Median* sort.” These were made of silk; for Procopius, writing long afterwards, when the silk worm had become known in Europe, says, “The robes which the Greeks used to call *Median* we now call *silken.*” The author of *The Periplus of the Erythrean Sea* speaks of silk in Malabar as an article imported from countries farther east, which, however, can only apply to the raw material; for in the Statues of Menu, of an antiquity far more remote, we read of “silk and woollen stuffs” and “silken clothes” (*Menu,* 5, 120; 12, 64); and “woollen cloth, deer skins, jewels, *soft silks,* variously colored garments, and beautiful ornaments” are enumerated as presents in the *Ramayana* (1, 61). Pliny,

commenting on the passage in Aristotle above cited, states that silk came to Greece from Assyria and was worked up by the Grecian women; and we may fairly conclude that the rich and curious products of China, her silk and porcelain, reached the marts of Egypt, of Phoenicia, and of Greece by various routes — one from the south of China through India, and thence either by sea up the Persian and Arabian gulfs or across the Indus through Persia by the great Syrian and Arabian caravans; and another by the grand route of Central Asia, by Bactra, "situate on the highway of the confluence of nations," whence the opulence of Thibet, Tartary, and China was poured in a ceaseless and splendid tide of traffic through the Caspian Gates (see Heeren, *Hist. Researches*, passim; and Wilkinson. *Anc. Egypt.* 3, 107). "As the dress described [in Ezekiel 16] is intended to be of the richest materials, it might well be supposed that the prophet would mention silk if silk were known to him. Silk continued to bear an astonishingly high price down to a comparatively late period. Thus we find that silk was forbidden to be worn by men under Tiberius. When they did wear it, silk formed only part of the fabric, robes entirely of silk being left to the women. It is numbered among the most extravagant luxuries or effeminacies of Heliogabalus that he was the first man who wore a robe of entire silk; and the anecdotes are well known of the emperor M. Antoninus, who caused a silk robe which had become his property to be sold, and of the emperor Aurelian, who refused, on the ground of its extravagant cost, a silk dress which his consort earnestly requested from him. Such anecdotes have an emphasis here, where, by a figurative reference to the most rich and costly articles of dress then known, God describes the precious and glorious things with which he had invested the. people he redeemed from the bondage and misery of Egypt" (Kitto, *Pict. Bible*, ad loc.).

The silk known to us is entirely produced by one insect, the caterpillar of a sluggish moth known as *Bombyx mori*, after its proper food plant, the mulberry (*Morus*). The larvae of other moths produce silk, and in India several species are cultivated, as the Tusseh and the Arrindy silk worms. But there is none that, can compete with the Chinese worm for the exquisite softness, gloss, and beauty of its silk, and its suitability for the finer textiles. Everyone in this country is now familiar with the history of the bombyx; with the round, flattened eggs; the gray worms which they produce which feed so voraciously on mulberry leaves, till they become plump white caterpillars, three inches long, and furnished with a little horn behind; with the oval yellow cocoons of silk which these caterpillars form

around their own bodies; with the short brown pupa into which each immured caterpillar changes; and with the soft, downy, cream-colored moth with feathery antennoe that in due time emerges from the pupa, and from the cocoon if undisturbed. The mode of unwindling the cocoons and reeling off the silken thread is also familiarly known.

Sill, Cill, Or Sole

Picture for Sill

(Fr. *seuil,* from Lat. *solum*).

1. The horizontal piece of timber or stone forming the bottom of a window, doorway, or other similar opening.

2. Also the horizontal piece of timber, or plate, at the bottom of a wooden partition.

3. Also the horizontal piece of timber near the base of houses which are built partly of timber and partly of brick. — Parker, *Gloss. of Architect.* s.v.

Sill, George G.,

a Presbyterian minister, was born at Lyme, Conn., Jan. 26, 1791. He received a good education, studied theology at Auburn Seminary, N.Y. was licensed by Rochester Presbytery in 1821, and ordained by the same in 1825 as an evangelist among the new settlements of the presbytery. He afterwards preached at Mendon, N.Y., for some years. In 1827 he edited the *Rochester Observer*, the first religious newspaper in Western New York. He removed, in 1835, to Illinois, where, in 1841, he joined the Reformed Dutch Church, and labored at Brunswick, Peoria Co. In 1849 he removed to Farmington, Mich., and finally returned East with no regular charge, preaching in the vicinity of Albany, N.Y., to the poor and destitute. He died May 28, 1859. Mr. Sill was a good scholar, and specially fond of antiquarian research. He was the author, of a *Verse Book of Scripture for Sunday schools* (Rochester, 1834, 8vo): — a *Manual of the History and Polity of the Reformed Dutch Church*: — and a *Genealogical History of the Sill Family* (Albany, 1859, 12mo), posthumous. See Wilson, *Presb. Hist. Almanac,* 1860, p. 204; Whitmore, *Hand-book of Amer. General.* p. 158. (J.L.S.)

Sil'la.

(Heb. *Silla'*, aLs;, *a twig or basket* [Gesen.], *a highway* [Furst]; Sept. Γαάλλα and Γαλαάδ; Vulg. *Sela*). "The house of Milio which goeth down to Silla" was the scene of the murder of king Joash (2 Kings 12:20). Millo seems most probably to have been the citadel of the town. and situated on Mount Zion. Silla must have been in the valley below, overlooked by that part of:the citadel which was used as a residence. The situation of the present so called Pool of Siloam would be appropriate, and the agreement between the two names is tempting (Schwarz, *Palest. p.* 241); but the likeness exists in the Greek and English versions only, and in the original is too slight to admit of any inference. Gesenius, with less than his usual caution, affirms Silla to be a town in the neighborhood of Jerusalem. Others (as Thenius, in *Kurzgef. exeg. Handb.* on the passage; Ewald, *Gesch. Isr.* 3, 70) refer it to a place on or connected with. the causeway or flight of steps (hLs;me) which led from the central valley of the city up to the court of the temple. This latter is confirmed by the etymology (from llis; to *raise* an embankment). *SEE JERUSALEM*.

Silla,

the actual and supreme god in the mythology of the Greenlanders, who is also named *Pirksoma.* The name signifies *the one above.* He raises the dead to eternal life, and is graciously or angrily disposed towards men in accordance with their character for virtue. The training of children is not at all understood by that people; but the invariable earnestness, quietness, and good behavior of the older persons produce their effects upon the young in begetting in them similar traits. A mother may, nevertheless, be heard now and then to rebuke her child with the words "Silla tekoa," i.e. *the one above Isees it.* Cilla is to them the Supreme and Incomprehensible Being.

Sillagik Sartok,

a powerful idol, venerated among the Greenlanders. He dwells in the fields of ice, and causes storms.

Sillery, Fabio Brulart De,

a French prelate, was born at the castle of Pressigny (Touraine) Oct. 25, 1655, and was a relative of the marquis Nicolas de Brulart. He was educated in philosophy at the College de la Mareche, and was received into

the Sorbonne as a teacher in 1681. In 1689 he was appointed bishop of Avnranches, and in 1692 exchanged that see for Soissons. He died at Paris Nov. 20, 1714. He left a few religious works, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Sillick, John A.,

a minister of the Methodist Episcopal Church, was born in Saratoga, N.Y., May 21, 1805, and was converted at the age of twelve. Falling away, he was restored when about twenty-four. He then spent two years at Wilbraham Academy, and about two years at the Wesleyan University. In 1834 he joined the New York Conference, and remained in it until its division (1848), when he became a member of the New York East Conference. In 1854 he was transferred to the New York Conference, and continued effective till 1861, when he took a superannuated relation, and settled in Yorkville, a suburb of New York city, where he died July 10, 1865. He was kind and generous, a good preacher, practical entertaining, and instructive. See *Minutes of Annual Conferences*, 1865, p. 73.

Sillon

SEE BRIER.

Silnoy-Bog,

a god mentioned in Slavic mythology who is believed to be the war god of the ancient Russians and Poles. He is represented as a warrior, heavily armed, and having the skulls of men and beasts scattered about at his feet.

Silo'ah, Silo'am, Or Shilo'ah,

a place in the vicinity of Jerusalem, of great importance in some respects both in ancient and modern times.

I. *Name.* — This occurs in a different form both in the original and in the A.V. as applied to water, in three passages of Scripture, which we here arrange chronologically.

1. "The WATERS OF SHILOAH'' (Heb. *Mey hash-Shilo'ach,* j il Wvh ymy; Sept. τὸ ὕδωρ τοῦ Σειλωάμ v.r. Σιλωλμ; Saadias, *Ain Selwan*; Vulg. *aquas Siloe*), a certain soft flowing stream employed by the prophet Isaiah (Isaiah 8:6) to point his comparison between the quiet confidence in

Jehovah which he was urging on the people, and the overwhelming violence of the king of Assyria, for whose alliance they were clamoring.

There is no reason to doubt that the waters in question were the same that are better known under their later name of *Siloam* — is the only perennial spring of Jerusalem. Objection has been taken to the fact that the "waters of Siloam" run with an irregular intermittent action, and therefore could hardly be appealed to as flowing "softly." But the testimony of careful investigators (Robinson, *Bib. Res.* 1, 341, 2;. Barclay, *City of the Great King*, p. 516) establishes the fact that the disturbance only takes place, at the oftenest, two or three "times a day, say three to four hours out of tile twenty-four, the flow being "perfectly quiescent" during the rest; of the time. In summer the disturbance only occurs once in two or three days. Such interruptions to the quiet flow of the stream would therefore not interfere with the contrast enforced in the prophet's metaphor.

2. "The POOL OF SILOAH" (Heb. *Berekdth hash-She'lach,* jlVhi tkirB; Sept. κολυμβήθρα τῶν κωδίων v.r. τῶν θετοῦ Σιλωάμ, XI\' oaiA; Vulg. *Piscina Siloe*), a locality on the southern wall of the city near "the king's garden" (16815Nehemiah 3:15). This was possibly a corrupt form of the name which is first presented as Shiloach, then as Siloam, and is now *Selwan.* The root of them all is doubtless jlv; *shalach,* "to send." The meaning of *Shelach,* taken as Hebrew, is "dart." This cannot be a name given to the stream on account of its swiftness, because it is not now, nor was it in the days of Isaiah, anything but a very soft and gentle stream (23806Isaiah 8:6). It is probably an accommodation to the popular mouth, of the same nature as that exemplified in the name Dart, which is now borne by more than one river in England, and which has nothing whatever to do with swiftness, but is merely a corruption of the ancient word, which also appears in the various forms of Derwent, Darent, and perhaps Trent.

3. "The POOL OF SILOAM." (ἡ κολυμβήθρα τοῦ Σιλωάμ, which the, evangelist immediately explains by adding, "which is interpreted *Sent,*" ὅ ἑρμηνεύταιἀπεσταλμένος, evidently deriving it from jlv), a bathing place in the vicinity of Jerusalem to which our Lord sent the blind man to wash in order to the recovery of his sight (40907John 9:7-11).

In this connection we may also refer to the only other Biblical occurrence of the name by "the TOWER IN SILOAM" (ὁ πόργος ἐν τῷ Σιλωάμ, Vulg. *turris in Siloe*), to which Jesus alluded as the cause of a great

calamity to certain Jews (<42134>Luke 13:4). There is no good reason to suppose a different place to be here meant; but some structure adjoining the fountain is doubtless designated. There were fortifications hard by, for of Jotham we read, “on the wall of Ophel he built much” (<142703>2 Chronicles 27:3); and of Manasseh that “he compassed about Ophel” (33:14); and, in connection with Ophel, there is mention made of “a tower *that lieth out*” (<161226>Nehemiah 3:26); and there is no unlikelihood in connecting this *projecting* tower with the tower in Siloam, while one may be almost excused for the conjecture that its *projection* was the cause of its ultimate *fall.*

The above change in the Masoretic punctuation perhaps indicates merely a change in the pronunciation or in the *spelling* of the word, some time during the three centuries between Isaiah and Nehemiah. Rabbinical writers, and, following them, Jewish travellers, both ancient and modern, from Benjamin of Tudela to Schwarz, retain the earlier *Shiloach* in preference to the later *Shelach.* The rabbins give it with the article, as in the Bible (hwlyçh, Dach, *Codex Talmudicus,* p, 367). The Sept. gives Σιλωάμ in Isaiah; but in Nehemiah κολυμβήθρα τῶν κωδίων, the pool of the sheepskins, or “fleece pool;” perhaps because, in their day, it was used for washing the fleeces of the victims. In Talmudical Hebrew *Shelach* signifies “a skin” (Levi, *Lingua Sacra*); and the Alexandrian translators attached this meaning to it, they and the earlier rabbins considering Nehemiah’s Shelach as a different pool from Siloam, probably the same as Bethesda, by the sheep gate (<430502>John 5:2), the προβατικὴ κολυμβήθρα of Eusebius, the *probatica piscina of* Jerome. If so, then it is Bethesda, and not Siloam, that is mentioned by Nehemiah. We may observe that, the Targum of Jonathan, the Peshito, and the Arabic versions of <110133>1 Kings 1:33 read Shiloah for the *Gihon* of the Hebrew. The Vulg. has uniformly, both in the Old and the New Test., *Siloe*; in the Old calling it *piscina,* and in the New *natatoria.* The Latin fathers, led by the Vulg., have always *Siloe*; the old pilgrims, who knew nothing but the Vulg., *Siloe* or *Syloe.* The Greek fathers, adhering to the Sept., have *Siloam.* The word does not occur in, the Apocrypha. Josephus gives both *Siloam* and *Siloa* (Σιλωάμ and Σιλωά), generally the former.

II. *Identification.* — Siloam is one of the few undisputed localities (though Reland and some others misplaced it) in the topography of Jerusalem, still retaining its old name (with the Arabic modification,

Silwan), while every other pool has lost its Bible designation. This is the more remarkable as it is a mere suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were both "sweet and abundant" (War, 5, 4, 1). Apart from the identity of *name,* there is an unbroken chain of exterior testimony. during eighteen centuries, connecting the present *Birket Silwan* with the *Shiloah of* Isaiah and the *Siloam* of John. There are difficulties in identifying the Bir Eyub (the well of Salah-ed-din, *Ibn-Eyub,* the great digger of wells, Jalal-Addin, p. 239), but none in fixing Siloam. Josephus mentions it frequently in his *Jewish War*, and his references indicate that it was a somewhat noted place, a sort of city landmark. From him we learn that it was without the city. (ἔξω τοῦ ἄστεως, *War,* 5, 9, 4); that it was at this pool that the "old wall" took a bend and shot out eastward (ἀνακάμπτον εἰς ἀνατολήν, *ibid.* 5, 6, 1); that there was a valley *under* it (τὴν ὑπὸ Σιλαωὰμ φάραγγα, *ibid.* 6, 8, 5), and one *beside* it (τῇ κατὰ τὴν Σιλωάμ φάραγγι, *ibid.* 5, 12, 2); a hill (λόφος) right opposite, apparently on the other side of the Kedron, hard by a cliff or rock called, Peristereon (*ibid.*); that it was at the termination or mouth of the Tyropoeon (*ibid.* 5, 4, 1); that close beside it, apparently eastward, was another pool called Solomon's Pool, to which the "old wall" came after leaving Siloam, and past which it went on to Ophlas, where, bending northward, it was united to the eastern arcade of the Temple. In the *Antonine Itinerary* (A.D. 333) it is set down in the same locality, but it is said to be "juxta murum," as Josephus implies; whereas now it is a considerable distance — upwards of 1200 feet — from the nearest angle of the present wall, and nearly 1900 feet from the southern wall of the Haram.

Jerome, towards the beginning of the 5th century, describes it as "ad radices montis Moriah" (*in Matt.* 10), and tells (though without endorsing, the fable) that the stones sprinkled with, the blood ("rubra saxa") of the prophet Zechariah were still pointed out (*in Matthew* 23). He speaks of it as being in the Valley, of the Son of Hinnom, as Josephus does of its being at the mouth of the Tyropoeon (in *Jeremiah* 2); and it is noticeable that he (like the rabbins) never mentions the Tyropoeon, while he, times without number, speaks of the Valley of the Son of Hinnom. He speaks of Hinnom and Tophet, with their groves and gardens, as watered by Siloam (in [2406]*Jeremiah* 9:6; 32:35). "Tophet, quae est in valle filii Ennom, ilium locum significat qui Siloe fontibus irrigatur, et est amoenus atque nemorosus, hodieque hortorum praebet delicias" (*in Jeremiah* 8). He

speaks of Siloam as dependent on the rains, and as the only fountain used in his day: “Uno fonte Siloe et hoc non perpetuo utitur civitas; et usque in praesentem diem sterilitas pluviarum, non solum frugum sed et bibendi inopiam facit” (*in Jeremiah* 14). Now, though Jerome ought to have known well the water supplies of Jerusalem, seeing he lived the, greater part of his life within six miles of it, yet other authorities and the modern water provision of the city show us that it could never have been wholly dependent on its *pools.* Its innumerable bottle necked private cisterns kept up a supply at all times, and hence it often happened that it was the *besiegers,* not the *besieged,* that suffered most; though Josephus records a memorable instance to the contrary, when, relating a speech he made to the Jews, standing beyond their darts on a part of the southeastern wall which the Romans had carried, he speaks of Siloam as overflowing since the Romans had got access to it, whereas before, when the Jews held it, it was dry (*War,* 5, 9, 4). We may here notice, in passing, that Jerusalem is, except perhaps in the very heat of the year, a well watered city. Dr. Barclay says that “within a circuit swept by a radius of seven or eight miles there are no less than thirty or forty natural springs” (*City of the Great King,* p. 295); and a letter from consul Finn adds, “This I believe to be under the truth, but they are almost all found to the south and southwest: in those directions there does not appear to be a village without springs.” Strabo’s statement is that Jerusalem itself was rocky but well watered (εὔυδρον), but all the region around was barren and waterless (λυπρὰν καὶ ἄνυδρον, 16:2, 36). We have only to add that Jerome (*Comment. in Esa.* 8:6), indicating its situation more precisely, also mentions its irregular flow — a very remarkable circumstance, which has been noticed by most subsequent pilgrims and travellers. This assures us that the present fountain of Siloam is that which he had in view, and that it is the same to which the scriptural notices refer there is no reason to doubt.

Soon after Jerome, Antoninus of Placentia, in his *Pilgrimage* (A.D. 570), gives a similar description, and mentions especially that at certain hours only did the fountain pour forth much water. He also distinguishes between the fountain and the pool where the people washed themselves for a blessing. In the 7th century Antoninus Martyr mentions Siloam as both fountain and pool. Bernhard the monk speaks of it in the 9th century, and the annalists of the Crusades mention its site, in the fork of two valleys, as we find it. Benjamin of Tudela (A.D. 1173) speaks of “the great spring of Shiloach which runs into the brook Kedron” (Asher’s ed. 1, 71), and he

mentions “a large building *upon* it” ( ), which he says was erected in the days of his fathers. Is it of this building that the present ruined pillars are the relics? Caumont (A.D. 1418) speaks of the Valley of Siloah, “ou est le fonteyne ou le (*sic*) vierge Marie lavoit les drapellez de son enfant,” and of the fountain of Siloam as close at hand (*Voyage d’Oultremer en Jherusalem,* etc. [Paris ed.], p. 68). Felix Fabri (A.D. 1484) describes Siloam at some length, and seems to have attempted to enter the subterraneous passage, but failed, and retreated in dismay after filling his flasks with its eye healing water. Arnold von Harff (A.D. 1496) also identifies the spot (*Die Pilgefahrt* [Col. ed.], p. 186). After this the references to Siloam are innumerable; nor do they, with one or two exceptions, vary in their location of it. We hardly needed these testimonies to enable us to fix the site, though some topographers have rested on these entirely.

Scripture, if it does not actually set it down in the mouth of the Tyropoeon as Josephus does, brings us very near it, both in Nehemiah and John. The reader who compares Nehemiah 3:15 with 12:37 will find that the pool of Siloah, the fountain gate, the stairs of the city of David, the wall above the house of David, the water gate, and the king’s garden were all near each other. The evangelist’s narrative regarding the blind man, whose eyes the Lord miraculously opened, when carefully examined leads us to the conclusion that Siloam was somewhere in the neighborhood of the Temple. The Rabbinical traditions, or *histories,* as they doubtless are in many cases, frequently refer to Siloam in connection with the Temple service. It was to Siloam that the Levite was sent with the golden pitcher on the “last and great day of the feast” of Tabernacles; it was from Siloam that he brought the water which was then poured over the sacrifice, in memory of the water from the rock of Rephidim; and it was to this Siloam water that the Lord pointed when he stood in the Temple on that day and cried, “If any man thirst, let him come unto me and drink.” The Lord sent the blind man to wash, not *in,* as our version has it, but *at* (εἰς) the pool of Siloam (see Wolfii *Curoe,* etc. Or εἰς gets its force from ὕπαγε, νίψαι coming between the verb and its preposition, parenthetically, “Go to the pool and wash thine eyes there”) for it was the clay from his eyes that was to be washed off; and the evangelist is careful to throw in a remark, not for the purpose of telling us that Siloam meant an “aqueduct,” as some think, but to give higher significance to the miracle. “Go wash in the pool of Siloam” was the command; the evangelist adds, “which is by interpretation, sent.”

On the inner meaning here, the parallelism between "the sent one" (Luke, 4:18; <43D036>John 10:36) and "the sent water," the missioned one and the missioned pool, we say nothing further than what St. Basil said well, in his exposition of the 8th of Isaiah: τίς ουν ὁἀπεσταλμένος καὶ ἀψοφητὶ ῥέων; ἠ περὶ ου εἴρηται, κύριος ἀπέσταλκέ με καὶ πάλιν, οὐκ ἐρισει οδὺὲ κραυγάσει. That "sent" is the natural interpretation is evident, not simply from the word itself, but from other passages where j l v;is used in connection with water, as <183810>Job 3:10, "he *sendeth waters* upon the fields;" and <263104>Ezekiel 31:4, "she *sent out* her little rivers unto all the trees of the field." The Talmudists coincide with the evangelist, and say that Shiloach was so called because it sent forth its waters to water the gardens (Levi, *Lingua Sacra*). We may add Homer's line

ἐννῆμαρ δ ἐς τἒχος ἴει ῥοόν (Il. 12, 25).

III. *Modern Locality.* —

1. *General Description.* — A little way below the Jewish burying ground, but on the opposite side of, the valley, where the Kedron turns slightly westward, and widens itself considerably, is the Fountain of the Virgin, or Um ed-Deraj, near the beginning of that saddle-shaped projection of the Temple hill supposed to be the Ophel of the Bible and the Ophlas of Josephus. *SEE EN-ROGEL*. At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, as did Robinson, Barclay, and Warren, sometimes walking erect, sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This rocky conduit, which twists considerably, but keeps, in general, a southwesterly direction, is, according to Robinson, 1750 feet long, while the direct distance between Silwan and Um ed-Deraj is only a little above 1200 feet. In former days this passage was evidently deeper, as its bed is sand of some depth, which has been accumulating for ages. This conduit has had tributaries, which have formerly sent their waters down from the city pools: or Temple wells to swell Siloam. Barclay writes, "In exploring the subterraneous channel conveying the water from the Virgin's Fount to Siloam, I discovered a similar channel entering from the north, a few yards from its commencement and on tracing it up near the Maugrabin gate, where it became so choked with rubbish that it could be traversed no farther, I there found it turn to the west, in the direction of the south end of the cleft or addle of Zion; and if this channel was not constructed for the purpose of

conveying to Siloam the surplus waters of Hezekiah's aqueduct, I am unable to suggest any purpose to which it could have been applied" (*City of the Great King,* p. 309). In another place he tells us something more: "Having loitered in the pool [Virgin's Fouint] till the coming down of the waters, I soon found several widely separated places where it gained admittance, besides the opening under the steps, Where alone it had formerly been supposed to enter. I then observed a large opening entering the rock hewn channel, just below the pool, which, though once a copious tributary, is now dry. Being too much choked with tessera and rubbish to be penetrated far, I carefully noted its position and bearing, and, on searching for it above, soon identified it on the exterior, where it assumed an upward direction towards the Temple, and, entering through a breach, traversed it for nearly a thousand feet, sometimes erect, sometimes bending, sometimes inching my way snake fashion, till at last I reached a point near the wall where I heard the donkeys tripping along over my head. I was satisfied, on subsequently locating our course above ground with the. theodolite, that this canal derived its former supply of water, not from, Moriah, but from Zion" (*ibid.* p. 523). Lieut. Warren, of the English party exploring Jerusalem, has more recently examined the water passages from the Virgin's Fount, and found several outlets, all blocked up, however, with *debris,* except one which led up through the rock to the surface on the west. He is inclined to think that the supply of water came from the Temple rock (*Jerusalem Recovered,* p. 194 sq.). Certain it is, at all events, that the water of both fountains is the same, though some travellers have pronounced the water of Siloam to be bad, and that of the Fountain of the Virgin good. It has a peculiar taste, sweetish and very slightly brackish, but not at all disagreeable. Late in the season, when: the water is low, it is said to become more brackish and unpleasant. The most remarkable circumstance is the ebb and flow of the waters, which, although often mentioned as a characteristic of Siloam, must belong equally to both fountains. Dr. Robinson himself witnessed this phenomenon in the Fountain of the Virgin, where the water rose in five minutes one foot in the reservoir, and in another five minutes sank to its former level. The intervals and the extent of the flow and ebb in this and the fountain of Siloam vary with the season; but the fact, though it has not yet been accounted for, is beyond dispute.

Picture for Siloah 1

This conduit enters Siloam at the northwest angle; or, rather, enters a small rock cut chamber which forms the *vestibule* of Siloam, about five or six feet broad. To this you descend by a few rude steps, under which the water pours itself into the main pool (*Narrative of Mission to the Jews,* 1, 207). This pool is oblong; eighteen paces in length according to Laffi (*Viaggio al Santo Sepolcro,* A.D. 1678), fifty feet according to Barclay, and fifty-three according to Robinson. It is eighteen feet broad and nineteen feet deep according to Robinson; but Barclay gives a more minute measurement: "fourteen and a half at the lower (eastern) end and seventeen at the upper; its western end side being somewhat bent. It is eighteen and a half in depth, but never filled, the water either passing directly through, or being maintained at a depth of three or four feet. This is effected by leaving open or closing (with a few handfuls of weeds at the present day, but formerly by a flood gate) an aperture at the bottom. At a height of three or four feet from the bottom its dimensions become enlarged a few feet, and the water, attaining this level, falls through an aperture at its lower end into an *educt,* subterranean at first, but soon appearing in a deep ditch under the perpendicular cliff of Ophel, and is received into a few small reservoirs and troughs" (Barclay, p. 524). This large receptacle is faced with a wall of stone, now greatly out of repair. Several columns stand out of the side walls, extending from the top downward into the cistern, the design of which it is difficult to conjecture. The water passes out of this reservoir through a channel cut in the rock, which is covered for a short distance; but subsequently it opens and discloses a lively copious stream, which is conducted into an enclosed garden planted with fig trees. It is afterwards subdivided, and seems to be. exhausted. in irrigating a number of gardens occupied with fig, apricot, olive, and other trees, and some flourishing legumes.

Picture for Siloah 2

2. *Coincidences with Ancient Accounts.* — The small basin at the west end, which we have described, is what some old travellers call "the fountain of Siloe" (F. Fabri, 1, 420). "In front of this," Fabri goes on, "there is a bath surrounded by walls and buttresses, like a cloister, and the arches of these buttresses are supported by marble pillars," which pillars he affirms to be the remains of a monastery built above the pool. The present pool is a ruin, with no moss or ivy to make it romantic; its sides falling in;

its pillars broken; its stair a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere *debris*; once Siloam, now, like the city which overhung it, a heap; though around its edges "wild flowers, and, among other plants, the caper tree, grow luxuriantly" (*Narrative of Mission*, 1, 207). The gray crumbling limestone of the stone (as well as of the surrounding rocks, which are almost verdureless) gives a poor and worn out aspect to this venerable relic. The present pool is not the original building; the work of crusaders it may be; perhaps even improved by Saladin, whose affection for wells and pools led him to care for all these things; perhaps the work of later days. Yet the spot is the same. Above it rises the high rock, and beyond it the city wall; while eastward and southward the verdure of gardens relieves the gray monotony of the scene, and beyond these. the Kedron vale, overshadowed by the third of the, three heights of Olivet, "the mount of corruption" (<111007>1 Kings 10:7; 23:13), with the village of Silwan jutting out over its lower slope, and looking into the pool from which it takes its name and draws its water. This pool, which we may call the *second*, seems anciently to have poured its waters into a *third*, before it proceeded to water the royal gardens. This *third* is perhaps that which Josephus calls "Solomon's pool" (*War*, 5, 4, 2), and which Nehemiah calls "the king's pool" (<160214>Nehemiah 2:14); for this must have been somewhere about "the king's garden" (Josephus's βασιλικὸς παράδεισος, *Ant.* 7, 14, 4); and we know that this was by "the wall of the pool of Siloah" (<160315>Nehemiah 3:15). The *Antonine Itinerary* speaks of it in connection with *Siloa* as "alia piscina grandis foras." It is now known as the *Birket el-Hamra*, and may be perhaps some five times the size of Birket es-Silwan. Barclay speaks of it merely as a "depressed fig yard;" but one would like to see it cleared out.

Siloam is in Scripture always called *a pool*. It is not an גַּא that is, a marsh pool (<233507>Isaiah 35:7); nor a אבּג, a natural hollow or pit (30:14); nor a הוָקִמְעַמ, a natural gathering of water (<010110>Genesis 1:10; <232211>Isaiah 22:11); nor a רֵאבּ a well (<011614>Genesis 16:14); nor a רוּבּ, a pit (<031136>Leviticus 11:36); for an יַעַנ a spring (<010317>Genesis 3:17); but a הכְרֻבּ a regularly built pool or tank (<122010>2 Kings 20:20; <160315>Nehemiah 3:15; <210206>Ecclesiastes 2:6). This last word is still retained in the Arabic, as any traveller or reader of travels knows. While Nehemiah calls it *a pool*, Isaiah merely speaks of it as "the waters of Shiloah;" while the New Test. gives κολυμβήθρα, and Josephus πηγή. The rabbins and Jewish travellers call it a fountain; in which they are

sometimes followed by the European travellers of all ages, though more generally they give us *piscina, natatoria,* and *stagnum.*

It is the least of all the Jerusalem pools: hardly the sixth part of the *Birket el-Mamilla*; hardly the tenth of the *Birket es-Sultan,* or of the lowest of the three pools of Solomon at *El-Burak.* Yet it is a sacred spot, even to the Moslem; much more to the Jew, for not only from it was the water taken at the Feast of Tabernacles, but the water for the ashes of the red heifer (Dach, *Talm. Babyl.* p. 380). Jewish tradition makes Gihon and Siloam one (Lightfoot, *Cent. Chor. in Matthew* p. 5l; Schwarz, p. 265), as if Gihon were "the bursting forth" (jygi, to break out), and Siloam the receptacle of the waters "sent." If this were the case, it might be into Siloam, through one of the many subterranean aqueducts with which Jerusalem abounds, and one of which probably went down the Tyropoeon, that Hezekiah turned the waters on the other side of the city, when he "stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David" (<14320>2 Chronicles 32:30).

The rush of water down these conduits is referred to by Jerome ("per terrarum concava et antra saxi durissimi cum magno sonitu venit," *in* <23806>*Isaiah* 8:6), as heard in his day, showing that the water was more abundant then than now. The intermittent character of Siloam is also noticed by him; but in a locality perforated by so many aqueducts, and supplied by so many large wells and. secret springs (not to speak of the discharge of the great city baths), this irregular flow is easily accounted for both by the direct and the siphonic action of the water. How this *natural* intermittency of Siloam could be made identical: with the *miraculous* troubling of Bethesda (<43504>John 5:4) one does not see. The lack of water in the pool now is no proof that there was not the great abundance of which Josephus speaks (*War,* 5, 4, 1); and as to the "sweetness" he speaks of, like the "aquae dulces" of Virgil (*Georg.* 461), or the Old Test. qtm; (<021525>Exodus 15:25), which is used both in reference to the sweetness of the Marah waters (ibid.) and of the "stolen waters" of the foolish woman (<200917>Proverbs 9:17; it simply means fresh or pleasant, in opposite to bitter (rmi; πικρός.). The miracle performed on the blind man gave rise, most probably, to the tradition of the healing qualities of the water. We may here note that the sacredness and efficacy of the water are still held by Jewish tradition, but more particularly at its source, the well of the Virgin. It is the la[mçy 8r tlybf the bathing place of rabbi Ismael, where the high

priest used to plunge himself, and where the modern Jews of Jerusalem visit as one of their holy places, especially on the first day of their year (*Rosh Hashshana*) and the day of atonement (*Yom Kippur*).

The expression in Isaiah, “waters of Shiloah that go softly,” seems to point to the slender rivulet, flowing gently, though once very profusely, out of Siloam into the lower breadth of level, where the king’s gardens, or “royal paradise,” stood, and which, is still the greenest spot about the Holy City, reclaimed from sterility into a fair oasis of olive groves, fig trees, pomegranates, etc., by the tiny rill which flows out of Siloam. A winter torrent like the Kedron, or a swelling river like the Euphrates, carries havoc with it by sweeping off soil, trees, and terraces; but this Siloam fed rill flows softly, fertilizing and beautifying the region through which it passes. As the Euphrates is used by the prophet as the symbol of the wasting sweep of the Assyrianm king, so Siloam is taken as the type of the calm prosperity of Israel under Messianic rule, when “the desert rejoices and blossoms as the rose.” The word softly or secretly (fal) does not seem to refer to the secret transmission of the waters through the tributary viaducts, but, like Ovid’s “molles aquae,” “blandae aquae,” and Catullus’s “molle flumen,” to the quiet gentleness with which the rivulet steals on its mission of beneficence, through the gardens of the king. Thus “Siloah’s brook” of Milton, and, “cool Siloam’s shady rill,” are not mere poetical fancies. The “fountain” and the “pool” and the “rill” of Siloam are all visible to this day, each doing its old work beneath the high rock of Moriah, and almost beneath the shadow of the Temple wall.

3. *Adjoining Village of the Same Name.* — East of the Kedron, right opposite the rough gray slope extending between Deraj and Silwan, above the kitchen gardens watered by Siloam which supply Jerusalem with vegetables, is the village which takes its name from the pool –*Kefr-Silwan.* At Deraj the Kedron is narrow, and the village is very near the fountain. Hence it is to it rather than to the pool that the villagers generally betake themselves for water. For as the Kedron widens considerably in its progress southward, the Kefr is at some little distance from the Birkeh. This village is unmentioned in ancient times; perhaps it did not exist. It is a wretched place for filth and irregularity; its square hovels all huddled together like the lairs of wild beasts, or, rather, like the tombs and caves in which savages or daemoniacs may be supposed to dwell. It lies near the foot of the third or southern height of Olivet; and in all likelihood marks the spot of the idol shrines which Solomon built to Chemosh and Ashtoreth

and Milcom. This was "the mount of corruption" (2 Kings 23:13), the hill that is before (east; *before* in Hebrew geography means *east*) Jerusalem (1 Kings 11:7); and these "abominations of the Moabites, Zidonians, and Ammonites" were built on "the right hand of the mount," that is, the *southern* part of it. This is the "opprobrious hill" of Milton (*Par. Lost,* 1, 403); the "mons offensionis" of the Vulgate and of early travellers; the Μοσθάθ of the Sept. (see Keil, *On Kings*); and the Berg des Aergernisses of German maps. In Ramboux's singular volume of lithographs (Col. 1858) of *Jerusalem and its Holy Places,* in imitation of the antique, there is a sketch of an old monolith tomb in the village of Silwan, which few travellers have noticed, but of which De Saulcy has given us both a cut and a description (2, 215), setting it down as a relic of Jebusitish, workmanship. The present village of Siloam occupies the site of an old quarry. The houses are often made simply by walling up an excavation, and sometimes they cling to the scarped face of the cliff. Steps are cut in different parts of the village, originally for the convenience of the quarrymen, and now serving as streets (*Ordnance Survey,* p. 64).

For further details, see Robinson, *Biblical Researches,* 1, 460, 492-498; Olin, *Travels,* 2, 153, 154; Williams, *Holy City,* p. 378, 379; Barclay, *City of the Great King,* p. 311 sq.; Thomson, *Land and Book,* 2, 524; *Jerusalem Recovered,* p. 20; and especially Tobler, *Die Siloahquelle und der Oelberg* (Berlin, 1852).

Silva, Samuel Da,

a Jewish physician of the 17th century, deserves our attention on account of the part he took against Uriel (or Gabriel) Acosta (q.v.). Having succeeded in perusing Acosta's work before it was printed — a work in which the Pharisaic tradition was not only attacked, but also the immortality of the soul and the oral tradition denied — Da Silva published his *Tradado da Immortalidade da Alma* (Amst. 1623), in which he combats, the ignorance "of a certain adversary of his time" (*de certo contrariador de nosso tempo*). In consequence of this attack, Acosta published his work *Examen das Tradicoens Phariseas Corferidas con a Leo Escrita por Uriel, Juristo Hebreo* (ibid. 1623), with a rejoinder against Da Silva, *Com Reposta a hum Samuel da Silva, seu Falso Calumniador.* Ten years before the publication of the *Tradado,* Da Silva published a translation of Maimonides' treatise on repentance, *Tradado de la Thesuvah, o Contricion, Traduzida Palavra por Palavra da Lingua Hebr.*

(ibid. 1613). See Furst, *Bibl. Jud.* 3, 324; De Rossi, *Dizionario Storico degli A utori Ebrei* (Germ. transl.), p. 296 sq.; Wolf, *Bibl. Hebr.* 3, 1115; Kaiserling, *Gesch. d. Juden in Portugal* (Leips. 1867), p. 288; Schudt, *Jud. Denkwurdigkeiten,* 1, 287. (B.P.)

Silvanus,

an old Italic divinity. The etymology of the name denotes a *sylvan* god, but descriptions of the qualities and doings of Silvanus indicate that he symbolized the life giving forces of nature generally. He was the god of arable fields as well as of the forests, and in that character watched over the boundaries of fields and presided over their fruitfulness. The law of the *agrimensori* (a collection of various instructions relating to the surveying of land) even requires that every landed property should possess *three* Silvani. The forest, however, would seem always to have been the peculiar domain of Silvanus. His loud resounding voice would be heard to issue from the wood like that of Pan, with whom he was often confounded; and sacrifices of corn, pigs, meat, and wine were there presented to him in order to invoke his favorable interference with the welfare of the herds of cattle. Pigs which devastated cultivated fields were also offered to him in sacrifice. See Smith. *Dict. of Mythol.* s.v.; Vollmer, *Worterb. d. Mythol.* s.v.

Silva'nus

(Graecized Σιλουανός, from the Lat. *silvaums* for *sylvanus,* "of the grove") a distinguished Christian teacher, the companion of Paul in his journey through Asia Minor and Greece (<470119>2 Corinthians 1:19; <520101>1 Thessalonians 1:1, 2. Thessalonians 1:1; <600512>1 Peter 5:12); elsewhere (<441522>Acts 15:22, 27, 32, 34, 40; 16:19, 25, 29; 17:4, 10, 14, 15; 18:5) in the contracted form SILAS *SEE SILAS* (q.v.).

Silver

(ãsK, *keseph,* often rendered "money"). There is no mention of this metal in Scripture until the time of Abraham. Before that time brass and iron appear to have been the only metals in use (<010422>Genesis 4:22). Abraham was rich in gold and silver, as well as in flocks and herds, and silver in his day was in general circulation as money. It was uncoined, and estimated always by weight. Coined money was not in use among the Israelites until an advanced period of their history. The Romans are said to have had only

copper money until within five years of the first Punic war, when they began to coin silver (Pliny, *Hist. Nat.* 30, 3). Their coins were extensively introduced into Judnea after it became a Roman province. — Kitto.

In early times, according to the Bible, silver was used for ornaments (<0245>Genesis 24:53), for cups (<0144>Genesis 44:2), for the sockets of the pillars of the tabernacle (<0259>Exodus 26:19, etc.), their hooks and fillets, or rods (27:10), and their capitals (38:17); for dishes, or chargers, and bowls (<0407>Numbers 7:13), trumpets (10:2), candlesticks (<1385>1 Chronicles 28:15), tables (Ver. 16), basins (ver. 17), chains (<2340>Isaiah 40:19), the settings of ornaments (<2511>Proverbs 25:11), studs (<2211>Song of Solomon 1:11), and crowns (<3611>Zechariah 6:11). Images for idolatrous worship were made of silver or overlaid with it (<0223>Exodus 20:23; <2802>Hosea 13:2; <3619>Habakkuk 2:19; 1 Bar. 6:39), and the manufacture of silver shrines for Diana was a trade in Ephesus (<4424>Acts 19:24). But its chief use was as a medium of exchange, and throughout the Old Test. we find *keseph,* "silver," used for money; like the Fr. *argent.* To this general usage there is but one exception. *SEE METAL*. Vessels and ornaments of gold and silver were common in Egypt in the times of Osirtasen I and Thothmes III, the contemporaries of Joseph and Moses (Wilkinson, *Anc. Egypt.* 3, 225). In the Homeric poems we find indications of the constant application of silver to purposes of ornament land luxury. It was used for basins (*Od.* 1, 137; 4, 53), goblets (*Il.* 23, 741), baskets (*Od.* 4, 125), coffers. (*Il.* 18, 413), sword hilts (1, 219; *Od.* 8, 404), doorhandles (1, 442), and clasps for the greaves (*Il.* 3, 331). Door posts (*Od.* 7, 89) and lintels (*ibid.* 90) glittered with silver ornaments; baths (4, 128), tables (10, 355), bows(*Il.* 1, 49; 24, 605), scabbards (11, 31), sword belts (18, 598), belts for the shield (*ibid.* 480), chariot poles (5, 729), and the naves of wheels (*ibid.*) were adorned with silver; women braided their hair with silverthread (17, 52), and cords appear to have been made of it (*Od.* 10, 24); while we constantly find that swords (*Il.* 2, 45; 23, 807) and sword belts (11, 237), thrones, or chairs of state (*Od.* 8, 65), and bedsteads (23, 200) were studded with silver. Thetis of the silver feet was probably so called from the silver ornaments on her sandals (*Il.* 1, 538). The practice of overlaying silver with gold, referred to in Homer (*Od.* 6, 232; 23, 159), is nowhere mentioned in the Bible, though inferior materials were covered with silver (<2623>Proverbs 26:23).

Silver was brought to Solomon from Arabia (<1414>2 Chronicles 9:14) and from Tarshish (ver. 21), which supplied the markets of Tyre (<2712>Ezekiel 27:12). From Tarshish it came in the form of plates (<2409>Jeremiah 10:9),

like those on which the sacred books of the Singhalese are written to this day (Tennent, *Ceylon,* 2, 102). The silver bowl given as a prize by Achilles was the work of Sidonian artists (*Il.* 23, 743; comp. *Od.* 4, 618). In Homer (*Il.* 2, 857), Alybe is called the birthplace of silver, and was probably celebrated for its mines. But Spain appears to have been the chief source whence silver was obtained by the ancients. Possibly the hills of Palestine *may* have afforded some supply of this metal. “When Volney was among the Druses, it was mentioned to him that an ore affording silver and lead had been discovered on the declivity of a hill in Lebanon” (Kitto, *Phys. Hist. of Palestine,* p. 73).

For an account of the knowledge of obtaining and refining silver possessed by the ancient Hebrews, *SEE MINE*. The whole operation of mining is vividly depicted in <1880>Job 28:1-11, and the process of purifying metals is frequently alluded to in <1926>Psalm 12:6; <2504>Proverbs 25:4, while it is described with some minuteness in <2620>Ezekiel 21:20-22. Silver mixed with. alloy is referred to in <2460>Jeremiah 6:30, and a finer kind, either purer in itself or more thoroughly purified, is mentioned in <2819>Proverbs 8:19. Smith. There is a beautiful allusion in the prophecy of Malachi to the refining of this precious, metal. The Lord of hosts is represented “*sitting* as a refiner and purifier of silver” (<3803>Malachi 3:3). In the process of refining silver, the workman sits with his eye steadily fixed on the surface of the molten metal, and the operation is only known to be complete when he sees his own image reflected in it. So in this passage we have a beautiful figure descriptive of God’s purpose in placing his people in the furnace of affliction, while he is, as it were, seated by their side, his all seeing eye being steadily intent on the work of purifying, and his wisdom and love engaged on their behalf until his own glorious image is reflected on their souls, and the work of purifying is fully accomplished. The way in which silver is spoken of in the book of Job (<1880>Job 28:1), “Surely there is a vein for the silver and a place for gold where they fine it,” affords one of the many instances of the scientific accuracy of Scripture. An eminent geologist has remarked on the distinction here drawn, and which the discoveries of modern science have made clear, between the “*vein* of silver” and “dust of gold,” indicating that there are *mines* of the one and not of the other (Murchison, *Siluria,* p. 457).

Silverius, St.,

and pope in 536-37. He was a son of pope Hormisdas, who had been married before he became a priest, and prior to his elevation to the papacy was a subdeacon. That elevation was caused by Theodatus, the Gothic king, who was involved in disputes with Justinian, and would not consent that a candidate who favored the emperor should be confirmed. It is said, however, that Silverius added bribes to the other motives which influenced the king. The imperial general Belisarius soon afterwards degraded the new pope on the charge of treason, and sent him to Patara, in Lycia.:Vigilius became his successor. Silverius succeeded in returning to Italy, but was delivered up to Vigilius by Belisarius, and sent to the island of Palmaria, where he soon afterwards died. He was canonized by the Romish Church, and is commemorated June 20.

Silverling

(ãsK, *keseph,* i.e. *silver,* as elsewhere rendered; Sept. σίκλος; Vulg. *argenteus,* i.e. *siclus* understood), a word used once only in the A.V. (2372Isaiah 7:23) to signify a *piece of silver* (q.v.). In this sense it exactly corresponds with the Greek ἀργύριον, which was used, however, for the *half shekel,* or *denarius.*

Silvester.

SEE SYLVESTER.

Silvestro De' Gozzolini,

founder of the Order of Silvestrians, was born in 1177 at Osimo, where he became canon and religious teacher. In 1227 he retired to a desert in the neighborhood, where he practiced rigid austerities, and in 1231 laid the foundation of the order named after him and placed it under the rule of St. Benedict. Pope Innocent IV approved it in 1248, and assigned Silvestro a house at Rome, which still exists. He died at Fabiano, Nov. 26, 1267. See Hoefer, *Nouv. Biog. Generale,* s.v.

Sim, William Rondan,

a Presbyterian minister, was born in Golconda, Ill., Nov. 25, 1831. He graduated at Hanover College, Hanover, Ind., Aug. 9, 1854, and at Danville Theological Seminary in 1857, was licensed to preach in the

autumn of the same year, and in 1858 was ordained by Kaskaskia Presbytery and installed pastor of the congregations of Jordan Grove and Lively Prairie, Ill. In October, 1860, he took charge of the Church in Golconda, where he remained until his death, July 7, 1864. Mr. Sim was a pure minded Christian, characterized by a very remarkable degree of refinement, in thought, expression, and deportment. See Wilson, *Presb. Hist. Almanac,* 1865, p. 120. (J.L.S.)

Simalcu'e

(Σινμαλκουή v.r. Εἰμαλκουαί, etc.; Vulg. *Emalchuel, Malchus*; *Josephus,* Μάλχος, *Ant.* 13, 5, 1; comp. 14, 14. 1; *War,* 1, 14, 1), an Arabian chief who had charge of Antiochus, the young son of Alexander Balas, before he was put forward by Tryphon as a claimant to the Syrian throne (1 Macc. 11:39). According to Diodorus (*Eclog.* 32, 1) the name of the chief was *Diocles,* though in another place (*Frag.* 21, Muller) he calls him *Jamblichus.* The name evidently contains the element *melek,* "king," but the original form is uncertain (comp. Grotius and Grimm *on* 1 *Macc.* loc. cit).

Siman

(ˆmys) like the Greek σημεῖον, σῆμα, a sign or a symbol, denotes among the Masorites:

1. A chapter of a book or the number of a psalm. In the Pentateuch neither book nor chapter is quoted, but always the section, which is called hçrp, or rds and ards. Thus the *Masora Finalis* on hlak remarks: çyr bwraw a8 8nˆmys hymryb rsmnˆwhynmysw 8g w 8 8yˆmys, i.e. "it occurs three times, and the passages are found in <242510>Jeremiah 51, and in <181601>Job at the beginning of ch. 16." On, yhla ynpl the Masorah remarks: z 8 8nˆmysµ ylt b rsmnˆwhynmysw 8d, i.e." — it occurs four times, and the passages are quoted in <195601>Psalm 56." On, yhla rma it is remarked, rsmnˆwhwnmysw 8w tyçarb tçrpb, i.e. "it occurs six times, and the passages are quoted in the section *Bereshith*" [i.e. <010101>Genesis 1:1-6, 8. By comparing the Masoretic note in the Rabbinic Bible, it will be found that the passages are quoted at the beginning of the third chapter, since the phrase yhla rma occurs here for the first time].

2. It denotes passages, examples, which are quoted in order to confirm the Masoretic notes.

3. It is used as a symbol or memotechnical sign. Thus when a word occurs three times, four times, etc., as often as it occurs a corresponding symbol, which is generally of a very artificial character, is given. Thus "the *Masora Parva* remarks on jqy (<0184>Genesis 18:4), ywmˆmysw 8n alzrp arbgd, i.e." it occurs three times, and the symbol is the water of the mighty, iron." Now each of these three words represents a symbol, signifying the passage in which the word jqy occurs. Thus ywm, "water," is the symbol of the passage in which we read, ym f[m an jqy, "let a little water be fetched" (ver. 4). The second word, arbgd, "of the mighty," refers to the passage jqy rwbg ybçµ g, "even the Captivity of the mighty shall be taken away" (<2325>Isaiah 49:25). The third word, alzrp, "iron," refers to lzrb jqy rp[m, "iron is taken out of the earth" (<1802>Job 28:2). In the same verse the Masorah remarks on wxjrw, "and wash," aykd adb[d aym 8ysw 8g, i.e. "it occurs three times, and its symbol is 'the waters, of the servant, are clean.'" The first word, aym, "the waters," refers to that verse in which before wxjrw is read, ym [i.e. in the same verse]; the second word, adb[d, "of the servant," refers to, kdb[, "your servant," which occurs in <0192>Genesis 19:2. The third word, aykd, "clean," refers to <2016>Isaiah 1:16, wkzh wgjr, "wash you, make you clean."

4. The word mys stands alone without any addition or explanation, and in this position it serves as a monitor:

a. When one word differs from a similar one, either by its prefix or through another letter, and in this instance it calls the attention to the difference. Thus in <0255>Leviticus 25:25 we read yjawmyAyk, "if thy brother be waxen poor;" but in ver. 35 we read yjawmyAykw, "and if thy brother," etc. To the latter passage the Masorah adds mys, to call attention to the yk in ver. 25, and ykw in ver. 35.

b. When the difference is caused by another word. Thus in <0406>Numbers 4:6, 14, we read yydb wmçw, "and shall put in the staves thereof;" but in ver. 8, 11 we read ta wmçw wydb, "and shall put," etc. Here, in this

instance, the Masorah places mys to the first form. Comp. also (Leviticus 19:5 and 22:29; Psalm 56:5, 12.

c. When a difference consists in the accents. Thus in (Numbers 4:30 we read hnçµ yçmjAˆb dw[, "even until fifty years;" but in ver. 35 we read hnçµ yçmjAˆb In this instance the attention is called to the difference of the accents, viz. the first d[w has the Tebir., the second the Tiphcha, These few examples will show the importance of the meaning of the mys in its different stages. See Buxtorf, *Tiberias, seu Massoreticus Commentarius,* p. 259 sq.; Frensdorff, *Massora Magna,* introd. p. 9. (B.P.)

Sim'eon.

(Heb. *Shimon',*]/[mv*a hearing,* i.e. by Jehovah; Sept. and New Test. Συμεών, and so Josephus, *Ant.* 1, 19, 7), the name of one of the heads of the Hebrew tribes, and of several .other Jews named from him. In our account of the former we collect all the ancient and modern information. *SEE SIMON.*

1. The second of Jacob's sons by Leah. B.C. 1918. His birth is recorded in (Genesis 29:33, and, in the explanation there given of the name it is derived from the root *shama',* "to hear" Jehovah hath heard that I was hated . . . and she called his name Shimeon." This metaphor is not carried on (as in the case of some of the other names) in Jacob's blessing; and in that of Moses all mention of Simeon is omitted. Fiirst, (*Hebr. Handwb.* s.v.) inclines to the interpretation "famous" (*ruhmreicher*). Redslob (*Alttest. Namen,* p. 93), on the other hand, adopting the Arabic root *shama,* considers the name to mean "sons of bondage," or "bondmen." But the above text gives the natural etymology.

The first group of Jacob's children consists, besides Simeon, of the three other sons of Leah — Reuben, Levi, and Judah. With each of these Simeon is mentioned in some connection., "As Reuben and Simeon are mine," says Jacob, "so shall Joseph's sons Ephraim and, Manasseh be mine" (Genesis 48:5). With Levi, Simeon was associated in the massacre of the Shechemites (Genesis 34:25), a deed which drew on them the remonstrance of their father (ver. 30), and evidently also his dying curse (Genesis 49:5-7). With Judah the connection was drawn still closer. He and Simeon not only "went up" together, side by side, in the forefront of the nation, to the conquest of the south of the Holy Land (Judges 1:3,

17), but their allotments lay together in a more special manner than those of the other tribes, something in the same manner as Benjamin and Ephraim. Besides the massacre of Shechem — a deed not to be judged of by the standards of a more civilized and less violet age, and, when fairly estimated, not wholly discreditable to its perpetrators — the only personal incident related of. Simeon is the fact of his being selected by Joseph, without any reason given or implied, as the hostage for the appearance of Benjamin (<01429>Genesis 42:19, 24, 36; 43:23).

These slight traits are characteristically amplified in the Jewish traditions. In the Targum of Pseudo-Jonathan it is Simeon and Levi who are the enemies of the lad Joseph. It is they who counsel his being killed, and Simeon binds him before he is lowered into the well at Dothan. (See further details in Fabricius, *Cod. Pseudep.* p. 535.) Hence Joseph's selection of him as the hostage, his binding and incarceration. In the Midrash the strength of Simeon is so prodigious that the Egyptians are unable to cope with him, and his binding is only accomplished at length by the intervention of Manasseh, who acts as the house steward and interpreter of Joseph. His powers are so great that at the mere roar of his voice seventy valiant Egyptians fall at his feet and break their teeth (Weil, *Bibl. Leg.* p. 88). In the "Testament of Simeon" his fierceness and implacability are put prominently forward, and he dies warning his children against the indulgence of such passions (Fabricius, *Cod. Pseudep.* p. 533-543).

Tribe Of Simeon.

The six sons of Simeon and the chief families of the tribe are mentioned in the lists of <01460>Genesis 46:10 (in which one of them, bearing the name of Shaul, [Saul], is specified as "the son of the Canaanitess"), <04652>Numbers 26:12-14, and <130424>1 Chronicles 4:24-43. In the last passage (ver. 27) it is mentioned that the family of one of the heads of the tribe "had not many children, neither did they multiply like to the children of Judah." This appears to have been the case not only with one family, but with the whole tribe. At the census at Sinai Simeon numbered 59,300 fighting men (<04123>Numbers 1:23). It was then the most numerous but two, Judah and Dan alone exceeding it; but when the second census was taken, at Shittim, the numbers had fallen to 22,200, and it was the weakest of all the tribes. This was no doubt partly due to the recent mortality following the idolatry

of Peor, in which the, tribe of Simeon appears to have taken a prominent. share, but there must have been other causes which have escaped mention.

The connection between Simeon and Levi implied in the blessing of Jacob (0490Genesis 49:5-7) has already been adverted to. The passage relating to them may be thus rendered:

> Simeon and Levi are [uterine] brethren,
> Instruments of violence are their swords.
> Into their [secret] council come not my soul!
> Unto their assembly join not my honor.
> For in their wrath they slew man,
> And in their self-will they houghed ox.
> Cursed be their wrath, for it [was] fierce,
> And their anger, for it [was] cruel!
> I will divide them in Jacob,
> And scatter them in Israel.

The terms of this denunciation seem to imply a close bond of union between Simeon and Levi, and violent and continued exploits performed under that bond, such as the one that now remains on record. The expressions of the closing lines evidently refer to the more advanced condition of the nation of Israel after the time of the death of the father of the individual patriarchs. Taking it, therefore, to be what it purports — an actual prediction by the individual Jacob — it has often been pointed out how differently the same sentence was accomplished in the cases of the two tribes. Both were “divided” and “scattered.” But the dispersion of the Levites arose from their holding the post of honor in the nation, and being spread, for the purposes of education and worship, broadcast over the face of the country. In the case of Simeon the doom refers primarily to the fact that originally this tribe had no separate allotment of territory, but only a series of cities selected from the region at first assigned to Judah (0652Joshua 15:21 sq.; comp. with 19:1 sq.). *SEE SOUTH COUNTRY*. The eventual dispersion seems to have arisen from some corrupting element in the tribe itself, which first reduced its numbers, and at last drove it from its allotted seat in the country — not, as Dan, because it could not, but because it would not, stay — and thus in the end caused it to dwindle and disappear entirely. The non appearance of Simeon’s name in the blessing of Moses (0506Deuteronomy 33:6) may be explained from the circumstance that the tribe is, in accordance with the above peculiarities, not regarded as having an independent existence.

During the journey through the wilderness Simeon was a member of the camp which marched on the south side of the sacred tent. His associates were Reuben and Gad — not his whole brothers, but the sons of Zilpah, Leah's maid. The head of the tribe at the time of the Exode was Shelumiel, son of Zurishaddai (Numbers 1:6), ancestor of its one heroine, the intrepid Judith. Among the spies Simeon was represented by Shaphat, son of Hori, i.e. Horite, a name which, perhaps, like the "Canaanitess" of the earlier list, reveals a trace of the lax tendencies which made the Simeonites an easy prey to the licentious rites of Peor, and ultimately destroyed the permanence of the tribe. At the division of the land his representative was Shemuel, son of Ammihud.

The connection between Judah and Simeon already mentioned seems to have begun with the conquest. Judah and the two Joseph brethren were first served with the lion's share of the land; and then, the Canaanite's having been sufficiently subdued to allow the sacred tent to be established without risk in the heart of the country, the work of dividing the remainder among the seven inferior tribes was proceeded with (Joshua 8:1-6). Benjamin had the first turn, then Simeon (19:1). By this time Judah had discovered that the tract allotted to him was too large (ver. 9), and also too much exposed on the west and south for even his great powers. To Simeon accordingly was allotted a district out of the territory of his kinsman, on its southern frontier, which contained eighteen or nineteen cities, with their villages, spread round the venerable well of Beersheba (ver. 1-8; 1 Chronicles 4:28-33), Of these places, with uthe help of Judah, the Simeonites possessed themselves (Judges 1:3, 17); and here they were found, doubtless by Joab, residing in the reign of David (1 Chronicles 4:31). During his wandering life David must have been much among the Simeonites. In fact, three of their cities are named in the list of those to which he sent presents of the spoil of the Amalekites, and one (Ziklag) was his own private property. It is therefore remarkable that the numbers of Simeon and Judah who attended his installation as king of Hebron should have been so much below those of the other tribes (12:23-37). Possibly it is due to the fact that the event was taking place in the heart of their own territory, at Hebron. This, however, will not account for the curious fact that the warriors of Simeon (7100) were more numerous than those of Judah (6800). After David's removal to Jerusalem, the head of the tribe was Shephatiah, son of Maachah (27:16).

Picture for Simeon

The following list contains all the names of places in this tribe, with the probable modem names. (On the possible identifications, see the *Quar. Statement* of the "Pal. Explor. Fund," Jan. 1875, p. 23 sq.). *SEE TRIBE*.

Acrabbim. Hills. *SEE MAALEH-ACRAB-BIM*.
Adadah. Town. *Kasr-el-Adadah*?
Adar. do. *SEE HAZAR-ADDAR*.
Ain. do. *SEE EN-AIMMON*.
Amam. do. *SEE HAZOR*.
Arad. do. *Tell-Arad.*
Aror. do. *Ararah.*
Aruboth. District. [*Jebel Khalil*]?
Ashan. Town. [*Deir Samil*]?
Athach. do. *Wady Ateiche*?
Azem. do. [*Tell-Akhmar*]?
Azmon. do. [*On Wady es-Shutein*]?
Baal. do. *SEE BAALATH-BEER*.
Baalah, or Baalath-beer, or Balah, or Bealoth. do. *SEE LEHI*.
Beer-lahai.roi. Well. *SEE LEHI*.
Beer-sheba. do. *Bir es-Seba.*
Bered. Town. [*Khulassah*]?
Besor. Brook. *Wady Gazzeh*?
Beth-birei, or Beth-lebaoth. Town. [*Sheta*]??
Beth-marcaboth. do. *Mirkib.*
Beth-palet or -phelet. do. [*Tell-Kuseifeh*]?
Bethuel, or Bethul. do. [*Themail*]??
Bizjoth-jah. do. *SEE BAALAH*.
Chesil. do. *SEE BETHUL*.
Chor-ashan. do. See ASHAN.
Dimonah. do. [*Um-Mzoghal*]?
Eder. do. [*Wady Emaz*]?
Eltolad. do. [*Tell-Meraha*]?
En-hakkore. Spring. *Tell-Hora*?
En-rimmon. do. *SEE RIMMON*.
Esek. Well. *SEE GERAR*.
Etam. Town and Rock. *Tell-Khewelfeh*?
Ether. Town. [*Beit Anwa*]?
Gerar. do. *Um el-Jerar.*

Hadattah. do. *SEE HAZOR-HADATTAH*.
Hazar-addar. Village. [On Wady Madurah]?
Hazar-gaddah. do. [*Jurrah*]?
Hazar-shual. do. *SEE SHEMA*.
Hazar-susah, or Hazar-susah, or Hazar-susim. do. *SEE SANSANNAH*.
Hazor. do. [*Tayibeh*]?
Hazor-amam. do. *SEE KEIROH-HEZRON*.
Hazor-hadattah. do. [*Beyudh*]?
Heshmon. do. See AZMON.
Hezron. do. *SEE KERIOTH-HEZRON*.
Hormah. do. *SEE ZEPHATH*.
Iim. do. [*Jebel Rukhi*]?
Ithnar. do. *SEE ZIPH*.
Jagur. do. [On Wady Jurrah]?
Kabzeel. do. [On Wady Kuseib]?
Kadesh-barnea. do. *A'in-Hasb*?
Karkaa. Village. [*Bir Abu Atreibe*]?
Kedesh. do. *SEE KADESII*.
Kinah. do. [On Wady Fikreh]?
Lebaoth. do. *SEE BETH-LEBAOTH*.
Lehi. do. *Tell Lekiyah*?
Maaleh-acrabbim. Ascent. Hills S.W. of Dead Sea.
Madmannah. Village. *SEE BETH-MARCABOTH*.
Moladah. do. *Tell Milh.*
Rachal. do. [Makhul]?
Ramath, or Ramoth. do. *SEE LEHI*.
Rehoboth. Well. *Ruheiba.*
Rimmon. Town. *Um er-Rummamin.*
Sansannah. do. *Simsin*?
Sharuhen, or Shlilhim. do. [*Tell Sheriah*]?
Sheba, or Shema. do. *Saweh*?
Siphmoth. do. [*Kasr es-Sir*]?
Sitnah. Well. *SEE JERAI*.
Telem, or Telaim. Town. [*Sudeid*]?
Tochen. do. *SEE TELEM*.
Tolad. do. *SEE ELTOLAD*.
Zephath, or Ziph. do. Ruins S. of *Nakb es-Safeh.*
Ziklag. do. [Musrefa]?

What part Simeon took at the time of the division of the kingdom we are not told. The tribe was probably not in a sufficiently strong or compact. condition to have shown any northern tendencies even had it entertained them. The only thing which can be interpreted into a trace of its having taken any part with the northern kingdom are the two casual notices of [14][15][19]2 Chronicles 15:9 and 34:6, which appear to imply the presence of Simeonites there in the reigns of Asa and Josiah. But this may have been merely a manifestation of that vagrant spirit which was a cause or a consequence of the prediction ascribed to Jacob. On the other hand, the definite statement of [13][04][4]1 Chronicles 4:4143 (the date of which by Hezekiah's reign seems to show conclusively its southern origin) proves that at that time there were still some of them remaining in the original seat of the tribe, and actuated by all the warlike, lawless spirit of their progenitor. This fragment of ancient chronicle relates two expeditions in search of more eligible territory. The first, under thirteen chieftains, leading, doubtless, a large body of followers, was made against the Hamites and the Mehunim, a powerful tribe of Bedawin, "at the entrance of Gedor at the east side of the ravine." The second was smaller, but more adventurous. Under the guidance of four chiefs a band of five hundred undertook an expedition against the remnant of Amalek, who had taken refuge from the attacks of Saul or David, or some later pursuers, in the distant fastnesses of Mount Seir. The expedition was successful. They smote the Amalekites and took possession of their quarters; and they mere still living there after the return of the Jews from captivity, or whenever the first book of Chronicles was edited in its present form.

The audacity and intrepidity which seem to have characterized the founder of the tribe of Simeon are seen in their fullest force in the last of his descendants of whom there is any express mention in the sacred record. Whether the book which bears her name be a history or a historic romance, Judith (q.v.) will always remain one .of the most prominent figures. among the deliverers of her nation. Bethulia would almost seem to have been a Simeomnitish colony. Ozias, the chief man of the city, was a Simeonite (Judith 6:15), and so was Manasses, the husband of Judith (8:2). She herself had the purest blood of the tribe in her veins. Her genealogy is traced up to Zurishaddai (in the Greek form of the present text Salasadai, ver. 1), the head of the Simeonites at the time of their greatest power. She nerves herself for her tremendous exploit by a prayer to "the Lord God of

her father Simeon" and by recalling in the most characteristic manner, and in all their details, the incidents of the massacre of Shechem (9:2).

Simeon is named by Ezekiel (<26425>Ezekiel 48:25) and the author of the book of Revelation (<66707>Revelation 7:7) in their catalogues of the restoration of Israel. The former removes the tribe from Judah and places it by the side of Benjamin. See *Meth. Quar. Revelation* Jan. 1875, p. 121.

2. (A.V. "Shimeon."), An Israelite of the .family of Harim who divorced his Gentile wife after the return from Babylon (<15031>Ezra 10:31). B.C. 458.

3. A priest, son of Joiarib (i.e. Jehoiarib), father of John. and grandfather of Mattathias the father of the Maccabee brothers (1 Macc. 2, 1).

4. The son of Judah and father of Levi in the maternal genealogy of our Lord (<42330>Luke 3:30). B.C. cir. 886. He seems to have been the same with Maaseiah the son of Adaiah (<14231>2 Chronicles 23:1).

5. A devout Jew, inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took him in his arms, and gave thanks for what he saw, and knew of Jesus (<42225>Luke 2:25-35). B.C. 6. The circumstance is interesting as evincing the expectations which were then entertained of the speedy advent of the Messiah; and important from the attestation which it conveyed in favor of Jesus from one who was known to have received the divine promise that he should "not taste of death till he had seen the Lord's Christ."

In the Apocryphal gospel of Nicodemus, Simeon is called a high priest, and the narrative of our Lord's descent into hell is put into the mouths of Charinus and Lenthius, who are described as two sons of Simeon, who rose from the grave after Christ's resurrection (<402753>Matthew 27:53) and related their story to Annas, Caiaphas, Nicodemus, Joseph, and Gamaliel.

Rabban Simon, whose grandmother was of the family of David, succeeded his father Hillel as president of the. Sanhedrim about A.D. 13 (Otho, *Lexicon Rabb.* p. 697), and his son Gamaliel was the Pharisee at whose feet Paul was brought up (<442203>Acts 22:3). A Jewish writer specially notes, that no record of this Simeon is preserved in the Mishna (Lightfoot, *Horie Heb.* <42225>Luke 2:25). It has been conjectured that he (Prideaux, *Connection,* anno 37, Michaelis) or his grandson (Schottgen, *Horoe Heb.* <42225>Luke 2:25) of the same name may be the Simeon of Luke. In favor of

the identity it is alleged that the name, residence, time of life, and general character are the same in both cases, that the remarkable silence of the Mishna and .the counsel given:by Gamaliel (<44558>Acts 5:38) countenance a, suspicion of an inclination on. the part of the family of the rabban towards Christianity. On the other hand, it is argued that these facts fall far short of historical proof, and that Simeon was a very common name among the Jews; that Luke would never have introduced so celebrated a character as the president of the Sanhedrim merely as, “a man in Jerusalem;” and that his son Gamaliel, After all, was educated as a Pharisee. The question is discussed in Witsius, *Miscellanea Sacra*, 1, 21, 14-16. See also Wolf, *Curoe Philologicae* at <42225>Luke 2:25; and *Bibl. Hebr.* 2, 682. *SEE SIMON BEN-HILLEL*.

6. A form (<44514>Acts 15:14; also <61012>2 Peter 1:2 in some MSS.) of the name of *Simon* Peter (q.v.).

7. The proper name (<44301>Acts 13:1) of NIGER *SEE NIGER* (q.v.), an eminent Christian at Antioch.

Simeon Of Durham,

an English chronicler, taught mathematics at Oxford, and afterwards was *proecentor* in the cathedral at Durham. We owe to him a *Historia de Gestis Regum Anglorum,* from 616 to 1129, continued down to 1156 by John of Hexham, and inserted in the *Anglicanoe Hstories Scriptores* 10 of Twysden (Lond. 1652, fol.). It is mostly a literal reproduction of the *Chronicles* of Florence of Worcester, who died in 1118. Simeon is likewise the author of a letter *De Archiepiscopis Eboraci*; and he has given under his own name, without any addition to the work, another production, *Historia de Dunellmensi Ecclesia,* printed in Twysden’s edition. but which. altogether belongs, as Selden has shown, to Turgot, prior of Durham, who died in 1115. Simeon died after 1130. See Wright, *Biogr. Britann. Literaria*; vol. 1.

Simeon Of Polotzk,

a Russian monk, poet, and ecclesiastical historian, was born at Polotzk in 1628, and was brought up by strangers; but after the capture of Smolensk he was called by the czar Alexis to educate his oldest son, and thus introduced a literary taste at the Kremlin. He composed dramas which were appreciated chiefly by Sophia, the intelligent sister of Peter I. When

the emperor Theodore ascended the throne (1676), his preceptor obtained permission to establish a press in connection with the palace. He conceived the design of reforming the Church. Being suspected, not without reason, of Roman Catholic tendencies, he was protected by his pupil from the. animadversion of the Muscovite patriarch. We owe to Simeon several religious and poetical treatises, but the greater part of his works remain buried in the libraries of Moscow: and Novgorod. He died at Moscow, Aug. 25, 1680.

Simeon, St., Surnamed Stylites

(from στύλος, *a pillar*), an early anchoret, was born about 390 at Sisan, on the confines of Cilicia and Syria. He was the son of a shepherd, and followed the same vocation himself till his thirteenth year, when he entered a monastery where several brethren consecrated themselves entirely to a knowledge of the Holy Scriptures. Living among austere devotees, he surpassed them all in the rigor of his moitifications, so that the superior, fearful of his example, at last dismissed him. After spending three years in solitude on Mt. Selenisissa, where he is said to have passed forty days without eating, a feat which he reenacted for many years afterwards, he betook. himself to the top of a mountain in Syria, and there made for himself a sort of shelter with stones piled on each other. In order to withdraw himself from the importunities of the crowds who came to him for the cure of their maladies, he contrived, about the year 423, to establish his residence on the top of a column, which he raised first from six to twelve, and at length to twenty-eight and thirty-six feet in height. Its summit was three feet in diameter and was surrounded with a balustrade of sufficient height. It was impossible to lie down upon it, and Simeon there maintained his abode day and night. A mode of life so extraordinary was, in general, regarded as a piece of extravagance and vanity, but by many as a mark of unusual holiness. From his aerial retreat the ascetic gave his instructions to the people who resorted thither, and held public consultations. Three Christian emperors — Theodosius the Younger, Marcion, and Leo — came to see him. His life was compared to that of angels offering up prayers for men from his elevation and bringing down graces on them. His neck was loaded with an iron chain. In praying he bent his body so that his forehead almost touched his feet. He took only one scanty meal a week and fasted .throughout the season of Lent. He uttered prophecies and wrought an .abundance of miracles. Simeon’s fame became immense. Pilgrims from distant lands, as Spain, Gaul, and even Britain,

flocked to see him. Little figures of him were, during his own lifetime, set up in the workshops of Rome as charms against evil. He corresponded with bishops and emperors, and influenced the policy both of Church and State. By his life and his exhortations he converted multitudes of Saracens and other nomads of the desert. Some time after he had adopted his peculiar manner of life, some neighboring monks sent to ask why he was not content with such fashions of holiness as had sufficed for the saints of earlier days. The messenger was charged to bid him leave his. pillar, and, in case of a refusal, to pull him down by force. But Simeon, on hearing the order, put forth one of his feet as if to descend; and the messenger, as he had been instructed, acknowledged this obedience as a proof that the Stylite's mode of life was approved by God, and desired him to continue in it. At length the devil appeared to Simeon in the form of the Savior and invited him to ascend to heaven in a chariot drawn by cherubim. Simeon put out his foot to enter the chariot, when the tempter vanished, and, in punishment of his presumption, left him with an ulcer in his thigh, which, for the remaining year of his life, obliged him to support himself .on one. leg. He died Sept. 1, 460. His body was removed with great ceremony to Antioch, the inhabitants of which had requested that it might be given to them as a defense for their city instead of the walls which they had lost. The Latins celebrate Simeon's festival on Jan. 5. There exists from him a *Letter* addressed to Theodosius the Younger to induce him to return to the Jews. their synagogues; it is inserted in the *Biblioth. Orientalis* of Assemani. There is also found in vol. 7 of the *Bibl. Max. Patrum* a homily, *De Morte Assidue Cogitaanda,* which is variously attributed to St. Simeon, to St. Macarius of Egypt, to St. Ephrem, and to Theophetus of Alexandria. See Hoefer, *Noun. Biog. Generale,* s.v. *SEE STYLITES*.

A disciple of Simeon by the name of *Daniel* succeeded to his reputation for sanctity and to his mode of life, which he maintained for thirty-three years in the still more trying climate of the shore of the Bosphorus, about four miles from Constantinople. The marvels of Daniel's career are still more startling. Sometimes he was almost blown by the storms from the top of his pillar. At times for days together he was covered with snow and ice. How he sustained life, what nourishment he took, was a mystery to his disciples. The emperor at length insisted on a covering being placed over the top of the pillar, and Daniel survived till the year 494. *SEE DANIEL THE STYLITE*.

See Theodoret, *Hist. Ascetica,* c. 26; Ceillier, *Hist. des Auteurs Sacres,* 15, 439; *Acta Sanctorum,* Jan.; Muratori, *Acta Martyrum Orient.* (1700); Krebs, *De Stylitis* (Lips. 1753);. Uhlemann, *Simeo, der Fii st Stylita* (Leips. 1846). *SEE PILLAR SAINTS*.

Simeon, Archbishop Of Thessalonica

in the 14th and 15th centuries, and author of a number of works which are still extant, was a pronounced advocate of monasticism, a patriot, and a determined opponent of the Latin Church, against which he directed his most notable work, Κατὰ Αιρέσεων, etc. (Jassy, 1683, and abridged in R. Simon's *Critique de la Biblioth. de M. Du-Pin,* p. 403 sq.), and his *De Divino Templo,* etc. (see Leon Allatii *De Sim. Scriptis Diatriba* [Par. 1664], p. 185-192). Extracts are given in Jac. Goar, *Euchologium Groecorum* (Par. 1647), and by Morinus, Gessner, and Possevin (*De Simeon. Scriptis,* p. 193; comp. *Bibl. Max. Patrum,* 22, 768 sq.). A number of additional writings from his pen are mentioned in Allatius, among them several hymns. He conducted a valiant defense of Thessalonica against the Turks, and died in A.D. 1430, about six months before the surrender of the city to Amurath II. See Allatii *De Eccles. Occident. atque Orient. Perpetua Consensione Libri Tres* (Col. Agripp. 1648), lib. 2, c. 18; No. 13; p. 862 sq.; *Gass, Mystik, d. Nikolaus Cabasilas vom Leben in Christo* (Greifswald, 1849), p. 157 sq

Simeon, Charles,

an English clergyman, was born at Reading, Sept. 24, 1759, and was educated at Eton and at King's College, Cambridge, of which he became a fellow. He was presented to the living of Trinity Church, Cambridge, in 1783, which he held until his death, in 1836. As a preacher, Simeon was distinguished for an impassioned evangelicanism in language, sentiment, and doctrine, that at first roused bitter opposition; but he eventually became the center of evangelical influence. He may be regarded as the founder of the Low-Church party. His best known work is the *Horos Homileticoe, or Discourses* (skeleton) *upon the Whole Scriptures* (1819-20, 11 vols. 8vo; Appendix, 1828, 6 vols. 8vo). The entire works of Simeon, including *Claude's Essay on the Conmposition of a Sermon,* were published in 21 vols. 8vo (Lond. 1840). *Claude's Essay,* with notes, etc., and 100 skeletons of *Sermons, etc.,* were published in London in 1853 (12mo). For the copyright of his works he received £5000, of which Mr.

Simeon appropriated £1000 to the Society for Promoting Christianity among the Jew s, £1000 to the London Clerical Education Society, £1000 to the Church Missionary Society, and £210 to the building of twenty large-paper copies presented to dignitaries and libraries. This series is now published by Henry G. Bohn (London), who issued a new edition of of Simeon's select works in 1854, 2 vols. 32mo." See *Recollections of the Conversation Parties of the Rev. C. Simeon,* etc. (1862, 8vo); *London, Reader,* 1863, 1 87; 1864, 2, 295; Carus, *Memoirs of Simeon* (1847, 8vo; 2d ed. 1847, 8vo); Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Simeon Metaphrastes

was born of noble parents at Constantinople in the 10th century. He was well educated, and raised himself by his merit to very high trust under the reigns of Leo the Philosopher and his son Constantine Porphyrogenitus. It is said that being sent, by the emperor to Cyprus, a contrary wind carried his ship to the isle of Paphos. There he met an anchoret, who advised him to write the life of Theoctista, a female saint of Lesbos, and he gradually extended his work so that it included the lives of 120 saints. He died in 976 or 977. His 120 *Lives of the Saints* are to be found in Latin translations in Surius; the Greek is not extant. See Chalmers, *Biog. Dict.* s.v.; Darling, *Cyclop. Bibliog.* s.v.

Sim'eonite

(Heb. collect. with the art. *hash-Shimoni'*, ynwOmVhi; Sept. Συμεών), a patronymic designation of the descendants of Simeon (<042514>Numbers 25:14; 26:14; <132716>1 Chronicles 27:16).

Similitude

(tWmDa, a *physical* resemblance, <140403>2 Chronicles 4:3 <270106>Daniel 10:16; tynbeTi, a *pattern,* <19A620>Psalm 106:20; 144:12; hnWmTa, a *shape,* <041208>Numbers 12:8; <050412>Deuteronomy 4:12, 15, 16; ὁμοιότης, ὁμοίωμα, ὁμοίωσις, *similarity* in general). The word is now chiefly used in a figurative sense of a form of speech including the simple metaphor, or the extended comparison of various kinds, especially the two following of the latter.

1. The *Allegory,* a figure of speech, has been defined by bishop Marsh, in accordance with its etymology, as "a representation of one thing which is

intended to excite the representation of another thing;" the first representation being consistent with itself, but requiring, or being capable of admitting, a moral and spiritual interpretation over and, above its literal sense. An allegory has been incorrectly considered by some as a lengthened or sustained metaphor, or a continuation of metaphors, as by Cicero, thus standing in the same relation to metaphor as parable to simile. But the two figures are quite distinct; no sustained metaphor, or succession of metaphors, can constitute an allegory, and the interpretation of allegory, differs from that of metaphor in having to do not with words, but things. In every allegory there is a two-fold sense — the immediate or historic, which is understood from the words, and the ultimate, which is concerned with the things signified by the words. The allegorical interpretation is not of the words, but of the things signified by them; and not only may, but actually does, coexist with the literal interpretation in every allegory, whether the narrative in which it is conveyed be of things possible or real. An illustration of this may be seen in <40424>Galatians 4:24, where the apostle gives an allegorical interpretation to the, historical narrative of Hagar and Sarah; not treating that narrative as an allegory in itself, as our A.V. would lead us to suppose, but drawing from it a deeper sense than is conveyed by the immediate representation.

In *pure* allegory no direct reference is made to the principal object. Of this kind the parable of the prodigal son is an example (<42151>Luke 15:11-32). In mixed allegory the allegorical narrative either contains some, hint of its application, as <19801>Psalm 80, or the allegory and its interpretation are combined, as in <43501>John 15:1-8; but this last passage is, strictly speaking, an example of a metaphor.

The distinction between the parable and the allegory is laid down by dean Trench (*On the Parables,* ch. 1) as one of form rather than of essence. "In the allegory," he says, "there is an interpretation of the thing signifying and the thing signified, the qualities and properties of the first being attributed to the last, and the two thus blended together, instead of being kept quite distinct and placed side by side, as is the case in the parable. According to this, there is no such thing as pure allegory as above defined. *SEE ALLEGORY*.

2. The *Parable,* as a form of teaching, differs from the Fable, (1) in excluding brute or inanimate creatures passing out of the laws of their nature, and speaking or acting like men; (2) in its higher ethical

significance. It differs, it may be added, from the Mythus in being the result of a conscious deliberate choice, not the growth of an unconscious realism, personifying attributes, appearing, no one knows how, in popular belief. It differs from the Allegory in that the latter, with its direct personification of ideas or attributes, and the names which designate them, involves really no comparison. The virtues and vices of mankind appear, as in a drama, in their own character and costume. The allegory is self interpreting. The parable demands attention, insight, sometimes an actual explanation. It differs, lastly, from the Proverb in that, it must include a similitude of some kind, while the proverb may assert, without a similitude, some wide generalization of experience. So far as proverbs go beyond this, and state what they affirm in a figurative form, they may be described as condensed parables, and parables as expanded proverbs (comp. Trench *on Parables*, ch. 1; and Grotius *on Matthew* 13). *SEE PARABLE*.

Simlai, Rabbi,

a famous Jewish teacher of the 2d century, is known as the first who reduced all laws of Judaism to certain principles. Thus we read in the Talmud Babyl. *Maccoth*, fol. 23, col. 2 sq. "R. Simlai said that Moses was instructed to give 613 injunctions to the people, viz. 365 precepts of omission, corresponding to the days of the solar year, and 248 precepts of commission, corresponding to the members of the human body. David reduced them all to eleven in the fifteenth Psalm: 'Lord, who shall abide in thy tabernacle, who shall dwell on thy holy hill? He that walketh uprightly,' etc. The prophet Isaiah reduced them to six (<23315>Isaiah 33:15): 'He that walketh righteously,' etc. The prophet Micah reduced them to three (<330608>Micah 6:8): What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?' Isaiah, once more, reduced them to two (<235601>Isaiah 56:1): 'Keep ye judgment and do justice.' Amos reduced them all to one (<300504>Amos 5:4): 'Seek ye me, and ye shall live.' But lest it might be supposed from this that God could be found in the fulfilment of his whole law only, Habakkuk said (<350204>Habakkuk 2:4): 'The just shall live by his faith.'" Rabbi Simlal also acquired fame for his virulent opposition to Christianity. It has been suggested, and with apparent probability, that he had been chiefly engaged in controversy with the celebrated Origen, who spent considerable time in Palestine, and, as is well known, introduced into the Church a kind of Hagadic exegesis. It will readily be conceived that Christian truth was placed at disadvantage when made to depend on isolated portions or texts, and defended by exegetical

niceties and subtleties, instead of resting on the general scope and bearing of the Old Test. teaching, and on whole passages, taken in their breadth and fullness, as the individual exponents of general and well ascertained, principles. However, Hagadic studies sometimes led to a spirit of zealous inquiry, and to frequent controversies between Christians and Jews. An instance of these has, among others, been recorded by Jerome (*Quoest. in Genesin*) in a discussion between Jason, a converted Jew, and his friend Papiscus. In the Talmud Jerus. *Berachoth*, 9, 11 d, 12 a, and *Genesis Rabba*, c. 8, we still find some of those controversial points disputed by Simlai. See Gratz, *Gesch. d. Juden*, 4, 265 sq.; Edersheim, *Hist. of the Jewish Nation*, p. 517; Back, *Die Gesch. des jud. Volkes* (Lissa, 1878), p. 207; Cassel, Lehrbuch *der judischen Geschichte u. Literatur* (Leipsic, 1879), p. 182. (B.P.)

Simler, Johann Jakob,

a descendant of the following, was born in 1716 and died in 1788. He was inspector of the seminary at Zurich, and left at his death a comprehensive collection of historical documents relating largely to events connected with the Reformation. It includes many letters by the various Reformers, though often they are only copies, and it ranks as an ornament of the town library of Zurich. A work entitled *Sammlungen alter, u. neuer Urkunden zur Beleuchtung der Kirchengeschichte, vorehml. d. Schweizerlandes* (Zurich, 1757 sq.) is from his pen.

Simler, Josias,

a prominent Swiss theologian, was born Nov. 6, 1530, at Cappel, near Zurich, being the son of a prior who had quitted the convent there and married. Young Simler had applied himself with success to belles lettres, the sciences, and theology, devoting several years to visiting the principal schools of Germany; and on his return to Zurich in 1549, he first assisted Conrad Gessner in the chair of mathematics, and afterwards was appointed to the exposition of the New Test. (1552) in the capacity of deacon in the Church of St. Peter. In 1563 he succeeded Bibliander (q.v.) and Vermigli in the theological chair at Zurich, and distinguished himself by an immense literary activity, in addition to a faithful performance of the duties of his office. He was twice married, and left by his second wife four children. Though greatly afflicted with gout, he possessed an exceedingly amiable disposition, and was fond of society, given to hospitality and benevolent.

He died of gout, July 2, 1576. His life, was written by his colleague Stucki, of Zurich (1577), and his writings are catalogued in Gessner's *Bibliotheca,* amplified by Frisium (Zurich, 1583). Letters addressed to him from Hungary may be found in *Miscell. Tiqur.* 2, 213 sq., and in the *Zurich Letters* of the Parker Society. Comp. also Trechsel, *Antitrinitarian,* 2, 377 sq. Simler's works deal with astronomy, geography, history, biography, and statistics, no less than with theology. He republished Gessner's *Bibliotheca Universalis* in an abridged but much improved form (1555 and 1574). His *Republ. Helvetiorum was* translated into three languages, and passed through twenty-nine editions. In theology he was chiefly engaged in defense of the doctrine of Christ's twofold nature. We mention, *Responsio ad Maledicum Francisci Stancari... de Trinitate et Mediatore Nostro Jesu Christo* (1553): — *De Aeterno Dei Filio Domino et Servatore Nostro Jesu Christo et. de Spiritu Sancto,* etc. (1558): — *Assertio Orthod. Doctr. de Duabus Naturis Christi,* etc. (1575): — *Scripta Veterum, de Una Persona et Duabus Naturis Christi, etc.* (1571). The *Commentarii in Exodum* was published after his death, in 1584. The *Confessio Helvetica* of 1556, by Bullinger, has a preface by Simler. See Herzog, *Real Encyklop.* s.v.; Hoefer, *Nouv. Biog. Generale,* s.v.

Simmons, George Frederick,

a Unitarian minister, was born in Boston, Mass., in 1814. He was prepared for college at the Latin school in that city, entered Harvard University in 1828, and graduated in 1832. On leaving college he became private tutor in the family of David Sears, Longwood, Me. The next year he accompanied his family to Europe, and returning in July, 1835, entered the divinity school at Cambridge, where he completed his course in 1838. He was ordained evangelist, Oct. 9, 1838, and went immediately to Mobile and commenced his ministry. He only remained there until 1840, being obliged to fly because of his protest against slavery. In April, 1841, he began to preach regularly at Waltham, Mass., and was installed as minister in that town in November following. In the spring of 1843, having resigned his charge, he repaired to the University of Berlin to still further study theology. He returned in October, 1845, and preached in several pulpits, till February, 1848, when he became pastor of the Unitarian Church, Springfield, lately vacated by Dr. Peabody. He was dismissed from this church because of his sympathy with George Thompson, the English abolition lecturer, and retired to Concord, Mass. In November, 1853, he began to supply a church in Albany, N.Y., and was installed as its pastor,

January, 1854. He died of hasty consumption, Sept. 5, 1855. The following is a list of his publications: *Who was Jesus Christ*? (1839): — *The Trinity*; *its Scripture, Formalism,* etc.: — a *Lecture* (Springfield, 1849): — *Sermons* (1840, 1851, 1854): — A *Letter to the So called Boston Churches* (1846). A volume of his sermons was printed in 1855. See Sprague, *Annals of the Amer. Pulpit,* 8, 554.

Simmons, John,

a minister of the Methodist Episcopal Church, South, was born in Hancock County, Ga., Nov. 6, 1791. In his nineteenth year he united with the Church, and in 1815 was admitted into the South Carolina Conference. After four or five years he located, the better to provide for his family; but he, still continued to labor. He organized societies, and even erected a church at his own expense. In 1847 Mr. Simmons was readmitted into the Georgia Conference, and again entered upon the regular work of the ministry until compelled to take a superannuated relation. This relation he sustained until his death, in Upson County, Ga., Dec. 12, 1865." See *Minutes of Annual Conferences, M.E. Church, South,* 1866, p. 24.

Simmons, John C.,

a minister of the Methodist Episcopal Church, South, was born in Jackson County, Ga., in 1806. In 1830 he was received on trial into the Georgia Conference, and labored thirty-eight years, most of the time as presiding elder. He died in 1868. See *Minutes of Ann. Conf. of M.E. Ch., South,* 1869, p. 319.

Simmons, Perry A.,

a minister of the Methodist Episcopal Church, was born in Macon County, Tenn., Dec. 1, 1833, and united with the Church at the age of fifteen. He received license to preach in 1854, removed to Missouri in 1861, and in 1868 united with the Missouri Conference. He was superannuated in 1870, and located at his own request in 1872. In 1875 he was readmitted to the conference, but died, near Lancaster, Schuyler Co., Mo., Oct. 3, 1876. See *Minutes of Annual Conferences,* 1876, p. 77.

Simmons, William,

a minister of the Methodist Episcopal Church, was born in Mason County, Ky., June 24, 1798, and removed with his parents the next year to Ohio.

He was converted in 1816, licensed to preach July 17, 1820, and received on trial the same year by the Ohio Conference. In his early ministry he traveled over extensive territory; and in 1825, besides being pastor of the church in Detroit, Mich., he served as presiding elder of a district including the whole of that state and a part of Northern Ohio. His relation to his conference, during fifty-four years, was always effective. He was an agent of the Freedman's Aid Society for a number of years, up to the time of his death, Aug. 6, 1874. For several years he was president of the trustees of Xenia College. See *Minutes of Annual Conferences*, 1874, p. 102.

Simmons, William S.,

a minister of the Methodist Episcopal Church, was born in Bristol, R.I., Sept. 24, 1813, and was converted at the age of sixteen. Having received a good education, and having served as a supply for two years, he joined the New England Conference on trial, June, 1839. He was ordained deacon, June 13, 1841; and elder, June 11, 1843. His last appointment was Hopeville, Providence Conference, where he died, Jan. 4, 1867. See *Minutes of Annual Conferences*, 1867, p. 102.

Simois,

in Grecian mythology, was the god of the river Simois, which joins the Scamander, or Xanthus, in the plain of Troy. He was the son of Oceanus and Tethys, and father of Astyoche and Hieromneme.

Simon,

in Grecian mythology, was one of the Tyrrhenian pirates who attempted to enslave the youthful Bacchus and were by him turned into dolphins.

Si'mon

(Σίμων), a name of frequent occurrence in Jewish history in the post-Babylonian period. We here present those found in the Apocrypha, the New. Test., and Josephus. It is doubtful whether it was borrowed from the Greeks, with whom it was not uncommon, or whether it was a contraction of the Hebrew *Shimeon*, i.e. SIMEON. That the two names were regarded as identical appears from 1 Macc. 2:65.

1. SIMON CHOSAMAEUS, a name that erroneously appears in 1 Esdr. 9:32, in place of the four names "Shimeon, Benjamin, Malluch, and Shemariah"

of the Hebrew text (Ezra 10:31, 32). “Chosamaeus” is apparently formed by combining the last letter of Malluch with the first part of the following name, Shemariah.

2. Second son of Mattathias and last survivor of the Maccabaean brothers. *SEE MACCABEE*, 4.

3. Son of Onias, whom he succeeded in the high priesthood (B.C. 302-293), being himself succeeded by his uncle Eleazar, although he left a son also called Onias (Josephus, *Ant.* 12, 2, 5; 4, 1, 10). He is generally called “Simon the Just.” See the following article, No. 6. He is doubtless identical with the son of Onias the high priest (ἱερεὺς ὁ μέγας), whose, eulogy closes the “praise of famous men” in the book of Ecclesiasticus (ch 4). *SEE ECCLESIASTICUS*. Fritzsche, whose edition of Ecclesiasticus (*Exeg. Handb.*) appeared in 1860, maintains the common view that the reference is to Simon II, but without bringing forward any new arguments to support it, though he strangely underrates the importance of Simon I (the Just). Without laying undue stress upon the traditions which attached to this name (Herzfeld. *Gesch. Isr.* 1, 195), it is evident that Simon the Just was popularly regarded as closing a period in Jewish history, as the last teacher of “the great synagogue.” Yet there is, in fact, a doubt to which Simon the title “the Just” was given. Herzfeld (1, 377, 378) has endeavored to prove that it belongs to Simon II, and not to Simon I, and in this he is followed by Jost (*Gesch. d. Judenth.* 1, 95). The later Hebrew authorities, by whose help the question should be settled, are extremely, unsatisfactory and confused (Jost, p. 110, etc.); and it appears better to adhere to the express testimony of Josephus, who identifies Simon I with Simon the Just (*Ant.* 12, 2, 4, etc.), than to follow the Talmudic traditions, which are notoriously untrustworthy in chronology. The legends are connected with the title, and Herzfeld and Jost both agree in supposing that the reference in Ecclesiasticus is to Simon known as “the Just,” though they believe this to be Simon II (comp. for the Jewish anecdotes, Raphall, *Hist. of Jews,* 1, 115-124; Prideaux, *Connection,* 2, 1).

4. “A governor of the Temple” in the time of Seleucus Philopator, whose information as to the treasures of the Temple led to the sacrilegious attempt of Heliodorus. (2 Macc. 3:4, etc.). B.C. 175. After this attempt failed, through the interference of the high priest Onias, Simon accused Onias of conspiracy (4:1, 2), and a bloody feud arose between their two parties (ver. 3). Onias appealed to the king, but nothing is known as to the

result or the later history of Simon. Considerable doubt exists as to the exact nature of the office which he held (προστάτης τοῦ ἱεροῦ, 3:4). Various interpretations are given by Grimm (*Exeg. Handb.* ad loc.).The chief difficulty lies in the fact that Simon is said to have been of "the tribe of Benjamin" (ver. 3), while the earlier "ruler of the house of God" (ἡγούμενος οἴκου τοῦ θεοῦ [κυρίου], <1391>1 Chronicles 9:11; <1481>2 Chronicles 31:13; <2401>Jeremiah 20:1) seems to have been always a priest, and the "captain of the Temple" (στρατηγὸς τοῦ ἱεροῦ, <4224>Luke 22:4, with Lightfoot's note; <4401>Acts 4:1; 5:24, 26) and the keeper of the treasures (<1324>1 Chronicles 26:24; <1481>2 Chronicles 31:12) must have been at least Levites. Herzfeld (*Gesch. lsr.* 1, 218) conjectures that *Benjamin* is an error for *Minjamin*, the head of a priestly house (<1612>Nehemiah 12:5, 17). In support of this view it may be observed that Menelaus, the usurping high priest, is said to have been a brother of Simon (2 Macc. 4:23), and no intimation is anywhere given that he was not of priestly descent. At the same time, the corruption (if it exist) dates from an earlier period than the present Greek text, for "tribe" (φυλή) could not be used for "family" (οἶκος). The various reading ἀγορανομίας ("regulation of the market") for παρανομίας ("disorder," 3:4), which seems to be certainly correct, points to some office in connection with the supply of the sacrifices; and probably Simon was appointed to carry out the design of Seleucus, who (as is stated in the context) had undertaken to defray the cost of them (ver. 3). In this case there would be less difficulty in a Benjamite acting as the agent of a foreign king, even in a matter which concerned the Temple service.

5. A resident of Jerusalem, son of Boethus, a priest of Alexandria, and a person of considerable note, whose daughter Herod the Great married, having first raised her father's family to sufficient distinction by putting him into the high priesthood in place of Jesus the son of Phabet (Josephus, *Ant.* 15, 9, 3). B.C. 23. The woman having become involved in the domestic conspiracies of his later reign, he divorced her, and displaced her father in the pontificate by Mattathias the son of Theophilus (*ibid.* 17, 4, 2). B.C. 5. *SEE HIGH PRIEST*.

6. A slave of Herod who usurped royalty and committed many atrocities till he was overcome and beheaded by Gratus (Josephus, *Ant.* 17, 10, 6). B.C. 4.

7. A prophet of the sect of the Essenes who interpreted Archelaus's dream of the end of his reign (Josephus, *Ant.* 17, 13, 3). A.D. 6.

8. The father of Judas (q.v.) Iscariot (<4067>John 6:71; 12:4; 13:2, 26). A.D. ante 27.

9. One of the apostles, usually designated Simon Peter (q.v.).

10. Another of the apostles, distinguished from the preceding as "the Canaanite," or rather *Cananite* (<0104>Matthew 10:4; <4018>Mark 3:18), otherwise described as *Simon Zelotes* (<4065>Luke 6:15; <4013>Acts 1:13). A.D. 27. The latter term (ζηλώτης), which is peculiar to Luke, is the Greek equivalent for the Chaldee term (ˆa,N,Bq) preserved by Matthew and Mark (Κανανίτης, as in *text. recept.*, or κανανα῀ος, as in the Vulg., *Cananoeus*, and in the best modern editions). Each of these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. The supposed references to Canaan (A.V.) or to Cana (Luther's version) are equally erroneous. *SEE CANAANITE*. The term Κανανίτης appears to have survived the other as the distinctive surname of Simon (*Const. Apost.* 6, 14; 8, 27). He has been frequently identified with Simon the brother of Jesus, although Eusebius (*H.E.* 3, 11) clearly distinguishes between the apostles and the relations of Jesus. It is less likely that he was identical with Symeon, the second bishop of Jerusalem, as stated by Sophronius (*App. ad Hieron. Catal.*). Simon the Canaanite is reported, on the doubtful authority of the Pseudo-Dorotheus and of Nicephorus Callistus, to have preached in Egypt, Cyrene, and Matritania (Burton, *Lectures*, 1, 333, note), and, on the equally doubtful authority of an annotation preserved in an original copy of the *Apostolical Constitutions* (8, 27), to have been crucified in Judaea in the region of Domitian.

11. A relative of our Lord, the only undoubted notice of whom occurs in <4055>Matthew 13:55; <4006>Mark 6:3, where, in common with James, Joses, and Judas, he is mentioned as one of the "brethren" of Jesus. A.D. 28. He has generally been identified with Symeon, who became bishop of Jerusalem after the death of James, A.D. 62 (Euseb. *H.E.* 3, 11; 4, 22), and who suffered martyrdom in the reign of Trajan at the extreme age of 120 years (Hegesippus, ap. Euseb. *H.E.* 3, 32) in the year 107, or, according to Burton (*Lectures*, 2, 17, note), in 104. A very considerable probability also has from early times been attached to the opinion which identifies him with

the subject of the preceding paragraph, for in all the lists of the apostles he is named along with James the son of Alphaeus, and Jude or Thaddaeus, But in whatever sense the term “brother” is accepted — a vexed question which has been already amply discussed under BROTHER and JAMES — it is clear that neither Eusebius nor the author of the so called *Apostolical Constitutions* understood Symeon to be the brother of James, nor consequently the “brother” of the Lord. Eusebius invariably describes James as “the brother” of Jesus (*H.E.* 1, 12; 2, 1, al.), but Symeon as the son of Clopas and the cousin of Jesus (3, 11; 4, 22), and the same distinction is made by the other author (*Const. Apost.* 7, 46).

12. A Pharisee in whose house a penitent woman anointed the head and feet of Jesus (<4074>Luke 7:40). A.D. 28.

13. A resident at Bethany, distinguished as “the leper,” not from his having leprosy at the time when he is mentioned, but at some previous period. It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to his death and burial (<4026>Matthew 26:6, etc.; <4114>Mark 14:3, etc.; <3201>John 12:1, etc.). A.D. 29. Lazarus was also present as one of the guests, while Martha served (<3202>John 12:2). The presence of the brother and his two sisters, together with the active part the latter took in the proceedings, leads to the inference that Simon was related to them; but there is no evidence of this, and we can attach no credit to the statement that he was their father, as reported on Apocryphal authority by Nicephorus (*H.E.* 1, 27); and still less to the idea that he was the husband of Mary. Simon the leper must not be confounded with the preceding.

14. A Hellenistic Jew, born at Cyrene on the north coast of Africa, who was present at Jerusalem at the time of the crucifixion of Jesus either as an attendant at the feast (<4210>Acts 2:10) or as one of the numerous settlers at Jerusalem from that place (<4069>Acts 6:9). A.D. 29. Meeting the procession that conducted Jesus to Golgotha as he was returning from the country, he was pressed into the service (ἠγγάρευσαν, a military term) to bear the cross (<4032>Matthew 27:32; <4121>Mark 15:21; <4226>Luke 23:26) when Jesus himself was unable to bear it any longer (comp. <3017>John 19:17). Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians (<5613>Romans 12:13), for whom he more especially wrote. The Basilidian Gnostics believed that Simon suffered in lieu of Jesus (Burton, *Lectures,* 2, 64).

15. A Samaritan living in the apostolic age, distinguished as a sorcerer or "magician" from his practice of magical arts (μαγεύων, Acts 8:9) A.D. 30 and hence usually designated in later history as Simon Magus. His history is a remarkable one. He was born at Gitton, a village of Samaria (Justin Mart. *Apol.* 1, 26), identified with the modern *Kuryet Jit*, near Nablus (Robinson, *Bib. Res.* 2, 308, note). Some doubt has been thrown on Justin's, statement from the fact that Josephus (*Ant.* 20, 7, 2) mentions a reputed magician of the same name and about the same date who was born in Cyprus. It has been suggested that Justin borrowed his information from this source, and mistook Citium, a town of Cyprus, for Gitton. If the writers had respectively used the gentile forms Κιτιεύς and Γιττιεύς, the similarity would have favored such an idea. But neither does Josephus mention Citium, nor yet does Justin use the gentile form. It is far more probable that Josephus would be wrong than Justin in any point respecting Samaria. Simon Magus was probably educated at Alexandria (as stated in *Clem. Homil.* 2, 22), and there became acquainted with the eclectic tenets of the Gnostic school. Either then or subsequently he was a pupil of Dositheus, who preceded him as a teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobius (*Const. Apost.* 6, 8). He is first introduced to us in the Bible as practicing magical arts in a city of Samaria, perhaps Sychar (Acts 8:5; comp. John 4:5), and with such success that he was pronounced to be "the power of God which is called great" (Acts 8:10). The A.V. omits the word καλουμένη, and renders the words "the great power of God." But this is to lose the whole point of the designation. The Samaritans described the angels as δυνάμεις (μyl ḥ), i.e. uncreated influences proceeding from God (Gieseler, *Eccl. Hist.* 1, 48, note 6). They intended to distinguish Simon from such an order of beings by adding the words "which is called great," meaning thereby the source of all power — in other words, the Supreme Deity. Simon was recognized as the incarnation of this power. He announced himself as in a special sense "some great one" (Acts 8:9), or, to use his own words (as reported by Jerome, *on* *Matthew* 24:5), "Ego sum sermo Dei, ego sum Speciosus, ego Paracletus, ego Omnipotens, ego omnia Dei." The preaching and miracles of Philip having excited Simon's observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands as practiced by the apostles Peter and John, and being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The

motive and the means were equally to be reprobated; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror, but not penitence (4089Acts 8:9-24). The memory of his peculiar guilt has been perpetuated in the word simony (q.v.) as applied to all traffic spiritual offices. Simon's history subsequently to his meeting with Peter is involved in difficulties. Early Church historians depict him as the pertinacious foe of the apostle Peter, whose movements he followed for the purpose of seeking encounters, in which he was signally defeated. In his journeys he was accompanied by a female named Helena, who had previously been a prostitute at Tyre, but who was now elevated to the position of his ἔννοια, or divine intelligence (Justin Mart. *Apol.* 1, 26; Euseb. *H.E.* 2, 13). In the ἔννοια, as embodied in Helena's person, we recognize the dualistic element of Gnosticism derived from the Manichaean system. The Gnostics appear to have recognized the δύναμις and the ἔννοια as the two original principles from whose junction all beings emanated. Simon and Helena were the incarnations in which these principles resided. Simon's first encounter with Peter took place at Caesarea Stratonis (according to the *Const. Apost.* 6, 8), whence he followed the apostle to Rome. Eusebius makes no mention of this first encounter, but represents Simon's journey to Rome as following immediately after the interview recorded in Scripture (*H.E.* 2, 14); but his chronological statements are evidently confused, for in the very same chapter he states that the meeting between the two at Rome took place in the reign of Claudius, some ten years after the events in Samaria. Justin Martyr, with greater consistency, represents Simon as having visited Rome in the reign of Claudius, and omits all notice of an encounter with Peter. His success there was so great that he was deified, and a statue was erected in his honor with the inscription "Simoni Deo Sancto" (Apol. 1, 26, 56). Justin's authority has been impugned in respect to this statement on the ground that a tablet was discovered in 1574 on the *Tiberina insula*, which answers to the locality described by Justin (ἐν τῷ Τίβερι ποταμῷ μεταξῷ τῶν δύο γεφυρῶν), and bearing an inscription, the first words of which are "Semoni Sanco Deo Fidio." This inscription, which really applies to the Sabine Hercules (*Sancus Semo*), is generally supposed to have been mistaken by Justin in his ignorance of Latin, for one in honor of Simon. Yet the inscription goes on to state the name of the giver and other particulars. "Semoni Sanco Deo Fidio sacrum Sex. Pompeius, Sp. F. Col. Mussianus Quinquennalis decus Bidentalis donum dedit." That Justin, a man of literary acquirements,

should be unable to translate such an inscription that he should misquote it in an *Apology* duly prepared at Rome for the eye of a Roman emperor and that the, mistake should be repeated by other early writers whose knowledge of Latin is unquestioned (Irenaeus, *Adv. Hoeres.* 1, 20; Tertullian, *Apol.* 13) — these assumptions form a series of difficulties in the way of the theory (Salmasius, *Ad Spartianum,* p. 38; Van Dale, *De Oraculis,* p. 579; Burton, *Heresies of the Apostolic Age,* p. 374, etc.). The above statements can be reconciled only by assuming that Simon made two expeditions to Rome the first in the reign of Claudius; the second, in which he encountered Peter, in the reign of Nero about the year 68 (Burton, *Lectures,* 1, 233, 318); and even this takes for granted the disputed fact of Peter's visit to Rome. *SEE PETER*. This later date is to a certain extent confirmed by the account of Simon's death preserved by Hippolytus (*Adv. Hoeres.* 6, 20); for the event is stated to have occurred while Peter and Paul (the term ἀποστόλοις evidently implying the presence of the latter) were together at Rome. Simon's death is associated with the meeting in question. According to Hippolytus, the earliest authority on the subject, Simoan was buried alive at his own request, in the confident assurance that he would rise again on the third day (*ibid.* 6, 20). According to another account, he attempted to fly, in proof of his supernatural power, in answer to the prayers of Peter, he fell and sustained a fracture of his thigh and ankle bones (*Const. Apost.* 2, 14; 6, 9); overcome with vexation, he committed suicide (Arnob. *Adv. Gent.* 2, 7). Whether this statement is confirmed, or, on the other hand, weakened, by the account of a similar attempt to fly recorded by heathen writers (Sueton. *Nero,* 12; Juven. *Sat.* 3, 79), is uncertain. Simon's attempt may have supplied the basis for this report, or this report may have been erroneously placed to his credit. Burton (*Lectures,* 1, 295) rather favors the former alternative. Simon is generally pronounced by early writers to have been the founder of heresy. It is difficult to understand how he was guilty of heresy in the proper sense of the term, inasmuch as he was not a Christian. Perhaps it refers to his attempt to combine Christianity with Gnosticism. He is also reported to have forged works professing to emanate from Christ and his disciples (*Const. Apost.* 6, 16). See Tillemont *Memoires,* 1, 158 sq.; Beausobre, *Hist. du Manicheisme,* vol. 1; Ittigius, *Hist. Eccles. Selecta Capita,* 5, 16, etc.; Mosheim, *History of the Church,* cent. 2, 5, 12; *De Rebus Christianorum,* etc., p. 190 sq.; Burton, *Heresies of the Apostolic Age,* lect. 4; Milman, *Hist. of Christianity,* 2, 96 sq., etc.

16. A tanner and a Christian convert living at Joppa at whose house Peter lodged (409Acts 9:43). A.D. 32. The profession of tanner was regarded with considerable contempt, and even as approaching to uncleanness, by the rigid Jews. *SEE TANNER*. That Peter selected such an abode showed the diminished hold which Judaism had on him. The house was near the seaside (10, 6, 32), for the convenience of the water Smith. The traditionary "house of Simon" is still shown at Jaffa in a not improbable position. Some time since an order was issued by the sultan for removing the old walls and fortifications at Jaffa (Joppa). In cutting a gate through a water battery at an angle of the sea wall built by Vespasian, and directly in front of the reputed house of Simon the tanner, the men came on three oval-shaped tanners vats, hewn out of the natural rock and lined with Roman cement, down very near the sea, and similar in every respect to those in use eighteen centuries ago. There is also a freshwater spring flowing from the cliffs close by, long known as the town spring. This discovery at least proves that the house on the rocky bluff above, and from which steps lead down to the vats, must have belonged to some tanner; and, as perhaps not more than one of that trade would believing in so small a place as Jaffa, some probability is given to the tradition that this is the identical spot where the house of Simon stood with whom Peter was sojourning when he saw his vision. *SEE JOPPA*.

17. A well informed citizen of Jerusalem who persuaded the people to exclude Agrippa from the Temple, but was pardoned for the offense on his confession (Josephus, *Ant.* 19, 7, 4). A.D. 38.

18. Son of Saul, and a distinguished Jew who slew many of the inhabitants of Scythopolis, and finally killed himself, with his entire family (Josephus, *War*, 2, 18, 4). A.D. 69.

19. Son of Gioras of Gerasa, and a prominent leader of the Jews in their last struggle with the Romans, according to Josephus, who relates at length some of his exploits against Cestius Gallus (War, 2, 19, 2), his intrigues at Massada, his campaigns in Acrabbattine and Idumaea (*ibid.* 4, 9, 3 sq.), and his final capture and execution by the Romans (ibid. 7, 2, 1; 5, 6). A.D. 70.

20. Son of Cathlas and one of the Idumaean generals who came at the invitation of the Zealots during the intestine broils at the final siege of Jerusalem. Josephus recites a speech of his on the occasion (War, 4, 4, 4) A.D. 70.

Simon,

Picture for Simon

a name common to a number of Jewish rabbins and literati, of whom we mention the following:

1. SIMON DURAN. *SEE RASHBAZ.*

2. SIMON BEN-GAMALIEL I, A.D. cir. 50-70, succeeded his father Gamaliel (q.v.). The authentic notices of him are very few. We get a glimpse or two of him in the storm which was then so fiercely raging in Jerusalem. As the resolute opponent of the Zealots, he took an active part in the political struggles whose convulsions hastened the, ruin of the state. He also took an active part in the defense of Jerusalem, and fell, one of the many victims of the national struggle. Josephus (*Life, §* 38) says of him: οʽ δὲ Σίμων ουτος ην πόλεως μὲν ʽ Ιεροσολύμων, ηένους δὲ σφόδρα λαμροῦ, τῆς δὲ Φαρισαίων αἱρέσεως, οἱ περὶ τὰ πάτρια νόμιμα δομοῦσι τῶνἀἄλλων ἀκριβείᾷ διαφέρειν.Ην δὲ οὐτος ἀνὴρ πλήρης συνέσεὠς τε καὶ λοιγισμοῦ, δυνάμεώς τε πράγματα κακῶς κείμενα φρονήσει τῇ ἑαυτοῦ διορθώσασθαι His recorded maxim is: "The world exists by virtue of three things — viz., truth, justice, and peace; as it is said, Truth and the judgment of peace shall be in your gates" (*Aboth*, i, 18). He also belongs to the ten teachers who were called twklm ygwrh, the killed for the kingdom," and their death is celebrated on the 25th of Sivan, for which day a fast is ordained. Comp. Schurer, *Lehrbuch der neutest. Zeitgeschichte* (Leips. 1874), p. 335, 453, 459; Derenbourg, *Essai sur Histoire et la Geographie de la Palestine*, p. 270 sq; Back, *Gesch. desjud. Volkes* (Lissa, 1878), p. 157; Gratz, *Gesch. d. Juden*, 3, 324, 354, 370, 388 sq.; Cassel, *Lehrbuch der jud. Gesch. u. Literatur* (Leips. 1879), p. 147, 150, 166, 168, 177.

3. SIMON BEN-GAMALIEL II, A.D. cir. 140-160, a contemporary of Nathan the Babylonian (q.v.), was the only schoolboy who escaped from the slaughter at Bethira under Bar-cocheba. He was the father of the famous Judah the Holy (q.v.), and was elected to the presidency when yet a youth. Simon was much regarded by the people for the sake of his illustrious forefathers; but his striving for autocratic power aroused an opposition party against him, which rendered his position *very* difficult. From some of the decisions of Simon which have come down to us, he seems to have been not only a man with a passable knowledge of Hebrew law, but, for a

Jew at that time, an extraordinary proficient in Gentile literature. He cultivated the study of the Greek language, and gave his countenance to the reading of the Sept. Comp. the essay by Ph. Bloch on Simon, in Frankel's *Monutsschrift*, 1864, p. 81 sq.

4. SIMON BEN-HILLEL, who succeeded his father Hillel (q.v.) A.D. cir. 10-30, is said (Baronius, A.D. 1, n. 40), upon the authority of Athanasius and Epiphanius, to have been that same Simon whom Luke described as embracing the infant Savior in the Temple and pronouncing the *Nunc dimittis* (2, 23-35). Whether he is the same whom Josephus (*Ant.* 19, 7, 4) describes as accusing king Agrippa of an unholy living, and that he should be excluded from the Temple, since it belonged only to native Jews (προσηκοῦσης τοῖς ἐγγενέσι) is difficult to tell. Simon's recorded maxim is found in *Aboth*, 1, 17: "All my life have I been brought up among sages, nor have I found anything better than to keep silence; for to act, and not to explain, is the principle and basis of all; but he who multiplies words only induces sin." *SEE SIMEON* 5.

5. SIMION BEN-JOCHAI, the reputed author of the *Zohar* (q.v.), lived in the 2d century. The biographical notices of him are so enveloped in mythical extravagances as to make it difficult to give a true statement of his life. His whole life was absorbed in the study of the Cabala, in which science he was regarded as one of the most eminent masters. He existed in a world of his own, a region beyond the bounds of ordinary nature, and peopled by the genii of his own imagination. His occasional intercourse with his coreligionists did not propitiate their good affections; he was disliked by some for the moroseness of his disposition, and feared by others from his supposed connection with the spirits of the other world. "He had the character of being an unpleasant companion and a bitter opponent; moreover, he merited the reproaches of his countrymen by causing the overthrow of the school at Jamnia. At a time when their Gentile rulers were grudging the Jews the partial relaxation they had lately enjoyed from the severe discipline of Hadrian, and when the jealousy and suspicion entertained against them were so great that the patriarch, who dared not use the title of *nasi* nor assume any outward mark of authority, was constrained to screen the ordinary routine of the schools as much as possible from observation, and not only to prohibit the publication of books, but also to forbid the students to take written notes of the lectures, Simon ben-Jochai was rash enough to inveigh against their oppressors in a public discourse."

The affair, becoming a topic of public conversation, aroused the displeasure of the civil authorities. A process of law was instituted, and Simon was doomed to die. He managed, however, to escape, and, accompanied by his son, he concealed himself in a cavern, where he remained for twelve years. Here, in the subterranean abode, he occupied himself entirely with the contemplation of the sublime Cabala, and was constantly visited by the prophet Elias, who disclosed to him some of its secrets which were still concealed from the theosophical rabbi. Here, too, his disciples resorted to be initiated by their master into those divine mysteries; and here Simon ben-Jochai expired with this heavenly doctrine in his mouth while discoursing on it to his disciples. Scarcely had his spirit departed when a dazzling light filled the cavern, so that no one could look at the rabbi; while a burning fire appeared outside, forming, as it were, a sentinel at the entrance of the cave and denying admittance to the neighbors. It was not till the light inside and the fire outside had disappeared that the disciples perceived that the lamp of Israel was extinguished. As they were preparing for his obsequies, a voice was heard from heaven, saying, "Come ye to the marriage of Simon ben-Jochai; he is entering into peace, and shall rest in his chamber!" When the funeral procession moved towards the grave, a light revealed itself in the air; and when the remains were deposited in the tomb, another voice was heard from heaven, saying, "This is he who caused the earth to quake and the kingdoms to shake!" Such is the statement concerning Simon ben-Jochai, and in its traditional garb it is probably more intended to show the affection and reverence with which this sage was regarded by his disciples. See Furst, *Bibl. Jud.* 3, 329 sq.; Etheridge, *Introduction to Jewish Literature,* p. 80 sq.; Ginsburg, *The Kabbalah,* p. 9; Edersheim, *History of the Jewish Nation, p.* 261; Gratz, *Gesch. d. Juden,* 4, 196 sq.; 470 sq.; Back, *Gesch. des jud. Volkes,* p. 199; Cassel, *Lehrbuch der jud. Gesch. u. Literatiur* (Leips. 1879), p. 176; Herzog, *Real-Encyklop.* s.v.

6. SIMON I "THE JUST" (B.C. cir. 300-200). Under this name he was known διά τε τὰ πρὸς θεὸν εὐσεβὲς καὶ τὸ πρὸς τοὺς ὁμοφύλους εὔνουν (Josephus, *Ant.* 12, 2). Derenbourg has conclusively, established that this Simon is the same that is spoken of in Ecclesiasticus. There are many legends about him. According to one, it was he who encountered Alexander the Great; according to another, he was the last surviving member of the Great Synagogue (hlwdgh tsnk yryçm); according to

another, it was *he* who warned Ptolemy Philopator not to enter the Temple. All the traditions, however, combine in representing Simon as closing the better days of Judaism. “Down to his time,” says dean Stanley (*History of the Jewish Church,* 3, 276 sq.), “it was always the right hand of the high priest that drew the lot of the consecrated goat; after his time the left and right wavered and varied. Down to his time the red thread round the neck of the scapegoat turned white, as a sign that the sins of the people were forgiven; afterwards its change was quite uncertain. The great light at the entrance of the Temple burned, in his time, without fail; afterwards it often went out. Two fagots a day sufficed to keep the flame on the altar alive in his time; afterwards piles of wood were insufficient. In his last year he was said to have foretold his death, from the omen that, whereas on all former occasions he was accompanied into the Holy of Holies on the Dav of Atonement, to the entrance only, by an old man clothed in white from head to foot, in that year his companion was attired in black, and followed him as he went in and came out. These were the forms in which the later Jewish belief expressed the sentiment of his transcendent worth, and of the manifold changes which were to follow him.” In the book called Ecciesiasticus we are told of Simon’s activity for his people. Thus he made the city of Jerusalem, which had suffered much through the wars, a great stronghold, in order that it might not be so easily taken, for which many gloomy prospects continually sprang up. The Temple Simon also fortified, repaired all damaged places, and raised the foundation of the forecourt. The reservoir in the Temple, holding the water, he enlarged to the extent of a pond, in order that the inhabitants might not suffer from scarcity of water in case of a siege. Since that time, the Temple had always large quantities of water in store, which, in a hot climate, and on dry soil like Jerusalem, was looked upon with great astonishment. If Simon thus cared for the material interest of his people, he was not the less severed from the idea of Judaism, that Israel’s strength does not depend upon such means. “Of three things Israel’s salvation, is composed” is taught by the choice sentence preserved to us — ”upon observance of the law (*Torah*), upon reconciliation with God by virtue of means of grace, which the Temple worship furnishes (*Abodah*); and upon works of charity (*Gemiluth Chassadim*).” His piety was a purified one, free from ascetic excess. His period, full of wars and troubles, brought about many evils, and the strictly pious sought, as during the time of the prophets, to withdraw from human society altogether and to consecrate themselves in vowing to lead a Nazaritish life — the first step to the sect of the Assidaeans. Simon did not

like this mode of life, and showed his protest against it by not allowing the priests to use the pieces due to them from the sacrifices of the Nazarites. Only once he made an exception in favor of a young beautiful shepherd who came to him as a Nazarite. “Why do you wish,” inquired the high priest of the youth, with a splendid head full of ringlets, “to destroy thy beautiful head of hair?” To this the shepherd replied, “Because my head full of ringlets has nearly enticed me to sin from mere vanity. I once saw my reflection in a clear stream, and, as my likeness thus met my eye, the thought of self-deification took hold of me; wherefore I consecrated my hair unto the Lord through the Nazarite vow.” On hearing these words Simon kissed the young shepherd of such morally pure simplicity, and said to him, “Oh, if there were only in Israel many Nazarites like yourself!” Beautiful, indeed, is the magnificent eulogy of Ben-Sira, the writer of Ecclesiasticus, in which he describes our Simon (1, 1-21):

> “How beauteous was he when, coming forth from the temple,
> He appeared from within the veil!
> He was as the morning star in the midst of clouds,
> And as the moon in the days of Nisan:
> As the sun shining upon a palace,
> And as the rainbow in the cloud.
> As the waving wheat in the field,
> As the Persian lily by a fountain,
> And as the trees of Lebanon in the days of vintage:
> As the perfume of frankincense upon a censer,
> As a collar of gold of variegated beauty.
> And adorned with precious stones:
> As a fair olive tree whose boughs are perfect,
> And as the tree of anointing whose branches are full.”

This description, says Stanley, “is that of a venerable personage who belonged to a nobler age and would be seen again no more.” See Derenbourg, *Essai sur l’Histoire et la Geographie de la Palestine,* p. 47-51; Gratz, *Gesch. d. Juden.* 2, 235 sq., and his essay, *Simon der Gerechte und seine Zeit,* in Frankel’s *Monatsschrift,* 1857, p. 45-56; Etheridge, *Introduction to Hebrew Literature,* p. 19 sq.; Edersheim, *The Temple, its Ministry and Services at the Time of Jesus Christ,* p. 325; Milman, *History of the Jews,* 1, 495; Stanley, *History of the Jewish Church,* 3, 276 sq.; Herzog, *Real-Encyklop.* 14, 383; Back, *Gesch. d. jud. Volkes,* p. 37 sq.

7. SIMON BEN-LAKISH, was born at Bostra A.D. cir. 200, and died cir. 275. He was a man remarkable for his bodily stature and a corresponding magnitude of intellect. "For some time he served as a legionary in the Roman army, and after his restoration to a life of study became, by marriage, the brother-in-law of R. Jochanan Bar-Napacha (q.v.). Ben-Lakish, or more commonly Resh-Lakish, is the same who held that the book of Job was only an allegory, ala arbn alw hyh al bwya hyh lçm, i.e. "Job never lived and never existed, but is a parable." See Gratz, *Gesch. d. Juden,* 4, 260 sq.

8. SIMON BEN-SHETACH was the brother of Alexandra (q.v.), queen of Alexander Jannaeus (q.v.). When the Jews revolted against Jannaeus and six thousand were killed, Simon ben-Shetach was saved by escaping to Egypt; but soon returned to Jerusalem, having been recalled through the influence of his sister. By way of supplement to what has already been stated on Simon ben-Shetach in the art. *Scribes* (q.v.), we will add the following. He was a man of inflexible rigor, a high-minded ecclesiastic, sensitive withal, thought it no sin to refuse forgiveness to an adversary, and was ever on the alert to magnify his office before his flight to Alexandria. In the Talmud (*Sanhedrin,* tr.]hk lwdg) we read the following: "One of the king's servants had committed a murder and then absconded. The king, as master of the fugitive, was summoned to answer for his servant, and, as master, did honor to the law by coming. As king, he remembered his dignity and sat down in court, Ben-Shetach being judge. Stand up, king Jannai! shouted this haughty judge; stand up upon thy feet while they bear witness concerning thee for thou dost not stand before us, but before Him who spake and the world was… The royal displeasure was so signally manifested in consequence that a law was enacted to this effect: 'The king neither judges nor is judged'" (Mishna, 2, 1). See Gratz, *Gesch. d. Juden,* 3; 107, 109, 111, 126, 133; Rule, *History of the Karaite Jews,* p. 22 sq.; Derenbourg, *Histoire et Geaographie de la Palestine,* p. 96 sq.; Pick, *The Scribes Before and in the Time of Christ,* in *Lutheran Quarterly,* 1878, p. 260 sq.; Schurer, *Lehrbuch der neutest. Zeitgeschichte,* p. 122 sq., 128 sq., 411, 452, 454. (B.P.)

Simon, Count De.

SEE SAINT-SIMON.

Simon Of Sudbury

was archbishop of Canterbury in 1375, lord chancellor in 1379, and was murdered by Wat Tyler's followers June 13, 1381.

Simon Of Tournay

was a dialectician who taught in the University of Paris at the beginning of the 13th century, and who was among the first to apply the Aristotelian philosophy to theology. He is charged by Matthew Paris with having on one occasion interrupted his lecture, in which he had refuted certain arguments raised by himself against the doctrine of the Trinity with the exclamation "O Jesus, Jesus, how much have I done to establish and honor thy teachings! If I were to become their opponent, I could certainly attack them with yet stronger objections!" Upon this he lost both speech and memory; and though he subsequently recovered his mind to some little degree, he was unable to impress on his memory more than the Lord's Prayer and the Creed. Thomas Cantipratensis ascribes to him the crime usually attributed to the emperor Frederick II, of having said that "there are three who have deceived and oppressed the world through their sects — Moses, Christ, and Mohammed." Both writers assert, but do not adequately prove, the immorality of Simon's life. Henry of Ghent, who became a doctor of the Sorbonne in about 1280, and who held a canonry at Tournay, merely says that Simon had followed Aristotle too far, and that he was for that reason regarded by some as a heretic. None of Simon's writings have appeared in print. The list of them is given by the authors of the *Hist. Litteraire de la France,* 16, 393, and they state that nothing is contained in them which conflicts with the belief of the Church.

Simon (St.) And Jude's (St.) Day,

a holy day appointed by the Church for the commemoration of these two saints, associated probably because of their relationship (comp. Matthew 13:55), Oct. 28. When this festival was instituted history does not inform us; but it is usually referred to the 12th or 13th century. See Riddle, *Christ. Antiq.*; Hook, Ch. *Dict.*

Simon, Honore Richard,

a French scholar, but no connection of the following, was born at Castellane in the latter part of the 17th century. After having been curate of

St. Uze, a small parish in the neighborhood of St. Vallier, he went for his health to Lyons, where he compiled his *Grand Dictionnaire de la Bible* (1693, fol.), a work the reputation of which is attested by several later editions (ibid. 1713, 1717, 2 vols. fol.), and which maintained its place till supplanted by that of Calmet, who made great use of it in his own *Dictionary.* Simon died at Lyons in 1693.

Simon, Richard,

a French Hebrew scholar, was born at Dieppe May 13, 1638. He entered the Congregation of the Oratory in 1662, and soon distinguished himself in Oriental studies. He taught philosophy first at Juillvy and then at Paris, where he employed himself in forming a catalogue of the numerous and valuable Oriental MSS. in the library of the Oratory, and thence making collections which assisted him greatly in his subsequent labors. From the beginning of his career he was distinguished by a boldness of thought and Acton which is rarely found in members of his communion and the first work of magnitude which he attempted was prompted by the offer of 12,000 livres by the Protestants of Charenton for a new translation of the Bible in place of that of Geneva, which was objected to as antiquated and obscure. But his plan of a version which should be equally acceptable to Protestants and Roman Catholics had no result except to bring upon him the rebukes of his Roman Catholic brethren. His celebrity is chiefly owing to his *Critical History of the Old Test.*, first published in 1678. In the course of this work he denies that Moses was the author of the Pentateuch, and attributes its compilation to scribes of the time of Esdras, acting under the direction of the Great Synagogue. So daring a criticism could not fail to excite the alarm of his censor Pirot, and the book was by him submitted to Bossuet, who obtained an order from the chancellor to forbid its publication until more rigorously examined. The result of the examination was a decree of council suppressing the work, and ordering all copies of it to be destroyed. One of these escaped, and was the basis of a defective edition published by the Elzevirs in Holland. A Latin translation by Aubert de Verse is still more defective. But a very correct edition, with preface, apology, marginal notes, and controversial tracts, was published at Rotterdam in 1685 by Raineer Leers. An English translation was published in London in 1682. In consequence of his views, Simon was compelled in 1678 to quit the Oratory, and retired to the village of Belleville in Normandy, of which he had been appointed curate in 1676. In 1682 he resigned this charge and went to Paris, where he occupied himself entirely

in literary labor. He finally returned to Dieppe, where he died of fever April 11, 1712. He bequeathed his MSS. to the cathedral of Rouen. Besides the above work, Simon published a large number of others, chiefly on Biblical subjects, which are enumerated in Hoefer, *Nouv. Biog. Generale,* s.v.

Simonetta, Giacomo,

an Italian cardinal, was born at Milan about 1475, and after education at Padua and Pavia was made priest and went to Rome, where Julius I appointed him advocate consistorial in 1505, and later auditor of the *Rota.* Clement VII gave him the bishopric of Pesaro in 1529, and Paul III created him cardinal in 1535, giving him also the bishopric of Perugia as well as the administration of the dioceses of Lodi, Sutri, Nepi, and Conza. Simonetta died at Rome Nov. 1, 1539, having published only two treatises: *De Reservutionibus Beneficiorumn* (Cologne, 1583; Rome, 1588), and *De Vita et Miraculis Francisci de Paula* (ibid. 1625).

His younger brother, GIACOMO FILIPPO, likewise born at Milan, also became an ecclesiastic, and was provided with rich benefices. He wrote *Epigrammata* (Milan, s.d.) and other poems.

Simonetta, Ludovico,

an Italian cardinal, was born at Milan early in the 16th century. After having received the diploma of doctor *in utroque jure* (1535), he entered holy orders, and succeeded his uncle Giacomo as bishop of Pesaro in 1536. In 1560 he was called to the episcopal see of Lodi, and was made cardinal in 1561, and in 1564 one of the legates at the Council of Trent. He died at Rome, April 30, 1568. There is preserved in the Ambrosian Library at Milan part of his *Correspondence* with Charles Borromeo, whose friend he was.

Simonians,

a heretical sect which arose in the 2d century, and owed its origin to the antichristian influence and teaching of SIMON MAGUS. *SEE SIMON MAGUS* (q.v.). The recent discovery of *The Refutation of All Heresies,* a work written by Hippolyttus early in the 3d century, gives a summary of a work by Simon Magus, called *The Great Announcement, a Revelation of the Voice and Name Recognizable by means of Intellectual Apprehension of the Great Indefinite Power,* in which his system was set forth. That system is one of thorough and unflinching pantheism. He introduced into

his very definition of the Divine Nature that its substance is exhibited in material things. He ascribes the formation of the world to certain portions of the divine fulness (eons). The originating principle of the universe is fire, of which is begotten the Logos, in which exists the indefinite power, the power of the godhead, the image of which power is the spirit of God. These eons, called roots, are in pairs — mind and intelligence, voice and name, ratiocination and reflection. In them resides, coexistently, the entire indefinite power, potentially with regard to these "secret" portions of the divine substance, actually when the images of these portions are formed by material embodiment. For mind and intelligence becoming "manifest" are heaven and earth; voice and name are sun and moon; ratiocination and reflection are air and water. The indefinite power becomes then the seventh actual power, the spirit of God wafted over the water, which reduces all things to order. The Logos employs the divine roots or eons, which are both male and female. To the first pair of eons is assigned the first three days' work of the creation; to the second pair is referred the fourth day's; to the third pair the fifth and sixth days'. Every man may become an embodiment of the Logos; an "image," that is, of the Logos, a conversion of the "secret" portion of the divine power into the "manifest." In this system the persons of the Trinity are confused, and Simon professed himself to be the Power of God, with the right of assuming the name of any of the three Simon taught that Jesus was a man, and suffered only in appearance. Such, in brief, is the system of Simon, a heresy not properly classed with those that bear the name of Christ (Epiph. Hoer. 21:1). The Simonians pretended to be Christianas that they might insinuate themselves into the Church; and many convicted of this heresy were excommunicated (Eusebius, *Hist. Eccl.* 2, 1, 13). The pretensions of Simon were supported by magic, and magic in several forms was practiced by the sect. Many see nothing unreasonable or unscriptural in supposing that supernatural agencies, the power of evil spirits, may have been permitted to enter into those delusions. Irenaeus accuses the sect of lewdness, and his statement is confirmed by the *Great Announcement* itself, which speaks of promiscuous intercourse of the sexes as "sanctifying one another" (Hippolytus, *Refut. Hoer.* 6, 14). Of the number of this sect Justin Martyr writes that almost all the Samaritans, and a few even of other nations, worshipped Simon. Simon had been much honored at Rome, but his influence fell before the preaching of Peter; and Origen writes, about A.D. 240, that not thirty of Simon's followers could be found in the whole world (*Contr. Cels.* 1, 57). By almost universal consent Simon is regarded as the first propagator in the

Church, but acting from without, of principles which developed into Gnosticism. Indeed, there are many points in common: i.e. both reject the notion of absolute creation; both hold the unreality of the Lord's body. See Bunsen, *Hippolytus,* 1, 47, 48; Burton, *Bampton Lectures*; Blunt, *Dictionary of Sects,* s.v.

Simonians (Saint-).

SEE SAINT-SIMON.

Simonis, Johann,

conrector of the gymnasium and professor of Church history and antiquities in the University of Halle, was born Feb. 10, 1698, at Drusen, near Schmalkalden, and died Jan. 2, 1768. He wrote, *Onomasticon Vet. Test. sive Tractatus Philologicus, in guo Nomina Vet. Test. Propria,* etc. (Halle, 1741): — *Introductio Grammatico-critica in Linguam Groecam,* etc. (ibid. 1752): — *Introductio Grammatico-critica in Linguam Hebraicam,* etc. (ibid. 1753): — *Arcanum Formarum Nominumn Hebraicoe Linguoe,* etc. (ibid. 1735): — *Lexicon Manuale Hebr. et Chald.* (ibid. 1752; Amst. 1757 and often; last ed. by Winer, Leipsic, 1828; Engl. transl. by Ch. Seagar, *The Smaller Heb. and Chald. Lexicon Translated and Improved, Lond.* 1832): — *Onomasticum Novi Test. et Librorum Vet. Test. Apocryphorum, sive Tractatus Philol., quo Nomina Propria Novi Test. et Librorum Apocryphorum Vet. Test. ex Ipsorum Originibus et. Farmis Explicantur.* Besides these and many other works, mentioned by Furst and Winer, he edited the *Biblia Hebraica Manualia ad Optimasa quasque Editiones Recensita, etc.* (Haile, 1752; 2d ed. 1767; 3d ed. 1822; 4th ed. 1828 [the latter two eds. by Rosenmuller]). Simonis's object in editing his edition of the Hebrew Bible was to publish a correct, but at the same time a cheap, edition of Van der Hooght's text. But, in spite of all care, some inaccuracies have crept into the text. See Furst, *Bibl. Jud.* 3, 337 sq.; Winer, *Handbuch der theol. Lit.* 1, 39, 115, 119, 121, 122, 127, 137, 535, 607; Rosenmuller, *Handbuchfur die Literatur der bibl. Kritik und Exegese,* 1, 238 sq.; Steinschneider, *Bibliog. Handbuch,* p. 132 sq. (B.P.)

Simonton, Ashbel Green,

a missionary of the Presbyterian Church, was born at West Hanover, Dauphin Co., Pa., Jan. 20, 1833. He pursued his preparatory studies in the

academy at Harrisburg, Pa., graduated at the College of New Jersey in 1852, studied law in 1854, and was admitted to the privileges of the Church in May, 1855. He entered the Theological Seminary at Princeton in September of the same year, and at an early stage of his course was led to consider his duty in relation to the foreign missionary work. He was licensed by Carlisle Presbytery, April 14, 1858, and his formal application to the board for appointment as a foreign missionary was sent to New York Oct. 25, 1858. The executive committee decided to send him to Brazil, as the pioneer of a numerous company of laborers. The time fixed upon for his departure was May, 1859. Meanwhile he spent two months in New York, taking lessons in the Portuguese language, and lecturing, as opportunity was afforded, upon Brazil. He was ordained by the Presbytery of Carlisle, April 14, 1859. His sermon on this occasion was upon the words, "Come over into Macedonia and help us," and it was all able presentation of the claims of the unevangelized upon the Church, and was afterwards published in Dr. Van Rensselaer's *Presbyterian Magazine.* He arrived at Rio Janeiro Aug. 12, 1859, and, after two years of study and explorations of the field, began a Bible class, May 19, 1861, at which two were present; but the audiences soon increased to such dimensions that larger accommodations were demanded. In 1863 it was deemed best to enlarge the operations of the mission by taking in the province of Sao Paulo. In November, 1864, appeared the first number of the *Imprensa Evangelica,* a semi-monthly paper established for the diffusion of religious intelligence among the more cultivated class of minds. The greater part of the labor of writing for its columns and superintending its publication devolved upon him until September, 1866, when he had an assistant. The unanimous impression of those who read his leading editorials in the *Imprensa* was that they were characterized by great ability, clearness, and comprehension of the subjects treated. The paper continued to increase in circulation, and during the three years of his connection with it much good was effected through its instrumentality. In March, 1865, Mr. Simonton made a missionary tour into the province of Sao Paulo, and while there the Presbytery of Rio Janeiro was organized. He died Dec. 9, 1867. Mr. Simonton possessed a clear, penetrating intellect, well disciplined by diligent study. He excelled as a preacher, and had few superiors as a sermonizer. He greatly loved the missionary work, for which he was eminently fitted by nature, culture, and grace, and labored from first to last with unabated zeal and energy. See Wilson, *Presb. Hist. Almanac,* 1868, p. 135. (J.L.S.)

Simony,

the crime, in ecclesiastical law, of buying or selling holy orders and offices. The term is derived from the sin of Simon Magus (q.v.), who wished to purchase from the apostles for money the power to confer the Holy Ghost (Acts 8:19). The ancient Christian Church distinguished simony into three different kinds: 1. Buying and selling spiritual gifts; 2, Buying and selling spiritual preferments; 3. Ambitious usurpation and sacrilegious intrusion into ecclesiastical functions without legal election or ordination. Of course the first sort was that which most properly had the name of simony, resembling most closely the sin of Simon Magus. This crime was thought to be committed when money was offered or received for ordinations, and it was always punished with the severest censures of the Church. The apostolical canons (*Can. Apost.* 29) seem to lay a double punishment, both deposition and excommunication, upon such of the clergy as were found guilty of this crime. Among the councils which have condemned simony are Chalcedoni; second of Orleans; second of Constantinople; second of Braga; fourth, eighth, and eleventh of Toledo; second of Nice; Rheims; Placentia; and Trullo — the term of the canons being according to the various circumstances and forms of the crime prevalent. The ancients also include in this sort of crime the exacting of any reward for administering baptism, the eucharist, confirmation, burying the dead, consecration of churches, or any like spiritual offices. The second sort of simony (traffic in spiritual preferments) was denounced by both ecclesiastical and secular laws (Concil. Chalced. can. 2; Justinian, *Novel.* 123, c. 1), the former ordering the deposition of the bishop that “sets grace to sale, and ordains a bishop, etc., for filthy lucre;” the latter ordering every elector to make oath “that he did not choose the party elected either for any gift or promise,” etc. The third sort of simony was when men by ambitious arts and undue practices, as by the favor and power of some wealthy or influential person, got themselves invested in any office or preferment to which they had no regular call or legal title; or when they intruded themselves into other men’s places, already legally filled. Thus Novatian got himself secretly and simoniacally ordained to the bishopric of Rome, to which Cornelius had been legally ordained before him (Cyprian, *Ep.* 52, al. 55, *ad Antonian.*). Such ordinations were usually vacated and declared null, and both the ordained and their ordainers prosecuted as criminals by degradation and reduction to the state and communion of laymen. There were also general imperial laws made by Gratian and

Honorius (*Cod. Theod.* lib. 16, tit. 2; "De Episc. Leg. 35 Honorii"), obliging all bishops who were censured and deposed by any synod to submit to the sentence of the synod, under the penalty of being banished a hundred miles from the city where they attempted such disturbance. See Bingham, *Christian Antiq.* bk. 16, ch. 6, § 28-30.

This crime became quite common in the Church during the 11th and 12th centuries, Benedict IX, when a boy of twelve years (A.D. 1033), was elected pope "intercedente thesaurorum pecunia." Guido, archbishop of Milan (A.D. 1059), lamenting the prevalency of simony in his Church, promised for himself and successors utterly to renounce it. Hildebrand, afterwards Gregory VII, was a vigorous opponent of the practice. At a council at Lyons the archbishop and forty-five bishops confessed themselves simoniacal and were deposed. The fortieth of the canons of 1603 (Church of England), is directed against simony, as being "execrable before God," and provides an oath to be taken personally by everyone admitted to a benefice that no simoniacal payment, contract, or promise has been or shall be made. While in Great Britain the cognizance of simony and punishment of simoniacal offenses appear originally to have belonged to the ecclesiastical courts alone, the courts of common law would have held simoniacal contracts void, as being *contra bonos mores* and against sound policy. According to English law (statutes of Eliz. and 12 Anne, c. 12; 7 and 8 George IV, c. 25; 9 George IV, c. 94; also 1 William and Mary, c. 16), it is not simony for a layman or spiritual person, not purchasing for himself, to purchase while the church is full either an advowson or next presentation, however immediate may be the prospect of a vacancy, unless that vacancy is to be occasioned by some agreement or arrangement between the parties. Nor is it simony for a spiritual person to purchase for himself an advowson, although under similar circumstances. It is, however, simony for any person to purchase the next presentation while the church is vacant; and it is simony for a spiritual person to purchase for himself the next presentation, although the church be full. See Milman, *Latin Christianity*, 3, 237, 244, 370 sq.; 7, 270; Willis, *Hist. of Simony* (Lond. 1865, 2d ed.); and the monographs cited by Volbeding, *Index Programmatum*, p. 75.

Simoom.

SEE WIND.

Simpkins, Solomon G.,

a minister of the Methodist Episcopal Church, South, was born in Maryland in 1811; moved to Vicksburg, Miss., in 1837; was licensed to preach in 1840, and became a member of the Mississippi Conference. In 1849 he was appointed to Bayou Pierre Circuit, but died before he could reach it. See *Minutes of Annual Conferences of M.E. Church, South*, 1849, p. 243.

Simple Feasts

were, according to the Salisbury use, those on which only the initial words of the antiphon to the *Benedictus* and *Magnificat* were sung. They were comprised under three classes, the first, of nine lessons, with triple or double invitatory; the second, of three lessons, with double invitatory; the third, of three lessons, with simple invitatory; the latter, in distinction from the former two, were marked “sine regimine chori.” Simple feasts, like ferials and vespers, had no first vespers.

In the Roman use simple feasts, without ruling the choir, are classed as simples; the simple, with ruling the choir, as semi-doubles. Accordingly, the highest class of Salisbury simples became the Roman doubles, to which succeed greater doubles, doubles of the second, and doubles of the first class.

Simplices

(*simple*), a term of reproach frequently bestowed upon the early Christians.

Simplicianus,

archbishop of Milan (398-400), was a friend and teacher of Ambrose, who wrote to him four epistles (comp. Migne, 16, 874). Augustine dedicated to Simplicianus his *De Diversis Quoestionibus*, and mentions him very often. Virgilius of Trent addressed to him his *De Martyrio S. Sisinnii et Socinorum* (Migne, vol. 13), and Ennodius of Pavia wrote an epigram in his honor. See Gennadius, *De Viris Illust.* p. 27. (B.P.)

Simplicius,

pope from A.D. 468 to 483, in the period of the Monophysite (q.v.) disputes by which the Western Church was violently agitated. He

participated in the controversy, taking sides with Acacius, the patriarch of Constantinople, and anathematized Timotheus Aelurus, Petrus Fullo, Petrus Mongus, John of Apamea, and Paul of Ephesus; but he afforded aid and protection to John Talaja, whom Acacius refused to acknowledge as successor to the sea of Alexandria. Simplicius also added to the estimation in which the papacy was held by appointing the bishop Zeno of Seville to be apostolical vicar, and by depriving the bishop of Arles in France of his right to convoke synodal meetings. It is stated that this pope died March 2, 483, and his memory is honored in the Romish Church annually on the recurrence of that date. See Herzog, *Real-Encyklop.* s.v.

Simplicius,

a philosopher of the 6th century, was a native of Cilicia, a disciple of Ammonius the Peripatetic, and endeavored to unite the Platonic and Stoic doctrines with the Peripatetic. Distrusting his situation under the emperor Justinian, he went to Chosroes, king of Persia, but returned to Athens after it had been stipulated in a truce between the Persiains, and the Romans, A.D. 549, that he and his friends should live quietly and securely upon what was their own, and not be compelled by the Christians to depart from the religion of their ancestors. Simplicius wrote commentaries on Aristotle's *Categorioe, Physica, De Coelo,* and *De Anima,* which are the most valuable of all the extant Greek commentaries on Aristotle. They are printed in some of the early editions of Aristotle; and are also contained in *Scholia. in Aristotelem,* collegit Ch. A. Brandis (Berl. 1836). Simplicius also wrote a *Commentary on the Enchiridion of Epictetus,* which for its pure and noble principles of morality has commanded general admiration. The best separate edition of this commentary is that by Schweighauser, with a Latin translation, in two volumes (Leips. 1800); it has been translated into English by Dr. G. Stanhope (Lond. 1704, 8vo); into French by Dacier (Paris, 1715); and into German by Schulthess (Zurich, 1778).

Simpson, Benjamin Franklin,

a minister of the Methodist Episcopal Church, was born at York, Me., Dec. 30, 1835, and was educated at Wilbraham, Mass. In 1858 he went to Rahway, N.J., to take charge of an academy; then to the Biblical Institute at Concord, in 1860. He joined the Newark Conference in 1862; was drafted into the army July 13, 1864, and in October was appointed chaplain. In September 1865, he returned from the war and resumed his

ministerial work, which he was obliged to give up early in 1869. He died at Hanover, N.J., July 12, 1871. See *Minutes of Annual Conferences,* 1872, p. 34.

Simpson, David,

an English clergyman, was born at Ingleby, Yorkshire, Oct. 12, 1745. He was educated at St. John's College, Cambridge, and was successively curate of Ramsden, Essex, of Buckingham, and of the Old Church, Macclesfield. In all three places his alleged Methodism gave offense, and, while at the last place, he was silenced by the bishop of Chester. But his friends erected a new edifice (Christ Church, Macclesfield) for him, in which he officiated until his death, in 1799. He published, *Sacred Literature* (Birm. 1788-90. 4 vols. 8vo): — *Discourse on Stage Entertainments* (1788): — *Key to the Prophecies* (Maccles. 1795, 8vo; 3d ed. 1812, 8vo): — *A Plea for Religion,* etc. (Lond. 1802, 8vo, with numerous later editions): — *Plea for the Deity of Jesus and the Doctrine of the Trinity* (1812, 8vo): — *Sermons* (8vo). See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Simpson, Edward, S.T.D.,

a learned English divine, was born at Tottenham, in May, 1578. Having been prepared at the Westminster School, he entered Trinity College, Cambridge, from which he graduated in 1600, and the next year was admitted fellow. In 1603 he received his degree of A.M., and his A.B. in 1610. He was chaplain to Sir Moyle Finch, 1615-18, and rector of Eastlilng in 1618, in which year he took his degree of doctor of divinity and was made prebendary of Coringham. He died in 1651. He published, *Mosaica,* etc. (Cantab. 1636, 4to): — *Positive Divinity*: — *Knowledge of Christ*: — *God's Providence in Regard to Evil*: — *Regeneration Defended*: — *Declaration*: — *De Justificatione*: — *Notoe Selectiores in Horatium,* etc. See *Allibone, Dict. of Brit. and Amer. Authors,* s.v.

Simpson, George W.,

a Presbyterian minister, was born near Churchtown, Lancaster Co., Pa., June 1, 1821. He early embraced religion, and, feeling it to be his duty to preach, he pursued his studies at Easton College, Pa., and Princeton Theological Seminary. He chose Africa as his field of labor, and sailed for the Gaboon in Sept., 1849, where he was cordially received by Rev. J.L.

Wilson and other missionaries. Corisco was chosen as a missionary station, and Mr. Simpson and his wife immediately occupied it. They embarked March 25, 1850, in an English vessel for Fernando Po, but on the evening of April 5 the ship was capsized by a tornado, and all on board except one of the crew were lost.

Simpson, Robert, D.D.,

a Scottish divine and instructor, was born at Little Tillerye, near Milnathort, in Kinross-shire, Feb. 15, 1746. Having completed his academic studies, he preached in Yorkshire and Lancashire, and was for several years pastor of a Church at Bolton-le-Moors, near Manchester. He went to London in 1786, where his preaching attracted considerable attention. He was chosen president of the Dissenting school afterwards known as the Hoxton Academy, and applied himself wholly to this work. His health failing in May, 1817, he tendered his resignation, although he continued to lecture his classes as often as illness would permit. He died Dec. 21, 1817.

Simpson, Or Sympson, Sydrach, B.D.

a Puritan divine, was educated at the University of Cambridge, and became curate and lecturer of St. Margaret's, Fifth Street, London. He was summoned before archbishop Laud for nonconformity in 1635, and retired to Holland. Returning to England at the commencement of the civil wars, he was chosen one of the Assembly of Divines in 1643. He joined the Independents against the Presbyterians, was appointed by Cromwell's visitors master of Pembroke College, Cambridge, in 1650, and died in 1655. He published a few sermons and theological treatises, for which see Darling, *Cyclop. Bibliog.* s.v.; Watts, *Biblioth. Brit.* s.v.

Simpson, William,

a minister of the Methodist Episcopal Church, was born in Huntingdon County, Pa., Jan. 22, 1812. He professed conversion and united with the Church in June, 1832, and received license to preach June 3, 1837, at Bloomington, Ill. He entered the Illinois Conference in Sept., 1837, and was ordained deacon in Sept., 1839, and elder in August, 1841. His ministry closed with his life, Feb. 22, 1864. See *Minutes of Annual Conferences*, 1864, p. 178.

Sim'ri

(1360)1 Chronicles 26:10). *SEE SHIMRI*.

Sims, Edward Drumgoogle,

a minister of the Methodist Episcopal Church, South, was born in Brunswick County, Va., March 24, 1805. He graduated at the University of North Carolina in 1823; was tutor in that institution, and afterwards principal of an academy at La Grange, Ala.; and on the establishment of the college at that place was elected professor of mathematics and natural philosophy. He then traveled two years in connection with the Tennessee Conference; afterwards was professor of languages in Randolph Macoan College, Va. In 1836 he visited Europe and spent two years at the University of Halle, in Germany; in 1837 he traveled through France and Germany, Italy, Holland, Belgium, and England; in 1838 he returned to the United States, and filled the chair of English literature in Randolph Macon College; and in December, 1841, was elected by a unanimous vote of the trustees of the University of Alabama to the same department. He died April 12, 1845. Prof. Sims was a man of various, extensive, and accurate learning, especially in the department of language in general. Besides the ordinary classics, he wrote and spoke French and German. He was master of the philosophy of language, and almost the entire circle of the sciences; and had collected materials for an Anglo-Saxon grammar, and also for an English grammar, which he designed publishing. As a minister, the qualities of his mind and piety infused themselves into his preaching and distinguished it. Eminent as he was in learning and the social virtues, his Christian character was his highest ornament. His religion was deeply experimental. See *Minutes of Ann. Conferences of M.E. Church, South,* 1845-53, p. 48; Sprague, *Annals of the Amer. Pulpit,* 7, 766. (J.L.S.)

Simsterla,

a goddess of the Slavic mythology, chiefly worshipped by the Russians, but not unknown among the Poles. She was the awakener of spring, and the wife of Pogoda (the weather). She possessed wondrous beauty and grace.

Simultaneum

(scil. *Religionis Exercitium*) is a term which in Europe designates, in its general bearing, the religious services common to churches or

denominations having diverse creeds, and which has particular reference to the employment in common of certain religious arrangements and institutions.

The denial of a churchly character by Romanism to any but the Papal Church renders a *simultaneum* impossible of that assumption; but the Peace of Westphalia in 1648 insured to the Evangelicals both that character sand the resultant rights of worship. The progress of the new Church, however, was irregular, in some places being much more vigorous and rapid than in others, so that the relations existing between Romanists and Protestants were very diverse; and it was thought necessary to provide legal prescriptions for the exercise of a common worship. These prescriptions erected a barrier against religious persecution on the part of a sovereign prince, but they also suggested the denial of religious privileges to certain parties, since the status of the year 1624 was made the condition for granting or refusing the free exercise of religion they who had then enjoyed it being held to be entitled to a continuance of the privilege, while others were generally, though not always, judged to have no claim to its enjoyment. These regulations were intended to settle the case as between Romanists and Protestants. A different arrangement regulated the affairs of the Lutheran and the Reformed parties, so that the condition of the churches at the conclusion of the Peace of Westphalia was made the basis of their future relations.

The admissibility of a *simultaneum* was much debated in Germany, until the recess of the diet resolved, Feb. 25, 1803, § 63, that “the exercise of religion as hitherto practiced in any country shall be protected against all interference and interruption; especially shall the possession and undisturbed enjoyment of its separate ecclesiastical property, including the school fund, be insured to each religion according to the direction as of the Peace of Westphalia. The sovereign may, however, tolerate the adherents of other religions and allow them the exercise of all civil rights.”

The *simultaneum* does not affect the dogmatic relations of the several churches. The Church of Rome still regards Protestants as heretics and schismatics, and refuses to recognize the validity of their services; and the different sections of Protestantism have frequently maintained towards each other an attitude no less hostile. Circumstances, however, have done much to bring about a state of things in which the spirit of a *simultaneum* is

measurably realized. Legislation has done much in this regard, and the felt need of fraternal relations has not been least among the influences at work.

When the *simultaneum* has been fixed by special treaties, it must be judged in accordance with their terms, otherwise general principles must determine. The State does not assume the right to ordain the observance of the usages belonging to one religious community by another and different community on general grounds; but it may extend the benefits of institutions enjoyed by any community to others as well, e.g. when civil functions have been intrusted to the clergy of a particular Church, or when but a single burial ground is available for any community.

It is reported (*Prot. Kichen Zeitung,* 1854, No. 5, p. 102) that a very peculiar *simultaneum* existed at Guldenstadt, in Osnaburg, during two hundred years prior to 1850. A Roman Catholic and an Evangelical congregation had a common house of worship, and employed in common a Romish priest and a Protestant clerk. The priest and Romanists began the service with the *Introit,* after which the Evangelicals chanted the *Kyrie Eleison.* Alternate chantings and readings followed, until the offering of the mass, in which the Evangelicals took no part. A sermon was preached to both parties in common, and was usually followed by the singing of an appropriate evangelical hymn. One instance is mentioned in which a sermon assailing the Lutheran Confession of Faith was followed by the singing of Luther's hymn, "Eine feste Burg," etc.

In America what are called "Union Services" are frequently held in a church used in common by several denominations. In such cases the services are some times of a mixed character; at other times the different denominational services are held alternately.

On the general subject, see *Intsrum. Pacis Osnabrug.*; Putter, *Geist des westph. Friedens* (Gott. 1795); Enders, *Diss. de Pactorum, Hildens. in Confirm. Comm. Cathol. Doctr. circa Simultaneum Efficacia* (1765, 1771); and in Schmidt, *Thesaur. Juris Eccl.* tom. 5, Nos. 7, 8, p. 257 sq., 326 sq.; Durr, *Diss. de eo, quod Justum est circa Jus Reform. in Territor. Oppignerato,* etc. (Mogunt, 1760, and in Schmidt, *loc. cit.*); Schottl, *Gegenseit. Gemeinsch. in Cultushandl. zw. Katholiken u. Akathol.* etc. (Regensb. 1853). Comp. also the Austrian law of Jan. 30, 1849; *Circular d. Consist. zu Detmold,* July 27, 1857; Von Moser, in *Allg. Kirchenbl. f. d. evangel. Deutschl.* 1857, p. 372, etc.

Sin

(Heb. *Sin,*]ysa; Sept. Σάϊς [v.r. Τάνις] or Συήνη; Vulg. *Pelusium*), the name of a town and of a desert perhaps adjoining, upon which modern researches have thrown important light.

1. A city of Egypt, which is mentioned in <26D015>Ezekiel 30:15, 16, in connection with Thebes and Memphis, and is described as "the strength of Egypt," showing that it was a fortified place. The name is Hebrew, or, at least, Shemitic. Gesenius supposes it to signify "clay," from the unused root ysa, probably "he or it was muddy, clayey." It is identified in the Vulg. with Pelusium Πηλούσιον, "the clayey or muddy" town, from πηλός; and seems to be preserved in the Arabic Et-Tineh, which forms part of the names of Fum et-Tineh, the Mouth of Et-Tineh, the supposed Pelusiac mouth of the Nile, and Burg or Kal'at et-Tineh, the Tower or Castle of El-Tineh, in the immediate neighborhood, "tin" signifying "mud," etc., in Arabic. This evidence is sufficient to show that Sin is Pelusium. The ancient Egyptian name is still to be sought for; it has been supposed that Pelusium preserves traces of it, but this is very improbable. Champollion identifies Pelusium with the *Poresoum* or *Peresom* (the second being a variation held by Quatremere to be incorrect) and *Baresoum* of the Copts, El-Farma of the Arabs, which was in the time of the former a boundary city, the limits of a governor's authority being stated to have extended from Alexandria to Pilak-h, or Philae, and Peremoun (Acts of St. Sarapamon MS. Copt. Vat. 67, fol. 90, ap. Quatremere, *Memoires Geog. et Hist. sur l'Egypte,* 1, 259). Champollion ingeniously derives this name from the article *ph* prefixed to *ep*, "to be," and *oum,* "mud" (*L'Egypte,* 2, 82-87; comp. Brugsch. *Geogr. Inschr.* 1, 297). Brugsch compares the ancient Egyptian Ha-rem, which he reads Pe-rema, on our system Pe-rem, "the abode of the tear," or "of the fish rem" (*ibid.* pl. 55, No. 1679). Pelusium he would make the city Samhat (or, as he reads it Sam-hud), remarking that "the nome of the city Samhud" is the only one which has the determinative of a city, and comparing the evidence of the Roman nome coins, on which the place is apparently treated as a nome; but this is not certain, for there may have been a Pelusiac nome, and the etymology of the name Samhat is unknown (*ibid.* p. 128; pl. 28, 17).

The exact site of Pelusium is not fully determined. It has been thought to be marked by mounds near Burg et-Tineh, now called El-Farma, and not Et-Tineh. This is disputed by Capt. Spratt, who supposes that the mound

of Abu-Khiyar indicates where it stood. This is further inland, and apparently on the west of the old Pelusiac branch, as was Pelusium. It is situate between Farma and Tel-Defenneh. Whatever may have been its exact position, Pelusium must have owed its strength not to any great elevation, but to its being placed in, the midst of a plain of marsh land. and mud, never easy to traverse. The ancient sites in such alluvial tracts of Egypt are in general only sufficiently raised above the level of the plain to preserve them from being injured by the inundation. It lay among swamps and morasses on the most easterly estuary of the Nile (which received from it the name of Ostium Pelusiacum), and stood twenty stades from the Mediterranean (Strabo, 16, 760; 17, 801, 802; Pliny, *Hist. Nat.* 5, 11). The site is now only approachable by boats during a high Nile, or by land when the summer sun has dried the mud left by the inundation; the remains consist only of mounds and a few fallen columns. The climate is very unwholesome (Wilkinson, *Mod. Egypt.* 1, 406. 444; Savary, *Letters on Egypt,* 1, let. 24; Henniker, *Travels*).

The antiquity of the town of Sin may perhaps be inferred from the mention of “the wilderness of Sin” in the journeys of the Israelites (Exodus 16:1; Numbers 33:11). It is remarkable, however, that the Israelites did not immediately enter this tract on leaving the cultivated part of Egypt, so that it is held to have been within the Sinaitic peninsula, and therefore it may take its name from some other place or country than the Egyptian Sin. (See No. 2.),

Pelusium is noticed (as above) by Ezekiel, in one of the prophecies relating to the invasion of Egypt by Nebuchadnezzar, as one of the cities which should then suffer calamities, withl probably, reference to their later history. The others spoken of are Noph (Memphis), Zoan (Tanis), No, (Thebes), Aven (Heliopolis), Pi-beseth (Bubastis), and Tehaphnehes (Daphnae). All these, excepting the two ancient capitals, Thebes and Memphis, lay on or near the eastern boundary; and, in the approach to Memphis, an invader could scarcely advance, after capturing Pelusium and Daphnae without taking Tanis, Bubastis, and Heliopolis. In the most ancient times, Tanis, as afterwards Pelusium, seems to have been the key of Egypt on the east. Bubastis was an important position from its lofty mounds, and Heliopolis as securing the approach to Memphis. The prophet speaks of Sin as “the stronghold of Egypt” (30:15). This place it held from that time until the period of the Romans. Pelusium appears to have been the perpetual battlefield between the Egyptians and their foreign enemies.

As early as the time of Rameses the Great, in the 14th century B.C., we find Sin proving itself to be what the prophet termed it, “the strength of Egypt.” One of the Sallier papyri in the British Museum contains a record of the war between the Egyptians and the Sheta; and the victory which Rameses gained in the neighborhood of Pelusium is detailed at length. The importance of this victory may be gathered from the fact that the Sheta are said to have made their attack with 4500 chariots. As Diodorus specifies the number of this Pharaoh’s army, which he says amounted to 60,000 infantry, 24,000 cavalry, and 27,000 chariots of war, it is no wonder that he was enabled successfully to resist the attacks of the Sheta. Diodorus also mentions that Rameses the Great “defended the east side of Egypt against the irruptions of the Syrians and Arabians with a wall drawn from Pelusium through the deserts, as far as to Heliopolis, for the space of 1500 furlongs.” He gives a singular account of an attempt on the part of his younger brother to murder this great Pharaoh, when at Pelusium after one of his warlike expeditions, which was happily frustrated by the adroitness of the king (Diod. Sic. 1, 4). Herodotus relates (2, 141) that Sennacherib advanced against Pelusiim, and that near Pelusitum Cambyses defeated Psammenitus (3, 10-13). In like maner the decisive battle in which Ochus defeated the last native king, Nectanebos (Nekht-nebf), was fought near this city. It was near this place that Pompey met his death, being murdered by order of Ptolemy, whose protection he had claimed (*Hist. Bell. Alexand.* p., 20, 27; Livy, 45, 11; Josephus, *Ant.* 14, 8, 1; *War,* 1, 8, 7; 1, 9, 3). It is perhaps worthy of note that Ezekiel twice mentions Pelusium in the prophecy which contains the remarkable and signally fulfilled sentence, “There shall be no more a prince of the land of Egypt” (30, 13). As he saw the long train of calamities that were to fall upon the country, Pelusium may well have stood out as the chief place of her successive humiliations. Two Persian conquests and two submissions to strangers first to Alexander, and then to Augustus may explain the especial misery foretold of this city: “Sin shall suffer great anguish” (<26016>Ezekiel 30:16).

We find in the Bible a geographical name which has the form of a gentile noun derived from Sin, and is usually held to apply to two different nations, neither connected with the city Sin. In the list of the descendants of Noah, the Sinite, ynysa, occurs among the sons of Canaan (<01017>Genesis 10:17; <13015>1 Chronicles 1:15). This people, from its place between the Arkite and the Arvadite, has been supposed to have settled in Syria north of Palestine, where similar names occur in classical geography, and have

been alleged in confirmation. This theory would not, however, necessarily imply that the whole tribe was there settled, and the supposed traces of the name are by no means conclusive. On the other hand, it must be observed that some of the eastern towns of Lower Egypt have Hebrew as well as Egyptian names, as Heliopolis and Tanis; that those very near the border seem to have borne only Hebrew names, as Migdol; so that we have an indication of a Shemitic influence in this part of Egypt, diminishing in degree according to the distance from the border. It is difficult to account for this influence by the single circumstance of the Shepherd invasion of Egypt, especially as it is shown yet more strikingly by the remarkably strong characteristics which have distinguished the inhabiants of Northeastern Egypt from their fellow countrymen from the days of Herodotus and Achilles Tatius to our own. Nor must we pass by the statement of the former of these writers that the Palestine Syrians dwelt westward of the Arabians to the eastern boundary of Egypt (3, 5). Therefore it does not seem a violent hypothesis that the Sinites were connected with Pelusium, though their main body may perhaps have settled much farther to the north. The distance is not greater than that between the Hittites of Southern Palestine and those of the valley of the Orontes, although the separation of the less powerful Hivites into those dwelling beneath Mount Hermon and the inhabitants of the small confederacy of which Gibeon was apparently the head is perhaps nearer to our supposed case. If the wilderness of Sin owed its name to Pelusium, this is an evidence of the very early importance of the town and its connection with Arabia, which would perhaps be strange in the case of a purely Egyptian town. The conjecture we have put forth suggests a recurrence to the old explanation of the famous mention of "the land of Sinlim," µynyæsa æra, in Isaiah (<234912>Isaiah 49:12), supposed by some to refer to China. This would appear from the context to be a very remote region. It is mentioned after the north and the west, and would seem to be in a southern or eastern direction. Sin is certainly not remote, nor is the supposed place of the Sinites to the north of Palestine; but the expression may be proverbial. The people of Pelusium, if of Canaanitish origin, were certainly remote compared to most of the other Canaanites, and were separated by alien peoples, and it is also noticeable that they were to the southeast of Palestine. As the sea bordering Palestine came to designate the west, as in this passage, so the land of Sinim may have passed into a proverbial expression for a distant and separated country. *SEE SINIM*; *SEE SINITE*.

2. A "wilderness" (ˆysæ rbdmi; Sept. ἔπημος Σίν; Vulg. *desertum Sin*) which the Israelites reached after leaving the encampment by the Red Sea, (Numbers 33:11, 12). Their next halting place (Exodus 16:1; 17:1) was Rephidim, either Wady Feiran, or the mouth of Wady es-Sheikh, *SEE REPHIDIM*; on which supposition it would follow that Sin must lie between those wadies and the coast of the Gulf of Suez, and of course west of Sinai. Since they were by this time gone more than a month from Egypt, the locality must be too far towards the southeast to receive its name from the Egyptian Sin of Ezekiel 30:15, called Σάϊς by the Sept., and identified with Pelusium. (See above.) In the wilderness of Sin the manna Was first gathered, and those who adopt the supposition that this was merely the natural product of the *tarfa* bush find from the abundance of that shrub in Wady es-Sheikh, southeast of Wady Ghurundel, a proof of local identity. *SEE ELIM*. As the previous encampment by the Red Sea must have been in the plain of Mukhah, the "wilderness of Sin" could not well have been other than the present plain *el-Kaa,* which commences at the mouth of Wady Taiyibeh, and extends along the whole southwestern side of the peninsula. At first narrow, and interrupted by spurs from the mountains, it soon expands into an undulating, dreary waste, covered in part with a white gravelly soil, and in part with sand. Its desolate aspect appears: to have produced a most depressing effect upon the Israelites. Shut in on the one hand by the sea, on the other by the wild mountains, exposed to the full blaze of a burning sun, on that bleak plain, the stock of provisions brought from Egypt now exhausted we can scarcely wonder that they said to Moses, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Exodus 16:3). *SEE EXODE*.

Sin

(properly ha;f;j} ἁμαρτία, both originally signifying *to miss*) is any action, word, desire, purpose, or omission contrary to the law, of God; a voluntary violation of, or failure to comply with, the divine law (Romans 3:20; 4:15; 7:7; James 4:17). "Whether such a law be revealed in the holy oracles, or in the constitution of our nature, the violation constitutes the transgressor a sinner (Romans 1:19-32; 2:11-15). The various words by which sin and wickedness are set forth in the

Old Test. throw considerable light upon the real nature and tendency of the evil.

1. The proper and original idea of sin appears to be that it is *a coming short of our true destiny,* a "missing" the mark (אָטָא; ἁμαρτάνω). The end of man's being is to be like unto God, to have his will in thorough harmony with the divine will, and so to glorify God and enjoy him forever. God is love; and to love him and be beloved by him is true blessedness. The whole law is summed up in love, whence sin, which is contrary to love, is a failure in the purpose of our existence.

2. This leads us to the second idea of sin, namely, that it is *the transgression of God's law.* From the Christian theistic standpoint there is no doubt as to the existence of an eternal moral order. That which, according to this rule, ought to be done is good; that which ought *not* to be done is sin. The law being neither advice nor prayer, but a positive demand, our only relation to it can be either that of submission or transgression. Whether we look upon God's law as moral, that is, stamped upon our nature, or positive, that is, revealed to us from without, in either case it should be considered binding upon our hearts, and should be implicitly obeyed, because it proceeds from the holy and loving Author of our being. Duty is represented in Scripture as a path along which we should walk, and to sin is to transgress or to go out of the way of God's commandments; hence the use of the word רָבַע; to pass over.

3. Again, every transgression is represented in the Bible as *an act of rebellion* (פָּשַׁע and מָרַד). God is the Ruler of his people, the Father of the human race. In both these capacities he demands obedience. To sin is to rebel against his paternal rule, to revolt from his allegiance. It is to act independently of him, to set up the will of the creature against the will of the Creator, to put self in the place of God, and thus to dishonor his holy name.

4. Further, to sin against God implies *distrust of him and a willingness to deceive him,* and to act treacherously towards him (עָוַל; camp. also בָּגַד and לָמַד). To entertain a suspicion of God's goodness is to distrust him; and when once that suspicion has been planted in the heart, alienation begins, and deceit is sure to follow.

5. Another remarkable fact about sin is that it is *perversion or distortion* (hwi[;); it is a wrong, a wrench, a *twist* to our nature (lqi[;), destroying the balance of our faculties, and making us prone to evil. Man is thrown out of his center and cannot recover himself, the consequence of which is that there is a jarring of the elements of his nature. Sin is not a new faculty or a new element introduced, but it is the confusion of the existing elements which confusion the Son of God came to take away, by restoring man to his right balance, and leading him once more to a loving and self sacrificing trust in God.

6. Sin is also *unrest* ([vr;), a perpetual tossing like the waves of the sea; a constant disturbance, the flesh against the spirit, the reason against the inclination, one desire against another, the wishes of one person against the wishes of another; a love of change and excitement and stir; and withal no satisfaction. Man was never intended to find rest except in God; and practically when God is not his center he is like a wandering star, uncertain and erratic, like a cloud without water, and like seething foam.

7. Connected with this is the idea which identifies sin with *toil* (lm;[;), Wickedness is wearisome work; it is, labor without profit; it is painful, sorrowful travail; it is grief and trouble. And after all the labor expended on sin, nothing comes of it. The works of darkness are unfruitful; sin is *vanity,* hollowness, nothingness (^wa); the ungodly are like the chaff which the wind scatters away; they can show no results from all their toil.

8. Sin is also *ruin,* or a breaking in pieces ([r;). Adversity, calamity, distress, misery, trouble, are represented by the same words as wickedness, mischief, harm, evil, and ill doing.

Gathering together the foregoing observations, they bring us to this result, that sin is wilful disobedience of God’s commands, proceeding from distrust, and leading to confusion and trouble. Sin lies not so much in the act as in the nature of the agent whose heart and life have been perverted. We are taught by the Scriptures that man was led into sin originally by the Evil One, who insinuated suspicions of God’s goodness; and was thus misled, deceived, ruined, and dominated over by Satan.

See Burroughs, *Sinfulness of Sin*; Dwight, *Theology*; Fletcher, *Appeal to Matter of Fact*; Fuller, *Works*; Gill, *Body of Divinity,* art. “Sin;” Goodwin, *Aggravations of Sin*; Hagenbach, *Hist. of Doctrines*; Howe, *Living*

Temple; King and Jenyn, *Origin of Evil*; Muller, *Christian Doctrine of Sin*; Orme, *Blasphemy against the Holy Ghost*; Owen, *Indwelling Sin*; Payson, *Sermons*; Williams, *Answer to Belsham*; Watts, *Ruin and a Recovery*.

Sin, Actual,

is a direct violation of God's law, and is generally applied to those who are capable of committing moral evil; as opposed to idiots or children, who have not the full scope for their moral faculties. It may be a sin either of commission or omission (q.v.).

Sin Of Commission

is the doing a thing which we ought not to do.

Sin Against The Holy Ghost.

SEE UNPARDONABLE SIN.

Sin Of Infirmity.

Sins of infirmity are those which arise from the infirmity of the flesh, ignorance, surprise, snares of the world, etc.

Sin, Mortal Or Deadly.

SEE MORTAL SIN.

Sin Offering.

SEE SIN OFFERING.

Sin Of Omission

differs from that of commission in being negative, and consists in the leaving those things undone which ought to be done. "Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23).

Sin, Original.

I. *Definition.* — Original sin is usually defined as "that whereby man is very far gone from original righteousness, and is of his own nature inclined

to evil." This absence of "original righteousness" is not only a deprivation, but also a depravation; such an estrangement of the heart from God as to lead to a defiance of his authority and law. Original sin is not only negative, but positive; it is not merely the lack of a thing — viz., original righteousness — but the presence of an inherited tendency towards evil, which tendency is the controlling principle (<490201>Ephesians 2:1-3; <510113>Colossians 1:13; <550226>2 Timothy 2:26; <620304>1 John 3:4); and the inexhaustible source of all actual sins (<450512>Romans 5:12-19). But original sin, or this tendency of the mind to evil, is by no means to be regarded in the same sense as *guilt*; inasmuch as involuntary developments of natural susceptibilities have no moral character. A mere desire, growing out of the natural constitution of the mind, excited by temptation, may be innocent. Moral evil only commences when the desire or temptation is followed by the determination, or volition, to gratify the desire or yield to the temptation. *SEE SIN, ACTUAL*. All men, as the descendants of Adam, have this original depravity (<461521>1 Corinthians 15:21, 22), derived by continual descent from father to son. *SEE DEPRAVITY*.

II. *Theories*. — There are four principal hypotheses, to one or the other of which all the various explanations offered on this subject may probably be reduced.

1. The first theory is that the whole human race was literally in Adam as the oak is in the acorn, and thus participated in his transgression. In other words, the race is a unit, and God deals with it as a unit — not with individuals as individuals. Thus, though unconsciously, every soul participated in the first great transgression, and, in the words of the catechism, "sinned in him (Adam), and fell with him in that first transgression."

2. The second theory is that Adam was the representative of the race; that as a king, or as an ambassador, or a congress represent the nation, and the entire nation is held responsible for the act of its representative, so Adam represented the human race, was, chosen as the type to stand for humanity, and by his trial the whole race was tried, thus sinning in his sin and falling in his fall. Acting thus as representative for the race, his sin was imputed, i.e. charged, to the whole race. It is said, moreover, that in point of fact this choice of Adam as a representative was not arbitrary; that Adam and Eve fairly represented the race, and that the continual sin of his descendants, placed in similar circumstances of trial, shows that no

injustice was done by submitting them to a trial in the person of such a representative. These two views are held, one or the other of them, by those who are known in modern times as belonging to the old school. In them the entire race is treated by God as a unit, and, is, because of Adam's sin, under divine condemnation; and, irrespective of the sin or the virtue of the individual, requires to be pardoned and redeemed.

3. The third theory holds that Adam fell, and in falling became a sinner. The universal law of nature is that like begets like. So all his descendants have inherited from him a nature like his own, a nature depraved and prone to sin. Those who maintain this theory add, usually, that man is not responsible for this depraved nature, and that he is not in any strict sense guilty before God for it; that while infants must be redeemed from it through the power of God in Christ Jesus, because nothing impure can enter heaven, still they cannot be said to be guilty until they have arrived at an age when they are capable of choosing between good and evil, and that they are then held responsible for that voluntary choice, and for that alone. In other words, this school distinguishes between sin and depravity, holding all sin to consist in voluntary action, and depravity to be simply that disordered state of the soul which renders it prone to commit sin, This view is the one generally entertained by the new school divines in the Presbyterian Church, by a majority of the Congregationalists, and by many of the Episcopalians and the Methodists. According to this view, mankind are overwhelmed in ruin, which Adam brought upon the race, but are not guilty except as they become so by personal conduct.

4. The fourth theory, known in theological language, from its most eminent expounder, Pelagius, as PELAGIANIS *SEE PELAGIANIS* (q.v.), denies that there is any connection between Adam and his posterity, or that the race is in any sense held responsible for, or on account of Adam's sin. Each soul, according to this theory, is created as was Adam, pure and innocent, and undetermined towards either sin or holiness. Each soul, for itself, chooses its own destiny by its voluntary choice of good or evil, right or wrong. The universality of sinfulness, it is said, is sufficiently explained by the evil influence and example of those by whom the young are from their earliest years surrounded. According to this theory it is possible, or at least quite conceivable, that a man should be utterly sinless; and in such a case there would be no need of any divine Savior or any regenerating Spirit. That need is occasioned in each individual case by each individual deliberately choosing for himself the way of sin. A modification of this

view, by which there is an endeavor to combine it with the others, is termed *Semi-Pelagianism* (q.v.). According to this view there is no ruin except that which each individual brings upon himself; and, consequently, no need of redemption except such as springs from the individual's own guilt in departing from God and disobeying his law.

III. *History of the Doctrine*. — The early Church, it is maintained by some, was unacquainted with the doctrine; and the most orthodox admit that the doctrine had not at that time been fully developed. We offer the opinions of some of the early fathers. *Gregory of Nazianzum* maintained that both the νοῦς and the ψυχή have been considerably impaired by sin, and regarded the perversion of consciousness seen in idolatry, which previous teachers had ascribed to the influence of daemons, as an inevitable effect of the first sin. But he was far from asserting the total depravity of mankind and the entire loss of the free will. *Athanasius* maintained man's ability to choose good as well as evil, and even allowed exceptions from original sin, alleging that several persons prior to Christ were free from it. *Cyril of Jerusalem* assumes that the life of man begins in a state of innocence, and that sin enters of the free will. *Chrysostom* insisted upon the liberty of man and his self-determination. *Augustine* laid down that every natural man is in the power of the devil, and upheld the justice of this as a punishment for the share which the individual had in Adam's transgression. *Pelagius, on* the other hand, who rejected the Traducian theory, denied that the fall of Adam has exercised any prejudicial influence on the moral condition of his posterity. He maintained that all men are born in innocence, possess the power of free will, and may live without sin. The views of Augustine never secured a footing in the Eastern Church, and even in the West they:met with opposition. The Reformers of the 16th century made original sin a leading doctrine, and thus were enabled effectively to combat the Roman Catholic doctrine of the merit of works.

See Cunningham, *Historical Theology*, 1, 303; Hagenbach, *Hist. of Doctrines*; Van Oosterzee, *Christian Dogmatics*; Edwards, Wesley, and Taylor, on *Original Sin. SEE FALL*; *SEE IMPUTATION*.

Sin, Philosophical.

Philosophical sins, in opposition to theological, according to the Jesuits, are those in which a man at the time of committing them has not God and his law before his mind. He, therefore, without thinking of God,

transgresses natural or revealed law. These sins the Jesuits held to be venial; that is, such as do not draw after them a loss of divine grace, and do not deserve eternal, but only temporal, punishment.

Sin, Presumptuous.

Presumptuous sins are those which are done boldly, and against light and conviction. *SEE PRESUMPTION*.

Sin, Punishment Of.

That God punishes those, who disobey him is a fact generally recognized by men it is justified by the voice of conscience, and illustrated, by the dealings of every parent and judge. The Bible, confirms this opinion and reveals the wrath of God against all sin, whether that sin be outward immorality or inward impurity; whether it be positive rebellion, against divine law or the absence of a childlike, trusting love exercised towards our heavenly Father.

There are three principles on which punishment is inflicted by men — the remedial, the deterrent, and the retributive; and we find each of these recognized in Scripture as the principles on which God punishes nations and individuals.

1. *National punishments* are for national sins. They are inflicted where a nation as a whole takes part in sins of a grievous character. This was the case with Sodom and Gomorrah, the punishment of which was retributive, not remedial, though intended, doubtless, to deter other nations from similar wickedness. But before a city was visited with final retribution a time of repentance was allowed, and God is represented as waiting till the iniquity of a place was complete, and till it was ripe for destruction. Thus a time was given to Nineveh, and it repented; and the cities of the Canaanites were not destroyed until they had filled up the measure of their iniquity; so it was, also, in the case of the final destruction of Jerusalem. We constantly find that God recognizes corporate civil existence and official acts, and that he punishes a nation for the acts of its rulers, as when the pestilence came upon Israel for the sin of David in numbering the people. In many cases the sins of the fathers were visited on the children; for, as an ungodly nation grew older, its sins grew more abundant and its rebellion more unpardonable, until at last the time came when long suffering turned to wrath (<2004>Jeremiah 4:4; 6:11) and God poured out his fury and indignation

on the people. The case of Israel is clearly set before us. When, as a nation, they forgot God, he chastised them in order to bring them to a sense of their sins; he warned them from time to time that these chastisements, which were remedial, would be followed by more severe punishments, and in dueo season, when all warnings were in vain, retribution came their land was desolated and they were carried into captivity. Here their history would have ended, as the history of many other nations has ended, had not God a special purpose to fulfil through their means. They were brought back to their country, not because they were better than they had been before — though it is true that their punishment had its effect in giving them a lasting abhorrence of idolatry — but because God had made a promise to Abraham which involved the continuation of their national existence. We do not find this in the case of other nations; and thus God's dealings with the heathen mark the retributive principle of punishment, while his conduct towards the chosen people gives more frequent illustrations of remedial chastisement.

2. *The punishment of individuals* was either judicially inflicted by the hand of man for breaches of positive law, as was, doubtless, ordinarily the case in the history of Israel; or it was a special providential visitation for an act of disobedience against God's revealed will, as in the case of the man of God who prophesied against the altar in Bethel; or else it was inflicted to mark God's abhorrence of all sin, however trifling it might seem in man's sight, as in the case of the punishment of Moses.

3. On the *nature* of the far sorer punishment to be inflicted on those who reject the mercy of God in Christ Jesus, *SEE PERDITION*; *SEE PUNISHMENT*, *SEE FUTURE*; *SEE RETRIBUTION*.

Sin, Secret.

Secret sins are those committed in secret, or those which we, through blindness or prejudice, do not see the evil of (Psalm 19:12).

Sin, Unpardonable,

seems to consist in the malicious ascription of the dispensations, gifts, and influences of the Spirit to the power of Satan. The reason why this sin is never forgiven is not because of any want of sufficiency in the blood of Christ nor in the pardoning mercy of God, but because such as commit it despise and reject the only remedy, i.e. the power of the Holy Spirit,

applying the redemption of the Gospel to the souls of men. See *Meth. Quar. Rev.* April, 1858. *SEE BLASPHEMY*; *SEE UNPARDONABLE SIN*.

Sin, Venial.

Venial sins are those which, according to the theology of the Church of Rome, do not bring spiritual death to the soul, or which do not turn it away from its ultimate end, or which are only slightly repugnant to the order of right reason. "It is, moreover, certain," says Dens, "not only from the divine compassion, but from the nature of the thing, that there are venial sins, or such slight ones, as in just men may consist with a state of grace and friendship with God; implying that there is a certain kind of sin of which a man may be, guilty without offending God." Such doctrine as this meets with no countenance from the Word of God, which declares that "the wages of sin is death," without making any distinction among sins. *SEE VENIAL*.

Si'na

(Σεινᾶ), the Greek form (Judith 5:14; <447730>Acts 7:30, 38) of the well known name which in the Old Test. universally, and as often as not in the Apocrypha and New Test., is given in the A.V. SINAI *SEE SINAI* (q.v.).

Si'nai

(Heb. *Sioay'*, ynysa perhaps [if Shemitic] *thorny*, i.e. cleft with ravines; possibly [if Egyptian or Zabian] *devoted to Sin*, i.e. the moon; Sept. Σινᾶ [, v.r. in <070505>Judges 5:5, Σεινᾶι, and in <161309>Nehemiah 9:13, Σιναῖ]; in the New Test. Σινᾶ; Josephus, τὸ Σιναῖον ὄρος, *Ant.* 2, 12, 1; Vulg. *Sinai*; A.V. "Sina" [q.v.] in a few passages), a well known mountain in the peninsula formed, by the gulfs of Suez and Akabah. The name appears to be primeval, and its meaning is unknown. It is mentioned thirty-one times in the Pentateuch and only four times in the rest of the Old Test. (<070505>Judges 5:5; <161309>Nehemiah 9:13; <196808>Psalm 68:8, 17) and four, in the New Test. (<447730>Acts 7:30, 38; <480424>Galatians 4:24, 25). It would thus appear that the name had, in a great measure, become obsolete at an early period. We here present a summary of the Scriptural and other ancient notices, with the light of modern researches.

I. *Biblical Notices and Occurrences.* — The leading statements made regarding Sinai in the Pentateuch demand special notice, as they constitute

the chief evidences in establishing its identity. A small section of the wilderness through which the Israelites passed took its name from the mountain (<02191>Exodus 19:1, 2). In one direction was Rephidim, only a short day's march distant; while Kibroth-hattaavah lay a day's march in another. The "desert of Sinai," therefore, could only have been a very few miles across.

In the third month of their journey the Israelites "departed from Rephidim, came into the wilderness of, Sinai ... and *camped before the mount*" (<02191>Exodus 19:1, 2). The base of the mount in front of the camp appears to have been so sharply defined that barriers were put up to, prevent any of the people from approaching rashly or inadvertently to "touch the mount" (ver. 12). The "top of the mount," was in full view from the camp; so that when the Lord "came down" upon it the thick cloud in which his glory was shrouded was "in sight of all the people" (ver. 11, 16). While Moses was receiving the law on the summit of Sinai, "the thunderings and lightnings, and the voice of the trumpet" were so near the camp that the people, in terror, "*removed and stood afar off,*" yet still remained in sight of the mount, 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" (comp. <02018>Exodus 20:18;. <02417>Exodus 24:17). Upon that peak the tables of the law were twice given to Moses, with all the details of the rites and ceremonies recorded in the Pentateuch (<02318>Exodus 31:18; 34). Sinai was thus emphatically "the mount of the Lord" (<04033>Numbers 10:33). There the Lord spake with Moses "face to face, as a man speaketh unto his friend" (<02311>Exodus 33:11); and there he revealed himself in such glory and majesty as were never witnessed on earth.

II. *Distinction between Sinai and Horeb.* — Those critics who disintegrate the Pentateuch and assign to it a variety of authors are ready to support their view by pointing to a variety of diction; and one evidence of this they find in the use of Horeb throughout the book of Deuteronomy (except in the song of Moses, 33:2, which they attribute to a still different writer); whereas the person whom they suppose to have been the original composer of the first four books uses Sinai, which is the name always employed except in <02301>Exodus 3:1; 17:6; 32:6; and these passages they attribute to a supplementary writer. This view is still strongly asserted by Ewald (*Geschichte,* 2, 57), who pronounces Sinai the older name, therefore occurring in the ancient song of Deborah (<07005>Judges 5:5); whereas Horeb is not discoverable till the time of his fourth and fifth

narrators, in whose age, however, it had become quite prevalent. His statement is a very fair sample of the precision and confidence with which these critics speak of matters as to which there is no evidence except their own critical sagacity, or their imagination, as others may be apt to consider it who claim no such peculiar insight. For while it is quite possible that the same writer might use two names indiscriminately for the same place, as in the case of Bethel and Luz, Baalah and Kirjath-jearim, the Sea of Galilee and the Lake of Tiberias, yet this last example indicates how readily two names may come to be in use indifferently, though originally the one was more definite than: the other. Accordingly, Gesenius suggested that Sinai might be the more general name, and Horeb a particular peak, and in this conjecture he was followed by Rosenmuller.

Another supposition was made by Hengstenberg (*Pentateuch,* 2, 325-327) which has gained the assent of almost all the German authorities since his time, as also of Robinson (*Bib. Res.* 1, 120, 591), apparently after having inclined to the conjecture of Gesenius. Hengstenberg agrees with Gesenius that the one name is more general than the other; but he differs in this respect that he makes Horeb the mountain ridge, and Sinai the individual summit from which the ten commandments were given. The reasons for this, opinion as urged by him and by others, may be arranged under a threefold division:

(1.) The name Sinai is used at the time that the Israelites were upon the very spot of the legislation that is, from Exodus 19:11 and onwards till Numbers 3:1; whereas it is Horeb that is always used in the recapitulation in Deuteronomy; as a writer close beside a particular mountain would naturally single it out when describing his locality, though afterwards, when writing at a distance from it and taking a general retrospect, he might use the more comprehensive name of the entire mass of mountains to which it belonged. The only exception in Deuteronomy is that case in the song of Moses already alluded to (Deuteronomy 33:2), which is universally admitted to be a peculiar composition both by the impugners and by the defenders of the Mosaic authorship. When we take in the additional expression, “the wilderness of Sinai,” as denoting the place in which the Israelites encamped, we have Sinai occurring as early as Exodus 19:1, 2, and continuing till Numbers 10:12, where the march from Sinai is described. That particular spot would naturally take its name from the mountain peak beside it, whereas the name “wilderness of Horeb” is unknown to Scripture. The name Sinai never occurs in the Pentateuch

after the departure from the spot except in three instances. Two of these (Numbers 26:64; 33:15) refer expressly to events in language already employed upon the spot about the census, and in the list of stations or encampments, and both use that phrase "the wilderness of Sinai," which never occurs with the name Horeb; so that they are no exceptions in reality. The third (Numbers 27:6) is, therefore, the only exception — "It is a continual burned offering which was ordained in Mount Sinai;" and this also is explicable on the principle that the phrase had become so common in the legislation. Once, also, Sinai occurs before the Israelites reached it (Exodus 16:1), the wilderness of Sin, which is between Elim and Sinai," and here the precision of this term is thoroughly natural.

(2.) The name Horeb occurs in the earlier books thrice, all in Exodus, but it is in circumstances which best suit the general or comprehensive meaning which we attach to it. Moses, while acting as the shepherd of Jethro (Exodus 3:1), "came to the mountain of God [even] to Horeb," or, more literally, "came to the mountain of God Horeb-ward." Our translators have identified the mountain of God with Horeb, an identification which is at least uncertain; for the original may quite as naturally be interpreted that he came to a particular peak in that mass of mountains which had the name of Horeb, to the sacred peak which is to be sought in the direction of Horeb. Particularly distinct is the second instance (Exodus 17:6), "Behold I will stand before thee there upon the rock in Horeb," etc.; for this miraculous gift of water took place while the Israelites were encamped in Rephidim (ver. 1), the station before the station in the wilderness of Sinai (Exodus 19:2). Probably the like should be said of the third instance (Exodus 33:6), "And the children of Israel stripped themselves of their ornaments by the mount Horeb," retiring every family apart, and every individual apart, as in other cases of humiliation and repentance; and the propriety of the use of the general rather than the specific term is the more apparent if those are right who translate the peculiar Hebrew phrase as exactly as they can, "stripped, themselves, etc. [retiring], from Mount Horeb."

(3.) An argument may be drawn from the use of the prepositions connected with these two names. Reverting to Exodus 17:6, we find the Lord saying, "Behold, I will stand *upon* the rock *in* Horeb," that is, *upon* the particular spot, but *in* the district. Accordingly, it is the preposition *in* (in the English version needlessly varied into "at" once or twice) which is used with Horeb, not only here, but almost always where the name occurs in

Deuteronomy, perhaps always, except “from” (<051002>Deuteronomy 1:2, 19). The same is true of all the passages in which Horeb is mentioned in later Scripture (<110809>1 Kings 8:9; <141005>2 Chronicles 5:10; <19A609>Psalm 106:19; <300404>Malachi 1:4 [<580322>Hebrews 3:22]), except <111908>1 Kings 19:8, “unto Horeb the mount of God,” or better, “up to the mount of God Horeb [ward],” for it is plainly an expression referring to <020301>Exodus 3:1, of which we have already spoken. With Sinai, on the other hand, there, are connected several prepositions, “in” and “from” as in the case of Horeb; also “to,” but especially “upon” (<021911>Exodus 19:11, 18, 20; 24:16), which describes the descent of the Lord, or the resting of the symbol of his presence, upon that individual peak from which the law was given, whereas we have no reason to think that it rested upon the whole mass of mountains which are clustered together. The same preposition, “upon,” is found in the only passage in later Old Test. Scripture where Sinai occurs with a preposition (<160913>Nehemiah 9:13). Indeed, besides this text we find Sinai nowhere but in <070505>Judges 5:5; <19B808>Psalm 68:8, 17 (<581208>Hebrews 9:18), in passages which indisputably stand in a very close connection with <053302>Deuteronomy 33:2.

Not much can be inferred from the usage of later Scripture in regard to these names; though from what has been mentioned, it may be seen that Horeb is very decidedly the predominant name in the rest of the Old Test, as it is with one exception in Deuteronomy, and probably in both cases for the same reason that at a distance in time and place the more general name was, on the whole, more natural. Yet the distance may become so great that the peculiarities of the two names fall out of view, and mere usage may determine in favor of the one or the other appellation, now that they have become entirely equivalent. Certainly in the New Test. we find only Sinai (<440730>Acts 7:30, 38; <480424>Galatians 4:24, 25), though reasons might be, perhaps, alleged for the use of the stricter name; for instance, in the first of these, that it is “the wilderness of Mount Sinai,” in which connection we have said that Horeb does not occur. Josephus seems also to confine himself to the name Sinai. In the Apocrypha we have noted Judith 5:14, “to the way of Sinai,” or, according to another reading, “to the mount Sinai;” and Eccles. 48:7, where “in Sinai” and “in Horeb” occur in a poetical parallelisma but these determine nothing. Perhaps nothing can be concluded from the fact that Horeb never has the prefix “mount” except in <023306>Exodus 33:6, whereas Sinai always has it in both the Old Test. and the New except in <021601>Exodus 16:1, and <053302>Deuteronomy 33:2, and the passages depending upon this one, <070505>Judges 5:5; <19B808>Psalm 68:8, 17.

Once more, it is very doubtful whether etymology can contribute anything to the settlement of the question. Horeb certainly means “dry,” or “dried up,” a name very descriptive of the region. But the meaning of Sinai is much debated. Gesenius suggests “muddy,” but with hesitation, and he appears to have no followers. More probably, Knobel proposes “sharp pointed,” “toothed,” or “notched.” The old derivation of Simonis and Hiller understood ynysa *Sinai,* to be equivalent to yynsa *sinyai,* “the bush of Jehovah,” with reference to Exodus 3:2. Possibly as simple a meaning as any would be “bushy,” or “that which has the bush.” If so, the etymologies of the two names, so far as they went, would favor the view given of their respective meanings. Rodiger (additions to Gesenius, *Thesaur.*) makes it “sacred to the God of the moon.” Ewald and Ebers regard it as equivalent to “belonging to [the Desert of] Sin.”

Understanding Horeb to be the more general name, there might still be differences of opinion how wide a circuit should be included under it; though the common opinion seems to be that there is no necessity for taking it wider than that range (some three miles long from north to south) which is called by the modern Arabs Jebel Tur, or Jebel et-Tur, sometimes with the addition of Sina, though Robinson says extremely rarely.

III. *Identification of the Particular Mountain.* — In the Biblical notices there are implied three specifications, which must all be present in any spot answering to the true Sinai: 1. A mountain summit overlooking the place where the people stood. 2. Space sufficient, adjacent to the mountain, for so large a multitude to stand and behold the phenomena on the summit; and even, when afraid, to remove afar off and still be in sight. The relation between this space where the people stood and the base of the mountain must be such that they could approach and stand at ‘the nether part of the mount;’ that they could also touch it; and that bounds could be set round the mount” (*Biblioth. Sac.* May, 1849, p. 382). There are three claimants for the name Sinai, and it will be necessary to examine them successively.;

1. *Jebel Serbal.* — Its claims were suggested by Burckhardt (*Travels,* p. 609), and are advocated by Lepsius (*Letters from Egypt* [Lond. 1853]), Bartlett (*Forty Days in the Desert*), Stewart (*The Tent and the Khan*), and others. The arguments in its favor may be thus summed up: It was the most conspicuous mountain in the peninsula, and therefore the best known to the Egyptian colonists. Near its northern base was the oasis of Feiran, which was probably the center of the primeval Sinaitic population; and the

summit of Serbal would form their natural sanctuary. Moses, knowing such a fertile and well-watered spot as Feiran, would never have led the Israelites past it, but would naturally select it as the place of the permanent camp (Lepsius, p. 356-363). Besides, it is supposed to be more in accordance with the narration of the wilderness journey than any other mountain; and it is alleged that early historical tradition is wholly in its favor. The last two arguments are the only ones of any weight; and neither of them stands the test of critical examination. The basis of Lepsius's argument is that Rephidim is identical with Feiran, and that Moses selected this spot as the site of a permanent camp because it was well watered and fertile; but the sacred writer tells us that in Rephidim "there was no water for the people to drink" (<2701>Exodus 17:1). With strange inconsistency Lepsius affirms that the "wonderful fountain of Feiran" was opened by the miracle recorded in ch. 15. If so, then how could the place have been well watered previously? But further, Rephidim was a day's march — probably a short one — from the permanent camp before Sinai (<2901>Exodus 19:1). These facts totally overthrow the alleged argument from Scripture.

Picture for Sinai 1

The historical argument is not more convincing, although dean Stanley somewhat rashly says: "It (Serbal) was undoubtedly identified with Sinai by Eusebius, Jerome, and Cosmas; that is, by all known writers till the time of Justinian" (*Sinai and Palestine*, p. 40). Eusebius merely states that "Rephidim is a place in the wilderness by Horeb, and that there Joshua fought with Amalek *near Pharan*" (*Onomast.* s.v.). Jerome only translates his words without addition or comment (he renders ἐγγύς by *prope*). The language of Cosmas is equally indefinite (*Topogr. Christ.* v), especially as, it is known that Pharan was a pretty large district, and that Horeb is said to be *six miles* distant from it.

It is hardly necessary to discuss the argument grounded on the remarkable Sinaitic inscriptions, though Lepsius presses it, and Stanley says that the natural inference from them is that Serbal "in the earlier ages enjoyed a larger support of tradition than Gebel Mousa" (p. 39). But how can this be? Wady Mokatteb, in which most of the inscriptions are found, is the leading route to Jebel Munsa as well as to Serbal. Inscriptions have also been discovered on the northern road from Egypt to Jebel MDusa by Surabet el-KhAdem; and they are much more numerous in the passes around Jebel Musa-in Wady Leja, Nukb Hawy, etc.than in Wady Aleiyat,

the only pass leading to Serbal. It may be safely affirmed that the Sinaitic inscriptions do not, for the present at least, affect the question at issue in any way (Porter, *Handbook,* p.] 6 sq.).

But the nature of the country around Serbal is sufficient of itself to show that it could not possibly have been Sinai. Wady Feiran is three miles distant, and from it an occasional glimpse only can be got at the summit. Wady Aleiyat, which leads up to Serbal, is narrow, rugged, and rocky, affording no place for a large camp. This is acknowledged on all hands (Lepsius, p. 423 sq.; Bartlett, p. 57; Stanley, p. 44; Sandie, *Horeb and Jerusalem,* p. 149); and as there is no other valley or plain at the base of the mountain, it follows that Serbal cannot be Sinai .

2. *Jebel Musa* is the Sinai of recent ecclesiastical tradition, and it has found some advocates among moderntravelers (Wilson. *Lands of the Bible,* 1, 219; Sandie, *Horeb,* etc.). It is situated in the very center of the mountain group; but it is neither so lofty nor so commanding as some others around it. Its elevation is only about 7000 feet, while Jebel Kat-herin, three miles south, is 8700 feet, and Um Shaumer, beyond it, attains an altitude of 9300 feet. Jebel Mfisa is the highest point of a short isolated ridge which runs from northwest to southeast, between the two parallel ravines of Shueib and Leja. At one end (the southeast) it is bounded by a rugged wady called Sebalyeh, at the other by the upland plain of Er-Rahah. In Wady Shueib, on the north east of the ridge, stands the convent of St. Catherine, with the naked cliffs rising almost perpendicularly over it. In the glen of Leja, on the opposite side, is the reputed rock of Moses. The peak of Jebel Mufisa ("Moses Mountain"), which the monks identify with Sinai, is at the southern extremity of the range, overlooking Wady Sebalyeh and a confined region of rugged gravelly hills near it. The summit is a platform about thirty paces in diameter, partly covered with ruins. At its eastern end is a little chapel, and near it a mosque. Notwithstanding the elevation, the view is not extensive, and no plain is in sight on which the camp of the Israelites could have stood; nor is the base of the peak at all so clearly defined as the incidents of the sacred narrative require.

Picture for Sinai 2

Various traditions — Jewish, Christian, and Mohammedan — have found a local habitation on this mountain. A rugged ancient path, in many places hewn into flights of steps up the granite cliffs, passes a grotto of the Virgin the cave where Elijah dwelt in Horeb, the footmarks of Mohammed's

camel, and other spots equally apocryphal, in its winding course to the summit. This is the Sinai of tradition, but certainly not that of the Bible.

3. *Ras es-Sufsafeh* is the third claimant for the name Sinai; and its claim is valid. It forms the northwestern point of the ridge of which Jebel Mfisa is the southeastern. The name signifies "the peak (or *head*) of the willow;" and is derived from a willow tree which grows in a cleft on its side. The summit is very clearly defined, rising high above all the other peaks near it. In front it descends in broken crags of naked granite toWady er-Rahah. The view from it is not so extensive as that from Jebel Musa, but it is far more interesting and impressive. The whole extent of the plain of Er-Rahah, measuring more than two miles in length, and ranging from one third to two thirds of a mile in breadth, is visible. The eye, can follow its windings as it runs away among the mountains in the distance. The level expanse of Wady es Sheikh, which joins Er-Rahah, is also seen opening out on the right, while opposite it on the left is another section of plain forming a recess in the mountains. From near the summit a wild ravine runs down the front of the mountain, conveying a winter torrent into Er-Rhaha. Up this ravine the ascent may be made from the plain; it is rugged and steep, but an active mountaineer, such as Moses was, could easily accomplish it.

Picture for Sinai 3

There can scarcely be a doubt that Ras es-Sufsafeh is Sinai, "the mount of the Lord." Every requirement of the sacred narrative supplied and every incident illustrated by the features of the surrounding district. Here is a plain sufficient to contain the Israelitish camp, and so close to the mountain's base that barriers could be erected to prevent the rash or the heedless from touching it. Here is a mountain top where the clouds that enshrined the Lord when he descended upon it would be visible to the vast multitude, even when in fear they would withdraw from the base and retire to a distance. From this peak the thunderings and the voice of Jehovah would resound with terrific effect through the plain, and away among the cliffs and glens of the surrounding mountains. When descending through the clouds that shrouded it, Moses could hear also the songs and shouts of the infatuated people as they danced round the golden calf; and in the brook that descends out of the mount" (BIBL Deuteronomy 9:21), through the ravine into Er-Rahah, he could cast the dust of the destroyed idol. In fact, the mountain, the plain, the streamlet, and the whole topography correspond in every respect to the historical account given by Moses. The

words of dean Stanley are equally graphic and convincing: “No one who has approached the Ras Sufsafeh through that noble plain, or who has looked down upon the plain from that majestic height, will willingly part with the belief that these are the two essential features of the view of the Israelitish camp. That such a plain should exist at all in front of such a cliff is so remarkable a, coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eyewitness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the ‘bounds’ which were to keep the people off from ‘touching the mount.’ The plain itself is not broken and uneven, and narrowly shut in, like almost all others in the range, but presents a long retiring sweep, against which the people could ‘remove and stand afar off.’ The cliff, rising like a huge altar, in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of ‘the mount that might be touched,’ and from which the voice of God might be heard far and wide over the stillness of the plain below, widened at that part to its utmost extent by the confluence of all the contiguous valleys. Here, beyond all other parts of the peninsula, is the advtum, withdrawn, as if in the ‘end of the world,’ from all the stir and confusion of earthly things!” (p. 42, 43).

The remarks of Mr. Beamont a recent and observant traveler, are of some importance, as showing that some traces of the ancient Scripture names still linger around Mount Sinai. “Two or three facts seem to me well worthy of observation. Immediately above Wady es-Sheikh rises Jebel Fureia, the front of this is named Jebel *Seneh.* Of this name our sheik from Tor knew nothing, but our guide on Ras es-Sufsafeh needed no prompting to give it its designation. This cluster of Fureia, or Zipporah, is nearly parallel with the cluster of Jebel Musa, and extends northward from it to the head of the central Sinaitic cluster. Separated from the same central cluster of Jebel Muisa on the left by Wady Leja, runs another parallel range of Sinatic rocks. To one of these, and separated from Jebel fureia by the broad Er-Rahah, the name *Urrebbeh* is given. This name also, as Well as the name of the other group, was spontaneously assigned to it by our guide Mohammed. I was rather sceptical on the point, and made him repeat his designation three or four times, that there might be no mistake. My orthography is intended to express, as nearly as I can, the sound of his

utterance for it would have been vain to ask him to spell the word. Supposing, then, that his nomenclature was correct, we have a cluster bearing the name of Seneh (*Sinai;* comp. Stanley, p. 42) on the right of Jebel Musa, and one bearing the name Urrebbeh, (*Horeb*) on the left; the central cluster itself has no local appellative, and is called after the prophet Moses. May we not, then, suppose that this central cluster bore the name Sinai or Horeb indiscriminately, serving as the nucleus to which the ranges of Sinai and Horeb trended;, and that, after the delivery of the law from the peak of Ras es-Sufsafeh, this bore the special name of 'Mountain of Moses,' and that subsequently the local designations were restricted to the ridges on the right and left?" (*Cairo to Sinai,* p. 81, 82). The name Wady er-Rahah, which is given to the upland plain in front of Ras es-Sufshfeh, is also suggestive. It signifies "the vale of rest" — rest after labor, as that enjoyed by beasts of burden at the close of the day. This is very expressive as applied to the long encampment of the Israelites in this plain, after the toilsome march from Egypt; The monks, as has been stated, give the name of Jebel Musa to the southern peak of the central ridge, identifying it with Sinai; but they identify Ras es-Sufsafeh with Horeb. There are several traditional sites pointed out in Wady er-Rahah along the base of Sufsafeh, but they are so manifestly apocryphal as to be scarcely worth notice — such as the hill on which Aaron stood, the mold in which the golden calf was formed, and the pit of Korah (Porter, *Handbook,* p. 35). It is worthy of note that, no other district in the whole peninsula, with the exception of a small portion of Wady Feirhn, possesses such supplies of water and pasture as that around Mount Sinai. When the springs and wells are dry elsewhere, the Bedawin resort hither. On Sinai itself, on Jebel Katherin, in Wady Leja, in the convent, and in the plain of Rahah are perennial sources. The pastures, too, among the rocks and in the glens and little upland plains, are comparatively abundant (see Olin, *Travels,* 1, 386, 415).

4. The late Dr. Beke of England broached the theory tlihat Sinai was not in the peninsula at all, but east of the Gulf of Akabah, a position that carries its refutation on its own face. In order to accommodate it, he did not hesitate to remove the *Mizraim,* or "Egypt" of the Bible, into the peninsula. He finally made a visit to the region, and imagined he discovered the requisite locality in Jebel *Nura,* up Wady Ithm,, a short distance from Akabah; and although the main object of his journey, which was to prove "Mount Sinai a volcano," was effectually exploded by the facts on the spot, he still maintained his general views as stoutly as ever, but without the

concurrence of a single writer of note. Soon after his return he died if fatigue and disappointment, and his widow has published the notes of his journey with more affection than discretion (*Sinai in Arabia* [Lond. 187-83).

IV. *Description of the Region.* — The physical features of the peninsula are broadly and deeply marked. In form a triangle, it is shut in on two sides by the gulfs of Aklabah and Suez, and on the third by the desert of Tih. Within these outer barriers are others, enclosing what may be termed the shrine. Along the southern edge of Tih runs, like a vast wall, a bare limestone ridge; and south of it again is a parallel belt of sandy plain, appropriately termed Debbet er-Ramleh. A naked gravelly plain called El-Kaa extends along the whole shore of the Gulf of Suez. Between El-Kaa, Debbet er-Ramleh and the Gulf of Akabah lies a group of mountains, triangular in shape, which forms, as it were, the nucleus of the peninsula, and is now called emphatically *El-Tor,* "the mountains." On the north and west the group has projecting buttresses of ruddy sandstone, on which most of the inscriptions in the "written valley" are traced; but the main body and all the loftiest peaks are granite, and exhibit a variety of coloring red, yellow, purple, and green making them objects of singular beauty whea bathed in the bright sunshine. They are all, however, naked and desolate. As the eye wanders over their river sides and up their jagged peaks, not a tree, not a shrub, not a blade of grass is seen (see Olin, *Travels,* 1, 389). Rugged passes, almost as bare and dry and desolate as the granite cliffs overhead, wind from the outer borders up into the center of the group. On penetrating these ravines, a few acacias are here and there seen in a cranny of the rocks, and a clump of wild palms is occasionally met with fringing a well or fountain. In the heart of these mountains, in nature's profoundest solitude, amid scenery unsurpassed for wild and stern grandeur, history, tradition, and geography have combined to locate Sinai, "the mount of the Lord," and all those wondrous events which were enacted round it.

The Sinaitic group has been arranged (Stanley, *Sin. and Pal.* p. 11) in three chief masses as follows:

(1.) The northwestern cluster above Wady Feir-hn; its greatest relief found in the five-peaked ridge of Serbal, at a height of 6342 feet above the sea. (For an account of the singular natural basin into which the waters of this

portion of the mountain mass are received, and its probable connection with scriptural topography, *SEE REPHIDIM*.)

(2.) The eastern and central one; irs highest point the Jebel Katherin, at a height of 8063 (Ruppell) to 8168 (Russegger) feet, and including the Jebel Musa, the height of which is variously, set (by Schubert, Ruppell, and Russegger) at 6796, 7033, and 7097 feet.

(3.) The southeastern one, closely connected, however, with 2; its highest point, Um Shaumer, being that also of the whole. The three last named peaks all lie very nearly in a line of about nine, miles drawn from the most northerly of them, Musa, a little to the west of south; and a perpendicular to this line, traced on the map westward for about twenty miles, nearly traverses, the whole length of the range of Serbal. These lines show the area of greatest relief for the peninsula, nearly equidistant from each of its embracing gulfs, and also from its northern base, the rantge of Et-Tih, and its southern apex, the Ras Mohammed. The vegetation of the peninsula is most copious at El-Wady, near Tur, on the coast of the Gulf of Suez, in Wady Feiran, the two oases of its waste, and "in the nucleus of springs in the Gebel Mousa" (Stanley, p. 19). As regards its fauna, Seetzen (3, 20) mentions the following animals as found at Er-Ramleh, near Sinai the wild goat, the wubber, hyena, fox, hare, gazelle, panther (rare), field mouse (el-jurdy, like a jerboa), and a lizard called el-dsob, which is eaten. *SEE WILDERNESS OF THE WANDERING*.

Picture for Sinai 4

It is a remarkable fact that Sinai never became a place of Jewish pilgrimage. Elijah went there, but it was at the command of God, and to(escape the vengeance of Jezebel. It has been thought possible that Paul may have visited Sinai (4017Galatians 1:17) and been familiar with the name *Hajar* as given commonly to it, signifying "a rock" (Ewald, *Sendschreiben,* p. 493). At a very early period, however, in the Christian era, Sinai began to be an object of reverence. It appears that refugees from persecution in Egypt first sought an asylum amid the mountains. Anchorets consequently flocked to it, and convents were at length founded. The poor monks had hard fare, and were exposed during a long course of ages to persecutions and fearful massacres at the hands of the wild nomads. In the early part of the 6th century the emperor Justinian caused a church to be erected, and a fortified convent to be built round it to protect the monks from the

incursions of the Ishmaelites. It is the present Convent of St. Catherine. The number of resident monks is now usually about twenty-four, though in the 14th century it is said to have been as high as four hundred. They are ruled by a prior, but there is an archbishop who always resides at Constantinople, and is one of the four independent archbishops of the Greek Church. The library of the convent contains some 1500 printed books, and about 700 manuscripts. A few of the latter are of great antiquity and value. Among them Tischendorf discovered, in the year 1859, the celebrated *Codex Sinaiticus* (q.v.).

V. *Literature*. — Mount Sinai and its vicinity have been visited by hundreds of travelers in modern times, and multitudes of descriptions have been written, few of which, however, contain anything specially new. The best accodints are those of Robinson, *Bibl. Res.* 1, 88-144; Burckhardt, *Travels in Sysria,* p. 541-590; *Biblioth. Sac.* May, 1849, p. 381-386; Stanley, *Sin. and Pal.* p. 3-77; Beamont, *Cairo to Sinai,* p. 58-85; Sandie, *Horeb and Jerusalesm,* p. 154-224. The German writers — Ritter, *Pal. und Syr.* vol. 1; Rippell, *Reise*; Schubert, *Reise,* vol. 2; and Niebuhr, *Description de l'Arabie* — may be consulted with advantage; and full descriptions of the Convent, with views, are give n Laborde's *Mount Sinai and Petra,* and in Bartlett's *Forty Days in the Desert.* The vicinity is minutely described in Poiter's *Handbook for Palestine, and* in Badeker's also. The results of the English Ordnance Survey — which, however, only extended over the western half of the peninsula — have been published in three noble volumes with two supplementary series of photographs (Loud. 1868-69), and a good abstract may be found in Palmer's *Desert of the Exodus* (Lond. and N.Y. 1872), and more briefly in his *Sinai from the Monuments* (Lond. 1878).

Sinai Codex, Hebrew.

This MS., which contains the Pentateuch, contains many variations of the accents, as [mçyw, *and he heard* (Exodus 18:1), has the accent *Gershai,* but in Sinai it has *Rebia*; again, rbdmh, *the desert* (ver. 5), has *Zakeph,* while in Sinai it has *Zakeph gadol.* As to the name of the codex, whether it is so called from the author or from the place where it was written is a matter of dispute. According to Levita it would be the name of a codex; Furst (*Gesch. der Karder,* 1, 22, 138) thinks that this codex derives its name from Mount Sinai, while Joseph Eshoe, the expositor of the Masorah, says, on Exodus 18:1, "As to the remark Sinai has Rebia,

know that the inventors of the vowel-points and accents were mostly from the spiritual heads and the sages of Tiberias. Now the name of one of these was Sinai, and he differed from the Masorah, which remarks that [mçyw has Gershaim, and said that it has the accefit Rebia." From this it will be seen that this great Masoretic authority does not take ynys as *Codex Sinaiticus*, but regards it as a proper name of one of the inventors of the vowel-points and accents. Delitzsch (in his Hebrew translation of Paul's Epistle to the Romans, p. 41, 121) thinks that the name ynys rps, *Simzai Codex,* refers rather to the place where it was written or found. See Strack, *Prolegomena Critica in Vet. Test. Hebraicum* (Lips. 1873), p. 23 sq. Levita, *Massoreth ha-Massoreth* (ed. Ginsburg), p. 259; Hottinger, *Thes. Philologicus* (3d ed.), p. 107; *Eichhorn, Einleitung in das alte Test.* 1, 375; Tychsen, *Tentzamel de Vatiis Codd. Hebr.* p. 215. (B.P.)

Sinaitic Inscriptions

Picture for Sinaitic

is the name usually given to certain singular marks cut or rather scratched on the rocks of the Sinaitic peninsula, which have in all ages given rise to great curiosity and many queries. Diodorus Siculus states that in his time there was an oasis in the wilderness, of Sinai containing a sacred shrine, to which the inhabitants of the surrounding country were accustomed to make pilgrimages every five years. There was a stone altar at the spot *with an inscription in ancient unknown characters.* This appears to be the first mention of the now famous Sinaitic inscriptions. The oasis Was probably Feiral, though some think it was the village of Tur, on the coast of the Red Sea. The quinquennial festival is mentioned by Strabo. But the first description of the inscriptions is given (about A.D. 535) by Cosmas, who supposed them to be the work of the Israelites. They are also referred to by several early travelers, as Neitzschitz and Monconys. Pococke and Niebuhr attempted to copy them, but with little success; Seetzen and Burckhardt were more accurate in their transcripts. In the *Transactions of the Royal Society of Literature* (1832, 3, 1), 177 of them are carefully engraved; nine of these are Greek, and one is Latin; the rest are of that peculiar character which recent paleographists, as Beer, have denominated Nabathmean. They are accompanied, wherever they occur, by rude figures of men with shields, swords, bows, and arrows; of camels and horses, of goats and ibexes with horns wondrously exaggerated; of antelopes pursued by greyhounds; of

lizards and tortoises, besides a number of nondescripts which will puzzle the zoologist. They are met with in almost every part of the mountainous region of the peninsula, in groups and singly. They have been seen in wadies Sidry, Magharah, and Feiran; in wadies Humr and Birah, on the northern route to Sinai; on and around Mount Serbal; in Wady Leja at Sinai; on the plateau between wadies Seyal and El-Ain, on the route to Akabah; at Petra, and on the southern border of Palestine. They occur, however, in greatest numbers in Wady Mokatteb.

The inscriptions are in general very short, consisting of one or two brief lines; the letters are from two to three inches long; rudely cut with a sharp-pointed instrument. The surface of the rock is generally soft, so that with a pocket knife one could cut a shallow inscription in a few minutes. A few, however, are more deeply and regularly formed. Though Lepsius discovered some of the Sinaitic characters engraved over older Greek names, yet the Greek inscriptions are generally of a much more modern date than the others, judging from their appearance. Some of them have crosses attached; but these are not in all cases of Christian origin. The very same figures are found on Egyptian obelisks. Their position on the face of the cliffs is generally so low that a man could reach them. Some are higher, and would require a ladder, or at least an expert climber. None are so high as to suggest the necessity for ropes or scaffolding.

Prof. Beer, of Leipsic, has examined them with great care and constructed an alphabet. The results of the researches of this distinguished scholar are as follows:

1. The alphabet is independent; some of the letters are unique, others like the Palmyrene, Estrangelo, and Cufic. They are written from left to right.

2. The contents of the inscriptions, so far as examined, consist only of proper names preceded by some such words as, lç, “peace,” rykd, “in memory,” and wrb, “blessed” The word hk, “priest,” is sometimes found after them. The names are those common in Arabic; not one Jewish or Christian name has yet been found.

3. The language is supposed to be the Nabathaean, spoken by the inhabitants of Arabia Petraea.

4. The writers were pilgrims. The great number around Serbal leads to the supposition that it was once a holy place. That some of the writers were Christian is evident from the crosses.

5. The age of the inscriptions he supposes to be not earlier than the 4th century. Had they been later, some tradition respecting them would probably have existed ill the time of Cosmas.

Prof. Tuch, of Leipsic, while agreeing with Beer in his alphabet and translations, differs from him in regard to the history of the inscriptions. He says the language is Arabic; the authors of them were ancient inhabitants of these mountains, in religion heathens. Pilgrimages were the occasions of the inscriptions. Their, date he fixes, not later than the 2d century B.C.

Dean Stanley, in his careful resume, states that there is a great difference of age manifested both in the pictures and letters; that they are intermixed with Greek, Arabic, and even one or two Latin words, apparently of the same date; that crosses are very numerous, and of such form as to show their Christian origin. He concludes that they are, for the most part, the work of Christian pilgrims.

It will be seen from the above statements that these singular inscriptions chiefly occur in the wadies, and on the roads leading to particular spots, such as mounts Sinai and Serbal, and the Deir at Petra. They seem to have been the work of idle loiterers, rude in their ideas of art, and ruder still in their morals; for the figures of animals are generally ludicrous, and occasionally obscene. Many of the inscriptions are evidently of remote antiquity, while others are plainly not older than our own era. That they are of Israelitish origin, as Mr. Forster maintains, no satisfactory evidence has as yet been produced. The letters are not Hebrew. Some of them resemble Phoenician characters, others are different from those of any known language. And yet it would seem they were the symbols of a language at one period universally known throughout the whole peninsula. It does seem strange that all knowledge of these characters and the people who used them has been entirely lost, and it seems stranger still that it was already lost in the 4th century. The researches of the greatest scholars of our age have been unable to solve the mystery of these inscriptions, or afford any satisfactory clue to their origin, authors, and object (Porter, *Handbook for Palest.* p. 17).

Prof. Palmer has carefully investigated these inscriptions in the *Ordnance Survey of Sinai*, and his conclusions are thus summarily expressed: "They are mere scratches on the rock, the work of idle loungers, consisting, for the most part, of mere names interspersed with rude figures of men and animals. In a philological point of view they do possess a certain interest, but otherwise they are as worthless and unimportant as the Arab, Greek, and European *graffiti* with which they are interspersed. The language employed is Aramaean, the Shemitic dialect which in the earlier centuries of our era held throughout the East the place now occupied by the modern Arabic, and the character differs little from the Nabathaean alphabet used in the inscriptions of Idumaea and Central Syria" (*Desert of the Exodus*, p. 160). See, in addition to the above, and travelers in the region, Beer, *Inscriptiones ad Montem Sinai*, etc. (Lips. 1840); Lenormant, *L'Origine Chretienne des Inscr. Sin.* (Paris, 1856); Schulmann, *Ueber sinait. Inschriften* (Wilna, 1856); Ebers, *Durch Gosen und Sinai* (Leips. 1872); Sharpe, *Heb. Inscriptions between Egypt and Sinai* (Loud. 1875); *Jour. Sac. Lit.* July, 1853; *Ch. of Engl. Review*, April, 1857. *SEE INSCRIPTIONS*.

Sinaitic Manuscript

Picture for Sinaitic Manuscript

(*Codex Sinaiticus*, designated as a), a MS. of the Septuagint and Greek New Test., brought from the Convent of St. Catherine, on Mount Sinai, by Tischendorf in 1859. It consists of 345 leaves and a half, 199 in the Old Test. and 147 in the New Test. The *Codex Sinaiticus* contains the following portions of the Old Test. and Apocrypha in the order here given: 1 Chronicles 9:27-11:22; Tobit 2:2 to the end; Judith 1:l-11:13; 13:9-15; 1 Macc.; 4 Macc.; Isaiah; Jeremiah 1:1-10:25; Joel; Obadiah; Jonah; Nahum; Habakkuk; Zephaniah; Haggai; Zechariah; Malachi; Psalms; Proverbs; Ecclesiastes; Song of Solomon; Wisdom of Solomon; Ecclesiasticus; Job. Of the missing portions the following are supplied by the *Codex Friderico-Augustanus*, and the fragments afterwards published by Tischendorf, which were originally parts of the Sinaitic MS. a few verses of Genesis 23:24, and of Numbers 5-7; also 1 Chronicles 11:22-19:17; Ezra 9:9 to the end; Nehemiah; Esther; Tobit 1:1-2, 2; Jeremiah 10:25 to the end; Lamentations 1:1-3:20. This codex contains the entire New Test., together with the epistle of Barnabas and parts of the Shepherd of Hermas.

There are *four* columns in each page. The character of the letters, the inscriptions and subscriptions to different books, the absence of the Ammonian sections and Eusebian canons, the nature of the readings, and other peculiarities, agree in a remarkable manner with B, or the Vatican. Tischendorf supposes that it is somewhat older than B, belonging to the 4th century. Probably it is of the 6th century, though made from a text older than that of B. The copyist, writing perhaps from dictation, has made many blunders. The value of this acquisition to the critical apparatus of the Bible can hardly be overestimated. In Tischendorf's *Notitia Editionis Codicis Bibliorum Sinaitici*, etc. (Lips. 1860, sm. fol.), the indefatigable critic has given nine pages entire from the New Test., eight from the Old Test., and, one from the epistle of Barnabas and the Shepherd of Hermas (p. 22 sq.). He has also furnished upwards of six hundred readings from all the books of the New Test. (p. 14 sq.). A facsimile is given above. Tischendorf has likewise printed a brief *Notitia Codicis* to accompany the seventh edition of his Greek Test. of the same size. It may be remarked that the *Codex Sinaiticus* agrees with B in omitting the last twelve verses of Mark's gospel; that it has εφανερωθη, not θεος; that it omits the passage respecting the woman taken in adultery (<40753>John 7:53; 8:11); agrees with B in omitting εν εφεσω in <490101>Ephesians 1:1 (a *prima manu*); wants the doxology in <401613>Matthew 6:13, as do B D Z; agrees with B in reading την εκκλησιαν του Θεου (<442028>Acts 20:28); with B C D** in having ουδενος λογου ποιουμαι την ψυχην τιμιαν εμαυτω (ver. 24), and has μονογενης Θεος with B C L in <430118>John 1:18 a reading undoubtedly wrong. The MS. has been published at St. Petersburg in facsimile (4 vols. fol.), the edition being limited to 300 copies. In 1863 the New Test. part was published in ordinary type at Leipsic, 4to, with columns the same as the original, and in 1865 Tischendorf issued a new edition in 8vo. Scrivener has also printed its readings in a small vol. (1863), and Hansell has added them to his edition of the New Test. (1864). See *Amer. Theol. Rev.* April, 1861; *Princeton Rev.* Jan. 1861; *Lond.* (Wesl.) *Rev.* Oct. 1863; *Brit. Quar. Rev.* Oct. 1863; *Stud. u. Krit.* 1864, 3; *Zeitschr. f. wissensch. Theologie*, 4, 1864. *SEE MANUSCRIPTS, BIBLICAL*.

Sincerity

(from *sincerus*, "without wax ;" honey separated from the wax, perfectly pure). In Scripture *sincere* (ἄδολος, εἰλικρινής) signifies pure, without mixture. Sincerity is opposed to double-mindedness, or deceit, when the

sentiments of the heart are contrary to the language of the lips. Paul (<30110>Philippians 1:10) would have the Philippians to be pure, their behavior innocent, free from offense, “that ye may be sincere and without offense till the day of Christ.” Peter (<610301>2 Peter 3:1) exhorts the pure, sincere mind of the faithful. Paul speaks (<460508>1 Corinthians 5:8) of sincerity and truth, or of purity and truth, in opposition to the leavened bread of iniquity. He reproaches the false apostles with not preaching Jesus Christ sincerely, purely, with upright and disinterested sentiments (<30115>Philippians 1:15). The reader is referred to a discussion of this subject by Guruall, *Christian Armor*, 2, 121-148.

Sinclair, John,

a minister of the Methodist Episcopal Church, was born in Loudon County, Va., April 9, 1793. In his twenty-first year, while residing in Lexington, Ky., he professed conversion and joined the Church. He was received on trial in the Kentucky Conference in September, 1824, but was transferred to the Illinois Conference in 1830. Here he labored as pastor amid presiding elder until 1844, when he was superannuated. This relation he sustained until 1846, when he again became effective, serving as presiding elder eight years and pastor two. He again took a superannuated relation in 1857, and made his home in Evanston until his death, in 1860 or 1861. He was delegate to the General Conference of 1844. See *Minutes of Annual conferences*, 1861, p. 206.

Sind,

a fabulous hero of the Oriental mythology, who is said to have migrated with his brother Hind to India, and to have there founded several empires.

Sindhee Version.

Sindhee is a dialect spoken by the inhabitants of Sinde, an extensive country of Western India, and attached since 1839 to the Bombay presidency. As early as 1815 a translation of the Scriptures was commenced by the Serampore missionaries, but it was not till 1825 that the Gospel of Matthew was committed to press. A translation of the same gospel was also made by Capt. G. Stack, and an edition of 500 copies printed by the Bombay auxiliary of the British and Foreign Bible Society. In 1859 an edition of 580 copies of John’s Gospel issued from the same source, having been executed under the care of Rev. A. Burn, 280 copies

of this edition were printed in the Arabic character, and 300 copies in the Gurmukhi. In 1860 the book of Genaesis, in the Arabic character, was printed, together with 600 copies of the Gospel of John, while the printing of the Acts of the Apostles was commenced by the Rev. Mr. Sheldon. According to the report of 1878 of the British and Foreign Bible Society, besides Genesis, the four Gospels and the Acts are the only parts printed, and all copies distributed amounted to 44, 734. See *The Bible of Every Land*, and the *Annual Reports* of the British and Foreign Bible Society. (B.P.)

Sindhit,

in Hindu mythology, one of the companions of Ganga, and, like the latter, a river.

Sindon

(literally a *cotton cloth*), a word having several ecclesiastical meanings:

1. A napkin;

2. A cloth for holding and enclosing the bread offered for the holy eucharist in the Eastern church;

3. A term sometimes applied to the communion cloth which the faithful, in certain parts of the Church, hold before them when partaking of the sacrament;

4. In the Liturgy of the Church of Milan this term is applied to the linen cloth which covers the altar slab.

Sindonary.

SEE SINDON.

Sindri,

an abode in Gimle — the Scandinavian heaven — which is constructed entirely of gold.

Sindur,

in Norse mythology, was one of the nine giant virgins who together became the mothers of Heimdal by Odin.

Sinecure

(*sine cura*, "without care," i.e. of souls), in ecclesiastical usage, may be either

1. A benefice of pecuniary value, a rectory, or vicarage, in which there is neither church nor population;

2. A benefice in which the rector receives the tithes, though the cure of souls, legally and ecclesiastically, belongs to some clerk; or

3. A benefice in which there are both rector and vicar, in which case the duty commonly rests with the vicar, and the rectory is called a sinecure; but no church in which there is but one incumbent is properly a sinecure.

A church may be down, or the parish become destitute of parishioners; but still there is not a sinecure, for the incumbent is under an obligation of performing divine service if the church should be rebuilt or the parish become inhabited.

Sinecurist,

one who holds a sinecure or is an advocate for sinecures (q.v.).

Siner,

in Norse mythology, was one of the twelve famous asa horses employed by the gods when they rode to the place of judgment by the fountain of Urdar.

Sinew

(once for qr,[o *a gnawer*, i.e. *pain* [Job 30:17]; elsewhere dygæ *gid*) occurs especially in the phrase hv,nhadygæ *gid han-nasheh*, "the sinew that shrank" (Genesis 32:33), i.e. the *nervus ischiadicus*, or thigh cord (Gesenius, *Thesaur.* p. 921). Josephus renders it the *broad nerve* (νεῦρον πλατύ, *Ant.* 1, 10, 2), being that which is on the thigh (Ërvehiã Kil[), extending from the knee upwards, and in fact but a continuation of that along the shin (Rosenmuller, *Hand. d. Anatomie*, 6th ed. p. 519). Many understand by it the hamstring, or *tendo Achillis*; but this is no proper nerve nor muscle. Modern Jews, in general, regard this part, even of clean animals, to be inedible, although the Mosaic law contains no prohibition on

the subject. For the Talmudic prescription see the Mishna (*Cholin,* 7). The rabbins mostly understand the sinews of the hips to be intended (see Philippson, *ad loc.*),

Sinfioetli,

in Norse mythology, was a son of Sigmund by his sister Signy (q.v.). The latter had, without being recognized, submitted herself to the embraces of her brother in order that she might obtain a son in whose veins should flow the unmixed blood of Wolsung's race. That son was intended to become the avenger of her father's murder, and he justified his mother's expectations by the utmost boldness and fearlessness.

Singer

(properly rv; *shar,* or some other form of yyvæ *to sing*; occasionally of rmz; to *play* an accompaniment; but the "chief singer" is styled jXeim] *menatstseach,* the *proecentor* of the Levitical orchestra). Singing was always natural to the Hebrews, and formed part of the Levitical worship (see Schmid, *De Cantoribus Eccl. V. et N.T.* [Helmst. 1708]). *SEE HYMN*; *SEE MUSIC*.

Singers, In Christian Worship,

one of the subordinate orders of the clergy in the early Church, which seems to have taken its rise about the beginning of the 4th century. Mentidn is made of them by the Council of Laodicea; and the reason assigned for instituting them seems to have been to regulate and encourage the ancient psalmody of the Church. They were afterwards called canonical or registered singers. They were also called ὑποβολεῖς, monitors, or suggesters, from their office, which was to act as precentors of the people. Their ordination required no imposition of hands, nor solemn consecration, and might be conferred by a presbyter using this form of words: "See that thou believe in thy heart what thou singest with thy mouth, and approve in thy works what thou believest in thy heart." "Their station in the church was in the *ambo*, or readingdesk. See Bingham, *Christ. Antiq.* 3, 7; 8, 5. *SEE SINGING*.

Singhalese Religion.

SEE BUDDHISM.

Singhalese Version.

This version intended for the inhabitants of the southern part of Ceylon, from Batticaloa on the east to the river Chilaw on the west, and for those of the interior was first made when Ceylon was in the possession of the Dutch. In 1737 the Dutch governor, Van Imhoff, established a printing press at Colombo, with the view of disseminating Christian knowledge among the natives. In 1739 an edition of the four gospels in Singhalese was completed at this press, under the care of the Rev. J. P. Wetzel, a minister at Colombo. The translation was prepared from the original Greek by the Rev. W. Konym, and was published under the title *Het Heylige Evangelium onses Heeren en Zaligmakers Jesu Christi na de Beschryvinge van de Marmen Gods en H. Evangelisten Mattheus, Marcus, Lucas, en Johannes, uyt het Oorspronkelyke Grieks in de Singaleese Tale Overgebracht, etc.* A revised and corrected edition was published in 1780 by the Revs. Fybrands and Philipsz, who also superintended an edition of the Acts printed in 1771, and published under the title *De Handelingen der Apostelen Beschreven door den Evangelist Lucas.* For this part of the New Test. two learned Singhalese natives were engaged, who prosecuted their translation under the direction of the Rev. S. Cat. In 1776 the whole New Test. was issued, while of the Old Test. only some parts were published. When, in 1812, the Colombo Auxiliary Bible Society was formed, one of the first measures adopted by the society was the examination of the Singhalese version of the New Test. It was found that a thorough revision or a new translation was deemed indispensable. The work of revision progressed but slowly; and it was not till 1817 that the revised New Test. left the Colombo press. Six years later the Old Test. was printed. In the meantime; the Rev. Mr. Lambrick, of the Church Mission at Cotta, a village near Colombo, had undertaken another translation of the Singhalese Scriptures, which was completed in 1834 at the expense of the Church Missionary Society. This version, which is generally distinguished as the "Cotta Version," differs from the one set forth by the Colombo Bible Society in the following particulars:

1. All the honorific terminations — that is, peculiar terminations of the verbs, nouns, and pronouns indicative of respect — used in books in the high Singhalese dialect are omitted in the Cotta version.

2. Those terminations of nouns, etc., in common use in the colloquial dialect are adopted.

3. One pronoun for the second person singular (there are twelve others in use in Singhalese books) is uniformly used throughout the Cotta version, whoever may be the person spoken to, human or divine.

4. Words in common use are invariably substituted for learned ones." As both versions had their merits, yet the missionaries of various denominations engaged in Ceylon came to the conclusion that one version should be for common use; and a revision committee was appointed in 1853 to prepare a new translation. In 1857 the revision of the New Test. was completed; but when that of the Old Test. will be completed it is difficult to say. Meanwhile it has been found necessary to print more than one edition of the Old Test. according to the previously existing versions. See Le Long Masch, *Bibliotheca Sacra* (Hale, 1778), 2, 1, 210 sq.; *The Bible of Every Land*, p. 147 sq.; the *Annual Reports* of the British and Foreign Bible Society, 1857 sq. (B.P.)

Singing,

an ordinance of divine worship, in which we express our joy in God, and gratitude for his mercies. It has always been a branch both of natural and revealed religion in all ages and periods of time. It was a part of the worship of the heathen. It was practiced by the people of God before the giving of the law of Moses (Exodus 15); also under the ceremonial law. Under the Gospel dispensation it is particularly enjoined (Colossians 3:16; Ephesians 5:19). It was practiced by Christ and his apostles (Matthew 26:30), and in the earliest times of Christianity. The praises of God may be sung privately in the family, but chiefly in the house of God; and should be attended to with reverence, sincerity, joy, gratitude, and with the understanding (1 Corinthians 14:15).

From the apostolic age singing was always a part of divine service, in which the whole body of the Church joined together; and it was the decay of this practice that first brought the order of singers into the Church. The Council of Laodicea (canon 15) prohibited singing by the congregation; but this was a temporary provision, designed only to restore and revive the ancient psalmody. We find that in after ages the people enjoyed their ancient privilege of Singing all together.

Among the Anti-Paedobaptists, during the early part of their existence, psalmody was generally excluded as a human ordinance; but some congregations having adopted it about the beginning of the 18th century, a

violent controversy was excited. About the middle of the century, however, the praises of God were sung in every Anti-Paedobaptist church.

It was customary, early in the present century, for the precentor in the Church of Scotland to read the psalm line by line as it was sung., When the practice of continuous singing was introduced, it was a source of great and numerous congregational disturbances, and it was popularly stigmatized as an innovation. As to the use of instrumental music as an accompaniment to singing, *SEE CHOIR*; *SEE MUSIC*; *SEE SINGER*.

Singing cakes,

a name given formerly among Romanists to the consecrated wafers used in private masses.

Singing schools

were established for the instruction of the order of singers as early as the 6th century, and became common in various parts of Europe, particularly in France and Germany. These schools were very much patronized by Gregory the Great, under whom they gained great celebrity. From them originated the famous *Gregorian Chant* (q.v.), a plain system of Church music. The prior, or principal, of these schools was a man of great consideration and influence. The name of this officer at Rome was *archicantor ecclesioe Romanoe,* and, like that of *prelatus cantor* in their chapters and collegiate churches, it was a highly respectable and lucrative office. See Coleman, *Christian Antiquities.*

Single Combat

has always been, among semicivilized nations, a favorite resort to decide a dispute without the effusion of much blood. Classical history abounds with instances. The Bible also gives a few noteworthy cases, of which the contest between David (q.v.) and Goliath is the most remarkable. Similar customs still prevail among the Arabs (Burckhardt, *Notes on the Bedouin,* p. 174). The practice has in modern times degenerated into that of *duelling.* See the monographs on the subject cited by Volbeding, *Index Programmatum,* p. 160.

Single Eye

is a phrase used in the A.V. (<4006>Matthew 6:29; <4211>Luke 11:34) for ὀφθαλμὸς ἁπλούς, an *unclouded* vision, rather than a single aim. See the commentators *ad loc.*, and the monographs of Zorn in the *Miscell. Duisb.* 2, 240; and Sommel (Lond. and Goth. 1787).

Singlin, Antoine,

a French theologian, was born at Paris early in the 17th century, and by the advice of Vincent de Paul embraced the monastic life at the age of twenty-two. After learning Latin in the College de Paris, he entered the Hopital de Pitie to teach the catechism to children. Later he attached himself to the abbd of St. Cyran, who induced him to become a priest, and procured him a nomination as confessor to the Port-Royal recluses, to which duty he joined that of superior of two of their houses. His timidity at length caused him to seek a retreat with Madame de Longueville, where he died, April 17, 1664. He was possessed of moderate learning, but sound sense, and a good knowledge of the Scriptures and the fathers — qualities which he showed in his *Instructions Chretiennes* (Paris, 1671-73, and later), being a collection of his sermons, which are highly spoken of. He is also the author of several letters in the *Nouveaux Memoires de Port-Royal.* See his *Life* prefixed to Goujet's edition of the former work.

Singular,

a word used by old writers in the sense of *incomparable, matchless, of unequalled excellence.* The following examples are taken from king Edward VI's *Primer*: "Breathe into my heart by thy Holy Spirit this most precious and *singular* gift of faith, which worketh by charity,… that When thou shalt call me out of this careful life [a life full of cares], I may enjoy that thy most *singular* and last benefit, which is everlasting glory through Jesus Christ our Lord." — Staunton, *Dict. of the Church,* s.v.

Si'nim

(Heb. *Sinim'*, ynis, prob. of foreign etymology; Sept. Πέρσαι; Vulg. *australis*), a people whose country ("the land of Sinim") is noticed in <2912>Isaiah 49:12 as being at the extremity of the known world, either in the south or east. The majority of the early interpreters adopted the former view, but the Sept., in giving *Persians,* favors the latter, and the weight of

modern authority is thrown into the same scale, the name being identified by Gesenius, Hitzig, Knobel, and others with the classical *Sinoe*, the inhabitants of the southern part of *China*. No locality in the south equally commends itself to the judgment. Sin, the classical Pelusium, which Bochart (*Phaleg*, 4, 27) suggests, is too near, and Syene (Michaelis, *Spicil.* 2, 32) would have been given in its well known Hebrew form. There is no *a priori* improbability in the name of the Sinae being known to the inhabitants of Western Asia in the age of Isaiah; for though it is not mentioned by the Greek geographers until the age of Ptolemy, it is certain that an inland commercial route connected the extreme east with the west at a very early period, and that a traffic was maintained on the frontier of China between the Sinae and the Scythians, in the manner still followed by the Chinese and the Russians at Kiachta. If any name for these Chinese traders traveled westward, it would probably be that of the Sinae, whose town Thinae (another form of the Sinae) was one of the great emporiums in the western part of China, and is represented by the modern *Tsin or Tin*, in the province of *Shensi*. The Sinae attained an independent position in Western China as early as the 8th century B.C., and in the 3d century B.C. established their sway under the dynasty of Tsin over the whole of the empire. The Rabbinical name of China, *Tsin*, as well as "China" itself, was derived from this dynasty (Gesenius, *Thesaur.* s.v.). This ancient people were known to the Arabians by the name of *Sin*, and to the Syrians by that of *Tsini*; and a Hebrew writer may well have heard of them, especially if sojourning at Babylon, the metropolis, as it were, of all Asia. This name appears to have been given to the Chinese by other Asiatics; for the Chinese themselves, though not unacquainted with it, do not employ it, either adopting the names of the reigning dynasties, or ostentatiously assuming high sounding titles, e.g. *Tchungkue*, "*central* empire." But when the name was thus given by other nations, and whence it was derived, is uncertain. The opinion of those writers is possibly correct Who suppose that the name, ynys, *Sineses*, came from the fourth dynasty, called Tshin, which held the throne from B.C. 249 to 206 (Du Halde, *Descript. de la Chine*,1, 1, 306; A. Rdmusat, *Nouv. MAlanges Asiatiques*, 2, 334 sq.; Klaproth, *Journ. Asiat.* 10, 53 sq.). A people called Tshinas are spoken of in the laws of Menu, and the name of this dynasty may have been known among foreign nations long before it acquired the sovereign power over all China. See the *Zeitschr. fur wissensch. Theol.* 1863, vol. 4. *SEE CHINA*.

Sinir,

in Norse mythology, was one of the asahorses.

Sinis,

two characters in Grecian mythology.

1. The son of Polypemon, Pemon, or Poseidon, by Sylea, who was surnamed Pityocampes (fir bender), or Procrustes. He dwelt on the isthmus of Corinth as a robber, and destroyed the travelers who fell into his power by fastening them to the tops of two fir trees which he had bent down, and which he then permitted to spring back to their upright condition. He was himself killed by Theseus in the same manner.

2. A son of Neptune and Anaxo, and brother to Cercyon. His mother dwelt in Troezen. Theseus murdered her sons and deflowered her daughters, in accordance with the custom of victors at that day.

Si'nite

(Heb. collectively with the art. *has-Sini'*, ynIs;ha; probably of local etymology; Sept. Ἀσεννα῀ος; Vulg. *Sinoeus*), a tribe of Canaanites (<01007>Genesis 10:17; <13015>1 Chronicles 1:15) whose position is to be sought for in the northern part of the Lebanon district. Various localities in that district bear a certain amount of resemblance to the name, particularly *Sinna*, a mountain fortress mentioned by Strabo (15, 755); *Sinum or Sini*, the ruins of which existed in the time of Jerome (*Quoest. Gen.* loc. cit.) *Syn*, a village mentioned in the 15th century as near the River Arca (Gesenius, *Thesaur.* p. 948); and *Dunniyeh*, a district near Tripoli (Robinson, *Researches*, 2, 494). The Targums of Onkelos and Jonathan give *Orthosia*, a town on the coast to the northeast of Tripolis. *SEE CANAANITE*.

Sinlessness Of Christ.

SEE CHRIST, SINLESSNESS OF.

Sinoe,

in Greek mythology, was an Arcadian nymph who brought up the god Pan, and from whom he was named Sinoeis.

Sin offering

(tAaFj; *chattath*; Sept. ἁμαρτία, τὸ τῆς ἁμαρτίας, περὶ ἁμαρτίας; *Vulg. pro peccato*). The sin offering among the Jews was the sacrifice in which the ideas of propitiation and of atonement for sin were most distinctly marked. It is first directly enjoined in <0304>Leviticus 4, whereas in ch. 1-3 the burned offering, meatoffering, and peace offering are taken for granted, and the object of the law is to regulate, not to enjoin, the presentation of them to the Lord. Nor is the word *chattath* applied to any sacrifice in ante-Mosaic times. Its technical use in <0407>Genesis 4:7 is asserted, and supported by high authority But the word here probably means (as in the Vulgate and the A.V.) "sin." The fact that it is never used in application to any other sacrifice in Genesis or Exodus alone makes the translation "*sin offering*" here very improbable. It is therefore peculiarly a sacrifice of the law, agreeing with the clear definition of good and evil, and the stress laid on the "sinfulness of sin," which were the main objects of the law in itself. The idea of propitiation was, no doubt, latent in earlier sacrifices, but it was taught clearly and distinctly in the Levitical sin offering. The ceremonial of the sin offering is described in Leviticus 4 and 6. The animal — a young bullock for the priest or the congregation, a male kid or lamb for a ruler, a female kid or lamb for a private person, in all cases without blemish — was brought by the sacrificer to the altar of sacrifice; his hand was laid upon its head (with, as we learn from later Jewish authorities, a confession of sin, and a prayer that the victim might be its expiation); of the blood of the slain victim some was then sprinkled seven times before the veil of the sanctuary, some put on the horns of the altar of incense, and the rest poured at the foot of the altar of sacrifice. The fat (as the choicest part of the flesh) was then burned on the altar as a burned offering; the remainder of the body, if the sin offering were that of the priest himself or of the whole congregation, was carried out of the camp or city to a "clean place" and there burned; but, if the offering were that of an individual, the flesh might be eaten by the priests alone in the holy place, as being "most holy."

The "trespass offering" (μ va; πλημμέλεια, τὸ τῆς πλημμελείας; *pro delicto*) is closely connected with the sin offering in Leviticus, but at the same time clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice, as, for example, in the cleansing of the leper (ch. 14). The victim was in each case to be a ram. At the time of

offering, in all cases of damage done to any holy thing, or to any man, restitution was made with the addition of a fifth part to the principal; the blood was sprinkled round about upon the altar, as in the burned offering, the fat burned, and the flesh disposed of as in the sin offering. The distinction of ceremonial clearly indicates a difference in the idea of the two sacrifices. The nature of that difference is still a subject of great controversy. Looking first to the derivation of the two words, we find that taF;j iis derived from af;j; which is, properly, to "miss" a mark, or to "err" from a way, and, secondarily, to "sin," or to incur "penalty;" that, va; is derived from the root, va; which is, properly, to "fail," having for its "primary idea *negligence,* especially in gait" (Gesenius). It is clear that, so far as derivation goes, there appears to be more of reference to general and actual sin in the former, to special cases of negligence in the latter. Turning next to the description, ill the book of Leviticus, of the circumstances under which each should be offered, we find one important passage (<03B501>Leviticus 5:1-13) in which the sacrifice is called first a "trespass offering" (ver. 6), and then a "sin offering" (ver. 7, 9, 11, 12). But the nature of the victims in ver. 6 agrees with the ceremonial of the latter, not of the former; the application of the latter name is more emphatic and reiterated; and there is at ver. 14 a formal introduction of the law of the trespass offering, exactly as of the law of the sin offering in 4:1. It is therefore safe to conclude that the word, va;is not here used in its technical sense, and that the passage is to be referred to the sin offering only *SEE TRESPASS OFFERING*.

We find, then, that the sin offerings were

A. REGULAR.

(1.) *For the whole people,* at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles (<042815>Numbers 28:15-29:38); besides the solemn offering of the two goats on the Great Day of Atonement (<03B501>Leviticus 15).

(2.) *For the priests and Levites* at their consecration (<022910>Exodus 29:10-14, 36); besides the yearly sin offering (a bullock) for the high priest on the Great Day of Atonement (Leviticus 15).

(3.) To these may be added the sacrifice of the red heifer (conducted with the ceremonial of a sin offering), from the ashes of which was made the

"Water of separation," used in certain cases of ceremonial pollution (Numbers 19).

B. *SPECIAL.*

(1.) *For any sin of* "*ignorance*" against the commandment of the Lord, on the part of priest, people, ruler, or private man (Leviticus 4).

(2.) *For refusal to bear witness* under adjuration (Leviticus 5:1).

(3.) *For ceremonial defilement* not wilfully contracted (Leviticus 5:2, 3), under which may be classed the offerings at the purification of women (Leviticus 12:6-8), at the cleansing of leprosy (Leviticus 14:19, 31) or the uncleanness of men or women (Leviticus 15:15, 30), on the defilement of a Nazarite (Numbers 6:6-11) or the expiration of his vow (ver. 16).

(4.) *For the breach of a rash oath*, the keeping of which would involve sin (Leviticus 5:4).

The trespass offerings, on the other hand, were always special, as —

(1.) *For sacrilege* "*in ignorance*," with compensation for the harm done, and the gift of a fifth part of the value, besides, to the priest (Leviticus 5:15, 16).

(2.) *For ignorant transgression* against some definite prohibition of the lawn (Leviticus 5:17-19).

(3.) *For fraud, suppression of the truth, or perjury* against man, with compensation, and with the addition of a fifth part of the value of, the property in question to the person wronged (Leviticus 6:1-6).

(4.) *For rape of a betrothed slave* (Leviticus 19:20, 21).

(5.) At *the purification of the leper* (Leviticus 14:12), and the *polluted Nazarite* (Numbers 6:12), offered with the sin offering.

From this enumeration it will be clear that the two classes of sacrifices, although distinct, touch closely upon each other, as especially in *B* (1.) of the sin offering, and (2.) of the trespass offering. It is also evident that the sin offering was the only regular and general recognition of sin in the abstract, and accordingly was far more solemn and symbolical in its ceremonial; the trespass offering was confined to special cases, most of

which related to the doing of some material damage, either to the holy things or to man, except in (5.) where the trespass offering is united with the sin offering. Josephus (*Ant.* 3, 9, 3) declares that the sin offering is presented by those "who fall into sin in ignorance" (κατὰ ἀγνοίαν), and the trespass offering by "one who has sinned and is conscious of his sin, but has no one to convict him thereof." From this it may be inferred (as by Winer and, others) that the former was used in cases of known sin against some definite law, the latter in the case of secret sin, unknown, or, if known, not liable to judicial cognizance. Other opinions have been entertained, widely different from, and even opposed to, one another. The opinions which suppose one offering due for sins of omission, and the other for sins of commission, have no foundation in the language of the law, Others, with more plausibility, refer the sin offering to sins of pure ignorance, the trespass offering to those of a more, sinful and deliberate character; but this does not agree with Leviticus 5:17-19, and is contradicted by the solemn contrast between sins of ignorance, which might be atoned for, and "sins of presumption," against which death without mercy is denounced in Numbers 15:30. A third opinion supposes the sin offering to refer to sins for which no material and earthly atonement could be made, the trespass offering to those for which material compensation was possible. This theory has something to support it in the fact that in some cases (see Leviticus 5:15, 16; 6:1-6) compensation was prescribed as accessory to the sacrifice. Others seek more recondite distinctions, supposing, e.g., that the sin offering had for its object the cleansing of the sanctuary or the commonwealth, and the trespass offering the cleansing of the individual; or that the former referred to the effect of sin upon the soul itself, the latter to the effect of sin as the breach of an external law. Without attempting to decide so difficult and so controverted a question, we may draw the following conclusions:

First, that the sin offering was far the more solemn and comprehensive of the two sacrifices.

Secondly, that the sin offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass offering looked to the evil consequences of sin, either against the service of God or against man, and to the duty of atonement, as far as atonement was possible. Hence the two might with propriety be offered together.

Thirdly, that in the sin offering especially we find symbolized the acknowledgment of sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God.

There is one other question of some interest, as to the nature of the sins for which either sacrifice could be offered. It is seen at once that in the law of Leviticus most of them, which are not purely ceremonial, are called sins of "ignorance" (see <580907>Hebrews 9:7); and in <041530>Numbers 15:30 it is expressly said that while such sins can be atoned for by offerings, "the soul that doeth aught *presumptuously*" (Heb. *with a high hand*) "shall be cut off from among his people.... His iniquity shall be upon him" (comp. <581026>Hebrews 10:26). But there are sufficient indications that the sins here called "of ignorance" are more strictly those of "negligence" or "frailty," repented of by the unpunished offender, as opposed to those of deliberate and unrepentant sin. The Hebrew word itself and its derivations are so used in <191967>Psalm 119:67 (Sept. ἐπλημμέλησα); <092621>1 Samuel 26:21 (ἠγνόηκα); <191913>Psalm 19:13 (παραπτώματα); <182104>Job 19:4 (πλάνος). The words ἀγνοημα and ἄγνοια have a corresponding extent of meaning in the New Test.; as when in <442617>Acts 3:17, the Jews, in their crucifixion of our Lord. are said to have acted ignorantly (κατ᾽ ἀγνοίαν); and in <490418>Ephesians 4:18; <600114>1 Peter 1:14 the vices of heathenism, done against the light of conscience, are still referred to. ἄγνοιαThe use of the word (like that of ἀγνωμονεῖν in classical Greek) is found in all languages, and depends on the idea that goodness is man s true wisdom, and that sin is the failing to recognize this truth. If from the word we turn to the sins actually referred to in <030405>Leviticus 4:5, we find some which certainly are not sins of pure ignorance; they are, indeed, few out of the whole range of sinfulness, but they are real sins. The later Jews (see Outram, *De Sacrificiis*) limited the application of the sin offering to negative sins, sins in ignorance, and sins in action, not in thought, evidently conceiving it to apply to actual sins, but to sins of a secondary order.

In considering this subject it must be remembered that the sacrifices of the law had a temporal as well as a spiritual significance and effect. They restored an offender to his place in the commonwealth of Israel; they were, therefore, an atonement to the King of Israel for the infringement of his law. It is clear that this must have limited the extent of their legal application; for there are crimes for which the interest and very existence of a society demand that there should be no pardon. But so far as the sacrifices had a spiritual and typical meaning, so far as they were sought by

a repentant spirit as a sign and means of reconcilement with God it can hardly be doubted that they had a wider scope and a real spiritual effect, so long as their typical character remained. *SEE SACRIFICE*.

For the more solemn sin offerings, *SEE DAY OF ATONEMENT*; *SEE LEPROSY*, etc.

Sinold, Philip Balthasar,

a German jurist, was borni near Giessen, May 5, 1657, studied at Jena, and died at Laubach, March 6, 1742. He wrote many devotional books under the assumed name Ludwig Ernst von Faramund and Amadeus Kreuzberg. His *Gottselige Betrachtungen auf alle Tage des ganzen Jahres* has been edited anew by Rev. C. J. Heinersdorf, with a preface of Dr. Ahlfeld (Halle, 1856). He also composed about seventy-two hymns, one of which, *Lebst du in mir, o wahres Leben*, has been translated into English, "If Thou, True Life, wilt in me live," by Miss Winkworth, in *Lyra German.* 1, 19. See Wezel, *Hymno*p. 4, 87, 91; Neubaur, *Nachrichten* (Zullichau, 1743), p. 1119 sq.; Jocher, *Allgem. Gelehrten-Lexikon,* s.v.; Koch, *Gesch. d. deutsch. Kirchenliedes,* 5, 404 sq.; Knapp, *Evangel. Liederschatz,* p. 1345, s.v. (B.P.)

Sinon,

in Grecian mythology, was a son of Aesimus or Sisyphus, grandson to Autolycus, and related to Odysseus, and was said to have permitted the Trojans to make him prisoner in order to persuade them to admit the wooden horse within their walls. He represented that it had been constructed in atonement for the robbery of the Palladium, and succeeded in obtaining its admission into Troy, after which he gave the preconcerted signal and opened the door in the horse through which the Greeks poured forth and took possession of the city.

Sinope,

in Grecian mythology, was a daughter of Asopus and Metope, or of Ares and Aegina or Parnassa. Apollo became enamoured of her beauty and carried her off from Boeotia to Paphlagonia, where she brought forth Syrus and gave her name to the town of Sinope.

Sinriod,

in Norse mythology, was one of the four wives of king Hioward, who were accounted the most beautiful women on the earth. She became the mother of Hylming.

Sinsart, Benoit,

a French controversialist, was born at Sedan in 1696, and after having served as an engineer in Holland, embraced a monastic life in 1716, entering the congregation of the Benedictines at St. Vaune. He taught philosophy and theology at the abbey of Senones, passed into that of St. Gregory at Munster, and became abbot of the latter in 1745, where he died June 22, 1776. Sinsart was a well-educated, laborious man. He wrote several religious works, which are enumerated in Hoefer, *Nouv. Biog. Generale,* s.v.

Sintenis,

a name common to a number of German theologians, of whom we mention the following:

1. CHRISTIAN FRIEDRICH, was born at Zerbst in 1750, where he was appointed deacon in 1773. In 1791 he was made professor of theology and metaphysics, and died in 1820 as member of consistory and pastor of Trinity Church. He published, *Theologische Schriftagendefuir Prediger* (Leipsic, 1808): — *Elpizon, oder meine Fortdauer nach dem Tode* (Dantzic, 1792, 3 pts.), and a number of other books. See Von Schuitz's biography of Sintenis (Zerbst, 1820); Winer. *Handbuch,* 1, 290, 410, 413, 470, 477, 840; 2, 90, 138, 141, 227, 280, 353, 356, 366, 398, 779; *Theol. Universal-Lexikon,* s.v.; *Regensburt et Conversatidns-Lexikon,* s.v.; Furst, *Bibl. Judaica,* 3, 340.

2. JOHANN CHRISTIAN SIGISMUND, brother of Christian, was born at Zerbst ini 1752. In 1785 he vas appointed pastor at Dornburg in Anhalt; in 1794 he was called to Roslau; in 1798 he was appointed inspector of church and school, and died in 1829. He published, *Oeffentliche katechetische Prufungen nebst Schlussreden* (Halle, 1803-6, 3 vols.). See the *Regensburger Consversations-Lexikon,* s.v.; Winer, *Handbuch,* 2, 269, 780; *Theol. Universal-Lexikon,* s.v.

3. KARL HEINRICH, brother of the above, was born in 1744 at Zerbst, and appointed in 1771 rector at Torgau. In 1783 he was called to Zittau, and died at Zerbst in 1816., He wrote, *Theophron* (Zerbst, 1800): — *Lehrbuch der moralischen Vernunftreligion* (Altenburg. 1802): — *Geron und Palamon* (*Zerbst,* 1803). See the *Regensburgers Conversations-Lexikon,* s.v.; *Theol. Universal Lexikon,* s.v.

4. WILHELM FRANZ, son of Johann Christian Sigismund, was born April 26, 1794, at Dornburg in Anhalt. He studied at Zerbst and Wittenberg., In 1824 he was called to Magdeburg as second preacher of the Church of the Holy Ghost, and in 1831 he was made *pastor primarius.* His rationalistic views brought him in conflict with his ecclesiastical superior. The consequence was that the rationalistic preachers organized a union of so called *Friends of Light* in 1841. Sintenis died Jan. 29, 1859, having retired some years before from the ministry. He published a great many sermons and discourses, which are enumerated in Zuchold, *Bibliotheca Theologica,* 2, 1231 sq. See also *Theol. Universal-Lexikon,* s.v.; Kurtz, *Lehrbuch der Kirchengeschichte,* § 175, 1. (B.P.) .

Sinto, Sintuism.

SEE SHINTO.

Siofn or Siofna,

in Norse mythology, was the goddess of youth, gracefulness, and the first motions of love. She excites love in the breasts of young men and maidens and disposes them to mutual affection; but she is not to be confounded with Freya, the proper goddess of love.

Si’on, Mount,

the name of two hills in the Scriptures.

1. (Heb. *har Sion*’,]ayçcæ hi; Samar.]yayç rh; Sept. τὸ ὄρος τοῦ Σηών; Vulg. *mons Sion.*) One of the various names of Mount Hermon which are fortunately preserved, all not improbably more ancient than “Hermon” (q.v.) itself. It occurs in <051348>Deuteronomy 4:48 only, and is interpreted by the lexicographers to mean “lofty.” Furst conjectures that these various appellations were the names of separate peaks or portions of the mountain. Some have supposed that Zion in <192303>Psalm 133:3 is a variation of this

Sion; but there is no warrant for this beyond the fact that so doing overcomes a difficulty of interpretation in that passage.

2. (τὸ ὄρος Σιών) The Greek form of the Hebrew name Zion (Tsion), the famous Mount of the Temple (1 Macc. 4:37, 60; 5:54; 6:48, 62; 7:33 10:11; 14:27; <58122>Hebrews 12:22; <66401>Revelation 14:1). In the books of Maccabees the expression is always "Mount Sion." In the other Apocryphal books the name "Sion" is alone employed. The New Test. usually employs the simple form "Sion" (<42105>Matthew 21:5; <43125>John 12:15; <45933>Romans 9:33; 11:26; <60106>1 Peter 2:6); Further, in the Maccabees the name unmistakably denotes the mount on which the Temple was built; on which the Mosque of the Aksa, with its attendant mosques of Omar and the Mogrebbins, now stands. The first of the passages just quoted is enough to decide this. If it can be established that Zion in the Old Test. means the same locality with Sion in the books of Maccabees, one of the greatest puzzles of Jerusalem topography will be solved.

Sion, Nuns Of.

These nuns belonged to the order of St. Bridget, and had their house at Sion, near Brentford, Middlesex. It was broken up by Henry VIII, reassembled by Mary, and finally dispersed under Elizabeth. Many of the nuns settled in Lisbon. In 1810 the house there was broken up, and many of its members sought a refuge in England, some of whom were living in 1825 in Staffordshire.

Sionita.

SEE GABRIEL SIONITA.

Sionites,

a sect which arose in Norway iln the first half of the 18th century. They called themselves Sionites, as professing to set forth the reign of the king of Sion, of whom they claimed to be children, and with whom they were in such close communion that their acts were identified with his. They also took the name of *Pilgrims and Strangers.* It was their custom to wear long beards, a linen girdle, and to have the word "Sion," with some mystical character, embroidered in red on their sleeves. They delivered passports to their emissaries, whom they charged to aid in establishing the kingdom of Sion. One of their number, George Kleinon, gave out that he was inspired

with the spirit of prophecy, and under his guidance they repudiated the baptism of their converts, and rebaptized them when they entered their community. Jeren Bolle, who had studied theology at Copenhagen, was their minister, and celebrated their marriages. Their principal residence in Norway was Bragernes, from which they were exiled in 1743, and obliged to settle at Altona. King Christian VI, in August of the same year, issued orders for dissolving the community on account of its disobedience to the laws, and its pretensions of setting up a kingdom which claimed to be independent. Some chose to emigrate, while others gave up their peculiar customs and adopted those of the country. See Gregoire, *list. des Sectes Relig.*; Blunt, *Dict. of Sects*, s.v.; Gardner, *Faiths of the World*, s.v.

Siph'moth

(Heb. *Siphmoth'*, tw#pa *fruitful* [Furst]; Sept. Σαφεί v.r. Σαφαμώς; Vulg. *Sephamoth*), one of the places in the south of Judah which David frequented during his freebooting life, and to his friends in which he sent a portion of the spoil taken from the Anmalekites (1 Samuel 30:28). It is not named by Eusebius or Jerome. It is perhaps the present ruined site *Kasi es-Sir* in a wady of the same name not far southeast of Arair, or Aroer (Palmer, *Desert of the Exodus*, p. 341).

Si'phori,

a sect found under this name in Gennadius Massiliensis, but it is supposed to be a misreading for SACCOPHORI *SEE SACCOPHORI* (q.v.).

Siphra

(also compounded BE-SIPHRA, DE-SIPHRA), from the Heb. rps, "a book," is an expression used by the Masorites to denote a certain book to which reference is made, and it is generally quoted with the prefix b and d arpsb arpsd, and is also abbreviated in 8psb 8sb. Thus, on lkw in Genesis 2:5, the Masora Parva remarks arpsb p8 8r h, i.e. lbw occurs five times as the beginning of a verse in this book, viz. Genesis. Where books consist of two, as Samuel, Kings, Ezra, and Chronicles [Ezra and Nehemiah forming, according to the Jewish canon, but one book], they are only quoted as one. Thus, on awlh in 1 Kings 2, the Masorah remarks arpsbµ yalm z8 8y, i.e. "the word awlh occurs seventeen times written *plene* in that book," i.e. in 1 and 2 Kings. The same is the

case with the twelve minor prophets, which are also regarded as one book. Thus, rma hk in <scripRef passage="Amos 3:12" />Amos 3:12, the Masoretic note is arpsbµ [fb8h, i.e. "the word rma hk occurs five times in that book [viz. in the twelve minor prophets] with the accent." Hence the Masora Magna laid down the following rule akyh lkdyb all k yah fwqn lk wçwryp arpsb rç[yrtb hrsmbˆyrmad .rç[yrt rps, i.e. "take this rule into thine hand where in the Masorah the twelve minor prophets are spoken of as 'in the book,' the whole book of the minor prophets is to be understood." Thus on, kytwra in <scripRef passage="Zechariah 1:2" />Zechariah 1:2 the note is arpsbµ yalm 8g, i.e. "the word, kytwba is written three times *plene* in the book," viz. in the minor prophets; or, aw in 14:18, p8 8r 8g arpsb, i.e. "µ aw occurs three times at the beginning of a verse in the book," i.e. not in Zechariah alone) but also in all the other books constituting the minor prophets. It must, however, be observed that when the Masora Parva on the word , twa in <scripRef passage="Leviticus 15:29" />Leviticus 15:29 remarks arpsbµ yalm l 88f, i.e. "there are thirty-nine instances where ten is written *plene* in this book," viz. in the Pentateuch, this is a mistake, since arpsb is never used for the "Pentateuch," but always hrwtb With the servile d = arpsd we read on <scripRef passage="Genesis 34:25" />Genesis 34:25, on the word jfB arpsd atjntabˆyj tpˆm dj, i.e. "it is one of the words written with a *Pattach* and *Athnach* in that book." To understand this remark, we must call attention to the laws of the vowel-points, viz. that when *Athnach* and *Soph-pasuk* come under *Pattach* and *Segol*, they convert the latter into a long *Kamets.* Some instances, however, are left in each book of the Bible which have not been thus converted and these are called arpsd jtp = *Pattach de-Siphra*, i.e. "*Pattach* of the book;" and to this the Masoretic remark alludes. See Buxtorf, *Tiberias seu Commentarius Massoreticus*, p. 262 sq.; Levita, *Massoreth Ha-Massoreth* (ed. Ginsburg), p. 234 sq., 197; Frensdorff, *Massora Magna*, p. 9 sq. (B.P.)

Sip'pai

(Heb. *Sippay'*, yPis; *my bowls* or *sills*; Sept. Σαφούτ v.r. Σεφφί; Vulg. *Saphai*), one of the sons of the Rephaim, or "the giants," slain by Sibbechai the Hushathite at Gezer (<scripRef passage="1 Chronicles 20:4" />1 Chronicles 20:4), called in the parallel passage (<scripRef passage="2 Samuel 21:18" />2 Samuel 21:18) by the equivalent name SAPH *SEE SAPH* (q.v.).

Siproetes,

in Grecian mythology, was a Cretan youth who accidentally observed Diana while the goddess was bathing, and who was accordingly transformed into a girl.

Sipylus,

in Grecian mythology, was one of the sons of Amphion and Niobe, who vainly tried to avoid the fatal arrows of Apollo (Apollod. 3, 5, 6; Ovid, *Met.* 6, 231).

Si quis

(Lat. *if any one*), the name of a notice, so called from its first two words, put forth for any objector to dispute the fitness of a candidate for holy orders. It was formerly posted up on the church doors, but now is read from the altar, and is as follows: "Notice is hereby given that A B, now resident in this parish, intends to offer himself a candidate for the holy office of deacon (or priest) at the ensuing ordination of the lord bishop of _____ , and if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the bishop." In the case of a bishop, the *si quis* is affixed to the door of Bow Church by an officer of the Court of Arches. This notice corresponds to the *proedicatio* of the primitive Church and the *epikeruxis* of Chalcedon (451). See Eadie, *Eccles. Cyclop*. s.v.; Walcott, *Sac. Archoeol.* s.v.

Sir.

SEE THORN.

Sir

(as the English of *dominus*) was the title adopted by priests, as "dom" by monks, and in consequence they were commonly called Sir Johns. There were three sirs — sir king, sir priest, and sir knight. At the Reformation it was the title of those in orders, but not graduated — those who had graduated being known as *magisters* (masters).

Sira (Ben-), Alphabet Of.

Under the title of “Alphabet of Ben-Sira” (arysˆbd atybapla)? there exists a collection of proverbs in Hebrew and Chaldee, which is of a later date than those commonly ascribed to Joshua ben-Sirach. In the preface ben-Sira is called the son of Jeremiah. Among these sayings there are some genuine fragments, with much that is worthless. As they offer parallels to the book known under the name of “Ecclesiasticus” (q.v.), we will give them here:

THE FIRST OR CHALDEE ALPHABET OF BEN-SIRA.

1. Give care no place in thy heart, for many has care slain (comp. Ecclus. 30:23).

2. Let a son who does not conduct himself as a son swim away on the water (i.e. leave him to himself).

3. Pick the bone which has fallen to thy share, whether it be good or bad (i.e. be content with what thou hast).

4. Gold requires to be beaten, and a boy requires chastisement.

5. Be good, and withdraw not thine hand from him who is good.

6. Woe to the wicked, and woe to his companions.

7. Cast thy bread on the waters or cast it on the dry land; at last thou wilt find it again (comp. Ecclus. 11:1).

8. Hast thou seen a black donkey? Neither a black nor a white one (i.e. do not be inveigled in matters of which you are ignorant).

9. Do not good to the evil (person), and evil will not be done thee.

10. The bride enters her chamber, and knows not what may happen to her.

11. To a wise man a nod, to a fool a kick.

12. He who honors a person that despises him is like an ass.

13. One burning light sets fire to many fields of corn.

14. You must run a hundred times to a good and one hundred thousand times to a bad cautioner.

15. Separate your table, and quarrels will cease.

16. May good sons fall to thy lot, if thou art obliged to carry on business.

17. If your goods are at hand, you may eat of them; if they are at a distance, they will eat you.

18. Deny not an old friend (comp. Ecclus. 9:14).

19. You may have sixty counsellors, but do not give up your own countasel.

20. Always appear to be full, and not to have been hungry and afterwards to have become full.

THE SECOND OR HEBREW ALPHABET OF BEN-SIRA.

1. Woe to him who follows his eyes, although he knows that they are the children of seduction, and that he will gain nothing by them.

2. Every person likes male children, but alas for the parent of daughters!

3. Keep at a distance from a bad woman, who by her tongue rules over thee, for a bad woman is like to rabid dogs. Her gates are closed even when she talks mildly.

4. Withdraw thy countenance from evil companions; walk not in the way with them; refrain thy foot from their path, lest thou be caught in their snare.

5. My son, conceal thy money during thy life; keep it secret, and give it not to thine heirs till the day of thy death (comp. Ecclus. 33:20, 24).

6. Procure property, a good wife who fears the Lord, and increase thy children even though they were a hundred.

7. Withdraw from bad neighbors and be not reckoned one of their company, for their feet run to evil and make haste to shed blood. But still have pity on thy companions, even if they are wicked, and give them part of thy food, for they will bear witness for thee when thou standest in the judgment.

8. Gain gold and goods, but tell not thy wife where they are, even although she be a good wife (comp. Ecclus. 33:20).

(We have omitted three proverbs belonging to the second alphabet as being more or less unfit for translation.) The alphabet was first published at Constantinople, s.a.; then at Venice (1544, and often). In Hebrew and Latin they are given in Bartolocci *Bibl. Rabbinica,* 1, 684, and were also edited in Hebrew and Latin with annotations by Fagius (Isny, 1542); in Latin they are given in Von Stein, *Comment. ad Ecclesiast.* p. 29; in Judaeo-German they were published by Salomo ben-Jacob (Amst. 1660). They are also given by Duke, *Rabbinische Blumenlese* (Leips. 1844), p. 31 sq. See also Zunz, *Gottesdienstliche Vortrage,* p. 105. (B.P.)

Sirach

(Σειράχ, Σιράχ; in Rabbinic writers *Sira,* ארשא), the father of Jesus (Joshua), the writer of the Hebrew original of the book of Ecclesiasticus (Ecclus. prol. 1, 1; 1, 27). See Winer, *De Utriusque Siracidoe, Aetate* (Erlang. 1832). *SEE ECCLESIASTICUS*; *SEE JESUS THE SON OF SIRACH*.

Si’rah

(Heb. with the art. *has-Sirah/’*, הרסה, *the turning* [perhaps, as Filrst suggests, from a khan in the vicinity]; Sept. ὁ Σειράμ; Vulg. *Sira*), a well (רוב; Sept. φρεάρ; Vulg. *cistern*) marking the spot from which Abner was recalled by Joab to his death at Hebron (2 Samuel 3:26). It was apparently on the northern road from Hebron that by which Abner would naturally return through Bahurim (ver. 16) to Mahanaim. There is a spring and reservoir on the western side of the ancient northern road, about one mile out of Hebron, which is called *Ain Sara,* and gives its name to the little valley in which it lies (see Dr. Rosen’s paper On Hebron in the *Zeitschrift der deutschen morgentl. Gesellschaft,* 12, 486, and the excellent map accompanying it). This may be a relic of the well of Sirah. It is mentioned as far back as the 12th century by rabbi Petachia, but the correspondence of the name with that of Sirah seems to have escaped notice. — Smith. Lieut. Conder suggests that the modern Arabic name, like the Hebrew, means *withdrawn,* and the title is due to, the fact that the spring is under a stone arch at the end of a little alley with dry stone walls, and is thus withdrawn from the high road” (*Tent Work in Palest.* 1, 86). Josephus, however, says (*Ant.* 7, 1, 5) that the place was twenty furlongs from Hebron, and was called *Besira* (βησιρά).

Sirani, Giovanni Andrea,

an Italian painter, was born in 1610 at Bologna, where he also died in 1670. He was a pupil of Guido, some of whose works he finished. His own paintings are of a similar style, being on religious subjects, and found in several churches in Italy.

Sirani's three daughters were among his pupils, the eldest of whom, *Elisabetta* (born at Bologna in 1638, and died there in 1665), left a considerable number of paintings on religious subjects, after the style of Guido, which are quite celebrated even beyond the limits of her own; country. See Hoefer, *Nouv. Biog. Generale,* s.v.

Sirath,

in Islamism, is a bridge, narrower than a hair and sharper than a sword, which passes over the abyss of hell, and which all human beings must attempt, to cross after their death. Moslems are enabled, by sustaining angels, to pass over safely; but Christians, Jews and other unbelievers fall into the abyss below.

Sireda,

in Indian religion, is a name for chief priests among the Burmese, who enjoy the veneration of other priests and the people generally to a high degree. Their bodies are embalmed after death, and interred in the Convent of Immortality. — Vollmer, *Worterb. d. Mythol.,* s.v.

Siren,

Picture for Siren

a name for fabulous beings occurring in Grecian mythology and first mentioned in the *Odyssey* of Homer, who enticed seamen by the magic sweetness of their songs and then slew them. Ulysses escaped their power by stopping the ears of his companions with wax and causing himself to be bound to the mast of his vessel until beyond the reach of their musical charms; and the Argonauts were preserved by the singing of Orpheus, which excelled that of the Sirens. The number of the Sirens was at first two; but afterwards three. Their names were said to be Aglaiopheme (*clear voice*) and Thelxiepea (*magic song*), Pisinoe being afterwards added, and others being substituted by different writers — e.g. Parthenope, Ligea, and

Leucosia. They were fabled to have descended from Achelous, a river god, by the muse Terpsichore or Calliope, or by Sterope, daughter of Porthaon, from Phorcys, or from the earth. Their form was also variously represented — part woman and part fish or bird, endowed with wings, etc., the latter conception leading to their being sometimes identified with the Harpies. The place of the abode of the sirens was also uncertain — the Sicilian headland Pelorum, the island of Capraea, the Sirenusian isles, the island Anthemusa, and the coast of Parthenope (the modern Naples) all having been so designated. At Parthenope the tomb of the siren of that name was shown; and a temple dedicated to the worship of these beings stood near Surrentum. See Vollmer, *Worterb. d. Mythol.* s.v.; Smith, *Dict. of Mythol.* s.v.; Anthon, *Classical Dict.* s.v.

Siret, Pierre Hubert Christopie,

a French preacher, was born at Rheims, Aug. 3, 1754, and was admitted to the Congregation of the Canons of St. Genevieve, where he taught theology. He became prior of the abbey of the Val des Ecoliers; afterwards he devoted himself to preaching, and he has left some remarkable productions in that line. At the time of the Revolution he was curate of Sourdin, near Provins; but he renounced the priesthood and held several civil offices. He died at Paris, May 19, 1834. See Hoefer, *Nouv. Biog. Generale,* s.v.

Siri, Victor,

an Italian historian, was born in 1608, and was a monk of Parma, where he employed his leisure hours in writing a history of his times. Of the writings of Siri cardinal Mazarin held a very high opinion, and persuaded Louis XIV to invite him to Paris. On his arrival he was preferred to a secular abbey; and, quitting his ecclesiastical functions, lived at court in great intimacy and confidence with the king and his ministers. He was made almoner and historiographer. Siri died in Paris, Oct. 6, 1685. He published a kind of political journal, *Memorie Recondite,* afterwards collected into volumes, running up to the eighth (4to): — *Il Mercurio, ovvero Istoria de' Correnti Tempi* (1647-82, 15 vols. 4to). He also published some mathematical works, and replies to his critics (1653, 1671). See Chalmers, *Biog. Dict.*; Hoefer, *Nouv. Biog. Generale,* s.v.

Siricius,

pope from 384 to 398, was a firm defender of the orthodox faith and a zealous promoter of the power of the Church through the exercise of a rigid discipline. He condemned the monk Jovinian and bishop Bonosus of Sardica (q.v.) as heretics, and zealously prosecuted the suppression of the Manichaean and Priscillianist heresies at Rome. By carefully making use of circumstances he succeeded in attaching Eastern Illyria to the see of Rome, and induced the bishop of Thessalonica to acknowledge himself the vicar of Rome for that province. He was the first to make celibacy a law of the Church, and furnished in his *Epist. ad Himerium Episc. Turraconensem* the earliest decretal to this end. Epistles from his pen are still extant. See Petr. Conistant. *Epist. Rom. Pontificum* in Gieseler's *Lehsrbuch d. Kirchengeschichte,* 1, 2; Bonn, p. 333, and comp. p. 199, 276. See Herzog, *Real-Encyklo*p. s.v.

Sir'ion

(Heb. *Siryon'*,]wOcyrIæ in Deuteronomy, but in Psalm 29 *Shiryon'*, /yrIvæ Samar'. ˆyrç; Samuel Ver. br; Sept. Σανιώρ; Vulg. *Sarion*), one of the various names of Mount HERMON *SEE HERMON* (q.v.), that by which it was known to the Zidonians (Deuteronomy 3:9). The word is almost identical with that (ˆyrs) which in Hebrew denotes a *breastplate, or* "cuirass;" and Gesenius therefore expresses his belief that it was applied in this sense to the mountain just as the name *Thorax* (which has the same meaning) was given to a mountain in Magnesia. This is not supported by the Samuel Ver., the rendering in which –*Rabban* — seems to be equivalent to *Jebel esh-Sheik,* the ordinary, though not the only modern, name of the mountain.

Sirius,

a name which occurs in both mythology and astronomy — the *dog* which stands near Orion in the skies, and which belonged either to that hero, to Cephalus, to Isis, or to Erigone; the dog star.

Sirleto, Guglielmo,

a learned Italian, was born in 1514 at Guardavalle, near Stiro, in Calabria, of a poor but honorable family, and was early destined to the Church. His intelligence and prodigious memory enabled him to make remarkable

progress in study, and he soon gained influential friends, who at length procured him the position of librarian of the Vatican in 1549. Successive popes added to his honors and emoluments, including the cardinalate (1565), and the bishopric of San Marco in Calabria (1566), then that of Squillaci (1568), which he resigned in 1573, to devote himself wholly to the Vatican library. He died at Rome, Oct. 8, 1585, leaving some religious works, which are enumerated in Hoefer, *Nouv. Biog. Generale*, s.v.

Sirmium, Councils Of

(*Concilium Sirmiense*).

I. The first Synod of Sirmium was held in 351 against Photinus, bishop of that see. His heresy was similar to that of Paul of Samosata. He denied the existence of our Lord before his birth of the Virgin, and maintained that he was merely man; but admitted that the Holy Spirit descended into him, and that he might in a subordinate sense be called the Son of God. After having been condemned in the Council of Milan in 347, he betook himself to Constantius, and demanded a fresh hearing before judges to be appointed by the emperor. This was granted to him; and he pleaded his cause against Basil of Ancyra in the presence of certain judges, all laymen, nominated by the emperor. He was, however, again condemned in the Synod of Rome (A.D. 349), in which Valens and Ursaces embraced the communion of Athanasius. An information of the decree against him having been forwarded to the East, the Oriental bishops met at Sirmium this year to confirm the act of condemnation, and to pass sentence of deposition upon Photinus, which was accordingly done. There seems to be some question about the orthodoxy of the bishops who composed this council, as they drew up a formulary of faith which is denounced by Athanasius as erroneous. Hilary, however, commends it as Catholic. It is not to be confounded with the confession which Hosius of Cordova was, by threats and violence, compelled to sign in a subsequent council, held in 357, from which the words οὐσία, ὁμούσιον, were rejected. See Mansi, 2, 729; Pagi, in Baronii *Ann.* (A.D. 351), note 12; Cave, *Apostolici*, P. 406.

II. The second Council of Sirmium was held by order of the emperor Constantius, who was at the time in Sirmium, at the instigation of the Arian bishops, who, having drawn up a new formulary of faith, rejecting the words οὐσία, ὁμοουσία, and ὁμοιουσία, in which the Father was declared to be greater than the Son, endeavored to force the Catholic

bishops to subscribe it, and especially Hosius of Cordova. The old man, yielding to torture and imprisonment, at last consented, and signed the confession of faith; but Athanasius testifies that before his death he anathematized the Arian heresy (Cave, *Apostolici*).

Sirmond, Antoine,

a French Jesuit, nephew of the following, was born at Riom in 1591, and admitted at the age of seventeen to the Order of the Jesuits, in which he taught philosophy, and afterwards devoted himself to preaching. He died at Paris, Jan. 12, 1643, leaving several religious works, which are mentioned in Hoefer, *Nouv. Biog. Generale,* s.v.

Sirmond, Jacques,

a learned French Jesuit, was born at Riom, Oct. 12, 1559, being the son of the provost of that place. At the age of ten he was sent to the College of Billon, entered the Society of Jesuits in 1576, and took the vows two years after. He was sent to Paris, where he taught classical literature two years and rhetoric three, having Francis de Sales as one of his pupils. During this time he acquired his knowledge of the Greek and Latin languages. In 1586 he began his course of divinity, which lasted four years. In 1590 he was sent to Rome by the general of the order, Aquaviva, to become his secretary, which office he filled for sixteen years. The study of antiquities was at that time his principal object, and he became noted as an antiquarian. He returned to Paris in 1608. Pope Urban VIII had a desire to draw him again to Rome, and caused a letter for that purpose to be sent to him by father Vittelleschi, general of their order; but Louis XIII retained him, and in 1637 appointed him his confessor. In 1643, after the death of Louis XIII, he left the court and resumed his ordinary occupations. In 1645 he went to Rome, for the sake of assisting at the election of a general, upon the death of Vittelleschi; and then returned to France and resumed his studies. But, having engaged in a warm dispute in the College of the Jesuits, the exertion brought on a disorder which carried him off in a few days. He died Oct. 7, 1651. Much of Sirmond’s life and the better part of his reputation relate to his labors as an editor. His works, as author and editor, amount to fifteen volumes, folio, five of which contain his original productions. They were printed at the royal printing house, Paris, 1696, under the title *Jacobi Sirmondi Opera Varia, nunc primum Collecta, ex*

ipsius Schedis Emendatiora, Notis Posthumis, Epistolis, et Opusculis aliquibus Auctiora. See Hoefer, *Nouv. Biog. Generale*, s.v.

Sirname.

SEE SURNAME.

Sirona,

in Roman mythology, is a name designating a goddess mentioned in several inscriptions in connection with Apollo Grannus. Some writers regard the name as a local appellative of Diana, while others think that it designates a Gallic divinity. The most recent inscription was discovered by the side of a mineral spring at Nierstein, on the Rhine, which is accordingly known as the Sirona spring. Another inscription in stone, having the names of both Apollo and Sirona, and dating from A.D. 201, was dug up at Grossbottwar, in Wurtemberg.

Sirpad.

SEE BRIER.

Sis.

SEE CRANE.

Sis'amai

[most *Sisanm'ai'*, some *Sisama'i*] (Heb. *Sismay'*, ימישׁס, of uncertain ctymology, perhaps *distinguished*; Sept. Σοσομαΐ), son of Eleasah, and father of Shallum, descendants of Sheshan, of the line of Jerahmeel, the grandson of Judah (1 Chronicles 1:40). B.C. apparently not long ante 1618.

Siscidenses,

a sect of the Waldenses which is mentioned by Reinerius as agreeing with them in everything except that they received the sacrament of the eucharist (Reiner. *Contr. Waldens. in Bibl. Max. Lugd.* 25, 266 sq.). Gieseler (*Eccl. Hist.* 3, 446, n. 6, Clark's ed.) thinks that their name is properly spelled *Sifridenses*, and that they took it from some local leader named Sifred.

Sis'era

(Heb. *Sisera'*, ארסיס, *battle-array* [Gesenius], or *lieutentant* [Furst]; Sept. Σισάρα v.r. [in Ezra and Nehemiah] Σισαρίθ, etc.; Josephus, ὁ Σισάρης. [*Ant.* 5, 5, 4]), the name of two men.

1. Captain (רכב) of the army of Jabin, king of Canaan, who reigned in Hazor. He himself resided in Harosheth of the Gentiles. As this is the only instance in those early times of armies being commanded by other than kings in person, the circumstance, taken in connection with others, intimates that Sisera was a general eminent for his abilities and success. All that we really know of him is stated in the Biblical account of the battle under the conduct of Barak and Deborah (Judges 5). B.C. 1409. *SEE JABIN*. The army was mustered at the Kishon, on the plain at the foot of the slopes of Lejjun. Partly owing to the furious attack of Barak, partly to the impassable condition of the plain, and partly to the unwieldy nature of the host itself, which, among other impediments, contained 900 iron chariots — a horrible confusion and rout took place. Sisera deserted his troops and fled on foot. He took a northeast direction, possibly through Nazareth and Safed, or, if that direct road was closed to him, stole along by more circuitous routes till he found himself before the tents of Heber the Kenite, near Kedesh, on the high ground overlooking the upper basin of the Jordan valley. Here he met his death from the hands of Jael, Heber's wife, who, although "at peace" with him was under a much more stringent relation with the house of Israel (Judges 4:2-22; 5:20, 26, 28, 30). His name long survived as a word of fear and of exultation in the mouths of prophets and psalmists (1 Samuel 12:9; Psalm 83:9). *SEE JAEL*. The number of Jabin's standing army is given by Josephus (*Ant.* 5, 5, 1) as 300,000 footmen, 10,000 horsemen, and 3000 chariots. These numbers are large, but they are nothing to those of the Jewish legends. Sisera "had 40,000 generals, every one of whom had 100,000 men under him. He was thirty years old, and had conquered the whole world; and there was not a place the walls of which did not fall down at his voice. When he shouted, the very beasts of the field were riveted to their places. Nine hundred horses went in his chariot" (*Jalkut*, ad loc.). "Thirty-one kings (comp. Joshua 12:24) Went with Sisera and were killed with him. They thirsted after the waters of the land of Israel, and they asked and prayed Sisera to take them with him without further reward" (*Ber. Rab.* c. 23; comp. Judges 5:19). See Stanley, *Hist. of the Jewish Church*, lect. 14.

It is remarkable that from this enemy of the Jews should have sprung one of their most eminent characters. The great rabbi Akiba, whose father was a Syrian proselyte of justice, was descended from Sisera of Harosheth (Bartolocci, 4, 272). The part which he took in the Jewish war of independence, when he was standardbearer to Bar-cocheba (Otho, *Hist. Doct. Misn.* 134, note), shows that the war-like force still remained in the blood of Sisera.

2. After a long interval the name reappears in the lists of the Nethinim as the head of one of the families who returned from the captivity with Zerubbabel (Ezra 2:53; Nehemiah 7:55). B.C. ante 536. Sisera is another example of the foreign names occurring in these lists, and doubtless tells of Canaanitish captives devoted to the lowest offices of the Temple, even though the Sisera from whom the family derived its name were not actually the same person as the defeated general of Jabin. It is curious that it should occur in close companionship with the name Harsha (Ezra 2:52), which irresistibly recalls Harosheth.

Sisin’nes

(Σισίννης), the form in which the name of TATNAI *SEE TATNAI* (q.v.) of the Heb. text (Ezra 5:3, 6; 6:6, 13) appears in the Apocrypha (1 Esdr. 6:3, 7; 7:1) and Josephus (*Ant.* 11, 4, 5, 7), being that of the governor of Syria and Phoenicia under Darius, and a contemporary of Zerubbabel, who attempted to stop the rebuilding of the Temple, but was ordered by Darius, after consulting the archives of Cyrus’s reign, to adopt the opposite course, and to forward the plans of Zerubbabel.

Sisinnius,

pope, was born in Syria, and elected to the pontificate Feb. 7, 708, in place of John VII. He died twenty-eight days afterwards, and was succeeded by Constantine. See Artaud de Montor, *Hist. des Popes, 1.*

Sisson, George L.,

a Methodist Episcopal minister, was born in Fairfax County, Va., Jan. 5, 1811; converted in 1829; admitted on trial in the Pittsburgh Conference in 1833, and appointed to Connellsville Circuit; in 1834, Braddocksfield Circuit; in 1835, Burgettstown; in 1836, again on Connellsville Circuit; in 1837-38, Chattiers Circuit; in 1839, supernumerary; in 1840-41,

Birmingham; in 1842-43, West Newton Circuit, where he died, April 1, 1843. He was a devout Christian man — faithful, zealous, and successful as a minister, and an excellent preacher. See *Minutes of Annual Conferences*, 3, 451.

Sister

(twjha; *achoth*'; ἀδελφή), a term often having, in the style of the Hebrews, equal latitude with *brother* (q.v.). It is used, not only for a sister by natural relation from the same father and mother, but also for a sister by the same father only, or by the same mother only, or a near relation only (<40136>Matthew 13:56; <41603>Mark 6:3). Sarah is called sister to Abraham (<01213>Genesis 12:13; 20:12), though only his niece according to some, or sister by the father's side according to others. By the Mosaic law (<03818>Leviticus 18:18) it is forbidden to wed the sister of a wife, i.e. to marry two sisters; or, according to some interpreters, to marry a second wife, having one already; literally, "Thou shalt not take a wife over her sister to afflict her," as if to forbid polygamy. Sometimes the word sister expresses a resemblance of conditions and of inclinations. Thus the prophets call Jerusalem the sister of Sodom and of Samaria, because that city delighted in the imitation of their idolatry and iniquity (<24308>Jeremiah 3:8, 10; <26645>Ezekiel 16:45). So Christ describes those who keep his commandments as his brothers and his sisters (<40129>Matthew 12:50).

Sisterhoods,

associations of women, in the Roman Catholic Church, devoted to the attainment of ascetic perfection and works of charity, and bound together by religious vows. *SEE NUNS*. Some of these congregations devote themselves exclusively, or in a very special manner, to hospital work, and the care of aged or infirm poor, orphans, and penitent women; others devote themselves entirely, or in a great degree, to the instruction of the young. Such associations of women date back as far as the 5th century, when we find mention made of them at Rome, Milan, and other chief cities of the Roman empire, as giving up their time and riches for the relief of the suffering poor. Of the many orders in the Church of Rome, some have already been given. *SEE AUGUSTINIAN NUNS*; *SEE BENEDICTINE NUNS*; *SEE BRIGITTINES*; *SEE CALVARY, CONGREGATION OF OUR LADY OF*; *SEE CAPUCHINS*; *SEE CARMELITES*; *SEE CARTHUSIANS*; *SEE CHARITY, SISTERS OF*; *SEE CISTERCIAN NUNS*; *SEE CLARE,*

ST., NUNS OF; *SEE CROSS, ORDERS OF THE*; *SEE DOMINICAN NUNS*; *SEE ELIZABETHINES*; *SEE GENEVIEVE, ST., DAUGHTERS OF*; *SEE IMMACULATE CONCEPTION OF MARY, NUNS OF THE*; *SEE JESUS, SACRED HEART OF, CONGREGATION OF*; *SEE MINIMS*; *SEE NOTRE DAME, CONGREGATION OF*; *SEE PROVIDENCE, NUNS OF*; *SEE SCHOOL SISTERS*; *SEE SHEPHERD, ORDER OF THE GOOD*.

Of the very many orders of these sisterhoods we here mention the following:

1. *Adoration, Perpetual, Sisters of.* — This order was founded at Avignon by Antoine Lequien, a Dominican friar, in 1639, and in 1659 the first regular house was established at Marseilles. The members follow the rule of Augustine, and wear the Dominican habit. They continued to be a congregation until 1674, when they were raised to an order, and placed under the jurisdiction of Marseilles. After the suppression of the convents in France, some fled to Rome and others were condemned to die, but escaped through the death of Robespierre. They returned to Marseilles in 1816, and in 1836 erected a new convent. There are five houses of this order in France, viz. at Marseilles, Bollene, Aix, Avignon, and Carpentras.

2. *Adoration Reparatrice, Congregation of the,* was founded at Paris in 1848, with the object of making reparation for the many evils existing in the world and Church. It was approved by pope Pius IX in 1853, and special privileges were granted for the dispensing of indulgences, etc. With this Congregation is associated another, that of the Oeuvres des Tabernacles. It has only one house, located in Paris.

3. *Agnes, St., The Sisters of.* — This order was founded at Arras in 1636 by Jeanne Biscot, and was specially engaged in hospital work. It escaped entire destruction in the Revolution, and was reestablished by Napoleon. It had in the United States in 1890 (see Sadlier, *Catholic Directory*) 11 convents and about 215 sisters.

4. *Ann, St., Daughters of.* — This order was founded in 1848 by the bishop of Montreal, and has its motherhouse at Lachine, with 343 sisters and novices. It had in 1891 (see Sadlier, *Catholic Directory*) 83 sisters, 11 schools, and about 50 pupils in the United States, 19 houses in the diocese of Montreal, and 8 in Vancouver's Island and British Columbia.

5. *Assumption, Daughters of the,* called also *Haudriettes,* were founded by Etienne Haudry in the time of St. Louis of France. Their habit consists of a blue dress and mantle, a sash of white linen, and a scapulary. A new convent building was erected during the last century in Paris which was called the Convent of the Assumption, from which the order has taken its name. It has in British America 12 convents, 77 sisters and novices, and teaches about 1390 pupils (see Sadlier, *Catholic Directory,* 1891);. and in the U.S. 2 convents and 27 *sisters.*

6. *Augustine, Sisters of,* a congregation of Hospitallers, were founded at Arras in 1178. Their house was broken up in 1550, but reopened in 1563 as the Hospital of St. John. They experienced much persecution during the Revolution; but in 1810 they were reorganized, with a slight change of their rules.

7. *Calvary, Daughters of.* — This congregation was founded at Genes, France, by Virginie Centurion, in, 1619, and approved by pope Pius VII in 1815. Gregory XVI bestowed upon it a yearly endowment. The work of this order is similar to that of the Order of St. Vincent de Paul, with the exception that the Daughters are employed only in hospitals, and do not attend the sick at their homes. They are also called *Brignole Sisters.*

8. *Childhood of Jesus, Sisters of the,* were founded in Rome, Oct. 15, 1835, by canon Triest, and on July 20, 1836, recognized as a regular religious community. Their special object is to care for poor and sick children under ten years of age. They have only one house, situated at Rome.

9. *Cross, Holy, Sisters of the,* have their motherhouse at Le Mans, France. They have a convent at St. Laurent, near Montreal, with 171 sisters and novices; and in the United States (see Sadlier, *Cath. Directory,* 1891), 7 convents, 175 sisters, 33 schools, with 512 pupils, and 5 asylums, etc., with 150 inmates.

10. *Cross, our Lady of the, Sisters of,* were founded by M. Buisson at Murinais, Grenoble, France, in 1832. Their constitution was approved by the bishop of Grenoble, and they had in 1859, 6 establishments and 97 sisters.

11. *Father, Eternal, Sisters of the.* — This order was founded at Vannes, France, by Jeanne de Queler, in the latter part of the 17th century. It was

only a secular community until 1701, when the bishop of Vannes gave it a regular constitution. It was the sole order in Brittany in, which the perpetual adoration was established. It is not now in existence.

12. *Holy Family, Sisters of the*. — This congregation was founded by Madame Rivier about 1827, and was in reality an outgrowth of the Sisters of the Presentation of Mary. It has in the United States (see Sadlier, *Cath. Directory*, 1891) 3 convents, with 26 sisters.

13. *Holy Names, Sisters of the,* were founded in 1843 in the diocese of Montreal, and have their headquarters at Longueil. They have in the diocese 12 houses, 511 sisters, novices, etc., and 2839 pupils; in the diocese of St. Hyacinth, 2 houses, with 232 pupils; in the diocese of Sandwich, 3 houses, with 865 pupils; and in the United States, 15 houses, with 2990 pupils (see Sadlier, *Cath. Directory*, 1891).

14. *Humility of Mary, Sisters of the*. — There is a convent of the Sisters of the Humility of Mary at New Bedford, Pa., which had (according to Barnum, *Romanism as It Is*) 18 sisters, 8 pupils, and 20 orphans; also communities at Newburg, Louisville, and Harrisburg, O. Beyond this no information is given, except that they how have in the United States (Sadlier, *Cath. Directory,* 1891) 3 houses, 120 sisters, and 400 pupils.

15. *Incarnate Word, Sisters of the*, have in the United States (Sadlier, *Cath. Directory*, 1891) 6 houses, 179 sisters, and 400 pupils.

16. *Jesus, Daughters of,* founded in 1820 by the bishop of Cahors, France, and recognized by the government in 1853. Their vows are taken annually for the first eight years of their profession, after which they are taken for five years.

17. *Jesus, the Child, Sisters of,* founded at Paris by Nicolas Barre in 1678. They are dependent on their superiors for their support, not even being allowed to dispose of any property without their consent. They are engaged in teaching from place to place under the direction of their superiors. They confess twice a week before the assembled community. There are several of these establishments in France. In the United States (see Sadlier, *Cath. Directorya*) in 1891 they had 3 houses, with 71 sisters and 75 pupils.

18. *Jesus and Mary, Sisters* of. — This congregation was founded in Lyons, France, in 1816, by Andre Coindre, assisted by Mlle. Claudine

Thevenet. The Sisters employ themselves in the education of young children. A branch establishment was founded in Puy, Haute Loire, in 1822; and in 1842 sisters went to Hindostan, and founded schools in several cities. In 1849 they founded an establishment in Barcelona, Spain, from which have arisen several others. In 1854 they came to America, and opened a school in Quebec, in which diocese they have 4 houses, with 102 sisters and novices, and 643 pupils. In the United States they haven 5 houses, 47 religions, and 1101 pupils (see Sadlier, *Cuth. Directory*).

19. *St. John of Penitence, Sisters of.* — The two monasteries of this name were founded in Spain by cardinal Ximenes, the one at Alcala in 1504, and the other at Toledo in 1511. Pope Leo X approved the order in 1514, and granted it liberal benefices, which were increased by Philip II. The house at Alcala was removed to Madrid, and transferred from the Franciscan rule to that of the Augustines.

20. *St. Joseph, Sisters of.* — This order was founded at Puy, France, by father Medaille, in 1650, confirmed by the bishop of the diocese in 1661, and received the royal sanction in 1665. In 1667 an Asylum of Penitence was established in connection therewith. Another congregation was founded at Bourg in 1823. The principal house is at Clermont. In the United States the order has (see Sadlier, *Cath. Directory*, 1891), 85 houses, with 1335 sisters and novices; 77 schools, with 7847 pupils; and 21 asylums, etc., with about 2400 inmates.

21. *St. Louis, Sisters of,* an order founded in 1808 by Madame Malesherbes and her daughter, Madame Mole. There are four establishments, devoted to instruction and religious contemplation.

22. *St. Madeleine, Sisters of.* — This order was founded at Strasburg in 1225, and approved by pope Gregory IX in 1257. It is under the Augustinian rule. In 1474, during the wars, it was broken up, and the buildings destroyed. The order was afterwards restored, and largely beneficed by the pope. In 1523, so greatly had its income increased that the magistrates obliged it to contribute largely of its revenue for civil purposes, and in 1525 its entire income was confiscated.

23. *St. Martha, Sisters of,* an order that was founded in 1813 by Mlle. Edwige de Vivier at Romans. In 1815 it was settled into a community, having had a house built for its accommodation. It was confirmed by the

government in 1826, and in 1848 had 30 establishments and about 4500 sisters.

24. *St. Martha, Sisters of, at Perigueux,* founded in 1643, and approved by the bishop in 1650. In 1701 a general hospital was established, and another in 1711. During the Revolution the Sisters were nearly destroyed, being expelled from their house. Afterwards they were allowed to return, but in 1839 took possession of a new convent. At present they have 30 houses. Another branch of this order, called the *Sisters of the Orphans,* was founded at Gras in 1831. It has 9 houses and about 45 sisters.

25. *Modesty, Sisters of,* founded at Venice about 1573 by Dejanara Valmarana, under the rule of St. Francis. Their employment consists in teaching, visiting the poor, and religious exercises. They have several houses.

26. *Nativity of our Lord, Sisters of the,* founded at Crest, France, in 1813, and a second house at Valence in 1814. The order was approved by the king in 1826, and by pope Pius IX in 1855.

27. *Nativity of the Virgin, Sisters of the,* founded at Saint-Germain-en-Laye, France, in 1818. They are under the Augustinian rule, and devote themselves to the education of girls, having a large boarding school. They have also a free school for poor children.

28. *Nazareth, Holy Family of, Sisters of the,* founded in 1851. Their object is principally to prepare girls for vocations by religious instruction. They were approved by the bishop in 1855. Another house, Notre Dame of Nazareth, was founded at Marseilles about 1840 by brother Olivier. It was established for the purpose of instructing slave girls purchased in the markets of the Levant. The *Society of Ladies of Nazareth* was formed at Montmirail, France, in 1822. In 1853 the Ladies founded a house at Nazareth, in Palestine. They now have three houses.

29. *Paul, St., Daughters of,* founded at Treguier, France, in 1699. Their several establishments were broken up during the Revolution, and their convents are now occupied by the Ursulines.

30. *Paul, St., Hospital Sisters of, called Sisters of St. Maurice de Chartres,* were founded in 1690, reestablished in 1808, and approved by the government, and also by an imperial edict, in 1811. They had in 1859

38 establishments in the diocese of Chartres, and 67 in the remainder of France; in England, 9 houses, and 1 in Hong Kong.

31. *Paul, St., Sisters of.* — This congregation was founded at Angouleme, France, in 1826, and was under the Franciscan rule. The Sisters are sometimes called *Ladies of Doyenne,* and have three houses in France.

32. *Philippines, Oblate Sisters of,* were founded at Rome by Rutilio Brandi in 1620, and confirmed by Urban VIII. The object of the sisterhood was the education of poor girls, and they were under a cardinal protector.

33. *Philomene, St., Sisters of,* were established at Poitiers, France, in 1835, and approved in 1838. They founded a small agricultural college for boys, and in 1859 had about 56 sisters.

34. *Poor, Little Sisters of the,* were founded at Saint-Servan, Brittany, by the abbe Le Pailleur in 1840. Much opposed at first, they soon opened houses in all the cities of France. They were approved by Pius IX, July 9, 1854, and recognized by the French government in 1856. In 1868 they came to Brooklyn, N.Y., and now have houses in Cincinnati, New Orleans, Baltimore, St. Louis, New York, Philadelphia, Louisville, and Boston. There is another community, styled *Sisters of the Poor of St. Francis,* which originated at Aix-la-Chapelle in the present century, and came to the United States in 1857. They have many establishments in the large cities.

35. *Presentation, Sisters of the*. — Under this general name were several congregations. That of Notre Dame, founded in the diocese of Digne, France, by Mgr. Miolliss, bishop of Digne, was recognized by royal ordinance in 1826. In 1859 they had 3 establishments and 100 sisters.

36. *Presentation of the Virgin, Sisters of the*. — This order was founded at Tours, France, in 1684 by Marie Poussepin. It has been a flourishing community, having a large number of establishments, with about 1200 sisters, who are chiefly engaged in hospital work. The *Presentation of Mary* was founded at Bourg Saint-Andeol, France, by Madame Rivier, in 1796, and approved by Gregory XVI in 1836. Several other establishments exist in France. In 1853 an establishment was formed at Sainte-Marie-de-Monnoir, Canada, which has now (1891) in the diocese of St. Hyacinth, 12 houses, 129 sisters, and 2065 pupils. Of the Order of the Presentation there are in the United States 13 houses, 96 sisters, and 1000 pupils.

37. *Savior, Good, Sisters of the,* were founded at Caen, Normandy, in 1720, by two poor girls, who in 1730 opened asylums for homeless children and others. They were suppressed in 1789, but persevered in their labor until May 22, 1805, when 15 sisters met in community. They were charged with the care of insane women in 1817, and soon after with that of insane men. In 1874 the mother house numbered 300 sisters, and upwards of 1000 insane patients. They have 3 establishments — Albi, Pont l'Abbe, and Brucourt. In Canada, the care of the insane at Quebec devolved on the Sisters of the general hospital till 1844.

38. *Solitaires,* nuns of the Order of St. Peter of Alcantara, instituted by cardinal Barberini in 1670. They imitate the austere practices of their patron saint, observe perpetual silence, and employ their time wholly in spiritual exercises; they go barefoot, gird themselves with a cord round the waist, and wear no linen.

39. *Trinity, Holy, Sisters of the,* founded at Valence, France, by mother Andrean de Sainte-Esprit in 1685. The congregation suffered much during the Revolution, but was not expelled from its home. In 1837 it received the royal approval, since which time it has largely increased in establishments and numbers.

40. *Union, Christian, Sisters of,* founded at Fontenay-le-Comte, France, by Madame Polaillon in 1652, and confirmed by the archbishop of Paris in the same year. This order is under the protection of the Holy Family Jesus, Mary, and Joseph. Dispersed by the Revolution, the Sisters were authorized, to reunite themselves into a community. The order is very flourishing, having houses in many of the provinces of France.

41. *Virgin, Holy, Sisters of the, or Ladies of Budes,* an order founded at Rennes, France, in 1676, and authorized by Louis XIV in 1678. It was founded for the reception of girls who had been converted from Calvinism to the Church of Rome, but has not grown much since the general decline of the Reformation in France.

See *Appletons' American Cyclo*p. s.v.; Barnum, *Romanism as It Is*; Migne, *Dict. des Ordres Religieux,* vol. 1-4; Sadlier, *Catholic Directory,* 1879.

Sisterhoods, Protestant.

In the Church of England, several communities of women devoted to works of charity have been organized in the present century.

1. *Sisters of Mercy* were founded at Devonport, about 1845, by Miss Lydia Sellon, and were at first under the visitorial control of the bishop of Exeter. The society is composed of three orders, viz. those living in the community and leading an active life; those unable to take work, but who wish to lead a quiet, contemplative life; and married and single women who live in the world, but are connected with and assist the community. The Sisters are bound only by the vow of obedience to the superior, and are free to abandon their vocation at will.

2. A sisterhood for nursing the sick at their homes, or in hospitals, etc., was founded at East Grinstead by Dr. John Mason Neale in 1855. In 1874 it had houses in London, Aberdeen, Wigan, and Frome-Selwood.

3. *Sisterhood of St. John the Baptist* was founded at Clewer in 1849, and embraces

(1) choir and lay sisters living in community;

(2) a second order (formed in 1860) of those who enter for periods of three years, to be renewed at their own desire and with the consent of the Sisters;

(3) associates, who live in their own home and render such assistance as they may.

4. *Sisterhood of St. Mary*, Wangate, was established in, 1850, and has branch houses at Bedminster, Plymouth, and other places.

5. *Sisterhood of St. Mary the Virgin* was established at Wymering in 1859, and consists of sisterhood (residents) and ladies of charity (associates). It has branches at Manchester and Aldersholt.

6. *Sisterhood of St. Thomas the Martyr* has its parent house at Oxford, and branches at Liverpool and Plymouth,

7. *Sisters of the Poor* were founded in 1851, and have their parent house in London, with branches at Edinburgh, Clifton, Eastbourne, and West Chester. In the Protestant Episcopal Church, the *Sisters of the Holy Communion* were founded by the exertions of the Rev. W.A. Muhlenburg, in connection with the Church of the Holy Communion in New York. They are under no vows, and leave whenever they please. They are usually received between the ages of twenty-five and forty years; if under twenty-

five, they must secure the consent of their parents or guardians. Since 1858 they have had charge of St. Luke's Hospital, New York.

There is also a community of four or five sisters associated with the "House of Prayer," Newark, N.J.

Sistrum

Picture for Sistrum

(Gr. σεῖστρον), a mystical instrument of music used by the ancient Egyptians in the worship of Isis. Its most common form is seen in the annexed wood cut, which represents an ancient sistrum formerly belonging to the library of St. Genevieve, at Paris. Apuleius (*Met.* 11, 119, 121, ed. Ald.) describes the sistrum as a bronze rattle, consisting of a narrow plate curved like a sword belt, through which passed a few rods that rendered a loud, shrill sound. He says that these instruments were sometimes made of silver, or even of gold. Plutarch says that the shaking of the four bars within the circular apsis represented the agitation of the four elements within the compass of the world, by which all things are continually destroyed and reproduced, and that the cat sculptured upon the apsis was an emblem of the moon.

Sisty, John,

a minister of the Baptist denomination, was born near Newark, N.J., March 26, 1783, and became a member of the First Baptist Church in Philadelphia, July 4, 1803. For some years he was engaged in a successful business in Philadelphia, being a manufacturer of pocket books. His heart being set upon the preaching of the Gospel, he was licensed by the Church in Mount Holly, N.J., whither he had removed, Aug. 13, 1814. For a time he preached without ordination. A congregation having been formed in Haddonfield, he was ordained as its pastor. in August, 1819, and held that office for nineteen years, not only without charge to the Church, but proving his love for it by contributing liberally to the erection of a house of worship for his people from his own funds. He resigned Sept. 30, 1838, and removed to Philadelphia, where he died, Oct. 2, 1863. He was a member of the body which in 1814 organized the Baptist General Convention, and was the last of the thirty-three who were the constituent. members of that important society. See *The Missionary Jubilee*, p. 118. (J.C.S.) .

Sisyphus,

in Grecian mythology, was a son of Aeolus and Enarete, though authorities differ, who married Merope, the daughter of Atlas and a Pleiad, and became the father of Glaucus. He is said to have built the town of Ephyra, or Corinth. He was noted for craftiness, and numerous instances of this quality are preserved respecting him. Autolycus, the son of Mercury, the celebrated cattle stealer of Parnassus, had robbed the herds of Sisyphus among others, and defaced the marks by which they might be distinguished; but Sisyphus was able to select his own from the herds on Parnassus, because the initial of his name had been stamped under the hoof. In revenge, Sisyphus violated Anticlea, according to a later tradition, and thus became the real father of Ulysses. When Jupiter carried off Aegina, the daughter of Asopus the river god, Sisyphus informed the father who the ravisher was, and the king of gods punished him in Tartarus by compelling him to roll a stone up a hill, from which it incessantly rolls back as soon as it reaches the summit. Innumerable reasons are, however, given for the infliction of this punishment. See Vollmer, *Worterb. d. Mythol.* s.v.; Anthon, *Class. Dict.* s.v.; Smith, *Dict. of Mythol.* s.v.

Sita,

in Hindu mythology, was an avatar of the goddess Lakshmi, in which she emerged from the blood exacted as a tribute from holy devotees who had nothing else, by the tyrant of Lanka. Sita was made the consort of Rama or Vishnu. According to others, she was the daughter of Janaka, a king of Mithila. The word means literally “furrow,” as she was not born in the usual sense of this word, but arose from a furrow when her father was ploughing the ground, whence she is also called Parthivi (from *pr’thivi*, “the earth”).

Sitalcas,

in Grecian mythology, was a surname of the Delphian *Apollo.*

Site of Churches.

By the Christian religion the worship of God is not limited to place, and yet from a very early period a preference was manifested for certain favorite situations. The primitive Christians selected the summit of some high hill or elevated ground, unless compelled, for the sake of concealment, to resort

to some less conspicuous place. They also erected their churches over the tombs of martyrs and confessors. Not unfrequently they built subterranean churches and oratories; but this was always on account of some local and special reason. Such churches were called κρύπται, *cryptoe.*

Si-Tenno,

in Japanese mythology, is a name for the four superior deities of the thirty-third heaven of Shintuism.

Siteresia

(Σιτηρέσια, ἐτήσια), an annual allowance of corn granted (out of the yearly tribute of every city) to the clergy, virgins, and widows of the Church. This grant was ordered by Constantine, and continued to the time of Julian, who withdrew the whole allowance. Jovian restored it in some measure, granting a third of the former allowance, and promising the whole as soon as the public storehouses were better replenished. See Bingham, *Christian Antiq.* bk. 5, ch. 4 p. 7.

Sith,

in Norse mythology, was one of the streams which flow down from the antlers of the stag Aejkthyrner.

Sithinides,

in Grecian mythology, were nymphs who were highly venerated at Megara, insomuch that Theagenes surrounded their fountain with a magnificent enclosure of columns. One of them became, by Jupiter, the mother of Megarus, ancestral hero of the Megarians.

Sithon,

in Grecian mythology, was represented as the son of Poseidon and Assa, or of Ares and Achiroe, and as married to the nymph Mendeis, by whom he had Pallene and Rhoeteia. He was king of the Hadomantes in Macedonia, or of Thrace. Pallene, being sought by many suitors, was by Sithon promised to the aspirant who should successfully wage a single combat with him, and eventually to either Dryas or Cleitus, as the duel might determine. By the connivance of Pallene, Dryas was overcome and killed; but her trick having been discovered by Sithon, he built a pyre on which to

burn her with the body of Dryas. Aphrodite, however, extinguished the already blazing pile, and so caused Sithon to change his mind and give Pallene to Cleitus. See Smith, *Dict. of Gr. and Rom. Mythol.* s.v.

Sithsekur,

in Norse mythology, *the long beard,* was a surname of *Odin.*

Sit'nah

(Heb. *Sitnah'*, hn;f]c;s Sept. ἐχθρία; Josephus, Σιτεννά, *Ant.* 1, 18, 2; Vulg. *Inimicitioe*), the second of the two wells dug by Isaac in the valley of Gerar, and the possession of which the herdmen of the valley disputed with him (Genisis 26:21). Like the first one, Esek, it received its name from the disputes which took place over it, *Sitnah* meaning, as is stated in the margin, "hatred," or more accurately "accusation," but the play of expression has not been in this instance preserved in the Hebrew. The Sept., however, has attempted it ἐκρίνοντο...ἐχθρία. The root of the name is the same as that of *Satan,* and this has been taken advantage of by Aquila and Symmachus, who render it respectively ἀντικειμένη and ἐναντίωσις. *SEE ISAAC*.

Sito,

an appellative of *Ceres* in Grecian mythology, particularly prevalent in Syracuse.

Sitrangaden,

in Hindu mythology, was a son of Santanen and Satiawedi, who suspected his mother of criminal intercourse with her stepson, but, on the manifestation of her innocence and virtue, atoned for his suspicion by causing himself to be burned to death in a hollow tree.

Sitsi Siki,

the evening festival, is celebrated in Japan on the seventh day of the seventh month.

Sitting

(prop. bvy; *yashab*, καθέζομαι). This is the favorite posture of Orientals. In the absence of chairs, it becomes a necessity to sit upon the floor with

the feet crossed under one. “In Palestine people *sit* at all kinds of work. The carpenter saws, planes, and hews with his hand adze sitting upon the ground or upon the plank he is planing. The washerwoman sits by the tub; and, in a word, no one stands where it is possible to sit. Shopkeepers always sit, and Levi sitting at the receipt of custom (Matthew 9:9) is the exact way to state the case” (Thomsoft, *Land and Book*, 1, 191). “No Moslem will move when he can stand, or stand when he can sit. We observed three men in a farrier’s shop devoting their combined energies to the shoeing of a little mule. One sat under the mule’s nose, and held it down with a halter; another sat with its foot turned up in his lap; and a third sat alongside while he fitted and nailed the shoe. Even the masons must sit on their haunches, and fill their panniers with lime; and a little farther on, where some new pavement was in progress, all the paviors sat at their work, from the boys lolling on their hams, who passed the stones from the heap, to the two men who sat *vis-a-vis* with a great mallet between them, and in that posture lazily poised and let it fall. But the acme of the art of sitting seemed to have been reached by a party of reapers in a wheat field through which we rode. All in a long row, men and women, sat to reap, and jerked themselves forwards or sideways as their work progressed” (Tristram, *Land of Israel*, p. 616). *SEE ATTITUDE*; *SEE BED*; *SEE EATING*.

Sitting,

as a posture of Christian adoration, never had (according to Bingham) any allowance in the practice of the ancient Church, being considered by them as very irreverent. Neither did they ever receive sitting the sacrament of the Lord’s supper, but always kneeling or standing. It was quite a general custom in the early Church for the people to stand while listening to the sermon. This custom was most observed in Africa, France, and some of the Greek churches, while in the churches of Italy the contrary custom prevailed. This posture is allowed in the Church of England at the reading of the lessons in the morning and evening prayer, and also of the first lesson or epistle in the communion service, but at no other time except during the sermon. Some of our Protestant denominations use sitting as the posture of prayer, and of receiving the Lord’s supper. Some Arians in Poland have done this for the avowed reason of showing that they do not believe Christ to be God, but only their fellow creature. See Bingham, *Christ. Antiq.*; Hook, *Church Dict.* s.v.

Siva,

Picture for Siva

in Hindu mythology, is the third member of the Hindu trinity, the terrible destroyer. According to the doctrine of the Sivaites, he is, next to Brahm, the highest god, to whom Brahma and Vishnu are subordinate; but the worshippers of Vishnu and Brahma rank Siva lower than either of these deities. He is commonly represented as riding on the ox Nundi (the symbol of wisdom), and holding his beautiful consort Parvati on his lap. Painters and sculptors have sought to introduce into his countenance every imaginable repulsive element, and he is regarded as cruel and bloodthirsty, so as to require the most terrible sacrifices; but he is nevertheless filled with tenderest love towards his wife, and has established her in one half of his own body, to the end that she need never be separated from him. He is, accordingly, the god who presides over the generation of all living beings. To renounce the joys of love is to act contrary to his will; for he himself passed a hundred celestial years in the arms of the fascinating Uma, an earlier form of Parvati. He consequently awakens all, life, as he destroys it — a contradiction whose solution must be found in the fact that the natural and religious teachings of the Hinduis do not recognize any real annihilation, but simply a transformation, change, the passing from one condition into another. Siva appears as an immeasurable pillar of fire whose dimensions Vishnu and Brahma cannot estimate, and as Mahadeva (the great god); and also in a large number of additional avatars, in all of which he promotes the welfare of the world by means of destruction. The worship paid him is accordingly both cruel and lascivious. The frequent devedashies celebrated in the pagodas of India are chiefly in his honor.

Sivabramnals,

in Hinduism, are Brahmins of the sect of Sivaites, who recognize Siva as the supreme deity..

Si’van

(Heb. *Sivan’*,]wysæSept. Νισάν), the third month of the Hebrew year, from the new moon of June to the new moon of July. The name admits of a Hebrew etymology; but as it occurs only in <1708>Esther 8:9, it is better to regard it as of Persian origin, like the other names of months; the corresponding Persian month being *Sefend-armed*; Zend, *Cpenti Armaiti*;

Pehlvi, *Sapand- omad* (Benfey, *Monatsnamen*, p. 13, 41 sq., 122 sq.; Gesenius, *Thesaur.* p. 946). *SEE CALENDAR*; *SEE MONTH*.

Sivpasadana,

a term employed by the Buddhists in Ceylon to denote almsgiving when practiced in relation to the priests. Of this almsgiving there are four divisions: 1. Chiwara-dana, the gift of robes; 2. Aharadana, the gift of food; 3. Sayanasana-dana, the gift of a pallet on which to recline; 4. Gilanapratya-dana, the gift of medicine or sick diet. See Hardy, *Eastern Monachism.*

Six-Principle Baptists.

SEE BAPTISTS, SIX-PRINCIPLE.

Sixt, Christian Heinrich, D.D.,

a German theologian, member of consistory, and dean of Nuremberg, who died Aug. 20, 1866, is best known as the biographer of *Paul Eber* (q.v.) (Heidelberg, 1843; Ansbach, 1857). He also wrote, *Petrus Paulus Bergerius, papstlicher Nuntius, katholischer Bischof und Vorkampfer des Evangeliums* (Brunswick, 1855); the same in a popular edition (ibid. 1856). See Zuchold, *Bibliotheca Theol.* 3, 1233; *Literarischer Handweiser*, 1866, p. 356. (B.P.)

Sixtus Senensis,

an Italian convert from Judaism, was born at Sienna in 1520. After his conversion to Christianity he joined the Order of Franciscans, and distinguished himself by his preaching in many cities of Italy. Having been accused of heterodoxy, the Inquisition condemned him to the stake, but he was saved through the intervention of the cardinal Michael Ghislieri, afterwards pope Pius V, with whose aid he joined the Dominicans. He now betook himself to the study of Greek, Hebrew, history, and philosophy, and distinguished himself both as a writer and a preacher. He died in 1569. The work which immortalized his name is his *Bibliotheca Sancta ex Proecipuis Catholicoe Eccl. Auctoribus Collecta* (Venice, 1566, and often; lastly Naples, 1742), which he dedicated to pope Pius V, and in his dedication he states, “Me, quem tu olim, ab inferis revocatum et errorum tenebris erutum, sincero veritatis lumine illustrasti,” etc. The *Bibliotheca* is divided into eight books the first treats of the division and authority of the

Scriptures; the second contains a historical and alphabetical index of the matter; the third treats of the interpretation of the Holy Writings; the fourth gives an alphabetical list of Catholic interpreters; the fifth (published also separately with the title *Ars Interpretandi S. Scripturas Absolutissima* [Cologne, 1577-88]) contains a hermeneutic of the Scriptures; the sixth and seventh contain exegetical disquisitions; and the last an apology of the Scriptures. The work was highly esteemed among both Catholics and Protestants. Besides this, he also published homilies and mathematical writings. See Kalkar, *Israel u. die Kirche,* p. 72 sq.; *Theologisches Universal-Lexikon,* s.v.; Dupin, *Bibl.* vol. 16; Wolf, *Bibl. Hebroea,* 1, 930; Simon [R.], *Histoire Critique,* p. 457 sq.; Fabricii *Delectus Argumentorum et Syllabus,* p. 516; Hoefer, *Nouv. Biog. Generale,* s.v. (B.P.)

Sixtus I (St.),

pope, was born at Rome, of a senatorial family, near the close of the 1st century, and succeeded Alexander I in 119. We know little of his life, except that he perished in 127 during the persecution ordered by the emperor Hadrian. He was canonized, and his day was fixed as Aug. 6, although he appears in the martyrologies likewise under April 3 or 6. There have been attributed to him two decretal *Letters,* which are spurious; there is also a *Commentary* under his name in the patristic collections. He was succeeded in the episcopal office by Telesphorus.

Sixtus II (St.),

pope, was born at Athens about the year 180, and was originally a philosopher. Being elected (Aug. 24, 247) to succeed Stephen I, he was accused, during the persecution under Valerian, of preaching Christianity, and was brought to the Temple of Mars to offer sacrifice, but, refusing, he was martyred, Aug. 6, 258. Two of the false decretals, *SEE DECRETALS, PSEUDO-ISIDORIAN*, are attributed to him. He was succeeded by Denis.

Sixtus III (St.),

pope, was born at Rome about the beginning of the 5th century. He became a priest under Zosimus, whose decree against the Pelagians he wrote in 418, and to him Augustine directed his celebrated letter on grace. He was elected (July 31, 432) to succeed Celestine I, and labored with more zeal than success to reconcile Cyril of Alexandria, with John of Antioch. Sixtus built several churches, adorned others, and enlarged the

basilica of Tiberius (now St. Mary Major), as well as of St. John Lateran. He died at Rome, Aug. 18, 440, and was succeeded by Leo the Great. There remain of this pope eight *Letters*, some poems, and a few supposititious works.

Sixtus IV,

pope (originally *Francesco della Rovere*), was born July 22, 1414, it is said of the family of Rovere; but, according to the bat historians, he was the son of a poor fisherman. He was brought up by cardinal Bessarion, and entered the Order of the Minorites, whose head he eventually became. Paul II made him a cardinal, and he succeeded him as pope, Aug. 9, 1471. His pontificate was occupied with schemes of reform, and with expeditions against the Turks; but he also engaged earnestly in efforts for the maintenance of the privileges of the Holy See, laying the city of Florence under an interdict, and finally Venice likewise. Being of a weak and unprincipled character, he wasted the public and papal resources in his extravagant intrigues. He died at Rome, Aug. 18, 1484, and was succeeded by Innocent VIII. It was he who built the Sistine Chapel and founded the Festival of the Conception of the Virgin. There are a few theological treatises by him, also some *Letters*, etc., for which see Hoefer, *Nouv. Biog. Generale,* s.v.

Sixtus V,

one of the most celebrated of the popes of Rome, was descended from Slavonian parents, who had fled to Italy at the period of the Ottoman conquest of their country. His father, Pereto Peretti, was a vine dresser in the humblest circumstances, but so hopeful of the fortunes of his son that he named him *Felix*, or *Felice.* This child was born in 1521, and educated by his uncle, Fra Salvatore, who had fortunately joined the Franciscan order of friars. Before passing under his care, however, the young Felix had acted as swineherd, or in any field occupation by which a scanty addition could be made to his parents' income. Felix Peretti made great progress in scholarship and dialectics, and being ordained priest acquired a valuable reputation by his oratory as Lent preacher in Rome in the year 1552. His firmness in the Catholic faith at this time. under trying circumstances, procured him also the friendship of the grand inquisitor, and the now rising churchman attached himself to the severe party of Ignatius and others, whose influence was then beginning to be felt. In quick

succession he became commissary general at Bologna, inquisitor at Venice, and procurator-general of his order; and these steps gained, by dint of a pushing and resolute ambition, he is said to have assumed the greatest humility, and affected the infirmities of old age. The truth of such statements, however, is denied by Ranke. who justly observes that the highest dignities are not to be won by such means. It is much more probable that Peretti's energy as a reformer of his order, and the discriminating friendship of the pope, Pius V, marked him out as the man for the epoch, and we know that he stood firmly by his favorite, whom he clothed with the purple in 1570. The son of the vine dresser was now ranked with the princes of Italy by the title of cardinal Montalto, and he still varied his public labors by rural occupations. We are not informed of all the circumstances attending his election to the papacy, but he succeeded Gregory XIII in 1585, and at once commenced the administrative and social reforms in Italy that he had so long contemplated. Unlike a recent example, he carried his measures with a high and firm hand, and so vigorously enforced justice that the instances often read more like cold-blooded cruelty. His measures had the desired effect, however, of extirpating the bandits who had so long overrun the country, and of bringing some show of order out of the general lawlessness of society. We cannot enumerate here his great enterprises in administrative reform, or the magnificence of his public works, but they all mark his passion for order and completeness. His foreign policy was of the same trenchant description; no half measures or vaporings were to be tolerated. For examples of this spirit it may be sufficient to name the great Catholic league, and the invasion of England by the Spanish Armada. Still more surprising and gigantic were his conceptions as he grew old, as his rigid financial system enabled him to amass a large public treasure in the vaults of St. Angelo. His designs now were sufficient to prove that he had perfected the government of his own states and improved the discipline of the Church as an instrument of a more universal dominion than the papacy had ever reached; even the Greek Church and the empire of Mohammed were destined to be transformed under his hand. Sixtus V breathed his last amid these visions of grandeur Aug. 27, 1590. A storm burst over the palace of the Quirinal at the moment of his death, and it became an article of the popular faith that he had achieved his enterprises by a compact with the evil one, which had then expired. See Hoefer, *Nouv. Biog. Generale*, and the literature there cited.

Sjobu-no-sit

is a martial and religious festival in which the male youth of Japan engage; the Kalamus festival.

Sjugo-Nitsi Adsugi Kaju Kurahi

is a Japanese popular festival, observed on the fifteenth day of the first month, and in connection with which it is customary to serve a favorite dish of beans.

Sju-go-zin

is a subordinate or adjunct deity of the Japanese mythology, who, in the form of a fox, accompanies the moon god in his travels. He was highly venerated, but even more greatly feared. His form, however, was changed, and he now enjoys the high regard of the people as a protector, though he sometimes appears as the attendant spirit of Inari as well. In the latter character he is honored in the form of a fox, and his image of clay is sold at the annual fairs which fall on the days of the Inari festival, to serve as the patron of the common people. It may be found in every house and in the little temples throughout the land. The belief is still common that the foxes assemble once a year in some unknown place where a flame bursting from the earth foretells the fruitfulness of the year.

Skade,

in Norse mythology, was the wife of Njord and daughter of the giant Thjasse. She lives in her father’s dwelling, Thrymheim, and hunts the wild boar with bow and arrow as she rides on snowshoes down the mountain. *SEE NORSE MYTHOLOGY*.

Skalds (Or Scalds)

were the poets, reciters, and singers, and also the historiographers, of the ancient Scandinavians. Like the Celtic bards, they went before the heroes to battle with inspiring war cry, and observed the warriors’ deeds, recounted them in song, and transmitted their fame to succeeding generations. As the insurers of posthumous fame and as divinely inspired wise men and prophets, they were in high esteem at the courts of princes. They were known throughout Norway, Sweden, Iceland, Denmark, and

the north of Germany. The legends of the Edda, preserved for us by Snorre Sturleson, were the work of these Skalds.

Skanda,

in Hindu mythology, was the child of Rudra (Siva) and the sisters Ganga and Uma, the former of whom was the consort of all the gods, the latter of Rudra alone. Skanda was taken in charge at his birth by the stars Kartigas, who were six nymphs, and thus obtained his other name, *Kuartikeya.* He was washed and nourished, and became so bright that he eclipsed the brilliancy of the sun. He received six heads and twelve arms, and was appointed leader of the heavenly armies when they should march against the evil demons and spirits of the underworld. Numerous pagodas were erected to him in India, in which he was always represented as accompanied by his consorts Devanei and Velliamen. The name Skanda signifies *the rapidly conquering one.*

Skapidur

was one of the celebrated skilled dwarfs, in Norse mythology, who came from Swains Haugi to Orwanga on Jornwall.

Skatalundr,

in Norse mythology, was the grove where Odin caused the beautiful Brynhildur to fall into a magic sleep and encased her with shields, leaving her in that condition until Sigurd wrought her deliverance.

Skaugul,

in Norse mythology, was one of the battle virgins, the beautiful Valkyrias.

Skeggoeld,

in Norse mythology, was a Valkyria. The name signifies *time of axes.*

Skeidbrimer

was one of the asa-horses, in Norse mythology, on which the asas (excepting Thor, who walked) rode to the place of daily judgment.

Skelton, Philip,

a worthy and learned clergyman of Ireland, was born in the parish of Derryaghy, near Lisburn, February, 1707, and educated at Trinity College, Dublin. Soon after graduation he went to reside with his brother John at Dundalk, and was ordained deacon for the cure of Newtown-Butler, Fermanagh Co., about 1729. This, after two years, he resigned and returned to his brother's, where he remained until 1732, when he settled on the curacy of Monaghan, in the diocese of Clogher. In 1750 the living of Pettigoe, County Donegal, was given to him; and in 1759 he received the living of Devenish, Fermanagh Co., worth about three hundred pounds a year. In 1766 he removed to Fintona, in the County of Tyrone, from which, in 1780, he took his final leave and removed to Dublin to end his days. He died May 4, 1787. Mr. Skelton was somewhat eccentric, but was a very charitable, unassuming, and useful minister. He published, *A Vindication of the Bishop of Winchester* (1736): — *Some Proposals for the Revival of Christianity* (1736): — *Dissertation on the Constitution, etc., of a Petty Jury* (1737): —*Necessity of Tillage and Granaries* (1741): — *Truth in a Mask* (1743): — *The Candid Reader* (1744): — *The Chevalier's Hopes* (1745): — *Deism Revealed* (1749, 2 vols. 8vo; 2d ed. 1751, 2 vols. 12mo): — *The Consultation* (1753): — *Discourses, Controversial and Practical* (1754, 2 vols.). He published his works by subscription in 1770, 5 vols. 8vo; in 1784 vol. 6, and in 1786 vol. 7; also in the same year *A Catechism.* See Allibone, *Dict. of Brit. and Amer. Authors,* s.v.; Darling, *Cyclo*p. *Bibliog.* s.v.; *London Monthly Review,* Dec. 1792; *London Gent. Mag.* 81, 104; 82, 349; 87, 58; Southey [R.], *Life and Correspondence,* ch. 32; Chalmers, *Biog. Dict.* s.v.

Skevi-Kare,

a small sect in Sweden. In 1734 a little society of Pietists, driven from Denmark and other countries, took shelter on the little isle of Wermdoc, near Stockholm. Their contempt for the established worship had drawn them into disagreeable circumstances, but in 1746 they were permitted to fix themselves on this island, where their descendants still remain. Having taken the domain of Skevic, they are called *Skevi-Kare.*

Skew Or Askewtable.

Picture for Skew

The term skew is still used in the north of England for a stone built into the bottom of a gable or other similar situations to support the coping above it. It appears formerly to have been applied to the stones forming the slopes of the set offs of buttresses and other projections. *Skewtable* was probably the course of stone weathered, or sloped, on the top, placed over a continuous set off in a wall.

Skialgr

(*the bent one*) was the name of the *moon* in Norse mythology.

Skidbladner,

in Norse mythology, was a splendid ship belonging to the god Frey. It was built by skilful dwarfs, the sons of Iwald, and was made large enough to hold all the asas with their armor, but is nevertheless capable of being reduced to so small dimensions that it may be carried away in one’s pocket. It also commands favorable winds, whatever may be the destination of its voyage.

Skidmore, Jeremiah,

an eminent elder in the, Presbyterian Church, was born at Rockaway, L.I., March 23, 1797. He came to New York at the age of sixteen, where for fifty-seven years he was engaged in business. He was senior member of the firm of Jeremiah Skidmore & Sons. He early became a member of the Rutgers Street Presbyterian Church, and removed with it to its present location on Madison Avenue, filling successively the office of deacon and elder. He often represented the Church in her higher judicatories, and in Church matters his judgment was highly prized. He maintained an unspotted and honorable business reputation. In social life he was regarded with the highest esteem, and in the domestic circle his Christian Virtues were still more prized because better known. His example and influence were an untold blessing to society, and his death was a great loss to the Church. He died in New York, November, 1877. (W.P.S.)

Skierstuves,

among the ancient Prussians, was a sausage festival celebrated in memory of the dead.

Skilfingr,

in Norse mythology, was a surname of *Odin.*

Skin

(prop. רוֹר, *or,* so called, perhaps, from its *nudity*; once גִּלָּיוֹן, *geled,* so called from its *smoothness* [Job 16:15]; once improperly for רָקָב; *basar* [Psalm 102:5], flesh, as elsewhere rendered; δέρμα), the *cuticle* of man (Exodus 34:29; Leviticus 13:2; Job 7:5, etc.), or the *hide* of an animal (Job 40:31); the latter chiefly as taken off (Genesis 3:21; 27:16; Leviticus 4:10; 7:8), also as prepared or wrought into leather (11:32; 13:48; Numbers 31:20). So in the plur. (Exodus 26:14; 39:34). For the *tachash-skins* (Numbers 4:8; 11:12), *SEE BADGER*. For the use of holding water, *SEE SKIN BOTTLE*. The word in Heb. is poetically put for *body* (Job 18:13). The phrase "skin for skin" (Job 2:4) means like for like, or what is intimate and dear as the skin. "Skin of the teeth" (Job 19:20) is evidently a proverbial phrase for *the barest nothing.*

Skin bottle.

Picture for Skin

The people of Asia west of the Indus use the skins of animals, on a journey, for carrying water and other liquids, as well as, in general, other articles of provision which they are obliged to take with them in their journeys across the deserts or thinly inhabited plains. The preference of such vessels is well grounded. Earthen or wooden vessels would soon be broken in the rough usage which all luggage receives while conveyed on the backs of camels, horses, or mules. And if metal were used, the contents would be boiled or baked by the glowing heat of the sun. Besides, such skins exclude the encroachments of ants, which swarm in those countries, and also effectually guard against the admission of fine impalpable dust. The scarcity of streams and wells renders it indispensable for all travelers to carry water with them. When a party is large, and the prospect of a fresh

supply of water distant, large skins of the camel or ox, two of which are a good load for a camel, are used. Goatskins serve in ordinary circumstances. Individual travelers, whether in large or small parties, mounted or on foot, usually carry a kidskin of water, or else a sort of bottle of prepared leather shaped something like a powder flask. The greater portability of such skins is another advantage. The skins of kids and goats are those used for ordinary purposes. The head being cut off, the carcass is extracted without opening the belly, and the neck serves as the mouth of the vessel. *SEE BOTTLE*.

Skinfaxi

(*bright mane*), in Norse mythology, was the steed of Dagur (day), with which he makes his daily progress round the earth. The glitter of its mane gives light to the world.

Skinner, Ezekiel,

a Baptist preacher, was born in Glastenbury, Conn., June 27, 1777. He was apprenticed to a blacksmith, but bought the last year of his apprenticeship and studied medicine. He received his license to practice medicine in 1801, and settled at Granville, Mass. Here he professed religion and united with the Congregational Church; but afterwards adopting the views of the Baptists, he was immersed and joined the Baptist Church in Lebanon. He enlisted, in the army in the war of 1812; but was discharged in a few months on account of the failure of his health, and removed to Stafford, Conn. While there he began to preach, and was licensed in 1819 by the Baptist Church in that place. In 1822 he was ordained pastor of the church in Ashford, where he officiated nine years; and also pastor at Westford, where he officiated seventeen years, including a period of four years which were spent in the service of the Colonization Society. In the summer of 1834 he went to Liberia, and rendered important services to that colony. On his final return in 1837, he resumed his pastoral relations with his former charge, which he resigned in April, 1855, and went to reside with his son (Dr. E.D. Skinner, Greenport, L.I.), where he died, Dec. 25, 1855. Mr. Skinner published a series of articles *On the Prophecies*, in the *Christian Secretary* (1842). See Sprague, *Annals of the Amer. Pulpit*, 6, 694.

Skinner, James,

a missionary of the Presbyterian Church, was born in Dundee, Scotland, in 1801. His parents were members of the Secession Church of Scotland. He was educated at St. Andrew's College and at Marischal College; studied divinity under John Mitchell, D.D., and John Dick, at Glasgow; was licensed in the summer of 1832; was accepted by the Mission Committee of the United Associate Synod, and designated to go to Canada; and was ordained for that work by the Presbytery of Forfar March 31, 1834. He landed at Montreal in May, 1834, and immediately directed his steps westward to the township of Southwold, on Lake Erie, where he began a series of itinerancies and explorations, setting up regular stations and starting new congregations in every direction. He died Oct. 17, 1865. Mr. Skinner was emphatically a missionary. See Wilson, *Presb. Hist. Almanac*, 1867, p. 481. (J.L.S.)

Skinner, Thomas E.,

a minister of the Methodist Episcopal Church, was born on Kent Island, Queen Anne Co., Md., April 26, 1838. He was educated at Baltimore (where he was converted in his sixteenth year) at Dickinson College, and graduated as Doctor of Medicine at the Maryland University of Baltimore. In 1859 he abandoned the profession of medicine, and entered the Philadelphia Conference. Consumption soon began to prey upon him, and he died June 14, 1862. See *Minutes of Annual Conferences*, 1863, p. 45.

Skinner, Thomas Harvey, D.D., LL.D.,

a Presbyterian minister, was born at Harvey's Neck, Perquimans Co., N.C., March 7, 1791. He graduated at Princeton in 1809, and commenced the study of law in his native state. After pursuing this study for eighteen months, he experienced religion, and determined to preach. He returned to Princeton, where he remained one year. The year 1812 was mainly spent with Rev. John McDowell at Elizabeth, N.J., and he was licensed to preach in December of that year. He was ordained co-pastor with Dr. Janeway, Philadelphia, June 10, 1813, and in, 1816 became pastor of the Fifth Presbyterian Church in Locust Street. He remained in Philadelphia until 1832, when he accepted the chair of Sacred Rhetoric in Andover Seminary. He occupied. this for three years, and then became pastor of the Mercer Street Church, New York. After thirteen years of service he became professor of sacred theology in the Union Theological Seminary, N.Y., and

continued to discharge the duties of this professorship until his death, Feb. 1, 1871. He published, *Religion of the Bible* (1839): — *Aid in Preaching and Hearing* (1839): — *Hints to Christians* (1841): — *Thoughts on Evangelizing the World*: — *Religious Life of Francis Markoe*: — *Vinet's Pastoral Theology*, and Vinet's *Homiletics* (1854): — *Discussions in Theology* (1868). See Plumley, *Presb. Church throughout the World*, p. 410.

Skiold,

in Norse mythology, was a son of Odin, who obtained for his consort the beautiful Gefion after she, aided by the giants' sons in the form of oxen. had ploughed Zealand off from Sweden. Skiold was ancestor of the Danish kings, traces of whose graves and monuments yet occur near Leira. Leira was the early Hleidra, or Lethra, the principal place of sacrifice among the heathen Danes.

Skirner,

in Norse mythology, was an intimate friend and companion of the god Frey.

Skirt

is the rendering in the A.V. properly of lWv, *shul* (so called as being *pendulous*), the flowing *train* of a female dress ("skirts," <24132>Jeremiah 13:22, 26; <25109>Lamentations 1:9; <34305>Nahum 3:5; "train," <23601>Isaiah 6:1; elsewhere "hem"); more vaguely of ãnK; *kanaph* (literally a *wing*), the flap of a robe (<05230>Deuteronomy 22:30; 27:20; <08193>Ruth 3:9; <09157>1 Samuel 15:27; 24:4, 5, 11; <26168>Ezekiel 5:3; <37212>Haggai 2:12; <38123>Zechariah 8:23); improperly of hP, peh (literally the *mouth*, as usually rendered), the upper *opening* of a garment around the neck (<19133>Psalm 133:2; "hole," <02832>Exodus 28:32; 39:23; "collar," <18018>Job 30:18). To raise the skirts of a female's garment is put for a symbol of the greatest insult and disgrace (<24132>Jeremiah 13:22, 26; <34305>Nahum 3:5; comp. <23702>Isaiah 57:2); whereas to cover her with one's skirt was a token of matrimony (<08193>Ruth 3:9), or to remove it was preliminary to sexual intercourse (<05201>Deuteronomy 23:1); the wide Oriental outer garment serving as a coverlet by night. *SEE DRESS*.

Skjoeldr,

in Norse mythology, is the name of a famous Danish king who, after many conquests and great deeds, caused himself to be placed with his treasures on board a ship and exposed to the mercy of the winds.

Skoll (Or Skoell),

in Norse mythology, was the terrible son of Fenris and Gyge, whose form was that of a monstrous giant resembling a wolf. He steadily pursues the sun in order to devour it, and in this purpose he will eventually succeed. His brother Hate will, in like manner, devour the moon in the end of the world.

Skoptzi.

SEE RUSSIAN SECTS.

Skuld,

in Norse mythology, was

(1) the youngest of the three *Norns*, or Fates, who guide the life of men. The gods often seek counsel from them; and even Odin has not the power to alter their decrees.

(2) A Valkyria who, accompanied by two others, rides to the battlefield to invite the heroes to Odin's banquet in Valhalla.

Skull

(tlgdfu, *gulgoleth*, so called from its *round* form [<12935>2 Kings 9:35; "head," <13010>1 Chronicles 10:10; elsewhere "poll;" κράνοιν; the Lat. *cranium*, <40733>Matthew 27:33; <41522>Mark 15:22; <42333>Luke 23:33; <43917>John 19:17]). *SEE CALVARY*.

Sky

stands in the A.V. as the rendering only of qjvi *shachak* (<15326>Deuteronomy 33:26; <10212>2 Samuel 22:12; <19811>Psalm 18:11; 77:17; <23408>Isaiah 45:8; <24509>Jeremiah 51:9), the thick black *clouds* (as elsewhere rendered) spread over the whole firmament; and thrice (<40162>Matthew 16:2, 3; <58112>Hebrews 11:12) of οὐρανός, the visible expanse of air (elsewhere

"heaven"). In Scripture phraseology the *heavens* (µ yaeviv), as the opposite of the earth (<01008>Genesis 1:8, 10), constitute with it the world (1:1; 2:1; <05019>Deuteronomy 30:19; <19004>Psalm 1:4), for which idea the Heb. had no other proper expression. According to the Mosaic cosmogony, the sky seems to have been regarded as physical, being a space between the upper and lower waters, or rather as a fixed expanse ([yqæ; "firmament") which separates these (<01006>Genesis 1:6, 8; <19403>Psalm 104:3; 148:4). Through this oceanic heaven were poured upon the earth rains, dews, snow, and hail (<18802>Job 38:2) by means of openings, which were under the divine control, and which are sometimes called windows (twBr]a; <01071>Genesis 7:11; 8:2; <12702>2 Kings 7:2, 19) or doors (µ yaeil]D; <19823>Psalm 78:23). In the sky hung the sun, moon, and stars as lights for the inhabitants of the earth (<01014>Genesis 1:14 sq.), and above it sat Jehovah as on a throne (<19103>Psalm 10:3; comp. 29:3; <26106>Ezekiel 1:26). These, however, were rather poetical than literal representations (comp. <02410>Exodus 24:10; <27203>Daniel 12:3; <18708>Job 37:18; <26122>Ezekiel 1:22; <66406>Revelation 4:6), for there are not wanting evidences of a truer conception of the cosmical universe (<18807>Job 26:7; 36:7). *SEE EARTH*.

Skyndir,

in Norse mythology, is an additional name for the *moon,* signifying *the hastening one.*

Slack, Comfort I.,

a Presbyterian minister, was born in Mexico, N.Y., Aug. 12, 1835. He graduated at Hamilton College, Clinton, N.Y., studied theology in Auburn Seminary, was licensed to preach by the Cayuga Presbytery, and in 1863 was ordained and installed pastor of Westminster Church at Newton, Jasper Co., Ia. This was his only charge, and here he labored faithfully till his death, Feb. 24, 1865. Mr. Slack was distinguished for his fidelity as a student, his interest in the missionary cause, and his devoted piety. The Rev. George Ransom, of Muir, Mich., writes of him: "He brought into the work of the ministry an accuracy of judgment, a perspicuity of reasoning, and a safety in his conclusions which are rarely achieved save by the discipline of a long and trying experience." See Wilson, *Presb. Hist. Almanac,* 1866, p. 224. (J.L.S.)

Slack, Elijah, LL.D.,

a Presbyterian divine, was born in Lower Township, Bucks Co., Pa., Nov. 24, 1784. He professed religion in 1801, attended the grammarschool at Trenton, N.J., from 1803 to 1806, and graduated at the College of New Jersey, Princeton, in 1808. He was principal of the Trenton Academy three years, during which time he studied theology privately; was licensed by the New Brunswick Presbytery in 1811; was elected vice-president of the College of New Jersey and professor of natural philosophy and chemistry in 1812, and continued to discharge the appertaining duties for five years; removed to Cincinnati, O., in 1817, and was elected superintendent of the Literary and Scientific Institute in that city in 1819, the Cincinnati College being established, he was appointed president and professor of natural philosophy and chemistry, in which position he remained until 1828, when, from deficient endowment, the college closed. During this time he had, in connection with Dr. Daniel Drake, established the Cincinnati Medical College and Commercial Hospital. In 1837 he removed to Brownsville, Tenn., and established a high school for young men, which was very successful; but in 1842 returned to Cincinnati, and retired from public life. He died May 29, 1866. Dr. Slack was very closely identified for several years with the early educational interests of the West. A short time before his death his alma mater conferred upon him the title of Doctor of Laws. See Wilson, *Presb. Hist. Almanac*, 1867, p. 197. (J.L.S.)

Slade, John,

a minister of the Methodist Episcopal Church, was born on Beech Branch, Beaufort District, S.C., April 7, 1790. He joined the Church when about thirty years of age, and was licensed to preach in 1822. In 1823 he was admitted on trial in the South Carolina Conference, and was received in full connection in 1825. In 1828 he was ordained elder but his health having been impaired by excessive labors and exposure, he was made superamnuated. In 1830 he was located, and held this relation until 1845, When upon the organization of the Florida Conference he was readmitted into the travelling connection. He continued his ministerial labors until he was stricken with paralysis, which in a few days resulted in death, June 25, 1854. Mr. Slade possessed an intellect of high order, and was endowed with great courage, both physical and moral. He was distinguished for his humility, his self denial, his devotedness to Christ, and his fidelity to all his Christian obligations. See Sprague, *Annals of the Amer. Pulpit*, 7, 682.

Slafter, Coroden H.,

a Baptist missionary, was born in Norwich, Vt., Jan. 31, 1811. He removed with his parents to the town of Lawrence, St. Lawrence Co, N.Y., and remained there until 1831. Soon after his hopeful conversion, he felt it to be his duty to preach the Gospel. Like so many other young men whom God calls to be his servants in the ministry, he was poor, and saw no way by which he could obtain the funds necessary to procure an education. Trusting, however, in him who, he believed, had chosen him to enter upon what proved to be his life work, he went to Hamilton, and entered the Baptist institution in that place. His frank statement of his feelings and wishes won the confidence of sympathizing friends, and, along with what he was able to earn by his own efforts, he was supplied with an amount of funds sufficient to carry him through his studies. On leaving the institution, he carried with him the sincere esteem of friends who had given him their love and their aid to fit him for the service upon which he purposed to enter. The cause of Christian missions had taken strong hold upon the mind of Mr. Slafter. It is related of him that "even before his conversion what he had heard and read on the subject had made a deep impression upon his mind, and while pursuing his studies, on looking over the field, the condition of the 'poor perishing heathen' presented a claim which he could not resist." Having decided what was the path of duty, he offered himself as a missionary, and was appointed to the Siam field. He sailed from Boston in December, 1838, and arrived at Bangkok via Singapore Aug. 22, 1839. The hopes which had been raised with reference to Mr. Slafter's qualifications for his work were not disappointed. Having acquired the language, he entered upon his missionary labors with characteristic zeal and energy. Having in his mind made a survey of the great field of his missionary operations, he determined in person to see as much of it as it was possible for him to visit. In order that he might carry out his purpose, he procured and had fitted up a family boat, in which he and his companion made several excursions upon the River Meinaur, and the canals which connect this with the other principal rivers. He penetrated farther into the interior of the country than any other Protestant missionary has ever done. It was his earnest desire to do a work which no other one had done before him, and it was his delight to distribute tracts and such portions of the Bible as had been translated into Siamese where the good news of salvation through Christ had never before been proclaimed. While thus engaged, the messenger of death came to him, and he was removed from the scene of his

earthly toils April 17, 1841. It seemed a dark and mysterious Providence which thus early in his career brought to a termination so many cherished plans. But the cause was God's, not man's, and "he doeth all things well." See *The Baptist Memorial*, 1, 82. (J.C.S.)

Slagfidr (Or Finnr),

in Norse mythology, was a prince of Finnish race, who was a great hero or singer, and whom the Valkyria Swanwit chose for her consort. She forsook him after eight years, and he now seeks her incessantly, but in vain. — Vollmer, *Worterb. d. Mythol.* s.v.

Slander,

according to Dr. Barrow, is uttering false speeches against our neighbor, to the prejudice of his fame, safety, welfare, and that out of malignity, vanity, rashness, ill nature, or bad design. The principal kinds of slander are these:

(1) charging others with faults they are not guilty of;

(2) affixing scandalous names and odious characters which they deserve not;

(3) aspersing a man's actions with foul names, importing that they proceed from evil principles, or tend to bad ends, when it does not or cannot appear;

(4) perverting a man's words or acts disadvantageously by affected misconstruction;

(5) partial or lame representation of men's discourse or practice, suppressing some part of the truth or concealing some circumstances which ought to be explained;

(6) instilling sly suggestions which create prejudice in the hearers;

(7) magnifying and aggravating the faults of others;

(8) imputing to our neighbor's practice, judgment, or profession evil consequences which have no foundation in truth.

Slater (Or Slatyer), William,

a learned English divine and poet, was born in Somersetshire in 1587, entered St. Mary's Hall, Oxford, in 1600, removed to Brasenose College in 1607, took his degree of Bachelor of Arts the following year, and was chosen to a fellowship. In 1611 he entered holy orders, and was beneficed. In 1623 he took his degrees in divinity, and had acquired considerable reputation as a poet. He died in Otterden, Kent, where he was beneficed, October (or November), 1647. His works are, *Threnodia, sive Pandionium*, being elegies and epitaphs on queen Anne of Denmark, to whom he had been chaplain: — *Paloe-Albion, or History of Great Britain* (Lond. 1621, fol.): — *Genethliacon, sive Stemma Regis Jacobi* (ibid. 1630, fol.): — *The Psalms of David, in Foure Languages — Hebrew, Greek, Latin, and English* (1652, 16mo), in four parts, set to music, etc. See Burney, *Hist. of Music*; Chalmers, *Biog. Dict.* s.v.

Slaughter, Devereaux J.C.,

a minister of the Methodist Episcopal Church, South, was born in Dinwiddie County, Va., Nov. 8, 1817. He was converted Aug. 16, 1835, joined the Church May, 1836, was licensed to preach Sept. 25, and received on trial into the Virginia Conference in November, 1842. He received deacon's orders in November, 1844, and elder's in November, 1846. He was effective and very useful until 1862, when, because of ill health, he obtained a supernumerary relation which he retained until his death, Nov. 6, 1870. See *Minutes of Annual Conferences of M.E. Church, South*, 1870, p. 403.