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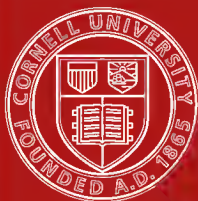
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BISHOP LOWTH.

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1840.

AUTHOR'S PREFACE

TO THE

FIRST EDITION OF THE FIRST VOLUME.

OUR estimation of the holy Scriptures should be proportionable to their importance and excellence. That ignorance of spiritual things, which is so natural to all men, demonstrates their necessity; and the happy influence which they have upon the mind in seasons of adversity and distress, proves their value and utility. They are admirably adapted to our circumstances, as they present us with a complete system of truth and a perfect rule of conduct, and thus make those who properly understand them *wise unto salvation*.

But whatever relates either to faith or to practice, was delivered in ages very distant from the present, in places very remote from the spot which we inhabit, and by persons of habits and manners materially different from those with which we are familiar. General and permanently established usages, to which persons conformed themselves from early infancy, must have had a strong hold of the mind, and would greatly influence the turn of thought and the mode of expression. By these circumstances we must suppose the penmen of the Scriptures to have been affected; nor can we expect that a revelation coming from God, through the medium of men of like passions with ourselves, should be divested of such peculiarities. This consideration, so far from disparaging divine revelation, on the principle that it is more local than universal, in some measure serves to authenticate it; for though upon a superficial view of the subject, this circumstance may appear to give it such

an aspect, yet upon mature examination it will be found that if it contain those branches and articles of truth, which are of general application, and which are productive of similar effects in distant ages and places, whatever local peculiarities it may possess, remain convincing and perpetual evidences of its credibility, while those circumstances are known to have existed, or are in any measure retained by the eastern nations.

If the credibility of the Bible be in any degree connected with the customs which are therein recorded or alluded to, it is certainly very material to observe, that in the East the usages and habits of the people are invariable; many of those which are particularly observable in the Scriptures continue to this day unaltered; and doubtless, many things which are noticed as singularities of more recent establishment, may be traced back into ages now almost forgotten, the distance of time and the remoteness of situation, being the only circumstances which obscure the connexion between the past and the present state of things. *Multa renascentur quæ jam cecidere. Horace.* That the eastern customs remain unchanged is a fact so incontestable, that the Baron de Montesquieu, in his Spirit of Laws (b. xiv. c. 4), has endeavoured to assign a natural cause for it. Sir J. Chardin, from whose Travels and MS. papers many articles have been selected for the following work, adverting to his collections for the illustration of the Bible, says, “the language of that divine book (especially of the Old Testament) being oriental, and very often figurative and hyperbolic, those parts of Scripture which are written in verse, and in the prophecies, are full of figures and hyperboles, which, as it is manifest, cannot be well understood without a knowledge of the things from whence such figures are taken, which are natural properties and particular manners of the countries to which they refer: I discerned this in my first voyage to the Indies; for I gradually found a greater sense and beauty in divers passages of Scripture than I had before, by having in my view the things, either natural or moral, which explained them to me: and in perusing the different translations, which the greatest part of the translators of the Bible had made, I observed that every one of them, (to render the expositions as they thought more intelligible) used such expressions as would accommodate the phrase to the places where they wrote, which did not only many times pervert the text, but often rendered the sense obscure, and sometimes absurd also. In fine, consulting the com-

mentators upon such kind of passages, I found very strange mistakes in them; and that they had all along guessed at the sense, and did but grope (as in the dark) in the search of it; and from these reflections I took a resolution to make my remarks upon many passages of the Scripture, persuading myself that they would be equally agreeable and profitable for use. And the learned, to whom I communicated my design, encouraged me very much (by their commendations) to proceed in it; and more especially when I informed them, that it is not in Asia as in our Europe, where there are frequent changes, more or less, in the form of things, as the habits, buildings, gardens, and the like. In the East they are constant in all things: the habits are at this day in the same manner as in the precedent ages, so that one may reasonably believe, that in that part of the world the exterior forms of things (as their manners and customs) are the same now as they were two thousand years since, except in such changes as may have been introduced by religion, which are nevertheless very inconsiderable." *Preface to Travels in Persia*, p. vi.

The language of the Scriptures is highly figurative. It abounds with allusions and metaphors, and from this source obtains many of its beauties. The objects of nature, and the manners of nations, are introduced to diversify and adorn the sacred page; and many of the boldest and finest images, which are there to be found, are formed upon established customs. Such passages, when first delivered, were easily understood and fully comprehended, and came to the mind with an energy which gave them certain effect. If a similar influence do not accompany them to persons whose residence is in distant climes and ages, it is because they are unacquainted with such circumstances as are therein alluded to, or because they suffer their own habits and manners to prepossess the mind with disaffection to every thing discordant from its own particular and favourite modes. If we desire to understand the word of God as it was originally revealed, we must not fail to advert to its peculiarities, and especially those of the description in question. It will be found absolutely impossible to develop the meaning of many passages, without recurring to the customs with which they are connected; and these, when brought forward, will remove the abstruseness which was supposed to attend the subject, and give it a just and clear representation.

The accumulated labours of biblical critics have succeeded in

clearing up many difficulties; but in some instances they have failed, and have left the inquirer bewildered and perplexed. The reason they have not done better has been the want of a proper attention to oriental customs. Commentators in general have not sufficiently availed themselves of the assistance of travellers into the East. It is but rarely that any materials are drawn from their journals to elucidate the Scriptures. The few instances which occur of this sort, discover how happily they may be explained by this method, and excite our surprise and regret at the neglect of it.

A spirit of inquiry and research seems to have animated those persons, who, during the two last centuries, explored the regions of the East. Many of them were men of considerable natural talents, and acquired learning. While they indulged a laudable curiosity in collecting information on general subjects, they did not neglect sacred literature. By their industry the geography, natural history, religious ceremonies, and miscellaneous customs of the Bible, and the eastern nations have been compared and explained, and that essentially to the advantage of the former.

But with regard to these writers it must be observed, that many excellent things of the kind here adverted to are only *incidentally* mentioned. Some observations which they have made are capable of an application which did not present itself to their minds; so that in addition to a number of passages which they have *professedly* explained, select portions of their works may be brought into the same service. To collect these scattered fragments, and make a proper use of them, is certainly a laborious work: it has, however, been ably executed by the late Mr. Harmer; his *Observations on divers Passages of Scripture* are well known and highly esteemed. It must be acknowledged to his praise, that he led the way in this department of literature, and has contributed as much as any one man to disseminate the true knowledge of many parts of holy writ. But his work is too copious for general utility: it will never fail to be read by the scholar; but it cannot be expected that the generality of Christians can derive much benefit from that, which from its extent is almost inaccessible to many persons. It must also be admitted that some of the subjects which are there discussed may be dispensed with, as not being of much importance. The style is sometimes prolix, and difficult of conception, and the arrangement is certainly capable of improvement. On the whole, the book would be more valuable if it were more select in its sub-

jects and compressed in its language. This object long appeared so important, that I determined to execute an abridgment of these observations for my own private use; but upon farther reflection, I was induced to undertake the compilation of a volume to include the substance of the best writers of this class. The production now offered to the public is the fruit of that resolution.

I have endeavoured to select from Mr. Harmer's Observations whatever appeared important and interesting. This has not indeed been done in the form of a regular abridgment; but after extracting such materials as appeared suitable, I have inserted them in those places, where, according to the passages prefixed to each of the articles, they ought to stand. This method I apprehend to be new, and not before attempted, but I hope will prove both agreeable and useful. As it is the avowed intention of each article to explain some passage, it is proper that it should be inserted at length, and in a manner so conspicuous as at once to attract the attention of the reader.

To the materials collected from Mr. Harmer, have been added some very important remarks from Shaw, Pococke, Russell, Bruce, and other eminent writers. It is admitted that many of these things have repeatedly passed through the press; but as the valuable observations which have been made by travellers and critics lie interspersed in separate and expensive publications, a compendious selection of them appeared very desirable, and is here accomplished.

But many of the following observations are original: they are not however particularly distinguished from the rest. I must here avail myself of an opportunity to acknowledge my obligations to Mr. Gillingwater, of Harleston in Norfolk, for the very liberal manner in which he favoured me with the use of his manuscript papers. They consist of additions to, and corrections of Mr. Harmer's Observations, and were communicated to that gentleman with a view to assist him in the farther prosecution of his work; but it was too late, as the fourth and last volume was then nearly completed at the press, and in a single instance only towards the close of it was any use made of these materials. From this collection I have made many extracts, and have enriched this volume with several new articles on subjects which had not before been discussed. In the progress of my work I have also derived very

considerable assistance from many valuable books furnished by James Brown, Esq. of St. Albans, for which I acknowledge myself greatly obliged, and especially for his very careful correction of the manuscript before it went to the press.

That this work might be rendered acceptable to the scholar, and those who have inclination to consult the sources from whence the information it contains is drawn, the authorities in most instances have been very particularly inserted. It must however be observed, that one principal object in view was the advantage of Christians in general. I have aimed to furnish the plain reader with a book to which he may refer for information, on such passages of Scripture as appear obscure and difficult, at least those which are to be explained by the method here adopted. Two indexes, one of scriptures incidentally illustrated, and the other of subjects discussed, are subjoined: an appendage, which I conceive no book ought to be destitute of that is designed to be useful.

A very considerable claim to candour may be advanced in favour of this work. The number and difficulty of the subjects treated of—the compass of reading necessary to obtain materials to elucidate them—the singular felicity of avoiding undue prolixity or unsatisfactory conciseness—and the perplexity arising from the jarring opinions of learned men on many of these subjects, render it an arduous task for an individual to accomplish. Without presuming to suppose that I have always succeeded in ascertaining the true meaning of those difficult texts which are brought forward, I have done the best which I could to remove their obscurity, and to give them a consistent and intelligible meaning. *Nec semper feriet quodcumque minabitur arcus.* Many of the observations here advanced are indeed rather proposed to consideration, than offered to decide positively the meaning of those passages to which they are attached. The same diversity of sentiment which has influenced commentators and prevented an unanimity of judgment, may justly be supposed to induce some readers to form their opinion as variously.

SAMUEL BURDER.

THE

AUTHOR'S ADVERTISEMENT TO THE SECOND EDITION.

THE former edition of the first volume of this Work was so favourably received, as to encourage the author to proceed in his labours. The same writers who supplied materials for that volume have been again examined, and much that is new selected from them. Other valuable authors have also been perused, and have offered important assistance in composing the second volume. Considerable use has been made of the classical writers. The reader will find a great body of information condensed into a small compass, and applied to elucidate many obscure passages of Scripture. The author has only to add, that he hopes his readers will excuse the trouble of consulting the Work under two distinct arrangements, as, for the accommodation of the purchasers of the first volume, it was determined that in this new edition the second should be sold separately.

ST. ALBANS, JAN, 8, 1807.

PREFACE TO THE PRESENT EDITION.

THE deserved popularity of this work having created a demand for a new edition, the publisher has deemed it desirable to send it into the world in a renovated and improved form.

The apology which the author offered to his readers thirty years ago for "the trouble of consulting the work under two distinct arrangements" is no longer valid. The second part has been so long an accompaniment to the first, that there is now no propriety in consulting the convenience of the original purchasers at the expense of the public at large. And, as experience has shown that the textual arrangement which the author adopted is less advantageous than an arrangement of subjects, the whole has been reduced to a systematic order, by which it is believed the utility of the work will be greatly increased. This has never been done effectively till now.

In arranging the work according to the subjects to which it relates, it was found that on some topics there were serious deficiencies: these it has been deemed advisable to supply. Nothing is omitted which former editions contained, but many valuable additions have been made, principally from the works of travellers who have written since the author's decease. In order to distinguish these portions, an asterisk has been prefixed to each of the new articles.

By consulting the *Analysis*, the reader will perceive at once to what part of the work he is to turn for the subject which he wishes to see elucidated; while every advantage of the original arrangement is secured by the very copious Index of Texts, at the conclusion of the volume.

MARCH 20, 1840.

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ORIENTAL CUSTOMS.

CHAPTER I.

CUSTOMS RELATING TO FOOD.

JUDGES xix. 5. *Comfort thy heart with a morsel of bread, and afterward go your way.*] “The greatest part of the people of the East eat a little morsel as soon as the day breaks. But it is very little they then eat; a little cake, or a mouthful of bread, drinking a dish or two of coffee. This is very agreeable in hot countries; in cold, people eat more.” *Chardin MS.*

If this were customary in Judea, we are not to understand the words of the Levite’s father-in-law as signifying, stay and breakfast; that is done, it seems, extremely early: but the words appear to mean, stay and dine: the other circumstances of the story perfectly agree with this account. *Harmer*, vol. i. p. 356.

VEGETABLES.

NUMB. xi. 5. *Melons.*] By this we are probably to understand the water-melon, which, according to Hasselquist (*Voyage*, p. 255), “the Arabians call *batech*. It is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat any thing but these; and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for drink, the juice refreshing these poor creatures, and they have less occasion for water than if they were to live on more substantial food in this burning climate.” This well explains the Israelites regretting the want of this fruit in the parched, thirsty wilderness.

EZEK. iv. 9. *Millet.*] This is a kind of plant, which perhaps derives its name from its *thrusting* forth such a quantity of grains.

Thus in Latin it is called *milium*, as if one stalk bore a thousand grains. (*Martini Lex.*) It is doubtless the same kind of grain as that which is called in the East *durra*, which now, according to Niebuhr, is a kind of *millet*, and when made into bad bread with camels' milk, oil, butter, or grease, is almost the only food which is eaten by the common people in Arabia Felix. He further says, "I found it so disagreeable, that I should willingly have preferred to it plain barley bread." (*Description de l'Arabie*, pp. 45, 135.) This remark appears to illustrate the passage of Ezekiel here referred to.

JOB xxx. 4. *Who cut up mallows by the bushes, and juniper roots for their meat.*] Biddulph (*Collection of Voyages and Travels from the Library of the Earl of Oxford*, p. 807) says he "saw many poor people gathering mallows and three-leaved grass, and asked them what they did with it: they answered, it was all their food; and that they boiled it, and did eat it. Then we took pity on them, and gave them bread, which they received very joyfully, and blessed God that there was bread in the world." *Harmer*, vol. iii. p. 166.

LUKE xv. 16. *The husks that the swine did eat.*] That *κερατιον* answers to *siliqua*, and signifies a husk or pod, wherein the seeds of some plants, especially those of the leguminous tribe, are contained, is evident. Both the Greek and Latin terms signify the fruit of the carob tree, a tree very common in the Levant, and in the southern parts of Europe, as Spain and Italy. This fruit still continues to be used for the same purpose, the feeding of swine. It is also called St. John's Bread, from the opinion that the Baptist used it in the wilderness. Miller says it is mealy, and has a sweetish taste, and that it is eaten by the poorer sort, for it grows in the common hedgés and is of little account. *Campbell's Translation of the Gospels*, note.

* Mr. Hartley confirms this representation (*Researches*, p. 218), saying, "It has been remarked by Commentators, that the husks (*κεράτια*) here mentioned, are the fruit of the *Ceratonia*, or Carob tree. The modern Greeks still call this fruit by the same name, *κεράτια*, and sell them in the markets. They are given to swine, but are not rejected as food even by men."

2 KINGS iv. 39. *And one went out into the field to gather herbs.*] To account for this circumstance, why the herbs were gathered in the field and not in the garden, it may be observed from Russell, that at Aleppo, besides the herbs and vegetables produced by regularly cultivated gardens, the fields afford bugloss, mallow, and asparagus, which they use as pot-herbs, with some others which are used in salads. *Harmer*, vol. i. p. 332.

AMOS vii. 14. *A gatherer of sycamore fruit.*] Or, more properly, a *dresser* of sycamore fruit. Pococke gives the following account of it. "The dumez of Egypt is called by the Europeans Pharaoh's fig: it is the sycamore of the ancients, and is properly a *ficus fatuus* (wild fig). The fig is small, but like the common figs. At the end of it a sort of water gathers together; and unless it be cut, and the water let out, it will not ripen. This they sometimes do, covering the bough with a net to keep off the birds: and the fruit is not bad, though it is not esteemed. It is a large spreading tree, with a round leaf, and has this particular quality, that short branches without leaves come out of the great limbs all about the wood; and these bear the fruit. It was of the timber of these trees that the ancient Egyptians made their coffins for their embalmed bodies, and the wood remains sound to this day." *Travels*, vol. i. p. 305.

This shows the propriety of rendering Psalm lxxviii. 47, "He destroyed their sycamore trees with frost."

AMOS vii. 14. *Sycamore fruit.*] The sycamore fruit, which grows sticking to the trunk of the tree, does not ripen till it is rubbed with iron combs, after which it ripens in four days. Jerome says, that without this management the figs are excessively bitter. Hasselquist (*Travels*, p. 261), describing the *ficus sycamorus*, or Scripture sycamore, says, "it buds the latter end of March, and the fruit ripens in the beginning of June; it is wounded or cut by the inhabitants (of Lower Egypt) at the time it buds; for without this precaution, they say, it will not bear fruit."

HOSEA ix. 10. *The first ripe in the fig-tree at her first time.*] "In Barbary, and no doubt in the hotter climate of Judea, after mild winters, some of the more forward trees will now and then yield a few ripe figs, six weeks or more before the full season. Such is probably the allusion in this place." *Shaw's Travels*, p. 142.

NUMB. xi. 5. *Onions.*] "Whoever has tasted onions in Egypt, must allow that none can be had better in any part of the universe. Here they are sweet, in other countries they are nauseous and strong; here they are soft, whereas in the north, and other parts, they are hard of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt. They eat them roasted, cut into four pieces, with some bits of roasted meat, which the Turks in Egypt call kobab; and with this dish they are so delighted, that I have heard them wish they might enjoy it in paradise. They likewise make soup of them in Egypt, cutting the onions in small pieces; this I think one of the best dishes I ever eat." *Hasselquist's Voyages*, p. 290.

* EXOD. xv. 27. *Threescore and ten palm-trees.*] The palm-

tree is exceedingly valuable in the east, especially to travellers who have to pass through deserts, in which it is not unfrequently found. Dr. Edward Clarke says, "The dates hung from these trees in such large and tempting clusters, although not quite ripe, that we climbed to the tops of some of them, and bore away with us large branches with their fruit. In this manner *dates* are sometimes sent, with the branches, as presents to Constantinople. A ripe Egyptian date, although a delicious fruit, is never refreshing to the palate. It suits the Turks, who are fond of sweetmeats of all kinds; and its flavour is not unlike that of the conserved green citron, which is brought from Madeira. The largest plantation occurred about half way between Alexandria and Aboukir, whence our army marched to attack the French on the thirteenth of March: the trees here were very lofty, and from the singular formation of their bark, we found it as easy to ascend to the tops of these trees as to climb the steps of a ladder. Wherever the date-tree is found in these dreary deserts, it not only presents a supply of salutary food, for men and camels, but nature has so wonderfully contrived the plant, that its first offering is accessible to man alone, and the mere circumstance of its presence, in all seasons of the year, is a never failing indication of fresh water near its roots. Botanists describe the trunk of the date-tree, as full of rugged knots; but the fact is, that it is full of cavities, the vestiges of its decayed leaves which have within them an horizontal surface, flat and even, exactly adapted to the reception of the human feet and hands, and it is impossible to view them without believing that He who, in the beginning, fashioned "every tree in the which is the fruit of a tree yielding seed," as "meat for man," has here manifested one among the innumerable proofs of his beneficent design. The extensive importance of the date-tree is one of the most curious subjects to which a traveller can direct his attention. A considerable part of the inhabitants of Egypt, of Arabia, and of Persia, subsist almost entirely upon its fruit. They boast also of its medicinal virtues. Their camels feed upon the date stones. From the leaves they make couches, baskets, bags, mats, and brushes; from the branches—cages for their poultry, and fences for their gardens; from the fibres of the boughs; thread, ropes, and rigging—from the sap is prepared a spirituous liquor; and the trunk of the tree furnishes fuel: it is even said that from one variety of the palm-tree, the *Phoenix farinafera*, meal has been extracted which is found among the fibres of the trunk, and has been used for food." *Clarke's Travels*, vol. v. pp. 407—409.

GEN. xxv. 30. *Red pottage*.] The inhabitants of Barbary still make use of lentils, boiled and stewed with oil and garlic, a pottage of a chocolate colour; this was the red pottage for which

Esau, from thence called Edom, sold his birth-right. *Shaw's Travels*, p. 140, 2d edit.

* EXOD. xvi. 15. *They said one to another, It is manna.*] It appears from the testimony of Burckhardt that a substance to which the supernatural manna bore considerable resemblance, is produced by a tree growing in the district in which it fell. He says, "I have already mentioned several times the Wady el Sheikh; I found it here of the same noble breadth as it is above, and in many parts it was thickly overgrown with the tamarisk or tarfa; it is the only valley in the peninsula where this tree grows, at present, in any great quantity, though small bushes of it are here and there met with in other parts. It is from the tarfa that the manna is obtained; and it is very strange that the fact should have remained unknown in Europe, till M. Seetzen mentioned it in a brief notice of his tour to Sinai, published in the *Mines de l'Orient*. This substance is called by the Bedouins, *mann*, and accurately resembles the description of manna given in the Scriptures. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath that tree in the natural state; the manna is collected before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c., which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins; in this way they preserve it till the following year, and use it as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever make it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all, as will probably happen this year. I saw none of it among the Arabs, but I obtained a small piece of last year's produce, in the convent; where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid and formed a small cake; it became soft when kept some time in the hand; if placed in the sun for five minutes it dissolved; but when restored to a cool place it became solid again in a quarter of an hour. In the season, at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done in Numb. xi. 8. Its colour is a dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves: its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity it is said to be slightly purgative.

"The quantity of manna collected at present, even in seasons when the most copious rains fall, is very trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the

greatest dainty which their country affords. The harvest is usually in June, and lasts for about six weeks; sometimes it begins in May. There are only particular parts of the Wady Sheikh that produce the tamarisk; but it is also said to grow in Wady Naszeb, the fertile valley to the south-east of the convent, on the road from thence to Shezm.

“In Nubia and in every part of Arabia, the tamarisk is one of the most common trees; on the Euphrates, on the Astaboras, in all the valleys of the Hedjaz, and the Bedja, it grows in great plenty, but I never heard of its producing manna except in Mount Sinai; it is true I made no inquiries on the subject elsewhere, and should not, perhaps, have learnt the fact here, had I not asked repeated questions respecting the manna, with a view to an explanation of the Scriptures. The tamarisk abounds more in juices than any other tree of the desert, for it retains its vigour when every vegetable production around it is withered, and never loses its verdure till it dies. It has been remarked by Niebuhr (who, with his accustomed candour and veracity says, that during his journey to Sinai he forgot to inquire after the manna), that in Mesopotamia, manna is produced by several trees of the oak species; a similar fact was confirmed to me by the son of the Turkish lady, mentioned in a preceding page, who had passed the greater part of his youth at Erzerum in Asia Minor; he told me that at Moush, a town three or four days distant from Erzerum, a substance is collected from the tree which produces the galls, exactly similar to the manna of the peninsula, in taste and consistence, and that it is used by the inhabitants instead of honey.” *Travels in Syria and the Holy Land, by the late John Lewis Burckhardt*, pp. 599—601.

JOB vi. 6. *Can that which is unsavoury be eaten without salt ?* The eastern people often make use of bread, with nothing more than salt or some such trifling addition, such as summer-savory dried and powdered. This, Russell says (*Hist. of Aleppo*, p. 27), is done by many at Aleppo. The Septuagint translation of this passage seems to refer to the same practice, when it renders the first part of the verse, “will bread be eaten without salt?” *Harmer*, vol. i. p. 238.

MATT. v. 13. *If the salt has lost its savour.*] Our Lord’s supposition of the salt losing its savour is illustrated by Mr. Maundrell (*Journey*, p. 162), who tells us, that in the Valley of Salt near Gebul, and about four hours’ journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. “In this,” says he, “you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet had

perfectly lost its savour. The innermost, which had been connected to the rock, retained its savour, as I found by proof."

DAN. i. 15. *And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.*] It is probable that there was nothing extraordinary or out of the common way in this circumstance. Sir J. Chardin observes, "I have remarked this, that the countenances of the Kechichs are in fact more rosy and smooth than those of others, and that these people who fast much, I mean the Armenians and the Greeks, are notwithstanding very beautiful, sparkling with health, with a clear and lively countenance." *Harmer*, vol. i. p. 357.

HONEY.

MATT. iii. 4. *Wild honey.*] This is obtained from wild bees, frequent in Palestine, in hollow trunks or branches of trees, and the clefts of rocks. Thus it is said, "honey out of the stony rock." (Psalm lxxxi. 16; Deut. xxxii. 13). Some have supposed this to be the honey dew, or liquid kind of manna exuding from the leaves of trees, as of the palm or fig-tree, of which the rabbins speak much. Josephus (*Bell. Jud.* vol. iv. p. 27) speaks of honey pressed from the palm-trees near Jericho, as little inferior to the real; and Pliny, of honey flowing from the olive-tree in Syria (*Nat. Hist.* xxiii. 4). But neither the honey dew nor expressed juice, if different, being somewhat unwholesome, is thought so probable as the genuine honey.

PSALM xix. 10. *Sweeter also than honey and the honey-comb.*] There is no difference made amongst us between the delicacy of honey in the comb and that which is separated from it. From the information of Dr. Halley concerning the diet of the Moors of Barbary, we learn that they esteem honey a very wholesome breakfast, "and the most delicious, that which is in the comb, with the young bees in it, before they come out of their cases, whilst they still look milk white." (*Miscellanea Curiosa*, vol. iii. p. 382). The distinction made by the Psalmist is then perfectly just, and conformable to custom and practice, and probably, equally so of ancient times.

PROV. xxv. 27. *It is not good to eat much honey.*] Delicious as honey is to an eastern palate, it has been thought sometimes to have produced terrible effects. Sanutus (*Gesta Dei per Francos*, vol. ii. p. 224) informs us, that the English who attended Edward the First into the Holy Land, died in great numbers, as they marched, in June, to demolish a place, which he ascribes to

the excessive heat, and their intemperate eating of fruits and honey. This circumstance seems to illustrate both the remark of Solomon and the prophetic passage, which speaks of a book sweet in the mouth as a morsel of honey, but bitter after it was down. Rev. x. 9; 10. *Harmer*, vol. i. p. 299.

MILK.

PROV. xxvii. 27. *And thou shalt have goats' milk enough for thy food.*] Milk is a great part of the diet of the eastern people. Their goats furnish them with some part of it, and, Russell tells us (p. 53), are chiefly kept for that purpose; that they yield it in no inconsiderable quantity; and that it is sweet and well tasted. This at Aleppo is, however, chiefly from the beginning of April to September; they being generally supplied the other part of the year with cows' milk, such as it is; for the cows being commonly kept at the gardens, and fed with the refuse, the milk generally tastes so strong of garlic or cabbage-leaves as to be very disagreeable. This circumstance sufficiently points out how far preferable the milk of goats must have been. *Harmer*, vol. i. p. 288.

PROV. xix. 24. *A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.*] The Arabs in eating their milk use no spoons. They dip their hands into the milk, which is placed in a wooden bowl before them, and sup it out of the palms of their hands. (*Le Bruyn*, vol. i. p. 586). Is it not reasonable to suppose the same usage obtained among the Jews, and that Solomon refers to it, when he says, "a slothful man hideth his hand in the dish, and will not so much as bring it to his mouth again?" Our translators render it the bosom, but the word everywhere signifies a *pot* or *dish*. *Harmer*, vol. i. p. 289.

JUDGES iv. 19. *And she opened a bottle of milk and gave him drink.*] Jael certainly showed her regard to Israel by destroying Sisera, but it is as certain that she did not do it in the most honourable manner—there was treachery in it: perhaps in the estimation of those people, the greatest treachery. Among the later Arabs, giving a person drink has been thought to be the strongest assurance of their receiving him under their protection. When Guy de Lusignan, king of Jerusalem, was taken prisoner, and was conducted before Saladin, he demanded drink, and they gave him fresh water, which he drank in Saladin's presence: but when one of his lords would have done the same, Saladin would not suffer it, because he did not intend to spare his life: on the contrary, advancing to him, after some expostulations, he cut off his head. *D'Herbelot*, p. 371. *Harmer*, vol. ii. p. 469.

BUTTER.

JUDGES v. 25. *Butter.*] D'ARVIEUX informs us (*Voy. dans la Pal.* p. 200) that the Arabs make butter by churning in a leathern bottle. Hence Jael is said to have opened a *bottle of milk* for Sisera, Judges iv. 19. Mr. HARMER (vol. i. p. 281) supposes that she had just been churning, and pouring out the contents of her bottle into one of the best bowls or dishes she had, presented this butter-milk to him to quench his thirst.

PROV. xxx. 33. *The churning of milk bringeth forth butter.*] The ancient way of making butter in Arabia and Palestine, was probably nearly the same as is still practised by the Bedouin Arabs and Moors in Barbary, and which is thus described by Dr. Shaw: "Their method of making butter is by putting the milk or cream into a goat's skin, turned inside out, which they suspend from one side of the tent to the other, and then pressing it to and fro in one uniform direction, they quickly occasion the separation of the unctuous and wheyey parts." (*Trav.* p. 168). So "the butter of the Moors, in the empire of Morocco, which is bad, is made of all the milk (*comp. Prov. xxx. 33, above*), as it comes from the cow, by putting it into a skin and shaking it till the butter separates from it." (*Stewart's Journey to Mequinez*). And, what is more to the purpose, as relating to what is still practised in Palestine, Hasselquist speaking of an encampment of the Arabs, which he found not far from Tiberias, at the foot of the mountain or hill where Christ preached his sermon, says, "they make butter in a leathern bag, hung on three poles, erected for the purpose, in the form of a cone, and drawn to and fro by two women." (*Trav.* p. 159.)

JOB xxix. 6. *Washed my steps with butter.*] Chandler, in his Travels, particularly observes, that it was usual for men *to tread on skins of cream*, in order to separate the butter from its more watery part. This article was sometimes made in very large quantities; on which account such a method might be preferred for expedition. This circumstance Mr. Harmer considers (vol. iii. p. 173) as a very natural explanation of the phrase, "I washed my steps with butter."

JOB xx. 17. *The brooks of honey and butter.*] In these cool countries we have no idea of butter so liquid as described in these words; it appears among us in a more solid form. But as the plentiful flowing of honey, when pressed from the comb, may be compared to a little river, as it runs into the vessels in which it is to be kept; so, as they manage matters, butter is equally fluid, and may be described in the same way: "A great quantity of butter is made in Barbary, which, after it is *boiled* with salt, they put

into jars, and preserve for use." (*Shaw*, p. 169). Streams of butter, then, poured, when clarified, into jars to be preserved, might as naturally be compared to rivers, as streams of honey flowing, upon pressure, into other jars in which it was kept. *Harmer*, vol. iii. p. 176.

ISAIAH vii. 15. *Butter and honey shall he eat.*] D'Arvieux (*Voy. dans la Pal.* p. 24), being in the camp of the grand emir, who lived in much splendor and treated him with great regard, was entertained on the first morning with little loaves, honey, new churned butter, and loaves of cream, more delicate than any he ever saw, together with coffee. Agreeably to this he assures us in another place (p. 197), that one of the principal things with which the Arabs regale themselves at breakfast is cream, or new butter, mingled with honey. *Harmer*, vol. i. p. 294.

* Referring to Assalt, Mr. Buckingham says, "The mode of feeding was so offensive to an European taste, and the nature of the messes prepared was so contrary to our notions, that it required a great effort to overcome the disgust excited even by their appearance, and to preserve a show of being satisfied. Among other novelties, I observed that large lumps of solid butter were eaten by the people of this place, without the addition of bread, vegetables, or flesh meat; and this is accounted so wholesome that it is frequently given to infants in arms, by ounces at a time, as nurses in England would give bread only. At all the dinners there was an abundance of boiled rice, and generally a goat or kid served up with it, though often so tough as to require to be literally torn in pieces before it could be eaten. Raisins and olive oil, both produced from the surrounding country, were also in abundance, with bowls of butter and sugar melted and mixed together, and a kind of pudding about the shape and size of a large lemon, made of barley paste stuffed with onions and pepper." *Buckingham's Travels among the Arab Tribes*, pp. 32, 33.

FLESH.

AMOS vi. 4. *And eat the lambs out of the flock.*] Chardin observes that lambs are in many places of the Scripture spoken of as great delicacies. These and the kids must be eaten of, to form a conception of the moisture, taste, delicacy, and fat of this animal. As the eastern people are no friends of game, fish, or fowls, their most delicious food is the lamb and the kid; hence they were used for presents, Judges xv. 1; 1 Sam. xvi. 20; hence also the energy of that expression, *marrow and fatness*, Psalm lxiii. 5; Luke xv. 29. *Harmer*, vol. i. p. 322.

LUKE xv. 29. *A kid.*] Kids are considered as a delicacy. Hariri, a celebrated writer of Mesopotamia, describing a person's

breaking in upon a great pretender to mortification, says, he found him with one of his disciples, "entertaining themselves with much satisfaction with bread made of the finest flour, with a roasted kid, and a vessel of wine before them." This shows in what light we are to consider the complaint made by the elder brother of the prodigal son, and also the gratification proposed to be sent to Tamar (Gen. xxxviii. 16), and the present made by Sampson to his pretended bride. (Judges xv. 1). *Harmer*, vol. iv. p. 164.

1 SAM. ix. 24. *And the cook took up the shoulder and that which was upon it, and set it before Saul.*] The shoulder of a lamb is thought in the East a great delicacy. Abdolmelek the caliph (*Ockley's Hist. of the Saracens*, vol. ii. p. 277), upon his entering into Cufah, made a splendid entertainment. "When he was sat down, Amrou the son of Hareth, an ancient Mechzumian, came in: he called him to him, and placing him by him upon his sofa, asked him what meat he liked best of all that ever he had eaten. The old Mechzumian answered, an ass's neck well seasoned and well roasted. You do nothing, says Abdolmelek: what say you to a leg or a shoulder of a sucking lamb, well roasted, and covered over with butter and milk?" This sufficiently explains the reason why Samuel ordered it for the future king of Israel, as well as what that was which was upon it, the butter and milk. *Harmer*, vol. i. p. 319.

PROV. xv. 17. *A stalled ox.*] This instance of luxury appears to be alluded to in Matt. xxii. 4, and Luke xv. 23. In the times of Homer it was in high esteem, and formed a chief part of their entertainments. At the feasts made by his heroes, Agamemnon, Menelaus, and Ajax, it is mentioned as the principal part, if not the whole, of what was prepared. See *Il.* vii. 320. *Od.* iv. 65, et viii. 60. *Virg. Æn.* viii. 182.

EXOD. xxix. 22. *The rump.*] Or the large tail of one species of the eastern sheep. Russell (*Hist. of Aleppo*, p. 51), after observing that they are in that country much more numerous than those with smaller tails, adds, "this tail is very broad and large, terminating in a small appendix that turns back upon it. It is of a substance between fat and marrow, and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort, without the head, feet, skin, and entrails, weighs about twelve or fourteen Aleppo rotoloes, of which the tail is usually three rotoloes or upwards; but such as are of the largest breed, and have been fattened, will sometimes weigh above thirty rotoloes, and the tail of these ten. These very large sheep being about Aleppo kept up in yards, are in no danger of injuring their tails: but in some

other places, where they feed in the fields, the shepherds are obliged to fix a piece of thin board to the under part of their tail, to prevent its being torn by bushes and thistles, as it is not covered underneath with thick wool like the upper part. Some have small wheels to facilitate the dragging of this board after them." A rotoloe of Aleppo is five pounds. See also *Herodotus*, lib. iii. cap. 115. With this agrees the account given by the Abbé Mariti (*Travels through Cyprus*, vol. i. p. 36), "The mutton is juicy and tender. The tails of some of the sheep, which are remarkably fine, weigh upwards of fifty pounds." This shows us the reason why, in the levitical sacrifices, the tail was always ordered to be consumed by fire.

EZEK. xxiv. 5. *Take the choice of the flock, and burn also the bones under it.*] The following account of a royal Arab camel feast will afford some illustration of the parable contained in this chapter. "Before mid-day a carpet being spread in the middle of the tent, our dinner was brought in, being served up in large wooden bowls between two men; and truly, to my apprehension, load enough for them. Of these great platters there were about fifty or sixty in number, perhaps more, with a great many little ones; I mean, such as one man was able to bring in, strewed here and there among them, and placed for a border or garnish round about the table. In the middle was one of a larger size than all the rest, in which were the camel's bones, and a thin broth in which they were boiled. The other greater ones seemed all filled with one and the same sort of provision, a kind of plum-broth, made of rice and the fleshy part of the camel, with currants and spices, being of a somewhat darker colour than what is made in our country." *Philosophical Translations abridged*, part ii. cap. 2, art. 40.

The Hebrew word translated *burn*, should have been rendered, as in the margin, *heap*. The meaning cannot be that the bones were to be burnt under the caldron, but that they were to be heaped up in it; for it is said, *let them seethe the bones of it therein*. With this interpretation the Septuagint translation of the passage agrees: and viewed in this light, the object is ascertained by the foregoing extract.

MARK i. 6. *He did eat locusts.*] Much pains have been taken to prove that the locusts, which are said to have been a part of John the Baptist's food, were the fruit of a certain tree, and not the bodies of the insects so called; but a little inquiry after facts will fully clear up this matter, and show that, however disgusting the idea of such kind of food appears to us, the eastern nations have a very different opinion about it. Dampier informs us (vol. i. p. 430), that "the Indians of the Bashee islands eat the bodies of locusts:" and that he himself once tasted of this dish, and liked it.

very well. He also tells us (vol. ii. p. 27) that the Tonouineze feed on locusts; that they eat them fresh, broiled on coals, or pickle them to keep; and that they are plump and fat, and are much esteemed by rich and poor, as good wholesome food, either fresh or pickled. Shaw observes (*Travels*, p. 188) that the Jews were allowed to eat them; and that, when they are sprinkled with salt, they are not unlike in taste to our fresh water cray-fish. Ives (*Trav.* p. 15) informs us, that the inhabitants of Madagascar eat locusts, of which they have an innumerable quantity, and that they prefer them to the finest fish. (*See also Herodotus*, b. iv. s. 172.)

JUDGES vi. 19. *And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out to him under the oak, and presented it.*] “There is a passage in Dr. Shaw, that affords a perfect commentary on this text. It is in his preface, p. 12. ‘Besides a bowl of milk, and a basket of figs, raisins, or dates, which upon our arrival were presented to us to stay our appetites, the master of the tent where we lodged fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep; half of which was immediately seethed by his wife, and served up with cuscasooe: the rest was made kab-ab, i. e. cut into pieces and roasted; which we reserved for our breakfast or dinner next day.’

“May we not imagine that Gideon, presenting some slight refreshment to the supposed prophet, according to the present Arab mode, desired him to stay till he could provide something more substantial for him; that he immediately killed a kid, seethed part of it, made kab-ab of another part of it, and when it was ready, brought out the stewed meat in a pot, with unleavened cakes of bread which he had baked; and the kab-ab in a basket for his carrying away with him, and serving him for some after repast in his journey? Nothing could be more convenient for the carriage of the reserved meat than a light basket, and *Thevenot* informs us, that he carried his ready dressed meat with him in a maund.” *Harmer*, vol. i. p. 330.

NUMB. xi. 5. *We remember the fish which we did eat in Egypt freely.*] *Pococke* (*Trav.* vol. i. p. 182) says, that in Egypt fish is commonly eaten by the people with great pleasure; but that in April and May, which is the hot season there, they eat scarcely any thing but fish, with pulse and herbs, the great heat taking away their appetite for all sorts of meat. This account perfectly agrees with what the children of Israel are represented as saying.

PSALM xlii. 3. *My tears have been my meat day and night.*] It seems odd to an English reader to represent tears as meat or

food, but we should remember, that the sustenance of the ancient Hebrews consisted, for the most part, of liquids, such as broth, pottage, &c.

PROV. xxiii. 20. *Be not among wine-bibbers, among riotous eaters of flesh.*] The Arabs are described by Shaw (p. 169) as very abstemious. They rarely diminish their flocks by using them for food, but live chiefly upon bread, milk, butter, dates, or what they receive in exchange for their wool. Their frugality is in many instances the effect of narrow circumstances; and shows with what propriety Solomon describes an expensive way of living, by their *frequent eating of flesh*.

ISAIAH xxix. 1. *Woe to Ariel, to Ariel, the city where David dwelt.*] At Jerusalem vast quantities of flesh were consumed in their sacred feasts, as well as burnt upon the altar. Perhaps this circumstance will best explain the reason why the holy city is called *Ariel*. According to the Eastern taste, the term is applied in this sense; that is, to places remarkable for consuming great quantities of provision, and especially flesh. "The modern Persians will have it," says *D'Herbelot*, in his account of Shiraz, a city of that country, "that this name was given to it because this city consumes and devours like a lion (which is called Shir in Persian) all that is brought to it, by which they express the multitude, and it may be the good appetite, of its inhabitants."

The prophet pronounces woe to Zion, as too ready to trust to the number of its inhabitants and sojourners, which may be insinuated by the term *Ariel* which he uses. *Harmer*, vol. i. p. 212.

LEV. vii. 15, 16. *And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered—on the morrow also the remainder of it shall be eaten.—*] The longest time allowed for eating the flesh of any of the Mosaic sacrifices was the day after that on which they were killed; the eating of it on the third day is declared to be an abomination. This precept may be thought to have been unnecessary in so warm a climate; but we are to remember that the drying of meat is often practised in those hot countries: that it is sometimes done with flesh killed on a religious account; and that this probably was the cause of the prohibition. The Mahometans who go in pilgrimage to Mecca are required to sacrifice sheep; part of which they eat, part they give to their friends, and part they dry for use at other times. *Harmer*, vol. iii. p. 157.

LEV. xi. 2. *These are the beasts which ye shall eat.*] The directions given by Moses in this chapter respecting clean and unclean beasts have a remarkable parallel in the laws of Menu. He forbids the brahmins eating the milk of a camel, or any quad-

ruped with the hoof not cloven. He orders to be shunned, quadrupeds with uncloven hoofs; carnivorous birds, such as live in towns; birds that strike with their beaks; web-footed birds; those which wound with strong talons; those which dive to devour fish; all amphibious fish-eaters; also tame hogs, and fish of every sort. There are a variety of other circumstantial prohibitions, connected with those already cited, of a nature very similar to this specimen.

1 COR. X. 25. *Whatsoever is sold in the shambles.*] The word μακελλον, rendered shambles, is made use of by Latin writers in the same sense as it is here, for a place where food was sold. The original of the name is said to be this. One Macellus, a very wicked and profane man, being condemned to die, a place was built in his house by Æmilius and Fulvius for selling provisions, and from his name it was called *macellum*. Into these places the priests sent to be sold what was offered to their idols, if they could not dispense with it themselves, or thought it not lawful to make use of it. Herodotus says, that the Egyptians used to cut off the heads of their beasts that were sacrificed, and carry them into the market to sell to the Greeks; and if there were no buyers, they cast them into the river. *Gill, in loc.*

BLOOD.

GENESIS IX. 4. *But flesh with the life thereof, which is the blood thereof, shall ye not eat.*] Mr. Bruce has given a very extraordinary account of the practice of eating blood in Abyssinia. This custom, so prevalent in several places, is forbidden in the Scriptures. A recital of the narrative will probably suggest to the reader the reasons of the prohibition. Mr. Bruce tells us, that, "not long after our losing sight of the ruins of this ancient capital of Abyssinia, we overtook three travellers, driving a cow before them: they had black goat skins upon their shoulders, and lances and shields in their hands; in other respects they were but thinly clothed: they appeared to be soldiers. The cow did not seem to be fatted for killing, and it occurred to us all, that it had been stolen. This, however, was not our business, nor was such an occurrence at all remarkable, in a country so long engaged in war. We saw that our attendants attached themselves, in a particular manner, to the three soldiers that were driving the cow, and held a short conversation with them. Soon after, we arrived at the hithermost bank of the river, where I thought we were to pitch our tent: the drivers suddenly tript up the cow, and gave the poor animal a very rude fall upon the ground, which was but the beginning of her sufferings. One of them sat across her neck, holding down her head by the horns, the other twisted the halter about her fore feet, while the third,

who had a knife in his hand, to my very great surprise, in place of taking her by the throat, got astride upon her belly, before her hind legs, and gave her a very deep wound in the upper part of the buttock. From the time I had seen them throw the beast upon the ground, I had rejoiced, thinking that when three people were killing a cow, they must have agreed to sell part of her to us; and I was much disappointed upon hearing the Abyssinians say, that we were to pass the river to the other side, and not encamp where I intended. Upon my proposing they should bargain for part of the cow, my men answered, what they had already learned in conversation, that they were not then to kill her: that she was not wholly theirs, and they could not sell her. This awakened my curiosity; I let my people go forward, and staid myself, till I saw, with the utmost astonishment, two pieces, thicker and longer than our ordinary beef steaks, cut out of the higher part of the buttock of the beast: how it was done I cannot positively say, because, judging the cow was to be killed from the moment I saw the knife drawn, I was not anxious to view that catastrophe, which was by no means an object of curiosity: whatever way it was done, it surely was adroitly, and the two pieces were spread upon the outside of one of their shields. One of them still continued holding the head, while the other two were busy in curing the wound. This, too, was done not in an ordinary manner. The skin, which had covered the flesh that was taken away, was left entire, and flapped over the wound, and was fastened to the corresponding part by two or more small skewers or pins. Whether they had put any thing under the skin, between that and the wounded flesh, I know not; but, at the river side where they were, they had prepared a cataplasm of clay, with which they covered the wound; they then forced the animal to rise, and drove it on before them, to furnish them with a fuller meal when they should meet their companions in the evening" (*Travels*, vol. iii. p. 142). "We have an instance, in the life of Saul, that shows the propensity of the Israelites to this crime: Saul's army, after a battle, *flew*, that is, fell voraciously upon the cattle they had taken, and threw them upon the ground to cut off their flesh, and eat them raw; so that the army was defiled by eating blood, or living animals. 1 Sam. xiv. 33. To prevent this, Saul caused to be rolled to him a great stone, and ordered those that killed their oxen, to cut their throats upon that stone. This was the only lawful way of killing animals for food; the tying of the ox, and throwing it upon the ground was not permitted as equivalent. The Israelites did probably, in that case, as the Abyssinians do at this day; they cut a part of its throat, so that blood might be seen on the ground, but nothing mortal to the animal followed from that wound: but, after laying his head upon a large stone, and cutting his throat, the blood fell from on high, or was poured on the ground like

water, and sufficient evidence appeared that the creature was dead, before it was attempted to eat it. We have seen that the Abyssinians came from Palestine a very few years after this, and we are not to doubt, that they then carried with them this, with many other Jewish customs, which they have continued to this day." (*Bruce's Travels*, vol. iii. p. 299.) To corroborate the account given by Mr. Bruce, in these extracts, it may be satisfactory to affix what Mr. Antes has said upon the subject, in his *Observations on the Manners and Customs of the Egyptians*, p. 17. "When Mr. Bruce returned from Abyssinia, I was at Grand Cairo. I had the pleasure of his company for three months almost every day, and having, at that time, myself an idea of penetrating into Abyssinia, I was very inquisitive about that country, on hearing many things from him which seemed almost incredible to me; I used to ask his Greek servant Michael, (a simple fellow, incapable of any invention) about the same circumstance, and must say, that he commonly agreed with his master, as to the chief points. The description Mr. Bruce makes concerning the bloody banquet of live oxen among the natives, he happened never to mention to me, else I could have made the same inquiry; but I heard not only this servant, but many eye witnesses, often speak of the Abyssinians eating raw meat."

PREPARATION OF FOOD.

GEN. xviii. 6. *And Abraham hastened into the tent unto Sarah, and said, make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.*] These instructions are quite similar to the manners of the place, which even at present are little, if any thing, altered from what they anciently were. Thus Dr. Shaw relates (*Trav.* p. 296), "that in cities and villages, where there are public ovens, the bread is usually leavened; but among the Bedouins, as soon as the dough is kneaded, it is made into thin cakes, which are either immediately baked upon the coals, or else in a ta-jen, a shallow earthen vessel like a frying pan." 2 Sam. xiii. 8; 1 Chron. xxiii. 29.

GEN. xviii. 7. *Abraham ran into the herd, and fetched a calf tender and good.*] Abraham appears to have taken a very active part in preparing to entertain the angels. But when it is said that "he ran into the herd, and fetched a calf," we must not understand him as descending to an office either menial or unbecoming his rank, since we are informed, that "the greatest prince of these countries is not ashamed to fetch a lamb from his herd, and kill it, whilst the princess is impatient till she hath prepared her fire and kettle to dress it." *Shaw's Travels*, p. 301.

PROV. xii. 27. *The slothful man roasteth not that which he*

took in hunting.] Solomon evidently represents it as an instance of diligence in these words, both that a man should employ himself in hunting, and that he should properly prepare what was so obtained. The small portion of land which fell to the share of a man could by no means find him full employment: and only labour, besides time, was requisite for catching wild animals, which might contribute to his support and maintenance. The present Arabs frequently exercise themselves in hunting in the Holy Land. (*Voy. dans la Pal.* p. 243.) *Harmer*, vol. i. p. 335.

ECCLES. xii. 4. *The doors shall be shut in the streets, when the sound of the grinding is low.*] The people in the East bake every day, and usually grind their corn as they want it. The grinding is the first work in the morning. This grinding with their mills makes a considerable noise, or rather, as Sir John Chardin says, "the songs of those who work them." May not this help to explain the meaning of this passage, in which the royal preacher, describing the infirmities of old age, among other weaknesses, says, "the doors shall be shut in the streets, when the sound of the grinding is low?" that is, the feeble old man shall not be able to rise from his bed early in the morning to attend that necessary employment of grinding corn, consequently his doors shall be shut; neither will the noise of their songs, which are usual at that employment, be heard, or when it is heard, it will be only in a low feeble tone.

JER. xxv. 10. *The sound of the mill-stones.*] "In the East they grind their corn at break of day. When one goes out in a morning, he hears everywhere the noise of the mill, and this noise often awakens people." (*Chardin.*) He supposes also that songs are made use of when they are grinding. It is very possible then, that when the sacred writers speak of the noise of the mill-stones, they may mean the noise of the songs of those who worked them. This earliness of grinding makes the going of Rechab and Baanah to fetch wheat the day before from the palace, to be distributed to the soldiers under them, very natural. (2 Sam. iv. 2—7.) They are female slaves who are generally employed at these hand-mills. It is extremely laborious, and esteemed the lowest employment in the house. (*Harmer*, vol. i. p. 250.) Mr. Park observed this custom in the interior parts of Africa, when he was invited into a hut by some female natives, in order to shelter him from the inclemency of a very rainy night. While thus employed, one of the females sung a song, the rest joining in a sort of chorus.

MATT. xxiv. 41. *Two women shall be grinding at the mill, the one shall be taken, and the other left.*] Amongst other circumstances which should manifest the security of the world at the coming of Christ, it is particularly mentioned, that "two women shall be

grinding at the mill, the one shall be taken and the other left." "Most families grind their wheat and barley at home, having two portable grindstones for that purpose. The uppermost is turned round by a small handle of wood or iron, placed in the edge of it. When this stone is large, or expedition is required, then a second person is called in to assist. It is usual for the women alone to be concerned in this employ, sitting themselves down over against each other, with the mill-stones between them." (*Shaw's Travels*, p. 297.) Hence also we may learn the propriety of that expression of "sitting behind the mill." (Exod. xi. 5.)

EXOD. xii. 34. *And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.*] The vessels which the Arabs make use of for kneading the unleavened cakes which they prepare are only small wooden bowls. (*Shaw's Trav.* p. 231.) In these they afterwards serve up their provisions when cooked. It is not certain that these wooden bowls were the kneading troughs of the Israelites: but it is incontestable that they must have been comparatively small and light, to be so easily carried away.

EXOD. xii. 15. *Seven days shall ye eat unleavened bread.*] As by the law of Moses no leaven of any kind was to be kept in the houses of the Israelites for seven or eight days, it might have been productive of great inconvenience, had they not been able by other means to supply the want of it. The MS. Chardin informs us, that they use no kind of leaven whatever in the East, but dough kept till it is grown sour, which they preserve from one day to another. In wine countries they use the lees of wine as we do yeast. If therefore there should be no leaven in all the country for several days, yet in twenty-four hours some would be produced, and they would return to their preceding state. *Harmer*, vol. i. p. 253.

JUDGES xx. 10. *And we will take ten men of a hundred throughout all the tribes of Israel.*] This appointment was not so much designed to collect food as to dress it, and to serve it up. In the present Barbary camps, which march about their territories every year, twenty men are appointed to each tent; two of them officers of different ranks; sixteen common soldiers, one a cook, and another a steward who looks after the provisions. (*Pitts's Travels*, p. 28.) Among the Greeks, according to Homer (Il. ii. 126), they seem to have divided their troops into companies of ten each, one of whom waited on the rest when they took their repast, under the name of the *οινοχοος*, which is usually translated *cup-bearer*. But perhaps the person that was so characterized not only gave them their wine when they took their repasts, but had

the care of their provisions, set out their tables, and had the principal share in cooking their food. *Harmer*, vol. iv. p. 234.

2 SAM. xvii. 28. *Parched corn.*] Parched corn is a kind of food still retained in the East, as Hasselquist informs us. "On the road from Acre to Seide, we saw a herdsman eating his dinner, consisting of half-ripe ears of wheat, which he roasted and eat with as good an appetite as a Turk does his pillau. In Egypt such food is much eaten by the poor, being the ears of maize or Turkish wheat, and of their durra, which is a kind of millet. When this food was first invented, art was in a simple state; yet the custom is still continued in some nations, where the inhabitants have not even at this time learned to pamper nature."

LEV. ii. 4. *Unleavened cakes of fine flour.*] D'Arvieux relates, that the Arabs about Mount Carmel make a fire in a great stone pitcher, and when it is heated, mix meal and water, which they apply with the hollow of their hands to the outside of the pitcher, and this soft paste, spreading itself upon it, is baked in an instant, and the bread comes off as thin as our wafers (*Voy. dans la Pal.* p. 192.) Stones or copper plates were also used for the purposes of baking (*Pococke*, vol. ii. p. 96.) Upon these oven-pitchers probably the wafers here mentioned were prepared. *Harmer*, vol. i. p. 235.

2 SAM. xiii. 8. *She took flour, and kneaded it.*] Mr. Parkhurst (*Hebrew Lexicon*, p. 413, 3d edit.) supposes this passage is to be understood of the frequent *turning* of the cakes while baking. This appears to have been the common method of preparing them, for Rauwolff, speaking of his entertainment in a tent on the other side of the Euphrates, says, "the woman was not idle neither, but brought us milk and eggs to eat, so that we wanted for nothing. She made also some dough for cakes, and laid them on hot stones, and kept them turning, and at length she flung the ashes and embers over them and so baked them thoroughly. They were very good to eat, and very savory."

LEV. xxvi. 26. *Ten women shall bake your bread in one oven.*] An oven was designed only to serve a single family, and to bake for them no more than the bread of one day. This usage still continues in some places, and gives peculiar force to these words. *Harmer*, vol. i. p. 269.

EZEK. xiii. 19. *Pieces of bread.*] At Algiers they have public bakehouses for the people in common, so that the women only prepare the dough at home, it being the business of other persons to bake it. Boys are sent about the streets to give notice when

they are ready to bake bread ; “ upon this the women within come and knock at the inside of the door, which the boy hearing, makes towards the house. The women open the door a very little way, and hiding their faces, deliver the cakes to him, which, when baked, he brings to the door again, and the women receive them in the same manner as they gave them.” This is done almost every day, and they give the boy a piece, or little cake, for the baking, which the baker sells. (*Pitt's Travels*, p. 65.) This illustrates the account of the false prophetess receiving as gratuities pieces of bread : they are compensations still used in the East, but are compensations of the meanest kind, and for services of the lowest sort. *Harmer*, vol. i. p. 270.

MATT. vi. 28—30. *The grass of the field, which is cast into the oven.*] Shaw (*Trav.* p. 85) tells us, that myrtle, rosemary, and other plants are made use of in Barbary to heat their ovens. This circumstance gives a clear comment on the words of our Lord : “ Consider the lilies of the field how they grow ; they toil not, neither do they spin : and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?”

LAM. iv. 5. *They that were brought up in scarlet embrace dunghills.*] On account of the scarcity of fuel, ovens are commonly heated with horse or cow-dung. D'Arvieux (*Voy. dans la Pal.* p. 193) says, that the people are very careful to lay up a stock of it for consumption, and that he saw the children gather, and clap it against a wall to dry. As it could not remain so during the rainy season, Mr. Harmer (vol. i. p. 256) conceives that it might usually be collected together in some outhouse when properly prepared, where the wretched wanderer, spoken of by the prophet in these words, might take refuge, and thus be said to *embrace dunghills*. (1 Sam. ii. 8.)

LEV. xi. 35. *Ranges for pots.*] The scarcity of fuel in the East induces the people to be very frugal in using it. Rauwolff (p. 192) gives the following account of their management : “ They make in their tents or houses a hole about a foot and a half deep, wherein they put their earthen pipkins or pots, with the meat in them, closed up, so that they are in the half above the middle. Three-fourth parts thereof they lay about with stones, and the fourth part is left open, through which they fling in their dried dung, which burns immediately, and gives so great a heat, that the pot groweth so hot as if it had stood in the middle of a lighted coal heap, so that they boil their meat with a little fire, quicker than we do ours with a great one on our hearths.” As the Israel-

ites must have had as much occasion to be sparing of their fuel as any people, and especially when journeying in the wilderness, Mr. Harmer (vol. i. p. 268) considers this quotation as a more satisfactory commentary on this passage than any which has been given.

LAM. v. 10. *Our skin was black like an oven.*] Portable ovens were frequently used in the East, and were part of the furniture of eastern travellers. These ovens appear to have been formed of different materials, according to the rank of the several owners. Those that are alluded to by the prophet Jeremiah, when describing the distresses of the inhabitants of Jerusalem, saying, "our skin was black like an oven because of the terrible famine," seem to be of an inferior kind, and belonged most probably to the ordinary class of travellers. Nevertheless there were others of a far superior nature, even of very valuable metals. Thus we are informed from an Arabian tale, translated in 1786 from an unpublished MS. that part of the food of the caliph Vathek on his travels was delicate cakes, which had been baked in silver ovens. St. Jerome describes an eastern oven as a round vessel of brass, blackened on the outside by the surrounding fire which heats it within.

WATER.

I SAM. xxv. 11. *Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give unto men whom I know not whence they are ?]* Water is considered as an important part of the provision made for a repast, and is sent as such to shearers and reapers in particular. The words of Nabal in reply to David's messengers are not in the least surprising. The following passage from Mr. Drummond's Travels, p. 216, affords proof of their propriety. "The men and women were then employed in *reaping*, and this operation they perform by cutting off the ears, and pulling up the stubble; which method has been always followed in the East: other females were busy in *carrying water* to the reapers, so that none but infants were unemployed. Harmer, vol. i. p. 372.

NUMB. xx. 19. *If I and my cattle drink of thy water, then will I pay for it.*] The value of water in the East is much greater than is commonly understood. Its scarcity in many instances renders a well an important possession: it is not then to be wondered at that contention should arise on the probability of losing it, Gen. xxvi. 20. Major Rooke relates a circumstance of this kind, which cost several their lives, to such an extremity was the matter carried. He says, "one morning when we had been driven by stress of weather into a small bay, called Birk Bay, the country around it being inhabited by the Budoos (Bedouins), the noque-

dah sent his people on shore to get water, for which it is always customary to pay ; the Budoos were, as the people thought, rather too exorbitant in their demands, and not choosing to comply with them, returned to make their report to their master : on hearing it, rage immediately seized him, and, determined to have the water on his own terms, or perish in the attempt, he buckled on his armour, and, attended by his myrmidons, carrying their match-lock guns and lances, being twenty in number, they rowed to the land. My Arabian servant, who went on shore with the first party, and saw that the Budoos were disposed for fighting, told me that I should certainly see a battle. After a parley of about a quarter of an hour, with which the Budoos amused them till near an hundred were assembled, they proceeded to the attack, and routed the sailors, who made a precipitate retreat, the noquedah and two others having fallen in the action, and several being wounded." (*Travels*, p. 53.) Hence we discover the conformity of the ancient and modern custom of buying the water, and the serious consequences that have ensued from disputes respecting it. This narration also gives energy to the complaint in Lam. v. 4. "We have drank our own water for money."

MARK ix. 41. *Whosoever shall give you a cup of water to drink in my name shall not lose his reward.*] To furnish travellers with water is at this time thought a matter of such consideration, that many of the eastern people have been at a considerable expense to procure passengers that refreshment. "The reader, as we proceed," says Dr. Chandler (*Trav. in Asia Minor*, p. 20) "will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation ; a cloudless sun, which inflames the air, requires for the people the verdure, shade, and coolness, its agreeable attendants ; hence they occur not only in the towns and villages, but in the fields and gardens, and by the sides of the roads, and by the beaten tracts on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed as legacies on their decease. The Turks esteem the erecting of them as meritorious, and seldom go away after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder." Then, after observing that the method used by the ancients of obtaining the necessary supplies of water still prevails, which he describes as done by pipes, or paved channels, he adds, "when arrived at the destined spot, it is received by a cistern with a vent, and the waste current passes below from another cistern, often an ancient sarcophagus. It is common to find a cup of tin or iron hanging near by a chain, or a wooden scoop with a handle placed in a niche in the wall. The front is of stone, or marble, and in some, painted and decorated with gilding, and with an inscription in Turk-

ish characters in relieve." The blessing of the name and memory of the builder of one of these fountains shows that a cup of water is in these countries by no means a despicable thing.

Niebuhr tells us, that among the public buildings of Kahira, those houses ought to be reckoned where they daily give water *gratis* to all passengers that desire it. Some of these houses make a very handsome appearance; and those whose business it is to wait on passengers are to have some vessels of copper curiously tinned, and filled with water, always ready on the window next the street. (*Voyage en Arabie*, tom. i. p. 97.)

2 SAM. xvii. 28. *And earthen vessels.*] Speaking of a town called Kenne, Dr. Perry (*View of the Levant*, p. 339) tells us, that its chief manufacture is in bardacks, to cool and refresh their water in, by means of which it drinks very cool and pleasant in the hottest seasons of the year. It is not then surprising that earthen vessels should be presented to David; at least if this were the use for which they were designed. *Harmer*, vol. ii. p. 12.

2 SAM. xxiii. 15 *And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!*] Agathocles relates, that there were certain fountains in those regions, to the number of seventy, whose waters were denominated golden, and of which it was death for any one to drink, except the king and his eldest son. This may explain the wish of king David for water from the well of Bethlehem, unless we suppose it to have arisen from a predilection, like that of the Parthian monarchs for the water of Choaspes, which was carried with them wherever they went, and from that circumstance styled by Tibullus, *regia lympha*, and by Milton, the drink of none but kings. *Gillingwater MS.*

ISAIAH xxix. 8. *Or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite.*] As the simile of the prophet is drawn from nature, an extract which describes the actual occurrence of such a circumstance will be agreeable. "The scarcity of water was greater here at Bubaker than at Benown. Day and night the wells were crowded with cattle lowing, and fighting with each other to come at the trough. Excessive thirst made many of them furious: others being too weak to contend for the water, endeavoured to quench their thirst by devouring the black mud from the gutters near the wells; which they did with great avidity, though it was commonly fatal to them. This great scarcity of water was felt by all the people of the camp; and by none more than myself. I begged water from the negro slaves that attended the camp, but with very indifferent success; for though I let no

opportunity slip, and was very urgent in my solicitations both to the Moors and to the negroes, I was but ill supplied, and frequently passed the night in the situation of Tantalus. No sooner had I shut my eyes, than fancy would convey me to the streams and rivers of my native land; there, as I wandered along the verdant bank, I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but alas! disappointment awakened me, and I found myself a lonely captive, perishing of thirst amidst the wilds of Africa." *Park's Travels in Africa*, p. 145.

EXOD. vii. 18. *The Egyptians shall loath to drink of the water of the river.*] A peculiar energy will be discovered in these words, if what the abbot Mascrier has said (*Lett. i. p. 15*) of the water of the Nile be attended to. "The water of Egypt is so delicious, that one would not wish the heat should be less, nor to be delivered from the sensation of thirst. The Turks find it so exquisitely charming, that they excite themselves to drink of it, by eating salt. It is a common saying among them, that if Mahomet had drank of it, he would have begged of God not to have died, that he might always have done it." *Harmer*, vol. ii. p. 295.

EXOD. vii. 19. *Vessels of stone.*] The water of the Nile is very thick and muddy, and it is purified either by a paste made of almonds, or by filtrating it through pots of white earth; the possession of one of these pots is thought a great happiness. *Thevenot* (part i. p. 245.) May not the meaning of this passage be, that the water of the Nile should not only look red and nauseous like blood in the river, but in their vessels too when taken up in small quantities, and that no method whatever of purifying it should be effectual? *Harmer*, vol. ii. p. 298.

EXOD. xv. 23. *And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.*] Dr. Shaw (*Travels*, p. 314) thinks that these waters may be properly fixed at Corondel, where there is a small rill, which, unless it be diluted by the dews and rain, is very brackish. Another traveller (*Journey from Grand Cairo to Mount Sinai*, A. D. 1722, pp. 14, 15) tells us, that at the foot of the mountain of Hamam el Faron, a small but most delightful valley, a place called Garondu, is a rivulet that comes from the mountain, the water of which is tolerably good and sufficiently plentiful, but is bitter, though very clear. Pococke says, there is a mountain known to this day by the name of Le Marah, and toward the sea is a salt well, called Birhammer, which is probably the same here called Marah.

WINE.

JUDGES ix. 13. *Wine, which cheereth God and man.*] This

form of speech, however singular it may appear to us, is perfectly justifiable, as connected with the Jewish sacrifices, and as used in common both by them and by the Gentiles. Wine, as the Jewish doctors assert, was not only used in their sacrifices, but till the drink-offering was poured out they did not begin the hymn that was then sung to God. Virgil, speaking of noble vines, or wines, says, they were

Mensis et diis accepta secundis.

Georg. lib. ii. 101.

“grateful to the gods and second courses:” that is, they were so excellent as to be fit to be used for libations which were made at the second course.

JUDGES ix. 27. *Trod the grapes.*] In the East they still tread their grapes after the ancient manner. “August 20, 1765, the vintage (near Smyrna) was now begun, the juice (of the grapes) was expressed for wine; a man, with his feet and legs bare, was treading the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath to receive the liquor.” *Chandler's Travels in Greece*, p. 2.

JOEL i. 5. *Howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.*] That old wine was most esteemed in the East is clear from the words of our Lord, “No man also having drunk old wine, straightway desireth new, for he saith the old is better.” (Luke v. 39.) By a false translation in these words of Joel, *new* is put instead of *sweet* wine. Wine of this sort, as appears from the ancient eastern translation of the Septuagint, was chiefly esteemed formerly; for that which our version renders, “royal wine in abundance, according to the state of the king” (Esth. i. 7), they translate, much and *sweet* wine, such as the king himself drank. A remark that Russel makes on the white wines of Aleppo may help to explain this. They are palatable, but thin and poor, and seldom keep sound above a year. (*Hist. of Aleppo*, p. 19.) Such, however, as were capable of being kept till they were old, and which those that loved drinking desired, were those of the *sweet* sort, and consequently proper subjects for the threatening of the prophet. But what completes and finishes the illustration of this passage, is a curious observation of Dr. Shaw (*Travels*, p. 146) concerning the wine of Algiers. “The wine of Algiers, before the locusts destroyed the vineyards in the years 1723 and 1724, was not inferior to the best hermitage, either in briskness of taste or flavour; but since that time it is much degenerated, not having hitherto (1732) recovered its usual qualities.” It is a desolation of their vineyards by locusts that Joel threatens, which, it seems, injures their produce for many years; and consequently nothing was more natural than to call

the drunkards of Israel to mourn on that occasion. See Acts ii. 13, which probably is to be understood of sweet wine also. *Harmer*, vol. i. p. 386.

JER. xlvi. 11. *Emptied from vessel to vessel.*] From a remark of the Abbé Mariti, it appears to be a usual practice in Cyprus to change the vessels in which their wine is kept: this is done to improve it. He says (*Travels*, vol. i. p. 227), "these wines are generally sold on the spot, at the rate of so much per load. Each load contains sixteen jars, and each jar five bottles, Florence measure. When the wine is brought from the country to town, it must be put into casks in which there are dregs; and it is to be remarked, that nothing tends more to bring it to perfection, than to draw it off into another vessel, provided this is not done until a year after it has been put into the casks."

Chardin says, "they frequently pour wine from vessel to vessel in the East; for when they begin one, they are obliged immediately to empty it into smaller vessels, or into bottles, or it would grow sour." *Harmer*, vol. i. p. 392.

ISAIAH xxv. 6. *Wine on the lees well refined.*] In the East they keep their wine in jugs, from which they have no method of drawing it off fine: it is therefore commonly somewhat thick and turbid, by the lees with which it is mixed: to remedy this inconvenience they filtrate or strain it through a cloth; and to this custom, as prevailing in his time, the prophet here plainly alludes.

MATT. xxiii. 24. *Ye strain at a gnat, and swallow a camel.*] This is an allusion to a custom the Jews had of filtering their wine, for fear of swallowing any insect forbidden by the law as unclean. Maimonides, in his treatise of forbidden meats (cap. ii. art. 20), affords a remarkable illustration of our Saviour's proverbial expression. "He who strains wine, or vinegar, or strong drink, and eats the gnats, or flies, or worms which he hath strained off, is whipped."

In these hot countries, as Serrarius well observes (*Trikæres*, p. 51), gnats were apt to fall into wine, if it were not carefully covered; and passing the liquor through a strainer, that no gnat or part of one might remain, grew into a proverb for exactness about little matters.

JOSH. ix. 4. *Wine bottles.*] Chardin informs us that the Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors, in leathern bottles. "They keep in them more fresh than otherwise they would do. These leathern bottles are made of goat-skins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin, without opening its belly. They afterwards sew up the places

where the legs were cut off, and the tail, and when it is filled, they tie it about the neck. These nations, and the country people of Persia, never go a journey without a small leathern bottle of water hanging by their side like a scrip. The great leathern bottles are made of the skin of a he goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin." These bottles are frequently rent, when old and much used, and are capable of being repaired by being bound up. This they do, Chardin says, "sometimes by setting in a piece; sometimes by gathering up the wounded place in manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole." Maundrell gives an account exactly similar to the above. Speaking of the Greek convent at Bellmount, near Tripoli, in Syria, he says, "the same person whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day, on his own back, a kid and a goat-skin of wine, as a present from the convent." (*Journey, March 12.*) These bottles are still used in Spain, and called *borráchas*. Mr. Bruce gives a description of the *girba*, which seems to be a vessel of the same kind as those now mentioned, only of dimensions considerably larger. "A *girba* is an ox's skin, squared, and the edges sewed together very artificially, by a double seam, which does not let out water, much resembling that upon the best English cricket balls. An opening is left at the top of the *girba*, in the same manner as the bung-hole of a cask, around this the skin is gathered to the size of a large handful, which, when the *girba* is full of water, is tied round with whip-cord. These *girbas* generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun upon the *girba*, which, in fact, happened to us twice, so as to put us in imminent danger of perishing with thirst." (*Travels, vol. iv. p. 334.*) *Vide Harmer, vol. i. p. 132.*

MARK xiv. 3. *And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his head.*] Chardin describes the Persians as sometimes transporting their wine in buck or goat-skins, which are pitched, and when the skin is good the wine is not at all injured, nor tastes of the pitch. At other times they send it in bottles, whose mouths are stopped with cotton, upon which melted wax is poured, so as quite to exclude the air. They pack them up in chests, in straw, ten small bottles in each, sending the celebrated wine of Schiras thus through all the kingdom into the Indies, and even to China and Japan.

The ancient Romans used pitch to secure their wine vessels.

(*Horace, Carm.* lib. iii. ode 8.) This is said to have been done according to one of the precepts of Cato. But though pitch and other grosser matters might be used to close up the wine vessels, those which held their perfumes were doubtless fastened with wax, or some such cement, since they were small, and made of alabaster and other precious materials, which would by no means have agreed with any thing so coarse as pitch. To apply these remarks to the subject of this article, it may be observed that Propertius calls the opening of a wine-vessel, by breaking the cement that secured it, *breaking the vessel*.—

Cur ventos non ipse rogis, ingrate, petisti?
 Cur nardo flammæ non duere mææ?
 Hoc etiam grave erat, nullâ mercede hyacinthos
 Injicere, et fracto busta piare cado.

Lib. iv. el. 7. ver. 31.

It cannot be supposed, that Propertius meant that the earthen vessel should have itself been shivered into pieces, but only that its *stopple* should be taken out, to do which it was necessary to *break the cement*. Agreeable to this mode of expression, we are doubtless to understand these words of Mark, that, *as Jesus sat at meat, there came a woman having an alabaster box of ointment of spikenard (or liquid nard, according to the margin) very precious, and she BRAKE THE BOX, and poured it on his head.*

JOHN ii. 10. *Every man at the beginning doth set forth good wine.*] The Abbé Mariti, speaking of the age of the wines of Cyprus, says, “the oldest wines used in commerce do not exceed eight or ten years. It is not true, as has been reported, that there is some of it an hundred years old; but it is certain, that at the birth of a son or daughter, the father causes a jar filled with wine to be buried in the earth, having first taken the precaution to seal it hermetically: in this manner it may be kept till these children marry: it is then placed on the table before the bride and bridegroom, and is distributed among their relations and the other guests invited to the wedding.” (*Travels in Cyprus*, vol. i. p. 229). If such a custom prevailed formerly, it throws great significance into the assertion of good wine being first brought out upon such an occasion; and if this supposition is admitted, tends to increase the greatness of the miracle, that notwithstanding what had been drank at first was peculiarly excellent, yet that which Christ by his divine power produced as an after supply, was found to be of a superior quality.

ISAIAH i. 22. *Wine mixed with water.*] This is an image used for the adulteration of wine with more propriety than may

at first appear, if what Thevenot says of the people of the Levant of late times were true of them formerly. "They never mingle water with their wine to drink, but drink by itself what water they think proper for abating the strength of the wine." It is remarkable, that whereas the Greeks and Latins, by *mixed wine*, always understood wine diluted and lowered with water, the Hebrews on the contrary generally mean by it, wine made stronger and more inebriating, by the addition of higher and more powerful ingredients, such as honey, spices, defrutum (or wine inspissated by boiling it down to two thirds, or one half of the quantity), myrrh, mandragora, opiates, and other strong drugs. Such were the exhilarating, or rather stupifying ingredients which Helen mixed in the bowl together with the wine, for her guests oppressed with grief, to raise their spirits, the composition of which she had learned in Egypt. (*Homer, Odys. iv. 220.*) Such was the *spiced wine* mentioned *Solomon's Song viii. 2*; and how much the eastern people to this day deal in artificial liquors of prodigious strength, the use of wine being forbidden, may be seen in a curious chapter of Kempfer upon that subject.

Thus the drunkard is properly described as one that seeketh *mixed wine*, (*Prov. xxiii. 30*) and is mighty to *minge* strong drink (*Isaiah v. 22*); and hence the Psalmist took that highly poetical and sublime image of the cup of God's wrath, called by Isaiah (li. 17), *the cup of trembling*, containing, as St. John expresses it (*Rev. xiv. 10*), pure wine made yet stronger by a mixture of powerful ingredients. *In the hand of Jehovah there is a cup, and the wine is turbid; it is full of a mixed liquor, and he poureth out of it* (or rather, *he poureth it out of one vessel into another, to mix it perfectly*): *verily, the dregs thereof* (the thickest sediment of the strong ingredients mingled with it) *all the ungodly of the earth shall wring them out, and drink them.* *Bp. Lowth, in loc.*

SOL. SONG viii. 2. *I would cause thee to drink of spiced wine, of the juice of my pomegranate.*] The spiced wine is thought to allude to a custom of the parties drinking wine from the same cup in one part of the marriage ceremony, and we know that spiced wine was a great delicacy in the East. Spiced wines were not peculiar to the Jews. "Hafiz speaks of wine *richly bitter, richly sweet*. The Romans lined their vessels (*amphoræ*) with odorous gums, to give the wine a warm bitter flavour; and it is said the Poles and Spaniards have a similar method to give their wines a favourite relish." (*Nott's Odes of Hafiz, note, p. 30.*)

The word rendered by our translators *juice*, is properly *new wine*, or *must*; and the new wine of pomegranates is, "either new wine acidulated with the juice of pomegranates, which the Turks about Aleppo still mix with their dishes for this purpose, or rather

wine made of the juice of pomegranates, of which Sir J. Chardin says, they still make considerable quantities in the East." *Harmer*, vol. i. p. 377.

PROV. xxi. 17. *He that loveth wine and oil shall not be rich.*] Poccoke, in describing his journey to Jerusalem, after his landing at Joppa, tells us, he was conveyed to an encampment of Arabs, who entertained him as well as they could, making him cakes, and bringing him fine oil of olives, in which *they usually dipped their bread.* (*Travels*, vol. ii. p. 5.) This Mr. Harmer (vol. i. p. 238) considers not as their constant course, but as practised upon particular occasions, as the generality were constrained to be more frugal. This of course discovers the propriety of the words of Solomon, when he says, "he that loveth wine and oil shall not be rich."

PROV. xxiii. 30. *They that tarry long at the wine.*] Dandini (p. 17) informs us, that it was the practice of tipplers not merely to tarry long over the bottle, but over the wine cask. "The goodness of the wine of Candia renders the Candiots great drinkers, and it often happens, that two or three great drinkers will sit down together at the foot of a cask, from whence they will not depart till they have emptied it." *See also Isaiah v. 11.*

PROV. xxv. 13. *As the cold of snow in the time of harvest.*] As the mixing of snow with wine in the sultry time of harvest is pleasing and refreshing, so a successful messenger revives the spirit of his master who sent him, and who was ready to faint from an apprehension of his failure. The custom of cooling wines with snow was usual among the eastern nations. It was derived from the Asiatics and Greeks to the Romans. Plutarch describes the manner in which they preserved it (*Sympos. lib. vi. 2, 6*), by covering it with straw, and coarse cloths unshorn. Xenophon says, it was necessary to procure snow to cool the wines in summer, which otherwise could not be drank with any pleasure. The Orientals more early used it for this purpose, and Athenæus mentions it as an ancient custom, and that they used oak branches for the same purpose. Various instances among the eastern nations of this custom of cooling their wines may be produced, and particularly among the Jews. In some hot countries it was often difficult to obtain it, and they were obliged to search into the hollow cliffs to collect it. Mount Hermon, which was always covered with snow, plentifully supplied the inhabitants of that country, from whence it was often carried to Tyre. (*Barry's Observations on the Wines of the Ancients*, p. 169.)

* JER. xviii. 14. *Will a man leave the snow of Lebanon.*] "In Damascus there are also many houses at which sherbets and other

sweet drinks are prepared, cooled with the ice and snow brought down to the city from the summit of Jebel-el-Telj, or the snowy mountain, to the south-west of the town, and on the north of the lake of Tiberias. In these shops are a number of large vessels of brass and other mixed metals, with Arabic inscriptions, and various devices cut on them in high relief, and in a beautiful style of workmanship. These are appropriated to contain the iced drinks in large bodies; and smaller ones of metal also are used to drink out of. Skins of iced water, sweetened and perfumed, are also carried through the streets on men's backs, and served to passengers in the street at a para for each draught, which forms an agreeable and a cheap refreshment, of which all classes but the most needy can partake." *Buckingham's Travels among the Arab Tribes*, p. 353.

1 KINGS x. 21. *And all king Solomon's drinking-vessels were of gold.*] The magnificence of Solomon, particularly with respect to his drinking vessels, has not been exceeded by modern Eastern princes. The gold plate of the kings of Persia has been much celebrated and is taken notice of by Chardin. He observes, that the plate of the king of Persia is of gold, and that very fine, exceeding the standard of ducats, and equal to those at Venice, which are of the purest gold. Shah Abas caused seven thousand two hundred marks of gold to be melted for this purpose. Now the two hundred targets of gold which Solomon made weighed but little less than the drinking-vessels which Shah Abas made. 1 *Kings* x. 16. We may therefore believe that his royal drinking-vessels were of equal, if not greater weight. *Harmer*, vol. i. p. 384.

1 SAM. xvi. 1. *Fill thy horn with oil.*] It is the custom of Iberia, Colchis, and the adjacent country, where the arts are little practised, to keep liquors in horns, and to drink out of them. Probably the eastern horns had chains affixed to them, so that they might occasionally be hung up. If this were the case, it may account for the prophet's supposing that drinking vessels were hung up. *Isaiah* xxii. 24. *Harmer*, vol. i. p. 382.

VINEGAR.

RUTH ii. 14. *Dip thy morsel in the vinegar.*] We are not to understand this of simple vinegar, but vinegar mingled with a small portion of oil; the Algerines indulge their miserable captives with a small portion of oil to the vinegar they allow them with their bread. Pitts (*Account*, p. 6) says, that when he was in slavery, his allowance was about five or six spoonfuls of vinegar, half a spoonful of oil, a small quantity of black biscuit, a pint of water, and a few olives. *Harmer*, vol. iii. p. 160.

PSALM lxxix. 21. *In my thirst they gave me vinegar to drink.*] The refreshing quality of vinegar cannot be doubted; but a royal personage had reason to complain of his treatment in having this only presented to him to quench his thirst, when it was only made use of by the meanest people. Pitts (p. 6) tells us, that the food that he and the rest had when first taken by the Algerines was generally only five or six spoonfuls of vinegar, half a spoonful of oil, a few olives, with a small quantity of black biscuit, and a pint of water, a day. The juice of lemons is what those of higher life now use, and probably among the higher orders the juice of pomegranates might be used, to produce a grateful acidity. *Harmer*, vol. i. p. 395.

MATT. xxvii. 34. *They gave him vinegar to drink mingled with gall.*] Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the *sweet* sort.

JOHN xix. 29. *Vessel full of vinegar.*] It is well known that vinegar and water (which mixture was called *posca*) was the constant drink of the Roman soldiers; perhaps therefore this vinegar was set here for their use, or for that of the crucified persons, whose torture would naturally make them thirsty.

MANNERS AT TABLE.

LUKE vii. 36. *Sat down to meat.*] In the most early times the attitude at table was sitting. In Homer, when Ulysses arrives at the palace of Alcinous, the king displaces his son Laodamas in order to seat Ulysses in a magnificent chair. Elsewhere Homer speaks of seating the guests each in a chair. The Egyptians sat at table anciently, as did the Romans till towards the end of the second Punic war, when they began to recline at table. Mercurialis reports, that the origin of this mode was, the frequent use of the bath among the Romans, who, after bathing, going immediately to bed, and there eating, the custom insensibly became general, not only in Rome but throughout the empire.

The tables were constructed of three distinct parts, or separate tables, making but one in the whole. One was placed at the upper end crossways, and the two others joined to its ends one on each side, so as to leave an open space between, by which the attendants could readily wait at all the three. Round these tables were placed, not *seats*, but *beds*, one to each table; each of these beds was called *clinium*, and three of these being united to surround the three tables made the *triclinium*. At the end of each

clinium was a footstool for the convenience of mounting up to it. These beds were formed of mattresses, and were supported on frames of wood, often highly ornamented. Each guest reclined on his left elbow, using principally his right hand which was therefore kept at liberty. The feet of the person reclining being towards the external edge of the bed, were much more readily reached by any body passing than any other part.

The Jews, before they sit down to table, carefully wash their hands; they consider this ceremony as essential. After meals, they wash them again. When they sit down to table, the master of the house, or chief person in the company, taking bread, breaks it, but does not divide it; then putting his hand to it, he recites this blessing: Blessed be thou, O Lord our God, the king of the world, who producest the bread of the earth. Those present answer, Amen. Having distributed the bread among the guests, he takes the vessel of the wine in his right hand, saying, Blessed art thou, O Lord our God, king of the world, who hast produced the fruit of the vine. They then repeat the 23rd Psalm. They take care that after meals there shall be a piece of bread remaining on the table. The master of the house orders a glass to be washed, fills it with wine, and elevating it, says, Let us bless him of whose benefits we have been partaking; the rest answer, Blessed be he, who has heaped his favours on us, and by his goodness has now fed us. Then he recites a pretty long prayer, wherein he thanks God for his many benefits vouchsafed to Israel; beseeches him to pity Jerusalem and his temple; to restore the throne of David; to send Elijah and the Messiah, and to deliver them out of their long captivity. They all answer, Amen. They recite Psalm xxiv. 9, 10. Then giving the glass with the little wine in it to be drank round, he takes what is left, and the table is cleared. These are the ceremonies of the modern Jews. (*Calmet's Dict. article Eating; and Fragments supplementary, No. 104.*)

JOHN vi. 11. *And Jesus took the loaves, and when he had given thanks, he distributed to the disciples.*] Gratitude to God for the common blessings of providence is certainly the duty of those who enjoy them; and is very properly expressed by giving thanks on their reception. Such a practice we find to have prevailed both amongst heathens, Jews, and Christians.

That it prevailed amongst the heathens is certain from the following testimonies. Athenæus says (*Deipnosoph. lib. ii.*) that in the famous regulation made by Amphictyon, king of Athens, with respect to the use of wine, both in sacrifices and at home, he required that the name of *Jupiter the sustainer* should be decently and reverently pronounced. The same writer (*lib. iv. p. 149*) quotes Hermeias, an author extant in his time, who mentions a people in Egypt, inhabitants of the city of Naucratis, whose cus-

tom it was on certain occasions, after they had placed themselves in the usual posture of eating at the table, to rise again and kneel; the priest then chanted a grace according to a stated form amongst them, after which they joined in the meal in a solemn sacrificial manner. It was also a religious usage amongst the ancient Greeks, and derived to them from yet older ages. Clement of Alexandria informs us, that when they met together to refresh themselves with the juice of the grape, they sung a piece of music, which they called a scholion. Livy (lib. 39) speaks of it as a settled custom amongst the old Romans, that they offered sacrifice and prayer to the gods at their meals. But one of the fullest testimonies to our purpose is given by Quintilian, (*Dedam.* 301) *Adisti mensam, ad quam cum venire cœpimus deos invocamus.* We approached the table, and then invoked the gods.

Trigantius, a jesuit, in his narrative of the expedition of their missionaries into China, (b. i. p. 69) says of the Chinese, that "before they place themselves for partaking of an entertainment, the person who makes it sets a vessel, either of gold, or silver, or marble, or some such valuable material, in a charger full of wine, which he holds with both his hands, and then makes a low bow to the person of chief quality or character at the table. Then from the hall or dining-room he goes into the porch or entry, where he again makes a very low bow, and, turning his face to the south, pours out this wine upon the ground as a thankful oblation to the Lord of heaven. After this, repeating his reverential obeisance, he returns into the hall.

As to the sentiments and behaviour of the Jews on this point, Josephus, detailing the customs of the Essenes, says, that the priest begs a blessing before they presume to take any nourishment; and it is looked upon as a great sin to take or taste before. And when the meal is over, the priest prays again; and the company with him bless and praise God, as their preserver, and the donor of their life and nourishment. From the Hebrew ritual it appears, that the Jews had their hymns and psalms of thanksgiving not only after eating their passover, but on a variety of other occasions, at and after meals, and even between their several courses and dishes; as when the best of their wine was brought upon the table, or the fruit of the garden.

The practice of the Jews is farther discovered by the conduct of Christ. After eating the passover, himself and the disciples sung a hymn, Matt. xxvi. 30. Learned men have thought this hymn to have been some stated form in use among the Jews. Others say it was part of the book of Psalms. However that be, the Jews are said to have their *zemiroth*, verses or songs of thanksgiving, to this day. We may also observe, that when Christ supped with the two disciples at Emmaus, *he took bread and blessed it*, Luke xxiv. 30.

The primitive Christians appear universally to have observed

this custom. We read that St. Paul, *when he had spoken, took bread, and gave thanks to God in the presence of them all, and when he had broken it, began to eat.* Acts xxvii. 35. In the days immediately following the apostles, we trace this practice in the writings of the fathers, particularly in the Clementine constitutions, in Chrysostom, and Origen.

1 COR. x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*] “Besides prayers, the Jews had likewise benedictions among them, of which every one was to repeat a hundred every day. They said them over their bread and over their wine, when they were at table: and perhaps this is what St. Paul alludes to when he says, *Whether therefore ye eat,*” &c. *Lamy's Apparatus Biblicus*, p. 191.

1 COR. x. 16. *The cup of blessing.*] This cup is so called in allusion to the cup of wine used at common meals, or at the pass-over among the Jews; which they used to take and bless God with, and give him thanks for their mercies. It was commonly called the cup of blessing. *Gill, in loc.*

DANIEL i. 8. *But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat.*] It was the custom of most nations, before their meals, to make an oblation of some part of what they ate and drank to their gods, as a thankful acknowledgment that every thing which they enjoyed was their gift. These oblations were called *libamina* among the Romans, so that every entertainment had something in it of the nature of a sacrifice. This practice generally prevailing, made Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols, and, by being so offered, to be accounted unclean or polluted. Ezek. iv. 13; Hosea ix. 13, compared with Acts xv. 20.

ESTHER v. 6. *Banquet of wine.*] Olearius (p. 709) thus describes an entertainment at the Persian court. “The floor of the hall was covered with a cotton cloth, which was covered with all sorts of fruits and sweetmeats, in basins of gold. With them was served up excellent Schiras wine. After an hour's time the sweetmeats were removed, to make way for the more substantial part of the entertainment, such as rice, boiled and roasted mutton; &c. After having been at table an hour and a half, warm water was brought, in an ewer of gold, for washing, and, grace being said, they began to retire without speaking a word, according to the custom of the country.” The time for drinking wine was at the beginning, not at the close of the entertainment. *Harmer*, vol. i. p. 389.

LUKE x. 42. *Mary hath chosen that good part which shall not*

be taken away from her.] The Jews had commonly every one his table; and this custom was not peculiar to them, for Tacitus says the same thing of the Germans. Ulysses, in Homer, treating the deputies of the isle of Corfu, ordered as many tables to be set as there were persons, and caused every one to be served with his portion of wine and meat. Elkanah gave Hannah, whom he loved rather than Peninnah, a worthy portion in the meal that followed the sacrifice. (1 Sam. i. 5.) David sacrificing after he had danced before the ark, gave the people a feast, in which every one had his bread and his flagon of wine. (2 Sam. vi. 19.) It is thought that David alludes to this custom when he says, "the Lord is the portion of mine inheritance (marg. of my part), and of my cup; thou maintainest my lot" (Psalm xvi. 5), and that Christ also referred to this practice in saying that "Mary had chosen the good part." This custom has however now ceased among the Jews, and at present they eat at the same table, like other nations. *Basnage's History of the Jews*, chap. xvii. § 1.

GEN. xliii. 34. *And he took and sent messes unto them from before him, but Benjamin's mess was five times as much as any of theirs.*] The manner of eating amongst the ancients was not for all the company to eat out of one and the same dish, but for every one to have one or more dishes to himself. The whole of these dishes were set before the master of the feast, and he distributed to every one his portion. As Joseph, however, is here said to have had a table to himself, we may suppose that he had a great variety of little dishes or plates set before him; and as it was a custom for great men to honour those who were in their favour, by sending such dishes to them as were first served up to themselves, Joseph showed that token of respect to his brethren; but, to express a particular value for Benjamin, he sent him five dishes to their one, which disproportion could not but be marvellous and astonishing to them, if what Herodotus tells us be true, that the distinction in this case, even to Egyptian kings themselves, in all public feasts and banquets, was no more than a double mess. Lib. vi. chap. 27. (Bibliotheca Bibl.) *Stackhouse's History of the Bible*, vol. i. p. 338.

MATT. xxvi. 20. *He sat down with the twelve.*] Or lay down, as the word signifies; for the posture of the Jews at the passover table especially, was not properly sitting, but reclining or lying along on couches on their left side. This posture was reckoned so necessary, that it is said, "the poorest man in Israel might not eat until he lies along." This was to be done in the manner of free men, in remembrance of their liberty. One of the Jewish writers says, "we are bound to eat lying along, as kings and great men eat, because it is a token of liberty." This custom was uniformly observed at the passover. *Gill, in loc.*

LUKE xvi. 22. *Abraham's bosom.*] This expression alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honourable person lay first; Light-foot says, in the middle: the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper (John xiii. 23); and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honourable person and the father of the Jewish nation, to be in his bosom signifies, in allusion to the order in which guests were placed at an entertainment, the highest state of felicity next to that of Abraham himself.

PSALM lxxx. 17. *Let thy hand be upon the man of thy right hand.*] If we would understand the genuine import of this phrase, we must attend to a custom which obtained in Judea and other eastern countries. At meals the master of the feast placed the person whom he loved best on his right hand, as a token of love and respect: and as they sat on couches, in the intervals between the dishes, when the master leaned upon his left elbow, the man at his right hand, leaning also on his, would naturally repose his head on the master's bosom; while at the same time the master laid his right hand on the favourite's shoulder or side, in testimony of his favourable regard. See also John xxi. 20. *Pirie's Works*, vol. iii. p. 90.

JOB xli. 20. *Out of his nostrils goeth smoke, as out of a seething-pot or caldron.*] This last word is usually translated a rush or a bulrush, and may probably refer to an ancient custom in the East of placing dishes of food on mats. D'Arvieux says (*Voy. dans la Pal.* p. 29) that a supper, which the inhabitants of a village in Palestine prepared for him, consisted of fried fish, eggs, rice, &c. placed upon a mat, or a round table made of straw stitched together. If the word rendered a caldron in this passage have this meaning, it gives a very natural sense to the text, and is much more intelligible than the idea which some have attached to it. *Harmer*, vol. i. p. 359.

ZECH. iii. 10. *In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.*] The people of the East not only enjoy themselves in forming parties of pleasure, which repose themselves under trees in warm weather, indulging themselves in eating and drinking there; but they frequently invite passengers to partake of their repasts. Dr. Chandler says (*Travels in Asia Minor*, p. 250), "that a

Greek at Philadelphia sent them a small earthen vessel full of choice wine; and that some families, who were sitting beneath some trees by a rill of water, invited them to alight, and partake of their refreshments." To something of this kind the prophet refers in this passage. *Harmer*, vol. iii. p. 204.

JOHN XXI. 1. *After these things Jesus showed himself again to the disciples at the sea of Tiberias.*] Plutarch, in one of his books, observes, that the Greeks frequently, for pleasure, took a repast on the sea-shore; and Doubdan has mentioned his finding some of the inhabitants of the confines of the Holy Land enjoying themselves in like manner, near the sea, eating and smoking there. These accounts, especially when put together, may give us the most exact view of what passed between our Lord and the disciples on the shore of the sea of Galilee.

The substance of what Plutarch (*Symposiac*. lib. iv. probl. 4) says, is as follows:—"What do they mean, who, inviting one another to form a party of pleasure, say, let us eat to-day on the sea-shore? Do they not show that they consider an entertainment on the sea-shore as the most delightful; certainly not on account of the waves and the pebbles there, but because they have the best opportunity of furnishing the table with plenty of fish, perfectly fresh." To this may be subjoined the account which Doubdan gives of what happened to him in a short voyage from St. Jean d'Acre to Sidon. They hired a fishing-boat for this voyage, and through the indolence of the seamen, who would not row, they got no further than Tyre that night. In the morning, not being in a boat whose proper business it was to carry passengers, but at the mercy of four or five fishermen, who did nothing but cast their nets into the sea, most commonly without success, exposed to the burning heat of the sun by day, and severe cold in the night, they employed a poor Jew, who was with them in the bark, and who could speak a little of the language used by Franks in that country, to call upon them to push forward, that they might arrive in good time at Sidon: but, contrary to their agreement, they immediately cast their nets into the sea, to procure themselves a dinner; then they landed to dress their fish and eat it; after which they slept for more than two hours, while Doubdan and those with him were broiling with the scorching sun over head, and the heated rocks underneath. Being put out again to sea, upon the promise of an augmentation of their pay, they took up their oars and rowed with briskness for four or five miles, in order to reach Sidon that same day. They then grew tired, and being inclined to return to their fishing, they put Doubdan and his companions on shore, where there was a very large and deep cavern, which had been hollowed by the violence of the waves, which enter it with fury upon the least wind that blows, and immediately applied themselves to cook some small fishes, with some rice; and without

speaking one word to Doubdan, carried all on board the bark, and went away toward the place from whence they came, so that they lost sight of them in a few moments. This unexpected accident extremely astonished them; and what was worse, there were many Turks, Moors, and Arabs of a variety of colours, in this cavern, of whom some were reclined on the sand enjoying the fresh air, some were dressing provisions among these rocks, others were smoking tobacco, notwithstanding the apparent danger of the fall of great pieces of the rocks, which frequently happened; but it is common for them to retire hither, on account of a spring of fine water which glides along here, and is always extremely cool. (*Voyage de la Terre-Sainte*, ch. 61.) *Harmer*, vol. iii. p. 205.

LUKE xvi. 21. *And desiring to be fed with the crumbs which fell from the rich man's table.*] The table was not anciently covered with linen, but was carefully cleansed with wet sponges. Thus Homer:

The seats with purple clothe in order due,
And let th' abstersive sponge the board renew.
Odys. b. ii. 189.

So also Martial:

Hæc tibi sorte datur tergendis spongia mensis.

They made no use of napkins to wipe their hands, but did so with the soft and fine part of the bread, which they called *απομαγδαλαιαι*: "this they afterwards threw to the dogs." This custom is again mentioned by Homer, *Odys. b. ii.*

Ως δ' οταν αμφι ανακτα κυνες δαιτηθεν ιοντα, κ. τ. λ.

As from some feast a man returning late,
His faithful dogs all met him at the gate;
Rejoicing round some morsel to receive,
Such as the good man ever wont to give.

Hence we clearly understand what were "the crumbs which fell from the rich man's table;" and perceive the force of the words of the woman of Canaan; "the dogs eat of the crumbs which fall from their master's table." *Matt. xv. 27.* See also *Mark vii. 28.*

ACTS xxiii. 12. *Saying they would neither eat nor drink till they had killed Paul.*] It was a common form of a vow or oath with the Jews, that "I will not eat." Sometimes they only vowed abstinence from particular things; and then, others were lawful. *Gill, in loc.*

PROV. xxx. 8. *Food convenient for me.*] This expression properly signifies an allowance or proportion of food; it is an allusion to the custom which then prevailed, of giving daily to servants and other dependents a certain daily supply.

CHAPTER II.

CUSTOMS RELATING TO APPAREL.

COMMON DRESSES.

* JOHN xix. 23. *Now the coat was without seam, woven from the top throughout.*] A general description of the dress usually worn by the common people in the neighbourhood of Nazareth is given by Dr. Edward Clarke; who says, "The dress of the Arabs in this part of the Holy Land, and indeed throughout all Syria, is simple and uniform: it consists of a blue shirt, descending below the knees, the legs and feet being exposed, or the latter sometimes covered with the ancient *cothurnus* or buskin. A cloak is worn of very coarse and heavy camels' hair cloth, almost universally decorated with black and white stripes, passing vertically down the back; this is of one square piece with holes for the arms; it has a seam down the back. Made without this seam it is considered of greater value. Here, then, we perhaps beheld the form and materials of our Saviour's garment for which the soldiers cast lots; being without seam, woven from the top throughout. It was the most ancient dress of the inhabitants of this country. Upon their heads they now wear a small turban (or dirty rag, like a coarse handkerchief, bound across the temples) one corner of which generally hangs down; and this, by way of distinction, is sometimes fringed with strings, in knots." *Clarke's Travels*, vol. iv. p. 157.

MARK xiv. 51. *And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.*] Pococke observes, in describing the dresses of the people of Egypt, that "it is almost a general custom among the Arabs and Mohammedan natives of the country to wear a large blanket either white or brown, and in summer a blue and white cotton sheet, which the Christians constantly use in the country; putting one corner before, over the left shoulder, they bring it behind, and under the right arm, and so over their bodies, throwing it behind over the left shoulder, and so the right arm is left bare for action. When it is hot, and they are on horseback, they let it fall down on the saddle round them: and about Faiume, I particularly observed, that young people especially, and the poorer sort, had *nothing on whatever* but this blanket: and it is probable the young man was clothed in this manner, who followed our Saviour when he was taken, having a linen cloth cast about his naked body; and when the young men laid hold on him, he left the linen cloth, and fled from them naked." (*Travels*, vol. i. p. 190.)

MATT. iii. 4. *And the same John had his raiment of camel's hair.*] His raiment was not made of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called camlet (in imitation of which, though made of wool, is the English camlet), but of the long and shaggy hair of camels, which is, in the East, manufactured into a coarse stuff, anciently worn by monks and anchorites. It is only when understood in this way, that the words suit the description here given of John's manner of life. *Campbell's Translation of the Gospels, note.*

ISAIAH iii. 23. *The fine linen.*] This must refer to garments of the Lacedæmonian kind, which might be seen through. We are informed by ancient writers, that those worn by the Lacedæmonian maidens were so made as to be highly indecent, and not to answer a principal end of clothing. It is possible that some of the Jewish ladies might wear dresses of a similar fashion. Parkhurst (Heb. Lex. p. 123) supposes that the prophet means vestments of the cobweb kind, which would not hinder the wearers from appearing almost naked; such as Menander calls *διαφανές χιτῶνιον*, a transparent vest, and mentions as the dress of a courtesan: and such as Varro styles *vitreas vestes*, glassy vestments: and Horace, from the island of Coös where the stuff was made, denominates Coan:

— Cois tibi pœne videre est
Ut nudam.

Lib. i. sat. 2. l. 101.

—————Through the Coan vest
You almost see her naked.

This Coan stuff was probably a kind of very thin silk or gauze. Lady M. W. Montague describes part of her dress as being of fine white silk gauze, closed at the neck with a diamond button, but the shape and colour of the bosom was very well to be distinguished through it. Letter xxix.

DISTINCTIVE DRESSES.

REV. iii. 5. *The same shall be clothed in white raiment.*] The allusion seems to be to the custom of the Jewish Sanhedrim, in judging of priests fit for service. Maimonides says, "they examined the priests concerning their genealogies and blemishes: every priest in whom was found any thing faulty in his genealogy was clothed in black, and veiled in black, and so went out of the court: but every one that was found perfect and right was clothed in white, and went in and ministered with his brethren the priests." *Gill, in loc.*

EZEK. xxiii. 15. *Dyed attire.*] "The high priest of Mithra wore a linen tiara, or mitre, of great magnitude, and rolled round

several times, in imitation of the convolutions of the orbs. Possibly the name of *mitre* might be primarily derived from this high conical cap worn in the rites of Mithra, which was also covered with rays, and painted with various devices. It is to these caps that Ezekiel alludes when he ridicules the ornaments that decorated the gods of the Sabian idolaters, which he calls, 'the images of the Chaldeans, portrayed upon the walls with vermillion, girded with girdles upon their loins, and exceeding in *dyed attire* upon their heads.' The brahmins and their deities, to this day, wear the mystic belt, or girdle; and it has been observed, from ancient travellers, that they formerly wore a cap or turban of white muslin, folded round the head in such a manner as that the extremities of the folds exhibited to the spectator the appearance of the two horns of a cow, that is, of the moon in her increase." *Maurice's Indian Antiquities*, vol. v. p. 233.

JUDGES viii. 26. *And purple raiment that was on the kings of Midian.*] Purple seems anciently to have been appropriated to kings, and to them only on whom they bestowed it. It is here mentioned by the sacred historian as being found on the Midianitish kings. A garment of fine linen and purple is given to a favourite by king Ahasuerus, Esther viii. 15. The Jews made a decree that Simon should wear purple and gold, and that none of the people should wear purple, or a buckle of gold, without his permission, in token that he was the chief magistrate of the Jews, 1 Macc. 43. Thus also Homer describes a king:

In ample mode
A robe of military purple flow'd
O'er all his frame; illustrious on his breast,
The double clasping gold the king confess'd.

Odysa. xix. 261. POPE.

2 SAM. xiii. 18. *Garment of divers colours.*] Party-coloured vestments were esteemed honourable. To make them, many pieces of different coloured ribands were sewed together. (*Shaw's Travels*, p. 228.) Kings' daughters were thus arrayed. *Harmer*, vol. ii. p. 91.

* GENESIS xxxvii. 3. *Coat of many colours.*] Buckingham, writing from Assalt, says, "The service appeared to me nearly the same as I had before witnessed in the Greek churches of Asia Minor; and differed only in being performed in the Arabic instead of the Greek language. The priest wore a coat of many colours; a garment apparently as much esteemed throughout these parts in the present day, as it was in the days of the patriarch Jacob, who had one made for his favourite son Joseph; or in the time of Sisera, when a coat of divers colours was enumerated among the rich trophies and spoils of the battle of Tabor or Kishon. In the exercise of his functions; the priest remained mostly at the altar,

while young boys, bearing censors of incense, were constantly waving them around his sacred person." *Buckingham's Travels among the Arab Tribes*, p. 31.

ESTHER viii. 15. *And Mordecai went out from the presence of the king in royal apparel of blue and white.*] White garments were usually worn by those who set up as candidates for any honourable employment in the state: and it was done to show how justly and innocently they would perform the duties and offices committed to their charge. See *Horace*, b. i. Od. 35, l. 21.

DAN. v. 29. *They clothed Daniel with scarlet.*] This was designed to honour Daniel, and certainly was, according to the custom of the East, a ceremony highly expressive of dignity. To come out from the presence of a superior in a garment different from that in which the person went in, was significant of approbation and promotion. Whether it was the precise intention of this clothing to declare Daniel's investiture with the dignity of the third ruler of the kingdom, or whether it was an honorary distinction, unconnected with his advancement, cannot be absolutely decided, because caffetans, or robes, are at this day put on people with both views. Chardin has a passage, from which it appears how easy it is immediately to put a garment on a person they intend to honour, answerable to that degree of honour they design to do him, let it be what it will. After having observed, that in Persia and the Indies they not only give a vestment, but a complete suit of clothes, when they would do a person more honour than common, contrary to what is practised in Turkey and China, he goes on to observe, that these presents of vestments are only from superiors to inferiors, not from equals to equals, nor from the mean to the great. Kings constantly give them to ambassadors, residents, and envoys, and send them to princes who are their tributaries, and pay them homage. They pay great attention to the quality or merit of those to whom these vestments or habits are given; they are always answerable to their rank. Those that are given to their great men have, in like manner, as much difference as there is between the degrees of honour they possess in the state. The kings of Persia have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted. The intendant of the wardrobes (which they call *kalaat kone*, that is, the house of *kalaats*, that being the name given those vestments that are made presents of) sends one of them to the person the great master orders, and of that kind the order directs. More than forty tailors are always employed in this house. This difference of vestments, as to the stuff they are made of, is not observed in Turkey; there they are pretty much alike in point of richness, but they give more, or fewer, according to the dignity of the persons to whom they are pre-

sented, or the degree in which they would caress them. There are ambassadors who have received twenty-five or thirty of them for themselves and attendants; and several are given to one person, respect being had to the place he holds. In the year 1675, the king of Persia having returned answer to the agents of the grandson of Teimuras-can, the last king of Iberia, (who solicited his return to court, and was then in Muscovy) that he should be welcome, and this young prince having come to the frontiers, his majesty sent one of his officers to bring him to him, and to defray his expenses, with a very rich present, in which, among other things, were five complete suits of clothes. *Harmer*, vol. ii. p. 85.

REV. xi. 3. *I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*] Sackcloth appears to have been made of hair, and as to its colour, to have been black; the Scripture declares that the sun became "black as sackcloth of hair." (Rev. vi. 12.) The prophets wore it as a dress at particular times, and agreeably to that custom the two witnesses were to be *clothed in sackcloth*. It was used in these cases to express distress, and as a token of mourning; it appears also to have been employed to enwrap the dead when about to be buried, so that its being worn by survivors was a kind of assimilation to the departed: and its being worn by penitents was an implied confession that their guilt exposed them to death. This may be gathered from an expression of Chardin, who says, Kel Anayet, the shah's buffoon, made a shop in the seraglio, which he filled with pieces of that coarse kind of stuff, of which winding-sheets for the dead are made. And again, "the sufferers die by hundreds, wrapping cloth is doubled in price." However, in latter ages, some eastern nations might bury in linen, yet others still retained the use of sackcloth for that purpose. *Fragments Supplementary to Calmet's Dict.* No. 320.

JUDE 23. *Hating even the garment spotted by the flesh.*] In all holy worship their clothes were to be without spots or stains, loose and unbound. If they had been touched by a dead body, or struck by thunder, or any other way polluted, it was unlawful for the priest to officiate in them. The purity of the sacerdotal robes is frequently insisted on in the poets:

Casta placent superis; purâ cum veste venito.

Potter's Archæol. Græc. vol. i. p. 224.

DEUT. xxii. 5. *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment.*] This prohibitory law seems directed against an idolatrous usage, which appears to be as ancient as Moses, and which later

writers inform us; was to be found among several nations in after times; and that too attended with the most abominable practices. From Plutarch (*De Isid. et Osir. tom. ii. p. 368. edit. Xylandr.*) we learn, that the Egyptians called the moon the mother of the world, and assigned to her a nature both male and female: and Boyse (*Pantheon, p. 72*) says of Diana, Luna, or the moon, that the Egyptians worshipped this deity both as male and female, the men sacrificing to it as Luna, the women as Lunus, and each sex on these occasions assuming the dress of the other. *Parkhurst's Heb. Lex. p. 107.*

DIVERSITY OF DRESSES.

PSALM cii. 26. *As a vesture shalt thou change them.*] A frequent change of garments is very common in the East; and that, both to show respect and to display magnificence. Thevenot tells us (part i. p. 86) that when he saw the grand seignior go to the new mosque, he was clad in a satin doliman of a flesh colour, and a vest nearly similar; but when he had said his prayers there, he changed his vest, and put on one of a particular kind of green. To this frequent change of vestments amongst the great, the Psalmist may allude in these words. *Harmer, vol. ii. p. 117.*

JOB xxvii. 16. *Prepare raiment as the clay.*] D'Herbelot tells us (p. 208) that Bokhteri, an illustrious poet of Cufah in the ninth century, had so many presents made him in the course of his life, that at his death he was found possessed of a hundred complete suits of clothes, two hundred shirts, and five hundred turbans; an indisputable proof of the frequency with which presents of this kind are made in the Levant to men of study; and at the same time a fine illustration of Job's description of the treasures of the East in his days, consisting of *raiment* as well as silver. *Harmer, vol. ii. p. 11.*

1 SAM. xviii. 4. *Stripped himself of the robe.*] D'Herbelot (vol. ii. p. 20) says, that when Sultan Selim had defeated Causou Gouri, he assisted at prayers in a mosque at Aleppo, upon his triumphant return to Constantinople, and that the imam of the mosque, having added at the close of the prayer these words; "May God preserve Selim Khan, the servant and minister of the two sacred cities of Mecca and Medina," the title was so very agreeable to the sultan that he gave the robe that he had on to the imam. Just thus Jonathan stripped himself of the robe that was upon him, and gave it to David. *Harmer, vol. ii. p. 94.*

MATT. xxii. 11. *A wedding garment.*] The following extract will show the importance of having a suitable garment for a marriage feast, and the offence taken against those who refuse it when presented as a gift. "The next day, Dec. 3, the king sent

to invite the ambassadors to dine with him once more. The Mehemander told him, it was the custom that they should wear over their own clothes the best of those garments the king had sent them. The ambassadors at first made some scruple of that compliance: but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands if they presented themselves before him without the marks of his liberality, they at last resolved to do it; and, after their example, all the rest of the retinue." *Ambassador's Travels*, p. 188.

DEUT. xxi. 13. *She shall put the raiment of her captivity from off her.*] It was customary among the ancients for the women, who accompanied their fathers or husbands to battle, to put on their finest dresses and ornaments previous to an engagement, in order to attract the notice of the conqueror, if taken prisoners. See *Ovid. Remed. Amor.* 343.

MANUFACTURE OF APPAREL.

1 SAM. ii. 19. *Moreover his mother made him a little coat, and brought it to him from year to year.*] The women made wearing-apparel, and their common employment was weaving stuffs, as making cloth and tapestry is now. We see in Homer, the instances of Penelope, Calypso, and Circe. There are examples of it in Theocritus (*Idyll.* 15.), Terence (*Heaut.* act. ii. sc. 2.) and many other authors. But what appears most wonderful is, that this custom was retained at Rome among the greatest ladies in a very corrupt age, since Augustus commonly wore clothes made by his wife, sister, and daughter. (*Suet. Aug.* 73. See also *Prov.* xxxi. 13, 19.) *Fleury's Hist. of Israelites*, p. 72.

PROV. xxxi. 13. *She seeketh wool and flax.*] It was usual in ancient times for great personages to do such works as are mentioned in these words, both among the Greeks and Romans. Lucretia with her maids was found spinning, when her husband Collatinus paid a visit to her from the camp. Tanaquilis, or Caia Cæcilia, the wife of king Tarquin, was an excellent spinner of wool. (*Valerius Maximus*, l. x. p. 348.) Her wool, with a distaff and spindle, long remained in the temple of Sangus; and a garment made by her, worn by Servius Tullius, was reserved in the temple of Fortune. Hence it became a custom for maidens to accompany new-married women with a distaff and spindle, with wool upon them, signifying what they were principally to attend to. (*Plin. Nat. Hist.* l. viii. c. 48.) Maidens are advised to follow the example of Minerva, said to be the first who made a web; and if they desired to have her favour, learn to use the distaff, and to card and spin. (*Ovid. Fast.* l. iii.) So did the daughters of Minyas

(*Ovid. Met.* l. iv. f. l. v. 34), and the nymphs. (*Virgil, Geor.* l. iv.). Augustus Cæsar usually wore no garments but such as were made at home, by his wife, sister, or daughter. (*Sueton. in Vit. August.* c. 73.)

PROV. xxxi. 22. *She maketh herself coverings of tapestry.*] Homer, who was nearly contemporary with Solomon, represents both Helen and Penelope employed at their looms, *Il.* iii. 125. *Od.* ii. 94, et vi. 52. And to this day in Barbary, "the women alone are employed in the manufacturing of their hykes, or blankets as we should call them: who do not use the shuttle, but conduct every thread of the woof with their fingers." *Shaw's Travels*, p. 224.

PROV. xxxi. 18. *Her candle goeth not out by night.*] There is a passage in Virgil, which may serve as an illustration of this text, and which bears so great a resemblance to it, that it might almost pass for a poetical imitation.

— Prima quies medio jam noctis abactæ
Curriculo expulerat somnum: cum fœmina primum
Cui tolerare colo vitam, tenuique Minervâ,
Impositum cinerum et sopitos suscitât ignes,
Noctem addens operi, fœmulasque ad lumens longo
Exercet penso.— *Æn.* viii. lio. 407.

Night was now sliding in her middle course:
The first repose was finished: when the dame,
Who by her distaff's slender art subsists,
Wakes the spread embers and the sleeping fire,
Night adding to her work: and calls her maids
To their long tasks, by lighted tapers urg'd.

Trapp.

And to give a modern instance of a similar kind. Monsieur de Guys, in his "Sentimental Journey through Greece" (*cited in "Critical Review," for June, 1772, p. 459*), says, "embroidery is the constant employment of the Greek women. Those who follow it for a living are employed in it from morning to night, as are also their daughters and slaves. This is a picture of the industrious wife, painted after nature by Virgil, in the eighth book of his *Æneid*. I have a living portrait of the same kind constantly before my eyes. The lamp of a pretty neighbour of mine, who follows that trade, is always lighted before day, and her young assistants are all at work betimes in the morning."

ECCLES. iii. 7. *A time to sew.*] Putting on new clothes is thought by the people of the East very requisite for the due solemnization of a time of rejoicing. Hasselquist says (p. 400) "The Turks, even the poorest of them, must absolutely have new clothes at the bairam," or great festival. The *rending* mentioned in this verse undoubtedly refers to the Oriental mode of expressing

sorrow: the *sewing* is designed as an opposite to it: it appears, then, from this consideration, connected with the custom now mentioned, to intend a time of making up new vestments, rather than, as has been commonly understood, the reparation of old ones. *Harmer*, vol. ii. p. 119.

GIRDLES.

MATT. x. 9. *Purses.*] Clothed as the eastern people were, with long robes, girdles were indispensably necessary to bind together their flowing vestments. They were worn about the waist, and properly confined their loose garments. These girdles, ζωναι, were so contrived as to be used for purses; and they are still so worn in the East. Dr. Shaw, speaking of the dress of the Arabs in Barbary, says, "The girdles of these people are usually of worsted, very artfully woven into a variety of figures, and made to wrap several times about their bodies. One end of them being doubled and sewed along the edges, serves them for a purse, agreeable to the acceptation of the word ζωνη in the Holy Scriptures." (*Travels*, p. 292. fol.) The Roman soldiers used, in like manner, to carry their money in their girdles. Whence in Horace, "qui zonam perdidit," means one who had lost his purse (Epist. ii. lib. 2, lin. 40.) And in Aulus Gellius (lib. xv. cap. 12) C. Gracchus is introduced, saying, those girdles which I carried out full of money, when I went from Rome, I have at my return from the province brought home empty.

LUKE vi. 38. *Good measure pressed down, and shaken together, and running over, shall men give into your bosom.*] The eastern garments being long, and folded, and girded with a girdle, admitted of carrying much corn or fruits of that kind in the bosom.

SHOES.

2 SAM. xv. 30. *And he went barefoot.*] This was an indication of great distress: for in ancient times the shoes of great and wealthy persons were made of very rich materials, and ornamented with jewels, gold, and silver. When any great calamity befel them, either public or private, they not only stripped themselves of these ornaments, but of their very shoes, and walked barefoot. In this manner prisoners taken in war were forced to walk, both for punishment and disgrace. See *Bynæus de Calceis Hebræor.* l. ii. c. 5, and *Guier de Luct.* c. 15, § 4.

EZEK. xxiv. 17. *Put on thy shoes upon thy feet.*] When Ezekiel was commanded to abstain from mourning, he was ordered among other things to put his shoes on his feet. This was certainly contrary to the practice of the Jews, and was therefore the more remarkable. Addison, in his account of the modern mourning of the Jews in Barbary, says, "the relations of the deceased,

for seven days after the interment, stir not abroad, or if by some extraordinary occasion they are forced to go out of doors, it is *without shoes*; which is a token with them, that they have lost a dear friend." p. 218.

MATT. iii. 11. *Whose shoes I am not worthy to bear.*] The custom of loosing the sandals from off the feet of an eastern worshipper was ancient and indispensable. It is also commonly observed in visits to great men. The sandals or slippers are pulled off at the door, and either left there, or given to a servant to bear. The person to bear them means an inferior domestic, or attendant upon a man of high rank, to take care of, and return them to him again. See *Asiatic Researches*, vol. i. p. 289.

This was the work of servants among the Jews: and it was reckoned so servile, that it was thought too mean for a scholar or a disciple to do. The Jews say, "all services which a servant does for his master a disciple does for his master, except unloosing his shoes." John thought it was too great an honour for him to do that for Christ, which was thought too mean for a disciple to do for a wise man. *Gill, in loc.*

ORNAMENTS.

EXOD. xxxiii. 5. *Therefore now put off thine ornaments from thee.*] The Septuagint gives this as a translation of these words: "now therefore put off your robes of glory, and your ornaments." It was customary to put off their upper garments in times of deep mourning; and it is still practised in the East. "A few days after this we came to a place called Rabbock, about four days' sail on this side Mecca, where all the haggas (pilgrims), excepting those of the female sex, enter into *hirrawem*, or *ihram*, i. e. they take off all their clothes, covering themselves with two *hirrawems*, or large white cotton wrappers; one they put about their middle, which reaches down to their ankles; with the other they cover the upper part of the body, except the head; and they wear no other thing on their bodies but these wrappers, only a pair of *gingameea*, or thin-soled shoes, like sandals, the over leather of which covers only the toes, their insteps being all naked. In this manner, like humble penitents, they go from Rabbock till they come to Mecca, to approach the temple; many times enduring the scorching heat of the sun, till the very skin is burnt off their backs and arms; and their heads swelled to a very great degree." *Pitt's Travels*, p. 115. *Harmer*, vol. iv. p. 402.

EXOD. xxxiii. 6. *And the children of Israel stripped themselves of their ornaments by the mount Horeb.*] The denunciation of divine anger was the reason why the children of Israel stripped themselves of their ornaments. A similar indication of fear is ob-

servable in the general practice of the Romans. A day was fixed for the trial of the accused person. In the meantime he changed his dress; *laid aside every kind of ornament*; let his hair and beard grow; and in this mean garb went round and solicited the favour of the people. *Adam's Roman Antiquities*, p. 87.

PSALM lxxv. 4, 5. *Lift not up your horn on high, speak not with a stiff neck.*] This passage will receive some illustration from Bruce's remarks in his *Travels* to discover the source of the Nile, where, speaking of the head-dress of the governors of the provinces of Abyssinia, he represents it as consisting of a large broad fillet, bound upon their forehead and tied behind their head. In the middle of this was a horn, or a conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers. This is called *kirn*, or horn, and is only worn in reviews, or parades after victory. The crooked manner in which they hold the neck, when this ornament is on their forehead, for fear it should fall forward, seems to agree with what the Psalmist calls speaking with a stiff neck; for it perfectly shows the meaning of speaking with a stiff neck, when you hold the horn on high, or erect, like the horn of a unicorn. See also Psalm xcii. 10.

PSALM xcii. 10. *My horn shalt thou exalt like the horn of an unicorn; I shall be anointed with fresh oil.*] Mr. Bruce, after having given it as his opinion, that the reem of Scripture is the rhinoceros, says, "the derivation of this word, both in the Hebrew and in the Ethiopic, seems to be from erectness, or standing straight. This is certainly no particular quality in the animal itself, which is not more, or even so much erect as many other quadrupeds, for in its knees it is rather crooked; but it is from the circumstance and manner in which *his horn is placed*. The horns of other animals are inclined to some degree of parallelism with the nose or os frontis. The horn of the rhinoceros alone is erect and perpendicular to this bone, on which it stands at right angles, thereby possessing a greater purchase, or power, as a lever, than any horn could possibly have in any other position.

"This situation of the horn is very happily alluded to in the sacred writings: *my horn shalt thou exalt like the horn of an unicorn*; and the horn here alluded to is not wholly figurative, as I have already taken notice in the course of my history, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, sweet, or fresh oil, a circumstance which David joins with that of erecting the horn." *Travels*, vol. v. p. 88.

EZEK. xxi. 27. *I will overturn, overturn, overturn it.*] "Perverted, perverted, perverted will I make it." marg. This passage, according to the marginal reading, may be beautifully illustrated from the turbans of antiquity. Those of independent sovereigns,

even to this day in Persia (see a copy of one in *Chardin's Travels*), had their apex upright. Inferior and subordinate princes wore theirs bent backwards. To this the prophecy refers, declaring that the crown of Judea should thenceforward be dependent and subordinate, as it was under the Persians, Greeks, and Romans. See *Christian Observer*, vol. i. p. 351.

1 PETER iii. 3. *And of wearing of gold.*] The Jewish women used to wear a crown of gold on their heads in the form of the city of Jerusalem, called a golden city; this they wore after its destruction in memory of it. They might not go out with it on the Sabbath-day. The apostle here means to discourage whatever was excessive and extravagant. *Gill, in loc.*

GEN. xxiv. 53. *Jewels of gold and raiment.*] Among the several female ornaments, which Abraham sent by his servant, whom he employed to search out a wife for his son Isaac, were "jewels of silver, and jewels of gold," exclusive of raiment, which probably was very rich and valuable for the age in which Abraham lived. Rich and splendid apparel, especially such as was adorned with gold, was very general in the eastern nations, from the earliest ages: and as the fashions and customs of the orientals are not subject to much variation, so we find that this propensity to golden ornaments, prevails even in the present age, among the females in the countries bordering on Judea. Thus Mungo Park, in the account of his travels in Africa, mentions the following singular circumstance, respecting the ornamental part of the dress of an African lady. "It is evident, from the account of the process by which negroes obtain gold in Manding, that the country contains a considerable portion of this precious metal. A great part is converted into ornaments for the women: and, when a lady of consequence is in full dress, the gold about her person may be worth, altogether, from fifty to eighty pounds sterling."

We find also, that the same disposition for rich ornamental apparel prevailed in the times of the apostles; for St. Peter cautioned the females of quality in the first ages of Christianity, when they adorned themselves, not to have it consist, "in the outward adorning of plaiting the hair, and of wearing gold, or of putting on apparel." 1 Pet. iii. 3. See also Psalm xlv. 9, 13, "Upon thy right hand did stand the queen in gold of Ophir.—Her clothing is of wrought gold."

GEN. xxiv. 22. *And it came to pass as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight, of gold.*] The weight of the ornaments put upon Rebekah appears extraordinary. But Chardin assures us, that even heavier were worn by the women of the East when he was there. He says,

the women wear rings and bracelets of as great weight as this, through all Asia, and even heavier. They are rather manacles than bracelets. There are some as large as the finger. The women wear several of them, one above the other, in such a manner as sometimes to have the arm covered with them from the wrist to the elbow. Poor people wear as many of glass or horn. They hardly ever take them off. They are their riches. *Harmer*, vol. ii. p. 500.

GEN. xxxv. 4. *Ear-rings.*] “Some of the eastern ear-rings are small, and go so close to the ear, as that there is no vacancy between them: others are so large that you may put the fore-finger between, and adorned with a ruby and a pearl on each side of them, strung on the ring. The women wear ear-rings and pendants of divers sorts: and I have seen some, the diameter of whose round was four fingers, and almost two fingers thick, made of several kinds of metals, wood, and horn, according to the quality of people. There is nothing more disagreeable to the eyes of those that are unaccustomed to the sight; for these pendants, by their weight, widen so extremely the hole of the ear, that one might put in two fingers, and stretch it more than one that never saw it would imagine. I have seen some of these ear-rings with figures upon them, and strange characters, which I believe may be talismans or charms, or perhaps nothing but the amusement of old women. The Indians say they are preservatives against enchantments. Perhaps the ear-rings of Jacob’s family were of this kind.” *Chardin MS.* *Harmer*, vol. ii. p. 393.

SOL. SONG i. 10. *Thy cheeks are comely with rows of jewels.*] Olearius supposes the head-dress of the bride here referred to is the same with that which is now frequently used in the East. He says (p. 818), that all the head-dress that the Persian ladies make use of, consists of two or three rows of pearls, which are not worn there about the neck, as in other places; but round the head, beginning at the forehead, and descending down the cheeks and under the chin; so that their faces seem to be set in pearls. *Harmer on Sol. Song*, p. 205.

SOL. SONG i. 13. *-A bundle of myrrh is my well-beloved unto me, he shall lay all night between my breasts.*] The eastern women, amongst other ornaments, used little perfume-boxes, or vessels filled with perfumes, to smell at. These were worn suspended from the neck, and hanging down on the breast. This circumstance is alluded to in the *bundle of myrrh*. These *olfactoriola*, or smelling-boxes (as the *Vulg.* rightly denominates them), are still in use among the Persian women, to whose “necklaces, which fall below the bosom, is fastened a large box of sweets; some of these boxes are as big as one’s hand; the common ones are of gold, the

others are covered with jewels. They are all bored through, and filled with a black paste very light, made of musk and amber, but of very strong smell." *Complete System of Geography*, vol. ii. p. 175.

SOL. SONG iv. 9. *Thou hast ravished mine heart with one of thine eyes.*] "There is a singularity in this imagery which has much perplexed the critics; and perhaps it is not possible to ascertain the meaning of the poet beyond a doubt. Supposing the royal bridegroom to have had a *profile*, or side view of his bride in the present instance, only one eye, or one side of her necklace, would be observable; yet this charms and overpowers him. Tertullian mentions a custom in the East, of women unveiling only one eye in conversation, while they kept the other covered: and Niebuhr mentions a like custom in some parts of Arabia. (*Travels*, vol. i. p. 262.) This brings us to nearly the same interpretation as the above." *Williams's New Translation of Solomon's Song*, p. 267.

ISAIAH iii. 16. *Making a tinkling with the feet.*] Rauwolf tells us, that the Arab women, whom he saw in going down the Euphrates, wore rings about their legs and hands, and sometimes a good many together, which in their stepping, slipped up and down, and so made a great noise. Sir John Chardin says, that "in Persia and Arabia they wear rings about their ancles, which are full of little bells. Children and young girls take a particular pleasure in giving them motion; with this view they walk quick." (*Harmer*, vol. ii. p. 385.) Niebuhr speaks of the great rings which the common and dancing-women in Egypt, and an Arabian woman of the desert, wore round their legs. (*Voyage en Arabie*, tom. i. p. 133.) It appears from the Koran, that the Arabian women in Mahomet's time were fond of having the same kind of ornaments noticed. "Let them not (i. e. the women) make a noise with their feet, that the ornaments which they hide may hereby be discovered. (*Sale's Koran*, cap. xxiv. p. 291, note d.) "Let them not make a noise with their feet, &c. by shaking the rings which the women in the East wear about their ancles, and which are usually of gold or silver. The pride which the Jewish ladies of old took in making a tinkling with these ornaments of the feet, is (among other things of that nature) severely reproved by the prophet Isaiah."

EXODUS xxxviii. 8. *Looking-glasses.*] The eastern mirrors were made of *polished* steel, and for the most part *convex*. If they were thus made in the country of Elihu, the image made use of by him will appear very lively. "Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?" (Job xxxvii. 18.) Shaw informs us (*Travels*, p. 241), that "in the Levant

looking-glasses are a part of female dress. The Moorish women in Barbary are so fond of their ornaments, and particularly of their looking-glasses, which they hang upon their breasts, that they will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles with a pitcher, or a goat's skin, to fetch water." The Israelitish women used to carry their mirrors with them, even to their most solemn place of worship. (*Harmer*, vol. ii. p. 411.) The word *mirror* should be used in the passages here referred to, rather than those which are inserted in the present translation of the Bible. To speak of looking-glasses made of *steel*, and *glasses molten*, is palpably absurd; whereas the term *mirror* obviates every difficulty, and expresses the true meaning of the original.

EXODUS xxxviii. 8. *The women who assembled at the door of the tabernacle.*] A laver of brass was made of the mirrors of the women who thus assembled. Some have derived this from a custom of the Egyptian women, who used to go to the temple with a looking-glass in one hand, and a timbrel in the other. Vide *Cyriel de Adoratione in Spiritu et Virtute*, tom. i. l. 2, p. 64.

PROV. xi. 22. *A jewel of gold in a swine's snout.*] This proverb is manifestly an allusion to the custom of wearing nose jewels, or rings set with jewels, hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them. This fashion, however strange it may appear to us, was formerly, and is still, common in many parts of the East, among women of all ranks. Paul Lucas, speaking of a village, or clan of wandering people, a little on this side of the Euphrates, says, "The women, almost all of them, travel on foot; I saw none handsome among them; they have almost all of them the nose bored, and wear in it a great ring, which makes them still more deformed. (*Second Voyage du Levant*, tom. i. art. 24.) But in regard to this custom, better authority cannot be produced than that of Pietro della Valle, in the account which he gives of Signora Maani Gioerida, his own wife. The description of her dress, as to the ornamental parts of it, with which he introduces the mention of this particular, will give us some notion of the taste of the eastern ladies for finery. "The ornaments of gold, and of jewels, for the head, for the neck, for the arms, for the legs, and for the feet (for they wear rings even on their toes), are indeed, unlike those of the Turks, carried to great excess, but not of great value: as turquoises, small rubies, emeralds, carbuncles, garnets, pearls, and the like. My spouse dresses herself with all of them according to their fashion, with exception however of certain ugly rings of very large size, set with jewels, which, in truth very absurdly, it is the custom to wear fastened to one of their nostrils, like buffaloes: an ancient custom however in the East, which, as we find in the holy Scriptures,

prevailed among the Hebrew ladies, even in the time of Solomon. These nose-rings, in complaisance to me, she has left off; but I have not yet been able to prevail with her cousin and her sisters to do the same. So fond are they of an old custom, be it ever so absurd, who have been long habituated to it." (*Viaggi*, tom. i lett. 17.) To this account may be subjoined the observation made by Chardin, as cited in Harmer (vol. ii. p. 390.) "It is the custom in almost all the East for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle: these rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or young woman in Arabia, or in all Persia, who did not wear a ring after this manner in her nostril." Vide *Bp. Lowth's Note on Isaiah* iii. 20.

EXOD. xxxii. 2. *From the ears of your wives, of your sons.*] Men wore these ornaments in the eastern countries, as well as women; as we find in the story of the Ishmaelite and Midianite soldiers, Judges viii. 24, and Pliny, *In oriente quidem et viris aurum eo loci, &c.* In the East it is esteemed an ornament for men to wear gold in that place: speaking of their ears. See *Bochart Hieroz.* p. i. l. 1, c. 34.

MATT. xxiii. 5. *They make broad their phylacteries.*] These were four sections of the law, written on parchments, folded up in the skin of a clean beast, and tied to the head and hand. The four sections were the following:—Exod. xiii. 2—11; Exod. xiii. 11—17; Deut. vi. 4—10; Deut. xi. 13—22. Those that were for the head were written and rolled up separately, and put in four distinct places in one skin, which was fastened with strings to the crown of the head towards the face. Those that were for the hands were written in four columns on one parchment, which being rolled up, was fastened to the inside of the left arm between the shoulder and the elbow, that it might be over against the heart. *Gill, in loc.*

ACTS xix. 12. *Handkerchiefs.*] "It is the custom almost everywhere to carry a staff in their hand; the mode of wrought handkerchiefs is also general in Arabia, in Syria, in Palestine, and in all the Turkish empire. They are wrought with a needle, and it is the amusement of the fair sex there, as among us, the making of tapestry and lace. The young women make them for their fathers, their brothers, and, by way of preparation beforehand, for their spouses; bestowing them as favours on their lovers. They have them almost constantly in their hands in those warm countries, to wipe off sweat." *Chardin. Harmer*, vol. ii. p. 395.

MATT. ix. 20. —*the hem of his garment.*] The Jewish mantle

or upper garment was considered as consisting of four quarters, called in the oriental idiom wings. Every wing contained one corner, whereat was suspended a tuft of threads or strings, which they called *κρασπεδον*. Numb. xv. 37; Deut. xxii. 12. What are there called fringes are those strings, and the four quarters of the vesture are the four corners. As in the first of the passages above referred to they are mentioned as serving to make them remember the commandments of the Lord to do them, there was conceived to be a special sacredness in them, which must have probably led the woman to think of touching that part of his garment, rather than any other. *Campbell's Translation of the Gospels, note.*

MATT. ix. 20. — *and touched the hem of his garment.*] This woman having probably been a constant witness of the many wonderful miracles wrought by Christ, was convinced that he was a divine person, and that every thing belonging to him was sacred: and therefore, as, according to the custom of the eastern nations, *to kiss the fringe of any consecrated robe* (*Arabian Nights*, vol. iv. p. 236) was an act of the most profound reverence, so by touching the *hem* of our Saviour's garment she was persuaded that she should not only pay him the greatest respect, but dispose him to pity her, and heal her disease; which was instantly done.

The garment of Christ, in consequence of the humble appearance which he made upon earth, was not ornamented with that striking appendage, which usually adorned the borders of the eastern garments, a beautiful fringe. Had his garment been in the prevailing fashion of the East, the woman, probably, would have been represented as touching the *fringe* of his garment, instead of its *hem*.

HAIR.

2 SAM. xiv. 26. *He weighed the hair of his head at two hundred shekels after the king's weight.*] In those days hair was accounted a great ornament, and the longer it was, the more it was esteemed. In after ages art was used to make it grow, and grow thick. They also anointed their hair with fragrant oils, of myrrh, and cinnamon; and then powdered it with dust of gold: all which made it very ponderous. Josephus informs us, that such ostentation was in use amongst the Jews: for speaking of the guard which attended Solomon with long flowing hair about their shoulders, he says, that they scattered in their hair every day little particles of gold, which made their hair shine and sparkle by the reflection of the rays of the sun upon it. These circumstances may in some measure account for the great weight of Absalom's hair. *Patrick, in loc.*

1 COR. xi. 14, 15. *Doth not even nature itself teach you, that*

if a man have long hair, it is a shame unto him; but if a woman have long hair, it is a glory to her; for her hair is given her for a covering.] The eastern ladies are remarkable for the length, and the great number of the tresses of their hair. The men there, on the contrary, wear very little hair on their heads. Lady M. W. Montague thus speaks concerning the hair of the women: "Their hair hangs at full length behind, divided into tresses, braided with pearl or ribbon, which is always in great quantity. I never saw in my life so many fine heads of hair. In one lady's I have counted one hundred and ten of the tresses, all natural; but it must be owned, that every kind of beauty is more common here than with us." (*Lett.* vol. ii. p. 31.)

The men there, on the contrary, shave all the hair off their heads, excepting one lock; and those that wear their hair are thought effeminate. Both these particulars are mentioned by Chardin, who says, they are agreeable to the custom of the East: the men are shaved, the women nourish their hair with great fondness, which they lengthen, by tresses and tufts of silk, down to the heels. The young men who wear their hair in the East are looked upon as effeminate and infamous. *Harmer*, vol. ii. p. 398.

1 PETER iii. 3. *Of plaiting of the hair.*] This was a way of adorning themselves that was practised in the East anciently, and still continues to be the common usage of those countries. The Editor of the Ruins of Palmyra (p. 22), found that it anciently prevailed there; for he discovered with great surprise mummies in the Palmyrene sepulchres, embalmed after the ancient Egyptian manner; by which means the bodies were in such a state of preservation, that among other fragments which he carried off with him, was the hair of a female, plaited exactly after the manner commonly used by the Arabian women at this time. *Harmer*, vol. ii. p. 381.

ISAIAH iii. 22. *Crisping-pins.*] Mr. Bruce, describing the dress of the inhabitants of Abyssinia, says, they wear "their own hair short and curled like that of a negro in the west part of Africa. But this is done by art, not by nature, each man having a wooden stick, with which he lays hold of the lock and twists it round a screw, till it curls in the form he desires." To this Mr. Bruce adds in a note, "I apprehend this is the same instrument used by the ancients, and censured by the prophets, which, in our translation, is rendered cringing-pins." (*Travels*, vol. iii. p. 82.)

SOL. SONG vii. 5. *And the hair of thy head like purple: the king is held* (Heb. *bound*) *in the galleries.*] Mr. Parkhurst proposes to render the words, "the hair of thy head is like the

purple of a king, bound up in the canals, or troughs." The Vulgate is, "Comæ capitis tui sicut purpura regis vincta canalibus." "In Solomon's Song," says Mons. Gouget, alluding to this text, "there is mentioned a royal purple which the dyers dipped in the canals, after having tied it in small bundles." (*Origin of Laws*, vol. ii. p. 99.) The following note is also added: "The best way of washing wools after they are dyed is to plunge them in running water. Probably the sacred author had this practice in view when he said, they should dip the royal purple in canals. As to what he adds, after being tied in little bundles or packets, one may conclude from this circumstance, that instead of making the cloth with white wool, and afterwards putting the whole piece into the dye, as we do now, they then followed another method: they began by dyeing the wool in skeins, and made it afterwards into purple stuffs." His account well illustrates the comparison of a lady's hair to royal purple, bound up in the canals, if we may suppose, what is highly probable, that the eastern ladies anciently braided their hair in numerous tresses (perhaps with purple ribands, as well as with those of other colours), in a manner somewhat similar to what they do in our times, according to the description given by Lady M. W. Montague.

2 SAM. X. 4. *Shaved off one half of their beards.*] It is a great mark of infamy amongst the Arabs to cut off the beard. Many people would prefer death to this kind of treatment. As they would think it a grievous punishment to lose it, they carry things so far as to beg for the sake of it: "By your beard, by the life of your beard, do. God preserve your blessed beard." When they would express their value for a thing, they say, "It is worth more than his beard." These things show the energy of that thought of Ezekiel (ch. v. ver. 1, 5), where the inhabitants of Jerusalem are compared to the hair of his head and beard. It intimates, that though they had been as dear to God as the beard was to the Jews, yet they should be consumed and destroyed. (Harmer, vol. ii. p. 55.) When Peter the Great attempted to civilize the Russians, and introduced the manners and fashions of the more refined parts of Europe, nothing met with more opposition than the cutting off of their beards, and many of those, who were obliged to comply with this command, testified such great veneration for their beards, as to order them to be buried with them. Irwin also, in his voyage up the Red Sea (p. 40), says, that at signing a treaty of peace with the vizier of Yambo, they swore by their beards, the most solemn oath they can take. D'Arvieux gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life rather than to suffer his surgeon to take off his beard. From all these representations it may easily be collected how great the insult was which Hanun put upon David's servants.

PAINTING.

LEV. xix. 28. *Nor print any marks upon you.*] The painting of the bodies of eminent personages, or of others upon remarkable occasions, is known to have obtained in countries very remote from each other. Our British ancestors were painted, and Dampier, the celebrated voyager, brought over an East Indian prince, whose skin was very curiously stained with various figures. The wild Arabs adorn themselves in this manner, according to D'Arvieux, who tells us, among other things, in his description of the preparatives for an Arab wedding, that the women drew, with a certain kind of ink, the figures of flowers, fountains, houses, cypress-trees, antelopes, and other animals, upon all the parts of the bride's body. (*Voy. dans la Pal.* p. 223.) This the Israelites were forbidden to do.

JER. iv. 30. *Thou rendest thy face with painting.*] Several authors, and Lady M. W. Montague in particular (*Letters*, vol. ii. p. 32), have taken notice of the custom that has obtained from time immemorial among the eastern women, of tinging the eyes with a powder, which, at a distance, or by candle-light, adds very much to the blackness of them. The ancients call the mineral substance, with which this was done, stibium, that is, antimony; but Dr. Shaw tells us (*Travels*, p. 229), it is a rich lead ore, which, according to the description of naturalists, looks very much like antimony. Those that are unacquainted with that substance may form a tolerable idea of it, by being told it is not very unlike the black-lead of which pencils are made, that are in every body's hands.

Pietro Della Valle, giving a description of his wife, an Assyrian lady, born in Mesopotamia, and educated at Bagdad, whom he married in that country, says (*Viaggi.* tom. i. lettera 17), "her eye-lashes, which are long, and, according to the custom of the East, dressed with stibium, as we often read in the holy Scriptures of the Hebrew women of old (Ezek. xxiii. 40), and in Xenophon, of Astyages, the grandfather of Cyrus, and of the Medes of that time (*Cyropæd.* lib. i.), give a dark and at the same time majestic shade to the eyes." "Great eyes," says Sandys (*Trav.* p. 67), speaking of the Turkish women, "they have in principal repute; and of those the blacker they be the more amiable; insomuch that they put between the eye-lids and the eye a certain black powder, with a fine long pencil, made of a mineral, brought from the kingdom of Fez, and called alchole, which, by the not disagreeable staining of the lids, doth better set forth the whiteness of the eye; and, though it be troublesome for a time, yet it comforteth the sight, and repelleth ill humours."

Dr. Shaw furnishes us with the following remarks on this subject. "But none of these ladies take themselves to be completely

dressed, till they have tinged the hair and edges of their eye-lids with the powder of lead-ore. Now, as this operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill, and then drawing it afterwards through the eye-lids, over the ball of the eye, we shall have a lively image of what the prophet (Jer. iv. 30) may be supposed to mean by "rending the eyes with painting." The sooty colour, which is in this manner communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of great antiquity; for, besides the instance already taken notice of, we find that when Jezebel is said (2 Kings ix. 30) "to have painted her face," the original words are, "she adjusted her eyes with the powder of lead ore." (*Trav.* p. 224, fol. edit.)

This practice still maintains its influence in various parts of the world. Numerous instances of it occur in modern voyages and travels. A single extract will be sufficient to demonstrate its present existence. Captain Symes says, that "the Birmans, both men and women, colour their teeth, their eye-lashes, and the edges of their eye-lids, with black. This custom is not confined to the Birmans, particularly the operation of colouring the eye-lashes: the women of Hindostan and Persia commonly practise it. They deem it beneficial as well as becoming. The collyrium they use is called surma, the Persian name of antimony." (*Embassy to Ava*, vol. ii. p. 235.)

Mr. Harmer (vol. ii. p. 406) is of opinion that the expression used by Jacob in blessing Judah—that "his eyes shall be red with wine" (Gen. xlix. 12), is to be explained by this usage. He observes that "the original word occurs but twice in the Scriptures; in both places it evidently expresses a consequence of drinking wine; but in one it signifies an agreeable, and in the other a reproachful effect of it (Gen. xlix. 12; Prov. xxiii. 29). I do not know that redness of the eyes, strictly speaking, is occasioned by drinking; that arises from other causes. If we change the expression a little, and, instead of redness of the eyes, read redness of the countenance, as some commentators are disposed to do, it is certain such an effect is produced by the drinking of wine; but it is, however, another word that expresses redness in general, that expresses ruddiness of complexion in particular (see 1 Sam. xvi. 12, and 1 Sam. xvii. 42). Nor did the LXX. understand the word to signify redness, but a kind of blackness, for so they translate Prov. xxiii. 29, whose eyes are *πελιδνοι*, a word which arises from bruising the flesh, and which is marked out in English by two words joined together—black and blue. The Syriac and Arabic are said to translate it in the same manner (*Poli. Syn. in loc.*); and is it not more natural to explain it in this passage, which speaks of woe, of sorrow, of wounds, after this manner,

than of a red face? If the word is understood in this sense in this passage of the Proverbs, it cannot be agreeable to give it, unnecessarily, another sense, when we read the predictions of Jacob; and it is certain there is no difficulty in understanding it of blackness of the eyes there." The sense of the prediction may therefore be, "his eyes shall be blackened with wine;" enlivened, that is, by wine, as if blackened by lead ore. Agreeably to this, though not with the same precision, the LXX. make use of a term in translating the word in this place, which signifies the joyousness of the eyes, as do also many of the Fathers. (Vide *Scholia in Sac. Bib. Græc. ex. vers. 70, inter. Lond. 1653.*)

CHAPTER III.

CUSTOMS RELATING TO HABITATIONS.

TENTS.

* JEREMIAH xxxv. 7. *But all your days ye shall dwell in tents.*] The genuine Arabs have no houses, but live constantly in tents. Mr. Buckingham says, "The mounted Arabs are called *Khyāli*; those who move on foot are called *Zellemi*; and the peasants, or cultivators of the earth, are known by the term *Fellaheen*. The mixed race, between those who live in the uncultivated desert, and those who inhabit the cultivated parts of the country, partaking also of the occupations of both, in tending flocks and tilling the soil, while they have neither houses or tents, but chiefly inhabit grottos, ruins, and caves, are called *Bedowee*; but it is those only who dwell in the desert, and live perpetually in tents, that are called, by way of distinction, *Arabs*. In all cases of inquiry, I had uniformly heard it used to designate this class only; as thus, my guide would ask, 'Whean el Arab?'—'Where are the Arabs?' The reply was, 'Fee Arab und el Waadi Themed.' 'The Arabs are encamped in the valley of Themed.' Then followed the expression, 'Be howul und el Arab.'—'We will alight and halt with the Arabs;' in all cases meaning only a camp of Bedouin Arabs (as they are called by us) and never using the term Arab, except to those who live always in tents. In no instance, that I could discover, was this name ever applied to any other class of people; though, as a proof that the term is thus meant to distinguish the Bedouins as the *original* Arabs, in contradistinction to the various branches and mixed races into which they have ramified, the Arabic language is still called 'Ulsaan Arabi,' or the tongue of the Arabs; the whole country of Arabia, from the desert of Palmyra to the south coast of Yemen, is called

'Belled Arabi,' or the country of the Arabs: and a man born in that country of pure blood and unmixed descent, is always called 'Arab ibn Arab,' an Arab, and the son of an Arab. Tents are only distinguished from houses by an epithet expressive of the materials of which each is composed; 'Beeout Hadjar,' or dwellings of stone, being the name given to all buildings, large or small; and 'Beeout Shaar,' or dwellings of hair, being the name given to all the tents of the Bedouins, which are almost universally made of a black or brown cloth of hair, made in the camp, from sheep's, goat's, and camel's hair, in various proportions." *Travels among the Arab Tribes*, pp. 87, 88.

ISAIAH xxxviii. 12. *Mine age is departed and removed from me as a shepherd's tent.*] Besides those who live wholly in tents, numbers of the eastern people spend part of the year in them. Pococke tells us, he fell in with a *summer village* of country people, whose huts were made of loose stones, covered with reeds and boughs, their winter village being on the side of a hill at some distance. (*Travels*, vol. ii. p. 158.) He also mentions another village, the inhabitants of which lived under tents. It was done in a great measure for the accommodation of their flocks. Probably in this passage Hezekiah alludes to these portable dwellings.

JUDGES xix. 9. *Behold, the day groweth to an end.*] "It is the pitching time of the day." Marg. The term pitching, here used, undoubtedly refers to tents, and intimates that the day was so far advanced as to make it proper to pitch a tent, or to halt for the night. In the latter part of the afternoon, eastern travellers begin to look out for a proper place in which to pass the night. So it is said, in the preface to Dr. Shaw's *Travels*, p. 17. "Our constant practice was to rise at break of day, set forward with the sun, and travel till the middle of the afternoon; at which time we began to look out for the encampments of the Arabs, who, to prevent such parties as ours from living at free charges upon them, take care to pitch in woods, valleys, or places the least conspicuous." *Harmer*, vol. iii. p. 238.

GEN. xviii. 1. *And he sat in the tent door in the heat of the day.*] Those who lead a pastoral life in the East, at this day, frequently place themselves in a similar situation. "At ten minutes after ten we had in view several fine bays, and a plain full of booths, with the Turcomans sitting by the doors, under sheds resembling porticoes; or by shady trees, surrounded by flocks of goats." *Chandler's Travels in Asia Minor*, p. 180.

1 KINGS xx. 12. *As he was drinking, he and the kings, in the*

pavilions.] The pavilions here spoken of were nothing more than mere booths or common tents, notwithstanding Benhadad and the kings were drinking in them. That great and even royal persons occasionally refreshed or indulged themselves in this manner, is clear from the following paragraph in *Dr. Chandler's Travels in the Lesser Asia*, p. 149. "While we were employed on the theatre of Miletus, the aga of Suki, son-in-law by marriage to Elez Oglu, crossed the plain towards us, attended by a considerable train of domestics and officers, their vests and turbans of various and lively colours, mounted on long-tailed horses, with showy trappings, and glittering furniture. He returned, after hawking, to Miletus: and we went to visit him, with a present of coffee and sugar; but were told that two favourite birds had flown away, and that he was vexed and tired. A couch was prepared for him beneath a shed, made against a cottage, and covered with green boughs to keep off the sun. He entered as we were standing by, and fell down on it to sleep, without taking any notice of us." *Harmer*, vol. iii. p. 50.

JUDGES iv. 21. *A nail of the tent.*] Shaw, describing the tents of the Bedouin Arabs (p. 221), says "these tents are kept firm and steady, by bracing or stretching down their eaves with cords, tied down to hooked wooden pins, well pointed, which they drive into the ground with a mallet; one of these pins answering to the nail, as the mallet does to the hammer, which Jael used in fastening to the ground the temples of Sisera."

ISAIAH i. 8. *As a cottage in a vineyard.*] This was a little temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman that kept the garden or vineyard, during the short season while the fruit was ripening (Job xxvii. 18), and presently removed when it had served that purpose. The eastern people were probably obliged to have such a constant watch to defend the fruit from the jackals. "The jackal," says Hasselquist (*Travels*, p. 277), "is a species of *mustela*, which is very common in Palestine, especially during the vintage, and often destroys whole vineyards, and gardens of cucumbers." *Bp. Lowth, in loc.*

PSALM cxix. 83. *I am become like a bottle in the smoke.*] Cups and drinking-vessels of gold and silver were doubtless used in the courts of princes (1 Kings x. 21.) But in the Arab tents leathern bottles, as well as pitchers, were used. These of course were smoky habitations. To this latter circumstance, and the contrast between the drinking utensils, the Psalmist alludes: "My appearance, in my present state, is as different from what it was when I dwelt at court, as the furniture of a palace differs from that of a poor Arab's tent." *Harmer*; vol. i. p. 131.

SOL. SONG i. 5. *I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.*] Modern tents are sometimes very beautiful. "The Turks spare for nothing in rendering their tents convenient and magnificent. Those belonging to the grand seignior were exceedingly splendid, and covered entirely with silk; and one of them lined with a rich silk stuff, the right side of which was the apartment for the eunuchs. But even this was exceeded by another, which I was informed cost twenty-five thousand piastres: it was made in Persia, and intended as a present to the grand seignior; and was not finished in less than three or four years. The outside of this tent was not indeed remarkable; but it was lined with a single piece made of camel's hair, and beautifully decorated with festoons and sentences in the Turkish language." *Travels, by Van Egmont and Heyman*, vol. i. p. 212.

Nadir Shah had a very superb tent, covered on the outside with scarlet broad cloth, and lined within with violet-coloured satin, ornamented with a great variety of animals, flowers, &c. formed entirely of pearls and precious stones.

JOB xxix. 3. *When his candle shone upon my head.*] The tents of princes are frequently illuminated, as a mark of honour and dignity. Norden tells us (part ii. p. 45), that the tent of the bey of Girge was distinguished from the other tents by forty lanterns suspended before it, in form of chequer-work. If this were the custom formerly, it is possible that these words of Job might have a reference to it: "Oh, that it were with me as in months past, as in the days when God preserved me, when his candle shone upon mine head," (when I returned prosperous from expeditions against the enemies of my tribe, and had my tent adorned with lamps,) "and I passed through the night by the light of it." *Harmer*, vol. ii. p. 133.

ACTS xviii. 3. *Because he was of the same craft, he abode with them, and wrought, for by their occupation they were tent-makers.*] It was a received custom among the Jews for every man, of what rank or quality soever, to learn some trade or handicraft; one of their proverbial expressions is, that whoever teaches not his son a trade teaches him to be a thief. In those hot countries where tents (which were commonly made of skins, or leather sewed together, to keep out the violence of the weather) were used not only by soldiers, but by travellers, and others whose business required them to be abroad, a tent-maker was no mean or unprofitable employment. This custom, so generally practised by the Jews, was adopted also by other nations in the East. Sir Paul Rycaut observes that the grand seignior, to whom he was ambassador, was taught to make wooden spoons. The intention of this usage was

not merely amusement, but to furnish the persons so instructed with some method of obtaining their living, should they ever be reduced to want and poverty.

CAVES.

JOB xxiv. 8. *They are wet with the showers of the mountains, and embrace the rock for want of a shelter.*] This exactly agrees with what Niebuhr says of the modern wandering Arabs near Mount Sinai. (*Voyage en Arabie*, tom. i. p. 187.) "Those who cannot afford a tent, spread out a cloth upon four or six stakes; and others spread their cloth near a tree, or endeavour to shelter themselves from the heat and the rain in the cavities of the rocks."

* JUDGES vi. 2. *Because of the Midianites the children of Israel made them the dens which are in the mountains, and caves and strong holds.*] "On leaving Assalt," says Mr. Buckingham, "we passed down by the foot of the hill, on the side of which the town stands, and watered our horses there at a large trough and well; at which the women of the place were washing garments. From hence we passed on through a narrow valley, which runs eastward of the town; and after continuing about a quarter of a mile in that direction, turns off to the south-east, and grows wider and wider till its termination. Near the town, on this its eastern side, the hills that inclose the valley are laid out in vine-beds. In the rocks are grottoes, which particularly abound on the northern side of the valley, and many of these are, even now inhabited by shepherds, who feed their flocks on the neighbouring hills, and retire to these caves for shelter at night.

"On turning to the south, in which direction we soon proceeded, the valley became more fertile, and appeared to be well wooded and watered throughout its extent, being capable of a much higher degree of cultivation than it is likely to enjoy for a long time to come, and of sustaining five times the population that now inhabit the town and neighbourhood. From the eastern extremity of this valley we ascended a steep hill, from the summit of which we enjoyed a fine view of the castle and town of Assalt to the westward. Our course from this lay south-east for the first hour, on a rugged and stony road. In our way over this we saw the Dead Sea, about five leagues distant to the south-west, and the town of Bethlehem in the mountains of Judea, bearing by compass w. s. w., distant, perhaps, in a straight line, about thirty miles.

"On reaching the end of this elevated and stony plain, we descended over the brow of the hill in which it terminated, and alighted at a place called Anab—no doubt the same as that enumerated among the various towns and cities in Joshua (chap. xv.

v. 50). The word itself signifies "grapes," a fruit with which the whole of this region abounds, and which it appears to have possessed in the earliest ages; for this is the part of the country into which the spies were sent by Moses, when encamped in the wilderness of Paran, to spy out the land, and from whence they brought back a branch with a cluster of grapes, as a proof of the fertility of the soil, or, in the figurative language of those days, of its 'flowing with milk and honey.' (Numbers xiii. 23, 27.)

"Anab is still inhabited by about one hundred persons, but these all live in grottos or caves excavated in the rock, which were probably more ancient than any buildings now existing. Their preservation, however, offers the strongest proof that the very earliest of their occupiers must have been men of the ordinary size of the present generation, and not giants, as described by these emissaries from the camp. Their exaggeration of the size of the cities, which were said to be 'walled and very great,' might be pardoned in those who were born during the forty years' wandering in the wilderness, in which they had never seen any towns; though such a description could not have been given of any of the places of the Amorites, by those who had seen Memphis, and others of the many really 'great' cities in Egypt. But their exaggeration with respect to the men is not so easily accounted for, as they must have seen men of as good stature among their own race as any that inhabited the land of Canaan. As the men who related these extraordinary facts respecting the country they had been sent to examine, were condemned to die of the plague *because* of the 'evil report' which they brought up of the land, it is fair to infer, that this *evil* report was a *false* one, as death would be an inappropriate reward for fidelity of description; and there is, therefore, reason to believe that there was no truth whatever in their assertion, that the people of the country were giants, in whose presence they themselves (the spies) appeared but as grasshoppers. Numbers xiii. 33.

"The size of the caves now inhabited here, and which are undoubtedly of very high antiquity, confirm the opinion that their original occupiers were of the same size as their present possessors. These are chiefly shepherds, whose flocks browse on the steep sides of the hills near them, and who in the severe nights of winter take shelter in the caves with their attendants. Some of the inhabitants of the caves are, however, cultivators of the earth, and till and plant such detached plots and patches of the soil, among the least steep parts of the ascent, as may be most favourable for the fruits or grain. The grottoes themselves are all hewn out by the hand of man, and are not natural caverns; but, from their great antiquity, and the manner in which they were originally executed, they have a very rude appearance. Nevertheless, the persons who occupy them fortunately deem them far superior to

buildings of masonry, and consider themselves better off than those who live in tents or houses, so that they envy not the dwellers in camps or cities. They are certainly more durable and less likely to need repair than either; and, with the exception of a chimney, or some aperture to give an outlet to the smoke (a defect existing in all the buildings of these parts), they are very comfortable retreats, being drier and more completely sheltered from wind and rain than either house or tent, besides being warmer in winter and cooler in summer than any other kind of dwelling place that could be adopted." *Travels among the Arab Tribes*, pp. 60—63.

ISAIAH ii. 19. *The holes of the rocks and the caves of the earth.*] The country of Judea, being mountainous and rocky, is full of caverns, as it appears from the history of David's persecution under Saul. At Engedi in particular there was a cave so large, that David with six hundred men hid themselves in the sides of it, and Saul entered the mouth of the cave without perceiving that any one was there. (1 Sam. xxiv.) Josephus (*Antiq.* lib. xiv. cap. 15, and *Bell. Jud.* lib. i. cap. 16) tells us of a numerous gang of banditti, who having infested the country, and being pursued by Herod with his army, retired into certain caverns, almost inaccessible, near Arbela in Galilee, where they were with great difficulty subdued. Some of these were natural, others artificial. "Beyond Damascus," says Strabo (lib. 16), "are two mountains called Trachones (from which the country has the name of Trachonitis), and from hence, towards Arabia and Iturea, are certain rugged mountains, in which there are deep caverns, one of which will hold four thousand men." Tavernier (*Voyage de Perse*, part ii. cap. 4) speaks of a grot, between Aleppo and Bir, that would hold near three thousand horse. "Three hours distant from Sidon, about a mile from the sea, there runs along a high rocky mountain, in the sides of which are hewn a multitude of grots, all very little differing from each other. They have entrances about two feet square; on the inside you find in most or all of them a room of about four yards square. There are of these subterraneous caverns two hundred in number. It may, with probability at least, be concluded that these places were contrived for the use of the living, and not of the dead. Strabo describes the habitations of the Troglodytæ to have been somewhat of this kind." (*Maundrell*, p. 118.) The Horites, who dwelt on Mount Seir, were Troglodytes, as their name imports; but those mentioned by Strabo were on each side of the Arabian gulf. Mohammed (*Koran*, cap. 15, and 24) speaks of a tribe of Arabians, the tribe of Thamud, "who hewed houses out of the mountains to secure themselves." Thus, *because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.* (Judges vi. 2.) To these

they betook themselves in times of distress, and hostile invasion. When *the men of Israel saw that they were in a strait, (for the people were distressed,) then the people hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits.* (1 Sam. xiii. 6; Jer. xli. 9.) Therefore to *enter into the rock; to go into the holes of the rocks; and into the caves of the earth;* was to them a very proper and familiar image to express terror and consternation. The prophet Hosea hath carried the same image further, and added great strength and spirit to it (cap. x. 8). *They shall say to the mountains, Cover us; and to the hills, Fall on us;* which image, together with these of Isaiah, is adopted by the sublime author of the Revelation (cap. vi. 15, 16), who frequently borrows his imagery from our prophet. *Bp. Lowth in loc.*

ZEPH. ii. 6. *And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.*] Abp. Newcome has remarked, that many manuscripts and three editions have a single letter in one of these words more than appears in the common editions; which, instead of Cherith, gives us a word which signifies *caves*; and he thus renders the words: *and the sea-coast shall be sheep-cotes; caves for shepherds, and folds for flocks.* This translation will appear perfectly correct if it be considered, that the mountains bordering on the Syrian coast are remarkable for the number of caves in them. In the history of the crusades it is particularly mentioned that a number of persons retired with their wives and children, their flocks and herds, into subterraneous caves to find shelter from the enemy. (*Gesta Dei per Francos*, p. 781.) *Harmer*, vol. iii. p. 60.

JER. xlvi. 28. *Like the dove that maketh her nest in the sides of the hole's mouth.*] Where art intervenes not, pigeons build in those hollow places nature provides for them. A certain city in Africa is called Hamam-et, from the wild pigeons that copiously breed in the adjoining cliffs; and in the curious paper relating to Mount *Ætna* (*Phil. Trans.* vol. lx.), which mentions a number of subterraneous caverns there, one is noticed as being called by the peasants, *la Spelonca della Palomba*, from the wild pigeons building their nests therein. (Sol. Song ii. 14.) Though *Ætna* is a burning mountain, yet the cold in these caverns is excessive: this shows that pigeons delight in a cool retreat, and explains the reason why they resort to mountains which are known to be very cold even in those hot countries. The words of the Psalmist, "flee as a bird to your mountain," without doubt refer to the flying of doves thither when frightened by the fowler. Dove-houses, however, are very common in the East. Of Kef-teen, a large village, *Maundrell* (p. 3) says, there are more dove

cotes than other houses. In the southern part of Egypt, the tops of their habitations are always terminated by a pigeon-house. Isaiah lx. 8. *Harmer*, vol. i. p. 222.

NUMBERS xxiv. 21. *Thou puttest thy nest in a rock.*] When Balaam delivered before Balak his predictions, respecting the fate that awaited the nations which he then particularized, he says of the Kenites, *Strong is thy dwelling, and thou puttest thy nest in a rock.* Alluding herein to that princely bird the eagle, which not only delights in soaring to the loftiest heights, but chooses the highest rocks, and most elevated mountains, as the most desirable situations for erecting her nests. The metaphor signifies security. See Hab. ii. 9; Obad. iv. *Gillingwater MS.*

LUKE ii. 7. *And laid him in a manger.*] A grotto or cave must, to them that live in tents, be the most convenient stable they could have: nor would it be a despicable advantage to those who live in more fixed habitations. There is nothing then improbable in the tradition, that our Lord, who was confessedly born in a stable, was born in a grotto in or very near the city of Bethlehem. Natural or artificial grottos are very common in the eastern countries, particularly in Judæa, and are often used for their cattle. Pococke observes (*Trav.* vol. ii. p. 48), "there were three uses for grottos; for they served either for sepulchres, cisterns, or as retreats for herdsmen and their cattle in bad weather, and especially in the winter nights." *Harmer*, vol. iii. p. 107.

HOUSES.

JOB xxiv. 16. *Dig through houses.*] The houses were built of mud, or at best with bricks formed from it, of a very soft texture, which rendered them liable to such an assault; the thickness of the walls, however, would require considerable labour to penetrate, and consequently digging would be requisite to effect a breach.

EZEK. xiii. 10. *One built a up wall, and, lo, others daubed it with untempered mortar.*] In Persia, where it has been conjectured that the prophet Ezekiel now was (*see Fragments*, No. 106), the mortar is made "of plaster, earth, and chopped straw, all well wrought and incorporated together: but this is not the material with which they cast or set, that is, coat over, their walls. They cast their walls pretty often also, with a mixture made of plaster and earth, which they call *zerdghil*, (i. e. yellow earth; though in reality it be not yellow, but rather of a musk or cinnamon colour). They get it on the river side, and work it in a great earthen ves-

sel; but they put so little earth in proportion to water, that it remains liquid like muddy water, or at most like strained juice; and it is altogether of the colour of that earth. They make use of it to work the plaster in another earthen vessel, where they mingle this water with plaster in such a quantity, that it retains the colour of the earth. With this mixture they cast their walls, which at first look all grayish; but, according as they dry, they grow so white, that when they are fully dry, they look almost as if they were plastered over with pure plaster. This mixture is used not only for saving plaster, but also because it holds better than plaster alone, and looks as well." *Thevenot's Travels*, part ii. p. 86.

ZECH. ix. 3. *Silver as the dust, and fine gold as the mire of the streets.*] Houses are in some places built of mud on the outside, which is the occasion of great inconvenience. The editor of the *Ruins of Balbec* gives us the following account of Cara (vol. ii. p. 32): "This village is pleasantly seated on a rising ground. The common mud, formed into the shape of bricks, and dried in the sun, of which its houses are built, has, at some distance, the appearance of white stone. The short duration of such materials is not the only objection to them, for they make the streets dusty when there is wind, and dirty when there is rain." Maundrell says, that upon a violent rain at Damascus the whole city becomes, by the washing of the houses, as it were a quagmire, (p. 124.) From this representation the image of the prophet acquires peculiar energy. *Harmer*, vol. i. p. 176.

MAL. iv. 3. *Ye shall tread down the wicked, for they shall be ashes under the soles of your feet.*] One sort of mortar made in the East is composed of one part of sand, two of wood-ashes, and three of lime, well mixed together, and beaten for three days and nights incessantly with wooden mallets. (*Shaw's Travels*, p. 206.) Chardin mentions this circumstance, and applies it to this passage of the prophet, supposing there is an allusion in these words to the making of mortar in the East, with ashes collected from their baths. Some learned men have supposed the wicked here are compared to ashes, because the prophet had been speaking of their destruction under the notion of burning, ver. 1; but the sacred writers do not always keep close to those figures which they first propose; the paragraph of Malachi is a proof of this assertion; and if they had, he would not have spoken of treading on the wicked like ashes, if it had not been customary in these times to tread ashes, which it seems was done to make mortar. *Harmer*, vol. i. p. 179.

EXODUS v. 7. *Straw to make brick.*] Whether this were given and used, to mix with the clay, as is done in some places,

that the bricks made thereof might be firmer and stronger; or to burn them with in the furnaces: or to cover them from the heat of the sun, that they might not dry too soon and crack, is not easy to determine. It is said that the unburnt bricks of Egypt formerly were, and still are, made of clay mixed with straw. The Egyptian pyramid of unburnt brick, Dr. Pococke (*Observations on Egypt*, p. 53) says, seems to be made of the earth brought by the Nile, being a sandy black earth, with some pebbles and shells in it: it is mixed up with chopped straw, in order to bind the clay together. The Chinese have great occasion for straw in making bricks, as they put thin layers of straw between them, without which they would, as they dried, run or adhere together. *Macartney's Emb.* p. 269.

AMOS vi. 11. *He will smite the great house with breaches and the little house with clefts.*] Chardin, speaking concerning the rains, says, "they are the rains, which cause the walls to fall which are built of clay, the mortar plastering dissolving. This plastering hinders the water from penetrating the bricks; but when the plastering has been soaked with wet, the wind cracks it, and occasions the rain in some succeeding showers to get between and dissolve every thing." This account illustrates the words of the prophet in a very happy manner, as the houses were mostly built of these fragile materials. (*Ezek. xiii. 11.*) *Harmer*, vol. i. p. 178.

AMOS iii. 15. *I will smite the winter house with the summer house.*] There is a distinction made in the prophets between winter and summer houses. The account Shaw gives (*Travels*, p. 34), of the country seats about Algiers, may explain this affair: "The hills and valleys round about Algiers are all over beautified with gardens and country seats, whither the inhabitants of better fashion retire during the heats of the summer. They are little white houses, shaded with a variety of fruit-trees and ever-greens. The gardens are all of them well stocked with melons, fruit, and pot-herbs of all kinds: and, what is chiefly regarded in these hot climates, each of them enjoys a great command of water." These summer houses are built in the open country, and are small, though belonging to people of fashion, and as such explain, in the most ample manner, the words of Amos, *I will smite the winter house*, the palaces of the great in the fortified towns, *with the summer house*, the small houses of pleasure used in the summer to which any enemy can have access; *and the houses of ivory shall perish*, those remarkable for their magnificence; *and the great houses shall have an end*, saith the Lord, those which are distinguished by their amplitude as well as richness, built as they are in the strongest places, yet shall all perish like their country seats. (*Jer. xxxvi. 22.*) *Harmer*, vol. i. p. 225.

LUKE vi. 48. *When the flood arose, the stream beat vehemently upon that house.*] “Though the returns of rain in the winter are not extremely frequent, yet when it does rain, the water pours down with great violence three or four days and nights together, enough to drown the whole country.” (*Jacobus.de Vitriaco, Gesta Dei*, p. 1098.) Such violent rains, in so hilly a country as Judea, must occasion inundations very dangerous to buildings within their reach, by washing the soil from under them, and occasioning their fall. To some such events our Lord must certainly be understood to refer. *Harmer*, vol. i. p. 31.

AMOS v. 19. *As if he leaned his hand on the wall, and a serpent bit him.*] Serpents sometimes concealed themselves in the holes and chinks of the walls of the eastern houses. This is confirmed by a remarkable story related by D’Herbelot.—Amadedulāt, who reigned in Persia in the tenth century, found himself reduced to great difficulties, arising from want of attention to his treasury. Walking one day in one of the rooms of his palace, which had been before that time the residence of Jacout, his antagonist, he perceived a serpent, which put its head out of a chink of the wall; he immediately ordered that the place should be searched and the serpent killed. In opening the wall there, they found a secret place, in which they could not discover the serpent, but a treasure, which was lodged in several coffers, in which Jacout had deposited his most precious effects. *Harmer*, vol. iii. p. 91.

ISAIAH xxii. 1. *Thou art wholly gone up to the house-tops.*] The houses in the East were, in ancient times as they are still generally, built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall. (Deut. xxii. 8.) The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business (1 Sam. ix. 25), and they perform their devotions. (Acts x. 9.) The house is built with a court within, into which chiefly the windows open; those that open to the street are so obstructed with lattice-work, that no one, either without or within, can see through them. Whenever therefore any thing is to be seen or heard in the streets, every one immediately goes up to the house-top to satisfy his curiosity. In the same manner, when any one had occasion to make any thing public, the readiest and most effectual way of doing it, was to proclaim it from the house-tops to the people in the streets. (Matt. x. 27.) *Bp. Lowth*, in loc.

PSALM cxxix. 6. *Let them be as the grass upon the house-tops.*] The tops of the houses in Judea were flat, and so grass

grew upon them, being covered with plaster of terrace. As it was but small and weak, and, being on high, was exposed to the scorching sun, it was soon withered. (*Shaw's Travels*, p. 210.) Menochius says, that he saw such roofs in the island of Corsica, flat, and having earth upon them, on which grass grew of its own accord; but being burnt up in summer-time by the sun, soon withered. (*De Republica Heb.* l. vii. c. 5. p. 666.) But what Olaus Magnus relates is extraordinary. He says, that in the northern Gothic countries they feed their cattle on the tops of houses, especially in a time of siege; that their houses are built of stone, high and large, and covered with rafters of fir and bark of birch: on this is laid grass-earth, cut out of the fields four-square, and sowed with barley or oats, so that their roofs look like green meadows: and, that what is sown, and the grass that grows thereon, may not wither before plucked up, they very diligently water it. (*De Ritu Gent. Septent.* l. ix. c. 12.) Maundrell (*Journey from Aleppo*, p. 144) says, that these words allude to the custom of plucking up corn from the roots by handfuls, leaving the most fruitful fields as naked as if nothing had ever grown in them; and that this is done, that they might not lose any of the straw, which is generally very short, and necessary for the sustenance of their cattle, no hay being made in that country.

1 SAM. ix. 26. *And they rose early, and it came to pass about the spring of the day, that Samuel colled Saul to (on) the top of the house, saying, up, that I may send thee away.*] Sleeping on the top of the house has ever been customary with the eastern people. "It has ever been a custom with them, equally connected with health and pleasure, to pass the night in summer upon the house-tops, which for this very purpose are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable; as we thereby enjoyed the cool air, above the reach of gnats and vapours, without any other covering than the canopy of the heavens, which unavoidably presents itself in different pleasing forms upon every interruption of rest, when silence and solitude strongly dispose the mind to contemplation." *Wood's Balbec*, Introduction.

MATT. xxiv. 17. *Let him who is on the house-top not come down to take any thing out of his house.*] "It was not possible to view this country without calling to mind the wonderful events that have occurred in it at various periods from the earliest times: more particularly the sacred life and history of our Redeemer pressed foremost on our minds. One thing struck me in the form of the houses in the town now under our view, which served to corroborate the account of former travellers in this country, explaining several passages of scripture, particularly the following. In Matt. xxiv. 17, our blessed Saviour, in describing the distresses

which shortly would overwhelm the land of Judea, tells his disciples, ‘when the abomination of desolation is seen standing in the holy place, let him who is on the house-top not come down to take any thing out of his house, but fly,’ &c. The houses in this country are all flat-roofed, and communicate with each other: a person there might proceed to the city walls and escape into the country, without coming down into the street.” *Willyam’s Voyage up the Mediterranean.*

Mr. Harmer endeavours to illustrate this passage, by referring to the eastern custom of the stair-case being on the outside of the house: but Mr. Willyam’s representation seems to afford a more complete elucidation of the text.

PROV. XXI. 9. *It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.*] During the summer season it was usual to sleep on the tops of the houses, which were flat, and properly guarded by a parapet wall; for this purpose they were accommodated with little arbours and wicker-work closets, which, however agreeable in the dry part of the year, would prove much otherwise when it rained, as it would expose them to a *continual dropping*. To be limited to such a place, and to have no other apartment to live in, must be very inconvenient. To such circumstances it is, probably, that Solomon alludes, when he says, “it is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.” The allusion is rendered more perfect and striking by connecting with this passage the *continual dropping* mentioned, Prov. xix. 13, and xxvii. 15. *Harmer*, vol. i. p. 172.

JUDGES XVI. 27. *There were upon the roof about three thousand men and women.*] “The Eastern method of building may assist us in accounting for the particular structure of the temple or house of Dagon (Judges xvi.), and the great number of people that were buried in the ruins of it, by pulling down the two principal pillars. We read (ver. 27) that about ‘three thousand persons were upon the roof to behold while Samson made sport.’ Samson must therefore have been in a court or area below them, and consequently the temple will be of the same kind with the ancient *τεμενη*, or sacred inclosures, surrounded only in part or altogether with some plain or cloistered buildings. Several palaces and *dua-wânas*, as they call the courts of justice in these countries, are built in this fashion; where upon their festivals and rejoicings a great quantity of sand is strewed upon the area for the wrestlers to fall upon, whilst the roof of the cloisters round about is crowded with spectators of their strength and agility. I have often seen several hundreds of people diverted in this manner upon the roof of the dey’s palace at Algiers; which, like many more of the same quality and denomination, hath an advanced cloister over against the gate of the palace (Esther

v. 1), made in the fashion of a large pent-house, supported only by one or two contiguous pillars in the front, or else in the centre. In such open structures as these, in the midst of their guards and counsellors, are the *bashas*, *kadees*, and other great officers, assembled to distribute justice and transact the public affairs of their provinces. Here likewise they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition therefore that in the house of Dagon there was a cloistered structure of this kind, the pulling down of the front or centre pillars only, which supported it, would be attended with the like catastrophe that happened to the Philistines." *Shaw's Travels*, p. 283.

JUDGES xvi. 27. *Now the house was full of men and women*] Some persons have asserted that no building sufficiently capacious to receive so great a number of people could be constructed so as to rest chiefly upon two pillars. But this is a mistake; for Pliny (*Nat. Hist.* lib. xxxv. cap. 15) mentions two theatres, built by C. Curio (who was killed in the civil wars on Cæsar's side), which were made of wood, and so extensive as (according to his mode of writing) to hold all the Roman people. They were contrived with such art, that each of them depended upon *one hinge*. This caused Pliny to censure the madness of the people, who would venture into a place for their pleasure, where they sat "tam infidâ instabilique sede," on such an uncertain and unstable seat; for, if that hinge had given way, there had been a greater slaughter than at the battle of Cannæ. This entirely removes any imaginary difficulty, of this nature at least, from the history of Samson.

MARK ii. 4. *They uncovered the roof where he was.*] The most satisfactory interpretation of this passage may be obtained from Dr. Shaw, who acquaints us, that "the houses throughout the East are low, having generally a ground floor only, or one upper story, and flat roofed, the roof being covered with a strong coat of plaster or terrace. They are built round a paved court, into which the entrance from the street is through a gateway or passage-room, furnished with benches, and sufficiently large to be used for receiving visits or transacting business. The stairs which lead to the roof are never placed on the outside of the house in the street, but usually in the gateway, or passage-room to the court, sometimes at the entrance within the court. This court is now called in Arabic, *el woost*, or the middle of the house; literally answering to τὸ μέσον of St. Luke v. 19. It is customary to fix cords from the parapet walls (Deut. xxii. 8) of the flat roofs across this court, and upon them to expand a veil or covering, as a shelter from the heat. In this area probably our Saviour taught. The paralytic was brought on to the roof by making a way through the crowd to the stairs in the gateway, or by the terraces of the

adjoining houses. They rolled back the veil, and let the sick man down over the parapet of the roof into the area or court of the house, before Jesus." (*Trav.* p. 277.)

PSALM civ. 2. *Who stretchest out the heavens like a curtain.*] It is usual in the summer season, and upon all occasions when a large company is to be received, to have the court of the house (which is the middle of an open square) sheltered from the heat of the weather by an umbrella or veil, which, being expanded upon ropes, from one side of the parapet-wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of "stretching out the heavens like a curtain." *Shaw's Travels*, p. 274.

2 KINGS iv. 10. *A little chamber.*] "To most of these houses there is a smaller one annexed, which sometimes rises one story higher than the house; at other times it consists of one or two rooms only, and a terrace; whilst others, that are built (as they frequently are) over the porch or gateway, have (if we except the ground-floor, which they have not) all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut, at the discretion of the master of the family, besides another door, which opens immediately from a private staircase, down into the porch or street, without giving the least disturbance to the house. These back houses are known by the name of *olee* or *oleah* (for the house properly so called is *dar*, or *beet*), and in them strangers are usually lodged and entertained; in them the sons of the family are permitted to keep their concubines; whither likewise the men are wont to retire from the hurry and noise of the families, to be more at leisure for meditation or diversions, besides the use they are at other times put to in serving for wardrobes and magazines.

The *oleah* of holy scripture, being literally the same appellation, is accordingly so rendered in the *Arabic* version. We may suppose it then to have been a structure of the like contrivance. The little chamber, consequently, that was built by the Shunamite for Elisha (whither, as the text instructs us, he retired at his pleasure, without breaking in upon the private affairs of the family, or being in his turn interrupted by them in his devotions); the summer-chamber of Eglon (which, in the same manner with these, seems to have had privy stairs belonging to it, through which Ehud escaped, after he had revenged Israel upon that king of Moab); the chamber over the gate (whither, for the greater privacy, king David withdrew himself to weep for Absalom); and that upon whose terrace Ahaz, for the same reason, erected his

altars; seem to have been structures of the like nature and contrivance with these *olees*." *Shaw's Travels*, p. 280.

ACTS xx. 9. *There sat in a window a certain young man named Eutychus.*] Chardin informs us, that the eastern windows are very large, and even with the floor. It is no wonder Eutychus might fall out if the lattice was not well fastened, or if it was decayed, when, sunk into a deep sleep, he leaned with all his weight against it. *Harmer*, vol. i. p. 164.

2 TIM. ii. 19. *The foundation of God standeth sure, having this seal.*] Many critics have justly observed, that the word *σφραγίς* often signifies an inscription, or the mark made by a seal, as well as the seal itself; and the expression is here used with peculiar propriety, in allusion to the custom of engraving upon some stones, laid in the foundation of buildings, the name of the person by whom, and the purposes for which the structure is raised: and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this double inscription.

PSALM xxx. Title. *A psalm and song at the dedication of the house of David.*] It was common when any person had finished a house and entered into it, to celebrate it with great rejoicing, and keep a festival to which his friends were invited, and to perform some religious ceremonies to secure the protection of heaven. Thus, when the second temple was finished, the priests, and Levites, and the rest of the captivity, kept the dedication of the house of God with joy, and offered numerous sacrifices, Ezra vi. 16. We read in the New Testament of the feast of the dedication, appointed by Judas Maccabæus, in memory of the purification and restoration of the temple of Jerusalem, after it had been defiled and laid in ruins by Antiochus Epiphanes; and celebrated annually, to the time of its destruction by Titus, by solemn sacrifices, music, songs, and hymns to the praise of God; and feasts, and every thing that could give the people pleasure, for eight days successively. (*Josephus Ant.* l. xii. § 7.) This was customary even amongst private persons. Deut. xx. 5. The Romans also dedicated their temples and their theatres. (*Suet. Octav. c. xliii. § 13.*) So also they acted with respect to their statues, palaces, and houses. *Chandler's Life of David*, vol. ii. p. 8.

JOB xviii. 15. *Brimstone shall be scattered upon his habitation.*] Scheuchzer (*Physic. Sacr.* vol. iv. p. 709) is of opinion that this expression refers to the lustration of houses with sulphur, to drive away demons, remove impurity, and make them fit to dwell in (*Homer Od.* xxii. *prope finem*): but others think it is to be understood of the burning of sulphur in houses at funerals, to

testify and exaggerate mourning. Livy mentions this practice as usual amongst the Romans, lib. xxx. c. 15.

MATT. xxiii. 38. *Behold, your house is left unto you desolate.*] “When any one buildeth a house, the rabbis say that he is to leave one part of it unfinished, and lying rude; and this in remembrance that Jerusalem and the temple are at present desolate: and he must also use some expression of sorrow, as it is in Psalm cxxxvii. ‘If I forget thee, O Jerusalem,’ &c. At least they use to leave about a yard square of the wall of the house unplastered, on which they write either the fore-mentioned verse of the Psalmist in great letters, or the words, ‘The memory of the desolation.’” *Leo of Modena*, p. 5.

ISAIAH liv. 12. *I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.*] The meaning of this passage must be, “I will inlay the mouldings, and other members of the architecture which ornament thee as a palace, with the most valuable decorations,” as royal halls are adorned in the East.

“The first object that attracts attention,” says Franklin (*History of Shah Allum*), is the dewan aum, or public hall of audience for all descriptions of people. It is situated at the upper end of a spacious square: and though at present much in decay, is a noble building. On each side of the dewan aum, and all round the square, are apartments of two stories in height, the walls and front of which, in the times of the splendour of the empire, were adorned with a profusion of the richest tapestry, velvets, and silks. The nobles vying with each other in rendering them the most magnificent, especially on festivals and days of public rejoicings, which presented a grand sight. See Esther i. 6. From hence we went to the dewan khass.

“This building likewise is situated at the upper end of a spacious square, elevated upon a terrace of marble, about four feet in height. The dewan khass in former times was adorned with excessive magnificence: and though repeatedly stripped and plundered by successive invaders, still retains sufficient beauty to render it admired. I judge the building to be a hundred and fifty feet in length, by forty in breadth. The roof is flat, supported by numerous columns of fine white marble, which have been richly ornamented with inlaid flowered work of different coloured stones: the cornices and borders have been decorated with a frieze and sculptured work. The ceiling was formerly incrustated with a rich foliage of silver throughout its whole extent, which has been long since taken away. The delicacy of the inlaying in the compartments of the walls is much to be admired. And it is a matter of bitter regret to see the barbarous ravages that have been made, by picking out the different cornelians, and breaking the marble by

violence. Around the exterior of the dewan khass, in the cornice, are the following lines, written in letters of gold, upon a ground of white marble. *If there be a paradise upon earth, this is it, it is this, it is this.* The terrace of this building is composed of large slabs of marble, and the whole building is crowned at top with four cupolas of the same material. The royal baths, built by Shah Jehan, are situated a little to the northward of the dewan khass, and consist of three very large rooms, surmounted by domes of white marble. The inside of them, about two-thirds of the way up, is lined with marble, having beautiful borders of flowers, worked in cornelians and other stones, executed with much taste." *Theological Magazine*, vol. iii. p. 195.

INTERNAL ARRANGEMENTS.

ISAIAH xxii. 23. *Nail.*] In ancient times, and in the eastern countries, as the way of life, so the houses were much more simple than ours at present. They had not that quantity and variety of furniture, nor those accommodations of all sorts with which we abound. It was convenient, and even necessary for them, and it made an essential part in the building of a house, to furnish the inside of the several apartments with sets of spikes, nails, or large pegs, on which to dispose of and hang up the several moveables and utensils in common use, and proper to the apartment. These spikes they worked into the walls at the first erection of them, the walls being of such materials, that they could not bear their being driven in afterwards; and they were contrived so as to strengthen the walls by binding the parts together, as well as to serve for convenience. Chardin's account of the matter is this: "They do not drive with a hammer the nails that are put into the eastern walls; the walls are too hard, being of brick; or if they are clay, too mouldering; but they fix them in the brickwork as they are building. They are large nails, with square heads, like dice, well made; the ends being bent, so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." (*Harmer*, vol. i. p. 191.) They were put in other places also, in order to hang up other things of various kinds. Ezek. xv. 3; Zech. x. 4; Ezra ix. 8.

AMOS ix. 6. *It is he that buildeth his stories in the heaven.*] The chief rooms of the houses of Aleppo at this day are those above, the ground-floor being chiefly made use of for their horses and servants. Perhaps the prophet referred to this circumstance, when he spoke of the heavens as God's chambers, the most noble and splendid apartments of the palace of God, where his presence is chiefly manifested, and the collection of its offices, its numerous little mean divisions of this earth. *Harmer*, vol. i. p. 175.

MATT. xxv. 21. *Enter thou into the joy of thy Lord.*] This is an allusion to an apartment or dining-room, which was called by, or had inscribed upon it, the name $\chi\alpha\rho\alpha$, joy. See *Pignorius de Servis*, p. ii. 89.

2 KINGS i. 4. *Down from that bed.*] This expression may be illustrated by what Shaw says of the Moorish houses in Barbary (*Travels*, p. 209), where, after having observed that their chambers are spacious, of the same length with the square court on the sides of which they are built, he adds, "at one end of each chamber there is a little gallery raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds; a situation frequently alluded to in the Holy Scriptures, which may likewise illustrate the circumstance of Hezekiah's turning his face, when he prayed, towards the wall (i. e. from his attendants) 2 Kings xx. 2, that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab, 1 Kings xxi. 4, though probably he did thus, not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment.

2 KINGS xi. 2. *Bed-chamber.*] A bed-chamber does not, according to the usage of the East, mean a lodging-room, but a repository for beds. Chardin says, "In the East, beds are not raised from the ground with posts, a canopy, and curtains; people lie on the ground. In the evening they spread out a mattress or two of cotton, very light, of which they have several in great houses, against they should have occasion, and a room on purpose for them." From hence it appears that it was in a chamber of beds that Joash was concealed. *Harmer*, vol. ii. p. 489.

ACTS ix. 34. *Arise, and make thy bed.*] Mattresses, or something of that kind, were used for sleeping upon. The Israelites formerly lay upon carpets. (Amos ii. 8.) Russell (p. 90) says, the "beds consist of a mattress laid on the floor, and over this a sheet (in winter a carpet, or some such woollen covering,) the other sheet being sewed to the quilt. A divan cushion often serves for a pillow and bolster." They do not now keep their beds made; the mattresses are rolled up, carried away, and placed in cupboards till they are wanted at night. Hence we learn the propriety of our Lord's address to the paralytic, *Arise, take up thy bed, and walk.* (Matt. ix. 6.) *Harmer*, vol. ii. p. 66, note.

LUKE xi. 7. *He from within shall answer and say, trouble me not, the door is now shut, and my children are with me in bed.*] Maillet informs us, that it is common in Egypt for each person to sleep in a separate bed. Even the husband and the wife lie in two

distinct beds in the same apartment. Their female slaves also, though several lodge in the same chamber, yet have each a separate mattress. (*Lett.* xi. p. 124.) Sir John Chardin also observes that it is usual for a whole family to sleep in the same room, especially those in lower life, laying their beds on the ground. From these circumstances we learn the precise meaning of the reply now referred to: "he from within shall answer and say, trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee." It signifies that they were all in bed in the same apartment, not in the same bed.

When Solomon speaks of "two lying together in one bed to get heat," we must suppose that he means it for medicinal purposes, as it was sometimes done with that view, but hardly ever else. *Eccl.* iv. 11, *1 Kings* i. 1, 2. *Harmer*, vol. i. p. 164.

I SAM xix. 13. *And Michal took an image, and laid it in the bed, and put a pillow of goat's hair for its bolster.*] A kind of net of goat's hair placed before the teraphim is what is here meant. Such a net Dr. Shaw (*Travels*, p. 221, 2nd edit.) says, is "a close curtain of gauze or fine linen, used all over the East by people of better fashion, to keep out the flies." That they had such anciently cannot be doubted. Thus, when Judith had beheaded Holofernes in his bed, she pulled down the "mosquito net, wherein he did lie in his drunkenness, from the pillars." *Judith* xiii. 9, 15. So Horace, speaking of the Roman soldiers serving under Cleopatra queen of Egypt, says,

Interque signa (turpe!) militaria
Sol aspicit CONOREUM. *Epod.* ix. 15.

Amidst the Roman eagles Sol survey'd
(O shame!) th' Egyptian canopy display'd. FRANCIS.

JER. xxii. 14. *I will build me a wide house, and large chambers.*] Marg. "through aired." Several ways of cooling their rooms obtained in Egypt. In some instances it is effected by openings at the top, which let the fresh air in. They make their halls large and lofty, with a dome at the top, which toward the north has several open windows. These are so constructed as to throw the north wind down into the rooms, and effectually to cool them. Other contrivances are adopted to have a thorough circulation of air. Their rooms were ceiled with wood, and were sometimes painted and gilt: to these circumstances the words of the prophet refer. (*Judges* iii. 20.) *Harmer*, vol. i. p. 164.

MARK xiv. 15. *A large upper room furnished and prepared.*] The English which comes nearest the import of εστρωμενον is *carpeted*; but when the term is used, as here, of a dining-room, it is not meant only of the floor, but of the couches on which the guests reclined at meals. On these they used, for the sake both of neat-

ness and of convenience, to spread a coverlet or carpet. As this was commonly the last thing they did in dressing the room, it may not improperly be employed to denote the whole. *Campbell's Translation of the Gospels*, Note.

ESTHER ii. 11. *And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.*] The harems in the East were guarded with extreme vigilance. Chardin (*Travels*, p. 332) informs us, that it is a crime for any person whatever to be inquiring what passes within those walls; that it is very difficult to be informed of the transactions in those habitations; and that a man may walk a hundred days, one after another, by the house where the women are, and yet know no more what is done therein than at the farther end of Tartary. This sufficiently explains the reason of Mordecai's conduct.

AMOS iii. 12. *The corner.*] Sitting in the corner is a stately attitude, and is expressive of superiority. Russel says, "the divans at Aleppo are formed in the following manner. Across the upper end, and along the sides of the room, is fixed a wooden platform, four feet broad and six inches high; upon this are laid cotton mattresses exactly of the same breadth, and over these a cover of broad cloth, trimmed with gold lace and fringes, hanging over to the ground. A number of large oblong cushions, stuffed hard with cotton, and faced with flowered velvet, are then ranged in the platform close to the wall. The two upper corners of the divan are furnished also with softer cushions, half the size of the others, which are laid upon a square fine mattress, spread over these of cloth, both being faced with brocade. The corners in this manner distinguished are held to be the places of honour, and a great man never offers to resign them to persons of inferior rank." Mr. Antes, among other observations made on the manners and customs of the Egyptians, from 1770 to 1782, says, on his being carried before one of the beys of Egypt, in about half an hour the bey arrived, with all his men, and lighted flambeaux before him; he alighted, and went up stairs into a room, *sat down in a corner*, and all his people placed themselves in a circle round him.

EZEK. xiii. 18. *That sew pillows to all arm-holes.*] In Barbary and the Levant they "always cover the floors of their houses with carpets; and along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses—indulgences that seem to be alluded to by the *stretching of themselves upon couches*, and by the sewing of pillows to arm-holes." (Amos vi. 4. *Shaw's Trav.* p. 209, 2nd edit.) But Lady M. W. Montague's

description of a Turkish lady's apartment throws still more light on this passage. She says (*Letter 32*, vol. ii. p. 55), "The rooms are all spread with Persian carpets, and raised at one end of them, about two feet. This is the sofa, which is laid with a richer sort of carpet, and all round it, a sort of couch, raised half a foot, covered with rich silk, according to the fancy or magnificence of the owner. Round about this are placed, standing against the walls, two rows of cushions, the first very large, and the rest little ones. These seats are so convenient and easy, that I believe I shall never endure chairs again as long as I live." And in another place (*Letter 33*, vol. ii. p. 68) she thus describes the fair Fatima: "On a sofa raised three steps, and covered with fine Persian carpets, sat the kahya's lady, leaning on cushions of white satin embroidered. She ordered cushions to be given me, and took care to place me in the corner, which is the place of honour."

JER. xxxvi. 22. *Now the king sat in the winter-house, in the ninth month, and there was a fire on the hearth burning before him.*] In all probability the word translated *hearth* means a kind of brasier, or portable machine, to keep fuel together for burning, such as are still used in the East to keep their rooms warm in winter. Such contrivances were in use among the ancient Greeks, and are called by Homer *Λαμπτήρες*, *Odys.* xix. lin. 63, 64, where he says that Penelope's maids "threw the embers out of the brasiers upon the floor, and then heaped fresh wood on them, to afford both light and warmth." (*Comp. Odys.* xviii. lin. 306, 310, 342.) The modern Greeks imitate their ancestors. "There are no chimneys," says Mons. de Guys, "in the Greek houses. A brasier is placed in the middle of the room, that those who are not sufficiently warmed at a distance may more conveniently draw near it: this is a very ancient custom all over the East. The Romans had no other, and the Turks adhere to it. This brasier, called *Λαμπτήρ*, says Hesychius, quoted by Madam D'Acier, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. It stood on a tripod, as at present. Lamps were not used till a long time after." *Parkhurst's Heb. Lex.* p. 12, 3rd edit.

JER. xxv. 10. *The light of the candle.*] The houses of Egypt are never without lights. Maillet assures us (*Lett.* ix. p. 10), they burn lamps not only all the night long, but in all the inhabited apartments of a house; and that the custom is so well established, that the poorest people would rather retrench part of their food than neglect it. This remark will elucidate several passages of Scripture. In the words above referred to, Jeremiah makes the taking away of the light of the *candle* and total destruction the same thing. Job describes the destruction of a family amongst the Arabs, and the rendering one of their habitations desolate, after

the same manner : "How oft is the candle of the wicked put out, and how oft cometh their destruction upon them! (Job xxi. 17, xviii. 5.) On the other hand, when God promises to give David always in Jerusalem (1 Kings xi. 36), considered in this point of view, it is an assurance that his house should never become desolate.

GATES.

GEN. xxviii. 17. *The gate of heaven.*] After having described in what manner caverns were used as sacred temples, and the allegorical design of some parts of their furniture, Mr. Maurice says, "In these caverns they erected a high ladder, which had seven gates, answering the number of the planets, through which, according to their theology, the soul gradually ascends to the supreme mansion of felicity. I must here observe that the word GATE, which is a part of Asiatic palaces by far the most conspicuous and magnificent, and upon adorning of which immense sums are often expended, is an expression that, throughout the East, is figuratively used for the mansion itself. Indeed it seems to be thus denominated with singular propriety, since it is under those gates that conversations are holden, that hospitality to the passing traveller is dispensed, and the most important transactions in commerce are frequently carried on. Captain Hamilton (*Voyage*, vol. i. p. 368), giving an account of Fort St. George, observes, "that the gate of that town, called the sea-gate, being very spacious, was formerly the common exchange, where merchants of all nations resorted about eleven o'clock, to treat of business or merchandise." Astronomy, deriving its birth in Asia, and exploring nature and language for new symbols, soon seized upon this allegorical expression as highly descriptive of romantic ideas; and the title was transferred from terrestrial houses to the spheres. It may here be remarked, that the expression occurs frequently in Holy Writ, often in the former sense, and sometimes even in the astronomical allusion of the word. In the former acceptation we read (Esther ii. 19) of the *Jew, Mordecai, sitting in the king's gate*; in Lamentations v. 14, that "the elders have ceased from the gate;" and, in Ruth iii. 11, it is used in a sense remarkably figurative "all the gate (that is, house) of my people know thou art virtuous." In the second acceptation, the word as well as the attendant symbol itself, to our astonishment occur in the account of Jacob's vision of the LADDER, WHOSE TOP REACHED TO HEAVEN, and in the exclamation, THIS IS THE GATE OF HEAVEN. It is hence manifested to have been an original patriarchal symbol. A similar idea occurs in Isaiah xxxviii. 10, "I shall go to the GATES of the grave;" and in Matt. xvi. 18, "The GATES of hell shall not prevail against it." Nor is it impossible but our blessed Lord himself might speak in allusion to the popular notion of the two astro-

nomical GATES; celestial and terrestrial, when in Matt. vii. 13, he said, "Enter ye in at the strait GATE; for wide is the GATE, and broad is the way that leadeth to destruction, and many there are which go in thereat; because strait is the GATE, and narrow is the way that leadeth to life, and few there are that find it," *Indian Antiquities*, vol. ii. p. 241.

DEUT. xxi. 19. *Gate.*] The gates of cities, in these days, and for many ages after, were the places of judicature and common resort. Here the governors and elders of the city went to hear complaints, administer justice, make conveyances of titles and estates, and, in short, to transact all the public affairs of the place. And from hence is that passage in the Psalmist, "they shall not be ashamed when they speak to their enemies in the gate." (Ps. cxxvii. 5.) It is probable that the room, or hall, where the magistrates sat, was over the gate, because Boaz is said to go up to the gate; and the reason of having it built there, seems to have been for the conveniency of the inhabitants, who, being all husbandmen, and forced to pass and repass every morning and evening as they went and came from their labour, might be more easily called, as they went by, whenever they were wanted to appear in any business. *Universal Hist.* l. i. c. 7.

2 SAM. xix. 8. *Then the king arose, and sat in the gate.*] This custom appears to have been very ancient, and is found in other writings than the sacred books. Homer thus represents Nestor.

The old man early rose, walk'd forth, and sate
On polish'd stone before his palace gate.
With unguents smooth the lucid marble shone,
Where ancient Neleus sat, a rustic throne;
But he descending to the infernal shade,
Sage Nestor fill'd it, and the sceptre sway'd. *Onyss.* i. 518.

These seats or thrones might be consecrated with oil, to draw reverence to the seats of justice by an act of religion.

ESTHER ii. 19. *The king's gate.*] "The public place for doing business among the Greeks and Romans was the market place or exchange, because they were all merchants. In our ancestors' time the vassals of each lord met in the court of his castle, and hence comes the expression, the courts of princes. As princes live more retired in the East, affairs are transacted at the gate of their seraglio: and this custom of making one's court at the palace gate has been practised ever since the times of the ancient kings of Persia." *Fleury's Hist. of the Israelites*, p. 147.

EZEK. xliii. 8. *Thresholds.*] The threshold of the palace of a living prince, and that of a person deceased, held in great esteem, are supposed to be the places where those who propose to do

them honour prostrated themselves, touching them with their foreheads in token of solemn reverence. Probably, for this reason, Ezekiel calls the sanctuary the "threshold of God," and temples of idols, their thresholds. It is certain the modern Persians make the threshold in particular the place where their devotees pay their reverence to their entombed saints. Thus immediately after the sixth distich, inscribed on the front of the famous tomb at Com, follows this: "Happy and glorious is the believer, who through reverence shall prostrate himself with his head *on the threshold* of this gate, in doing which he will imitate the sun and the moon." *Chardin*, tom. i. p. 203.

DEUT. vi. 9. *Thou shall write them upon the posts of thy house, and on thy gates.*] Leo of Modena (*History of the Jews*, p. i. c. 2) says, that in his time the Jews continued this practice, writing on parchment certain passages of Scripture, which they roll up, and inscribe with the name of Shaddai. This they put into a piece of cane or other hollow wood, and fasten to the doors of their houses, and of each particular room in them; and as often as they go in and out, they make it a part of their devotion to touch this parchment, and kiss it. According to Huetius (*Demonstratio Evangelica*, p. 58), other nations used to write their laws upon their gates.

MATT. xix. 24. *It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.*] The plundering Arabs commonly ride into houses, and commit acts of violence, if measures are not taken to prevent them. On this account the doors are often made very low, frequently not above three feet in height. This must be very inconvenient for those who keep camels, and must often want to introduce them into their court-yards. They however contrive to do this, by training them up, not only to kneel down when they are loaded and unloaded, but to make their way *on their knees* through such small door-ways. This must, without doubt, be attended with great difficulty, and makes the comparison of our Lord sufficiently natural; "it would be as easy to force a camel through a door-way, as small as the eye of a needle, as for a rich man to enter into the kingdom of God." *Harmer*, vol. iii. p. 89.

PROV. xvii. 19. *He that exalteth his gate seeketh destruction.*] The Arabs are accustomed to ride into the houses of those they design to harass. To prevent this Thevenot tells us (*Travels*, part i. p. 181) that the door of the house in which the French merchants lived at Rama was not three feet high, and that all the doors of that town are equally low. Agreeably to this account the Abbé Mariti, speaking of his admission into a monastery near Jerusalem, says, "the passage is so low that it will scarcely admit

a horse; and it is shut by a gate of iron, strongly secured in the inside. As soon as we entered, it was again made fast with various bolts and bars of iron: a precaution extremely necessary in a desert place, exposed to the incursions and insolent attacks of the Arabs." (*Travels through Palestine*, vol. iii. p. 37.) To *exalt the gate* would consequently be to court destruction.

MATT. vii. 13. *Enter ye in at the strait gate.*] At the banquets of the ancients, the guests entered by a gate designed to receive them. Hence Christ, by whom we enter in to the marriage-feast, compares himself to a gate. (John x. 1, 2, 7, 9.) This gate on the coming of the guests was made narrow, the wicket only being left open, and the porter standing to prevent the unbidden from rushing in. When the guests were arrived, the door was shut, and not to be opened to those who stood and knocked without. So the parable of the ten virgins. (Matt. xxv. 11.) *Whitby, in loc.*

MATT. vii. 13. *Enter ye in at the strait gate.*] Our Lord here seems to allude to the private and public roads, whose measures are fixed by the Jewish canons, which say that "a private way was four cubits broad; a way from city to city eight cubits; a public way sixteen cubits; and the way to the cities of refuge thirty-two cubits." *Gill, in loc.*

JOHN xviii. 16. *And spake unto her that kept the door.*] The Ethiopic version in the next verse calls this person the door-keeper's daughter. He might indeed be the porter, but being busy, she supplied his place. There is however no need of such a conjecture, since it was usual with other nations, and might be with the Jews, for women to be door-keepers. Pignorius (*de Servis*, p. 454) has shown this from Plautus, Petronius, Pausanias; and others.

GARDENS.

SOL. SONG iv. 12. *A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed.*] "This morning we went to see some remarkable places in the neighbourhood of Bethlehem. The first place that we directed our course to, was those famous fountains, pools, and gardens, about an hour and a quarter distant from Bethlehem, southward, said to have been the contrivance and delight of king Solomon. To these works and places of pleasure that great prince is supposed to allude (Eccl. ii. 5, 6), where, amongst the other instances of his magnificence, he reckons up his gardens, and vineyards, and pools.

"As for the pools, they are three in number, lying in a row above each other, being so disposed, that the waters of the upper-

most may descend into the second, and those of the second into the third. Their figure is quadrangular; the breadth is the same in all, amounting to about ninety paces; in their length there is some difference between them, the first being about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty. They are all lined with wall, and plastered, and contain a great depth of water.

“Close by the pools is a pleasant castle, of a modern structure; and at about the distance of one hundred and forty paces from them is a fountain, from which principally they derive their waters. This the friars will have to be that *sealed fountain* to which the holy spouse is compared (Cant. iv. 12); and in confirmation of this opinion, they pretend a tradition, that king Solomon shut up these springs, and kept the door of them sealed with his signet, to the end that he might preserve the waters for his own drinking, in their natural freshness and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them but by a little hole, like to the mouth of a narrow well. Through this hole you descend directly down, but not without some difficulty, for about four yards, and then arrive in a vaulted room, fifteen paces long and eight broad. Joining to this is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps the work of Solomon himself.

“Below the pools here runs down a narrow rocky valley, inclosed on both sides with high mountains. This the friars will have to be the inclosed garden, alluded to in the same place of the Canticles before cited. What truth there may be in this conjecture I cannot absolutely pronounce. As to the pools it is probable enough they may be the same with Solomon’s; there not being the like store of excellent spring water to be met with, anywhere else throughout all Palestine.” *Maundrell’s Journey, April 1, p. 88, 7th edit.*

SOL. SONG ii. 9. *He standeth behind the wall.*] Mr. Harmer thinks this means the green wall, as it were, of a chiosk, or eastern arbour, which is thus described by Lady M. W. Montague (*Letters*, vol. ii. p. 38), “In the midst of the garden is the chiosk, that is, a large room, commonly beautified with a fine fountain in the midst of it. It is raised nine or ten steps, and inclosed with gilded lattices, round which vines, jessamines, and honey-suckles, make a sort of green wall; large trees are planted round this place, which is the scene of their greatest pleasures.” See “*Outlines of a new Commentary on Solomon’s Song*,” p. 140.

MICAH iv. 4. *They shall sit every man under his vine, and under his fig-tree.*] This expression most probably alludes to the delightful eastern arbours, which were partly composed of vines;

and the agreeable retreat which was enjoyed under them, might also be found under their fig-trees. Norden expressly speaks of *vine arbours* as common in the Egyptian gardens (vol. i. p. 71), and the *Prænestine* pavement, in Dr. Shaw, gives us the figure of an ancient one.

2 KINGS xxiii. 7. *The women wove hangings for the grove.*] In the history of Schemselouhar and the Prince of Persia (*Arabian Nights' Entertainment*), when the former was told that the caliph was coming to visit her, she ordered the paintings on silk, which were in the garden, to be taken down. In the same manner are paintings or hangings said to be used in the passage referred to.

The authority given for this custom must be allowed to be sufficient to vouch for the existence of the practice in question, to whatever animadversions the work itself may be liable in any other point of view.

CITIES.

DEUT. i. 28. *The cities are great, and walled up to heaven.*] The great monastery at Mount Sinai, Thevenot says (part i. p. 169), "is well built, of good freestone, with very high smooth walls; on the east side there is a window, by which those that were within drew up the pilgrims into the monastery with a basket, which they let down by a rope that runs in a pulley." These walls, he observes in the next chapter, are so high that they cannot be scaled, and without cannon that place cannot be taken. Thus it was anciently, and by this representation did the spies discourage the hearts of the people.

MATT. v. 14. *A city that is set on a hill cannot be hid.*] "A few points towards the north of Mount Tabor stands that which they call the Mount of the Beatitudes, a small rising, from which our Saviour delivered his sermon in Matt. v. vi. vii. Not far from this little hill is the city Saphet, supposed to be the ancient Bethulia. It stands upon a very eminent and conspicuous mountain, and is seen far and near. May we not suppose that Christ alludes to this city in these words, 'a city that is set on a hill cannot be hid?'" *Maundrell's Journey from Aleppo*, p. 115.

EZEK. xxvi. 14. *Tyre shall be as the top of a rock, a place for fishers to dry their nets on.*] This city standing in the sea, upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times, and which the prophet Ezekiel describes, ch. xxvi., xxvii., xxviii. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one entire house . . .

left. Its present inhabitants are only a few wretches, harbouring themselves in the vaults, and subsisting themselves chiefly upon fishing, who seem to be preserved in this place by divine providence, as a visible argument how God has fulfilled his word concerning Tyre. *Maundrell, Journey*, p. 48.

JER. li. 44. *The wall of Babylon shall fall.*] “We are astonished at the accounts which ancient historians of the best credit give, of the immense extent, height, and thickness of the walls of Nineveh and Babylon; nor are we less astonished when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay mixed or beat up with straw, to make the parts cohere, and dried only in the sun. This is their method of making bricks. The walls of the city were built of the earth dug out on the spot, and dried upon the place; by which means both the ditch and the wall were at once formed, the former furnishing materials for the latter. That the walls of Babylon were of this kind is well known, and Berosus expressly says (*apud Joseph. Antiq.* 11), that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one fourth of their height, which seems to have been no more than was absolutely necessary. Maundrell, speaking of the garden walls of Damascus, says, “they are of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick;” and afterward speaking of the walls of the houses, says, “from this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire” (p. 124.) When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences, namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth.” *Bp. Lowth’s note on Isaiah xiii. 12.*

JER. l. 15. *Her foundations are fallen, her walls are thrown down.*] Though this could not be the case with foundations in general, it might be with those of Babylon: for Herodotus, who had himself been there, informs us (lib. i. c. 178) that it was sur-

rounded first by a deep and wide ditch full of water, and then by its stupendous walls, fifty royal cubits broad and two hundred high; that the earth thrown out of the ditch was made into bricks, with which they first lined both sides of the ditch, and then built the wall in the same manner. Supposing then that the scarp, or inner wall of the ditch, served for a foundation to the wall of the city, it is very easy to conceive how such foundations, being built in a marshy soil, and continually exposed to the undermining power of the water in the ditch, and pressed by such a prodigious weight, might give way and fall. *Parkhurst, Heb. Lex.* p. 48.

REV. XXI. 19. *Foundations of the wall.*] “This is not only a description of what must be exceeding beautiful in its appearance, but is moreover manifestly corresponding with the mode of building amongst the ancient Romans, who, it is well known, constructed their walls from the bottom to the top with *alternate layers*, or rows of bricks, and of white stone, and sometimes of black flints. Each of these layers was always of a considerable thickness, or breadth; and whilst their different colours formed a beautiful appearance to the eye, and were a most elegant kind of ornament, this mode of placing materials of different dimensions and substance in alternate rows greatly strengthened the work.” *King’s Morsels of Criticism*, vol. i. p. 67.

REV. XXI. 19. *And the foundations of the wall of the city were garnished with all manner of precious stones.*] An extract from *King’s Munimenta Antiqua*, vol. ii. p. 9, will clearly explain the description which St. John gives of the wall of the holy city. “The several alternate rows or courses of stone and brick, (here described) as appearing in this wall, were by the Greeks who lived in Roman times called *Θεμελιοι* or *Θεμελια*, and are the kind of ornaments alluded to by St. John as being so highly beautiful, according to every one’s apprehension, in his days; when in his emblematical representation of the walls of the holy city in the prophecy of the Revelation he speaks of such being formed of precious stones. The word *Θεμελια*, is in our translation of the passage very improperly rendered, as far as relates to a consistency with our modern ideas, *foundations*, instead of *courses*: and this mis-translation occasions much confusion in the minds of most persons who attempt to read the prophet’s sublime description.

Nevertheless, the reason why these alternate rows of either bricks or smooth flat stones were anciently called *Θεμελιοι* or *Θεμελια*, *foundations*, (though the word seems now so uncouth and unapplicable in our ears), is yet apparent enough. For whoever examines Roman walls attentively will find that most usually the broader alternate rows of rude stones, or flints, or rubble, and mortar, were evidently constructed merely by having the whole mass flung carelessly into a great *caisson*, or frame of wood, whose

interior breadth was that of the wall ; and whose depth was that of the space between the alternate rows of bricks ; and whose length was sometimes more, sometimes less, just as suited convenience : and that the parts thus reared, one at the end of another, on and over each row of bricks, were united together afterwards merely by means of very small loose stones and mortar thrown into the narrow space left at the ends between them. As therefore these caissons were removed up from one row of bricks, or smooth stones, to another superior row, in constant repetition, according as the wall advanced in height, and were placed successively upon every row ; these substantial rows of bricks regularly placed might very well be called *Θεμελιοι* or *Θεμελια*, foundations, because indeed such they really were the whole way up to those identical building frames."

CHAPTER IV.

CUSTOMS RELATING TO HUSBANDRY.

MATT. xxiv. 18. *Neither let him who is in the field return back to take his clothes.*] It was usual for them to work in the fields, ploughing and sowing, without their clothes. Hence Virgil :

Nudus ara, sere nudus, hyems ignava colono. *Georg.* i. 299.

Plough naked, swain, and naked sow the land,
For lazy winter numbs the lah'ring hand. *Dryden.*

It is reported of Lucius Quinctius Cincinnatus, (*Aurel. Victor. de Illustr. Viris*, c. 20) that the messengers who were sent to him from Minutius the consul, whom he had delivered from a siege, found him ploughing naked beyond the Tiber. He was not entirely naked, but stripped of his upper garments.

PLOUGHING.

I SAM. xiv. 14. *And that first slaughter which Jonathan and his armour-bearer made was (of) about twenty men, within as it were a half acre of land, which a yoke of oxen might plough.*] This manner of measuring a space of ground by a comparison from ploughing seems to have been customary in these times, from what is here said of Jonathan. A similar instance also occurs in Homer. For, speaking of contending chiefs, he says,

So distant they, and such the space between,
As when two teams of mules divide the green.
Il. iii. 109. *POPE.*

For the explanation of the comparison, it may be proper to add Dacier's description of the manner of ploughing. "The Grécians did not plough in the manner now in use. They first broke up the ground with oxen, and then ploughed it more lightly with mules. When they employed two ploughs in a field, they measured the space they could plough in a day, and set their ploughs at the two ends of that space, and those ploughs proceeded towards each other. This intermediate space was constantly fixed, but less in proportion for two ploughs of oxen, than for two of mules; because oxen are slower, and toil more in a field that has not yet been turned up; whereas mules are naturally swifter, and make greater speed in a ground that has already had the first ploughing."

A carucate, or plough land in Domesday Book, from caruca; is as much land as will maintain a plough, or as much as one plough will work.

* 1 KINGS xix. 19 .*Ploughing with twelve yoke of oxen before him.*] This was farming on a large scale. Burckhardt tells us that "The inhabitant of the Haouran estimates his wealth by the number of Fedhans, or pairs of cows or oxen which he employs in the cultivation of his fields. If it is asked, whether such a one has piastres, a common mode of speaking, the answer is, 'A great deal; he drives six pair of oxen;' there are but few, however, who have six pair of oxen; a man with two or three is esteemed wealthy: and such a one has probably two camels, perhaps a mare, or at least a gedish (a gelding), or a couple of asses: and forty or fifty sheep or goats." *Travels in Syria and the Holy Land.* p. 295.

JUDGES iii. 31. *And after him was Shangar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad.*] Mr. Maundrell (*Journey, at April 15*) has an observation which at once explains this transaction, and removes every difficulty from the passage. He says, "the country people were now everywhere at plough in the fields, in order to sow cotton. It was observable, that in ploughing they used goads of an extraordinary size; upon measuring of several, I found them about eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these, that Shamgar made that prodigious slaughter related of him, Judges iii. 21. I am confident that whoever should see one of these instruments, would judge it to be a weapon not less fit, perhaps fitter, than a sword for such an execution. Goads of this sort I saw always used hereabouts, and also

in Syria; and the reason is, because the same single person both drives the oxen, and also holds and manages the plough; which makes it necessary to use such a goad as is above described, to avoid the incumbrance of two instruments."

ISAIAH ii. 4. *They shall beat their swords into ploughshares, and their spears into pruning-hooks.*] This description of well established peace is very poetical. The Roman poets have employed the same image. Martial xiv. 34. *Falx ex ense.*

Pax me certa ducis placidos curvavit in usus :
Agricolæ nunc sum ; militis ante fui.

The prophet Joel hath reversed it, and applied it to war prevailing over peace. "Beat your ploughshares into swords, and your pruning-hooks into spears," Joel iii. 10, and so likewise the Roman poets:

Non ullus aratro
Dignus honos ; squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.

Virg. Georg. i. 506.

So also Ovid, *Fast. i. 697.* *Lowth*, in loc.

SOWING.

GEN. xxvi. 12. *Then Isaac sowed in that land, and received in the same year a hundred fold.*] The author of the history of the piratical states of Barbary observes, that the Moors of that country are divided into tribes like the Arabians, and like them dwell in tents, formed into itinerant villages: that "these wanderers farm lands of the inhabitants of the towns, sow and cultivate them, paying their rent with the produce, such as fruits, corn, wax, &c. They are very skilful in choosing the most advantageous soils for every season, and very careful to avoid the Turkish troops, the violence of the one little suiting the simplicity of the other, p. 44. It is natural to suppose that Isaac possessed the like sagacity when he sowed in the land of Gerar, and received that year a hundred fold. His lands appear to have been hired of the fixed inhabitants of the country. On this account the king of the country might, after the reaping of the crop, refuse his permission a second time, and desire him to depart. *Harmer*, vol. i. p. 85.

PSALM cxxvi. 5, 6. *He that goeth forth and weepeth, bearing precious seed.*] The writer of the account of the ruins of Balbec, speaking of the valley in which it stood, observes that it has very little wood; and adds, "though shade be so essential an article of oriental luxury, yet few plantations of trees are seen in Turkey, the inhabitants being discouraged from labours, which produce

such distant and precarious enjoyment, in a country where even the annual fruits of their industry are uncertain. In Palestine we have often seen the husbandman sowing, accompanied by an armed friend, to prevent his being *robbed of the seed.*" The Israelites that returned from Babylon upon the proclamation of Cyrus, were in similar circumstances to husbandmen sowing their corn amidst enemies and robbers. The rebuilding of their towns and their temple resembled a time of sowing; but they had reason to fear that the neighbouring nations would defeat these efforts. (Nehem. iv. 7.) In opposition to this apprehension the Psalmist expresses his hope, perhaps *predicts*, that there would be a happy issue of these beginnings to re-people their country. *Harmer*, vol. i. p. 87.

ISAIAH xxxii. 20. *Blessed are ye that sow beside all waters; that send forth thither the feet of the ox and the ass.*] Chardin says, "this exactly answers the manner of planting rice, for they sow it upon the water; and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, which go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water." *Harmer*, vol. i. p. 280.

MATT. xiii. 4. *And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up.*] This circumstance has no difficulty in our conception of it, but it would strike an eastern imagination more forcibly than our own. For Thevenot informs us, "on that road I observed a pretty pleasant thing, which is practised in all that country, as far as Bender Abassi; I saw several peasants running about the corn-fields, who raised loud shouts, and every now and then clacked their whips with all their force; and all this to drive away the birds, which devour all their corn. When they see flocks of them coming from a neighbouring ground, that they may not light on theirs, they redouble their cries to make them go farther, and this they do every morning and evening. The truth is, there are so many sparrows in Persia that they destroy all things: and scare-crows are so far from frightening them, that they will perch upon them."

WATERING.

DEUT. xi. 10. *And wateredst it with thy foot.*] The custom of watering with the foot, Dr. Shaw (*Travels*, p. 408) thus explains, from the present practice of the Egyptians. "When their various sorts of pulse, safranon, musca, melons, sugar-canes, &c. (all which are commonly planted in rills) require to be refreshed, they strike out the plugs that are fixed in the bottoms of the cisterns [wherein they preserve the water of the Nile], and then the water gushing out is conducted from one rill to another by the

gardener, who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it *with his foot*, and opening, at the same time, with his mattock, a new trench to receive it. This method of conveying moisture and nourishment to a land rarely or never refreshed with rain, is often alluded to in the holy Scriptures; where also it is made the distinguishing quality between Egypt and the land of Canaan. Deut. xi. 10, 11." Mr. Parkhurst (*Heb. Lex.* p. 756, 3rd edit.) is inclined to adopt another interpretation of the expression, *watering with the foot*. He says, "it seems more probable that Moses alluded to drawing up water with a machine which was worked *by the foot*. Such an one Grotius long ago observed, that Philo, who lived in Egypt, has described as used by the peasants of that country in his time; and the ingenious and accurate Niebuhr, in his *Voyage en Arabie*, tom. i. p. 121, has lately given us a representation of a machine which the Egyptians make use of for watering the lands, and probably the same, says he, that Moses speaks of. They call it *sakki tdir beridsjel*, or, an hydraulic machine worked by the feet."

PROV. v. 15. *Drink waters out of thine own cistern, and running waters out of thine own well.*] There may be an allusion in these words to a law which Clement of Alexandria (*Stromat.* l. i. p. 274) says Plato had from the Hebrews, which enjoined husbandmen not to take water from others to water their lands, till they themselves had dug into the earth called Virgin earth, and found it dry and without water.

ISAIAH i. 30. *A garden that hath no water.*] In the hotter parts of the eastern countries, a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat and totally destroyed. There is therefore no garden whatever in those countries but what has such a certain supply, either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Moses, having described the habitation of man newly created, as a garden planted with every tree pleasant to the sight, and good for food, adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water. (Gen. ii. 10, and xiii. 10.) "And a river went out of Eden to water the garden."

That the reader may have a clear notion of this matter, it will be necessary to give some account of the management of the gardens in this respect. "Damascus," says Maundrell, "is encompassed with gardens, extending no less, according to common estimation, than thirty miles round, which makes it look like a

city in a vast wood. The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of Barrady (the Chrysorrhoeas of the ancients), which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before mentioned into the plains, is immediately divided into three streams; of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two, which I take to be the work of art, are drawn round, one to the right hand and the other to the left, on the borders of the gardens, into which they are let as they pass, by little currents, and so dispersed all over the vast wood, insomuch, that there is not a garden but has a fine quick stream running through it. Barrady is almost wholly drank up by the city and gardens; what small part of it escapes is united, as I was informed, in one channel again, on the south-east side of the city; and after about three or four hours course, finally loses itself in a bay there, without ever arriving at the sea." (*Journey*, p. 122.) This was likewise the case in former times, as Strabo (lib. 16) and Pliny (v. 18) testify, who say, that this river was expended in canals, and drank up by watering the place.

"The best sight," says Maundrell (*Journey*, p. 39), "that the palace (of the emir of Beroot, anciently Berytus) affords, and the worthiest to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees of a large spreading size; every one of these sixteen lesser squares in the garden was bordered with stone, and in the stone work were troughs, very artificially contrived, for conveying the water all over the garden, there being little outlets cut at every tree, for the stream as it passed by to flow out and water it." The royal gardens at Ispahan are watered just in the same manner, according to Kempfer's description. (*Amœn. Exot.* p. 193.) See Psalm i. 3; Jer. xvii. 8; Prov. xxi. 1; Eccles. ii. 5, 6. *Bp. Lowth*, in loc.

* PSALM lxiii. 1. *A dry and thirsty land where no water is.*]
 "The fertility of the soil in the Haouran depends entirely upon the water applied to it. In districts where there is plenty of water for irrigation, the peasants sow winter and summer seeds; but where they have to depend entirely upon the rainy season for a supply, nothing can be cultivated in summer. The harvest in the latter districts, therefore, is in proportion to the abundance of the winter rains. The first harvest is that of horse-beans, at the end of April: of these there are vast tracts sown, the produce of which serve as food for the cows and sheep. Camels are fed with the flour made from these beans, mixed with barley-meal, and made into a paste. Next comes the barley-harvest, and towards the end

of May, the wheat: in the interval between the last two, the peasants eat barley bread. In abundant years, wheat sells at fifty piastres the gharara, or about two pounds ten shillings for fifteen hundred weight, English. In 1811, the gharara rose as high as to one hundred and ninety piastres. The wheat of the Haouran is considered equal, if not superior, to any other in Syria. Barley is generally not more than half the price of wheat. When I was in the Haouran, the price of an ox or cow was about seventy piastres; that of a camel, about one hundred and fifty piastres.

“The lands which are not capable of artificial irrigation are generally suffered to lie fallow one year; a part of them is sometimes sown in spring with sesamum, cucumbers, melons, and pulse. But a large part of the fruit and vegetables consumed in the Haouran is brought from Damascus, or from the Arabs Menadhere, who cultivate gardens on the banks of the Sheriat el Mandhour.

“The peasants of Haouran are extremely shy in speaking of the produce of their land, from an apprehension that the stranger’s inquiries may lead to new extortions. I have reason to believe, however, that in middling years wheat yields twenty-five fold: in some parts of the Haouran, this year, the barley has yielded fifty fold: and even in some instances eighty. A sheikh, who formerly inhabited the small village of Boreika, on the southern borders of the Ledja, assured me, that from twenty mouds of wheatseed he once obtained thirty ghararas, or one hundred and twenty fold. Fields watered by rain yield more in proportion to the seed sown than those which are artificially watered; this is owing to the seed being sown thinner in the former. The Haouran crops are sometimes destroyed by mice, though not so frequently as in the neighbourhood of Homs and Hamah. Where abundance of water may be conducted into the fields from neighbouring springs, the soil is again sown, after the grain harvests, with vegetables, lentils, peas, sesamums, &c.

“The fellahs who own Fedhans often cultivate one another’s fields in company: a Turk living in a Druse village often wishes to have a Druse for his companion, to escape in some degree the vexations of the Druse sheikh. At the Druse sheikhs, black slaves are frequently met with; but the Turk and Christian proprietors cultivate their lands by hired native labourers. Sometimes the labourer contracts with a townsman, and receives from him oxen, ploughs, and seed. A labourer who has one fedhan or two oxen under his charge, usually receives at the time of sowing, one gharara of corn. After the harvest, he takes one-third of the produce of the field; but among the Druses, only a fourth. The master pays to the government the tax called Miri, and the labourer pays ten piastres annually. The rest of the agricultural population of the Haouran consists of those who subsist by daily labour. They, in general, earn their living very hardly. I once met with a young

man who had served eight years for his food only; at the expiration of that period he obtained in marriage the daughter of his master, for whom he would, otherwise, have had to pay seven or eight hundred piastres. When I saw him, he had been married three years; but he complained bitterly of his father-in-law, who continued to require of him the performance of the most servile offices, without paying him any thing, and thus prevented him from setting up for himself and family." *Travels in Syria and the Holy Land*, by J. L. Burckhardt.

JER. xiv. 4. *Because the ground is chapt, for there was no rain in the earth.*] Chardin says, "the lands of the East, which the great dryness there causes to crack, are the ground of this figure, which is certainly extremely beautiful; for these dry lands have chinks too deep for a person to see to the bottom of. This may be observed in the Indies more than anywhere, a little before the rains fall, and wherever the lands are rich and hard." The prophet's speaking of ploughmen, shows that he refers to autumnal state of those countries; and if the cracks are so deep, from the common dryness of their summers, what must they be when the rains are withheld beyond the usual time, which is the case here alluded to? *Harmer*, vol. ii. p. 208.

PSALM xxxii. 4. *My moisture is turned into the drought of summer.*] In England and the neighbouring countries it is common for rain to fall in all months of the year. But it is not so in the Levant. Egypt has scarce any rain at all; and Dr. Shaw affirms that it is as uncommon in what they call at Algiers the Desert, which is the most southern part of that country. These, however, are peculiar cases. Rain indiscriminately in the winter months, and *none at all* in the summer, is what is most common in the East. Jacobus de Vitriaco assures us it is thus in Judea; for he observes that "lightning and thunder are wont, in the western countries, to be in the summer, but happen in the Holy Land in winter. In the summer it seldom or never rains there: but in winter, though the returns of rain are not so frequent, after they begin to fall they pour down for three or four days and nights together as vehemently as if they would drown the country." (*Gesta Dei per Francos*, vol. i. p. 1097.) The withered appearance of an eastern summer, which is very dry, is doubtless what the Psalmist refers to when he says, *my moisture is turned into the drought of summer*. The reference is not to any particular year of drought, but to what commonly occurs. *Harmer*, vol. i. p. 6.

GEN. xxvii. 39. *Dew of heaven.*] Egypt, says M. Savary, would be uninhabitable, did not the nocturnal dews restore life to vegetables. These dews are so copious, especially in summer,

that the earth is deeply soaked with them, so that in the morning one would imagine that rain had fallen during the night. This is the reason why the Scripture promises the Israelites, who inhabited a climate pretty similar to that of Egypt, the "dew of heaven" as a signal favour.

JOB xxix. 19. *The dew lay all night upon my branch.*] It is well known that in the hot eastern countries, where it rarely rains during the summer months, the copious dews which fall there during the night contribute greatly to the nourishment of vegetables in general. "This dew," says Hasselquist, speaking of the excessively hot weather in Egypt, "is particularly serviceable to the trees, which would otherwise never be able to resist this heat; but with this assistance they thrive well and blossom, and ripen their fruit." *Travels*, p. 455.

Hos. xiv. 5. *I will be as the dew unto Israel.*] The earth while it supplies the various plants which grow upon it, is supplied for that purpose very much by the dew, which is full of oleaginous particles. "The dews seem to be the richest present the atmosphere gives to the earth; having, when putrefied in a vessel, a black sediment like mud at the bottom; this seems to cause the darkish colour to the upper part of the ground; and the sulphur which is found in the dew may be the chief ingredient of the cement of the earth, sulphur being very glutinous, as nitre is dissolvent. Dew has both these." (*Tull's Husbandry*, c. 6.) A lively comment this upon the promise in this passage, "I will be as the dew unto Israel."

PSALM lxxii. 16. *They of the city shall flourish like grass of the earth.*] The rapidity with which grass grows in the East is the idea here referred to. "When the ground there hath been destitute of rain nine months together, and looks all of it like the barren sand in the deserts of Arabia, where there is not one spire of green grass to be found, within a few days after those fat enriching showers begin to fall, the face of the earth there (as it were by a new resurrection) is so revived, and as it were so renewed, as that it is presently covered all over with a pure green mantle." *Sir Thomas Roe's Voyage to India*, p. 360.

Exod. xiii. 4. *The month Abib.*] This answered nearly to our March O. S. and had this name because in Egypt and Palestine corn, particularly barley (*Shaw's Trav.* p. 406), was in ear at that time. So April among the Romans was called *ab aperiendo terram*, from opening the earth. The author of the *Ceremonies and Religious Customs of all nations* observes (vol. iii. p. 108), that the year among the Hurons, and several other nations of Canada and Mississippi, is composed of twelve synodical lunar

months, and that all the lunar months have names suitable to them. They give the name of the worm-moon to the month of March, because those reptiles begin to discover themselves at that time; that of the moon of plants to the month of April; and the moon of swallows to that of May. The Flemings have the same form of speech in their tongue. The month of February is by them called, the month in which they crop or prune the trees; the month of April that in which the meadows are fit for mowing. The signs of the zodiac also receive their names in much the same manner. See *Pluche's Hist. du Ciel*, vol. i. p. 11. *Parkhurst's Heb. Lex.* p. 2.

PSALM CXXVI. 4. *Turn again our captivity, O Lord, as the streams in the south.*] "This image is taken from the *torrents* in the deserts to the south of Judea; in Idumea, Arabia Petræa, &c. a mountainous country. These torrents were constantly dried up in the summer (see Job vi. 17, 18), and as constantly *returned* after the rainy season, and filled again their deserted channels. The point of the comparison seems to be the *return* and renewal of these (not *rivers*, but) *torrents*, which yearly leave their beds dry, but fill them again; as the Jews had left their country desolate, but now flowed again into it." *Bp. Horne's Commentary.*

THRASHING.

DEUT. XXV. 4. *Thou shalt not muzzle the ox when he treadeth out the corn.*] It is customary in Arabia, and among the Moors in Barbary, to tread out the corn with cattle. The sheaves lie open and expanded on the threshing-floors, and the cattle continually move round them. The natives of Aleppo still religiously observe the ancient practice of permitting the oxen to remain unmuzzled, when they separate the corn from the straw. *Shaw's Travels*, p. 221. *Russell's Nat. Hist. of Aleppo*, vol. i. p. 76.

2 SAM. XXIV. 18. *Threshing floor.*] These among the ancient Jews, were only, as they are to this day in the East, round level plats of ground in the open air, where the corn was trodden out by oxen, the *Libyæ arææ* of *Horace*, ode i. l. 10. Thus Gideon's floor (Judges vi. 37) appears to have been in the open air; as was likewise that of Araunah the Jebusite; else it would not have been a proper place for erecting an altar and offering sacrifice. In Hosea xiii. 3, we read of "the chaff which is driven by the whirlwind from the floor." This circumstance of the threshing floor's being exposed to the agitation of the wind, seems to be the principal reason of its Hebrew name; which may be further illustrated by the direction which *Hesiod* (*Opera et Dies*, l. 597) gives his husbandman "to thresh his corn in a place well exposed to the

wind." From the above account it appears that a *threshing-floor* (rendered in our textual translation a *void place*) might well be near the entrance of the gate of Samaria, and that it might afford no improper place for the kings of Israel and Judah to hear the prophets in. See 1 Kings xxii. 10; 2 Chron. xviii. 9.

ISAIAH xli. 15. *Threshing.*] The manner of threshing corn in the East differs essentially from the method practised in western countries. It has been fully described by travellers, from whose writings such extracts are here made, and connected together, as will convey a tolerable idea of this subject. In Isaiah xxviii. 27, 28, four methods of threshing are mentioned, as effected by different instruments: the flail, the drag, the wain, and the treading of the cattle. The staff or flail, was used for the *infirmiora semina*, says Hieron, the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron; it was drawn by horses or oxen over the corn-sheaves spread on the floor, the driver sitting upon it. The wain was much like the former, but had wheels with iron teeth, or edges like a saw. The axle was armed with iron teeth, or serrated wheels throughout: it moves upon three rollers, armed with iron teeth or wheels, to cut the straw. In Syria they make use of the drag, constructed in the very same manner as above described. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the eastern countries they have no hay. The last method is well known from the law of Moses, which forbids the ox to be muzzled when he treadeth out the corn. Deut. xxv. 4. (*Bp. Lowth's Note on Isaiah xxviii. 27.*)

"In threshing their corn, the Arabians lay the sheaves down in a certain order, and then lead over them two oxen, dragging a large stone. This mode of separating the ears from the straw is not unlike that of Egypt." (*Niebuhr's Travels*, p. 299.)

"They use oxen, as the ancients did, to beat out their corn, by trampling upon the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder, nor a plank with sharp stones, as in Syria, but a sort of sledge, consisting of three rollers, fitted with irons, which turn upon axles. A farmer chooses out a level spot in his fields, and has his corn carried thither in sheaves, upon asses, or dromedaries. Two oxen are then yoked in a sledge, a driver gets upon it, and drives them backwards and forwards (rather in a circle) upon the sheaves, and fresh oxen succeed in the yoke from time to time. By this operation the chaff is very much cut down: the whole is then winnowed, and the pure grain thus separated. This mode of threshing out the corn is tedious and inconvenient; it destroys the chaff, and injures the quality of the grain." (*Niebuhr's Travels*, vol. i. p. 89.)

In another place Niebuhr tells us that "two parcels or layers

of corn are threshed out in a day; and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *meddre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger; when the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopped straw. After this, with the fork just described, they cast the whole some yards from thence, and against the wind, which, driving back the straw, the corn and the ears not threshed out fall apart from it, and make another heap. A man collects the clods of dirt, and other impurities, to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which a good many entire ears are still found, and drive over them for four or five hours together a dozen couple of oxen, joined two and two, till by absolute trampling they have separated the grains, which they throw into the air with a shovel to cleanse them."

"The Moors and Arabs continue to tread out their corn after the primitive custom of the East. Instead of beeves they frequently make use of mules and horses, by tying in the like manner by the neck three or four of them together, and whipping them afterwards round about the nedders (as they call the threshing-floors, the *Lybicæ aræ* of Horace) where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing. This, indeed, is a much quicker way than ours, but less cleanly; for as it is performed in the open air, (Hosea xiii. 3) upon any round level plat of ground, daubed over with cow's dung, to prevent, as much as possible, the earth, sand, or gravel from rising, a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain; at the same time the straw, which is their only fodder, is hereby shattered to pieces, a circumstance very pertinently alluded to 2 Kings xiii. 7, where the king of Syria is said to have made the Israelites like dust by threshing." (*Shaw's Travels*, p. 138, 139, 2nd edit.)

Homer has described the method of threshing corn by the feet of oxen, as practised in his time and country:

As with autumnal harvests cover'd o'er,
And thick bestrewn lies Ceres' sacred floor,
When round and round, with never-weary'd pain,
The trampling steers beat out th' unnumber'd grain.
Iliad xx. lin. 495. POPE.

WINNOWER.

MATT. iii. 12. *He will burn up the chaff with unquenchable fire.*] There is, in what the Baptist here declares, an evident allusion to the custom of burning the chaff after winnowing, that it might not be blown back again, and so be mingled with the wheat. There was danger, lest, after they had been separated,

the chaff should be blown again amongst the wheat by the changing of the wind. To prevent this they put fire to it at the windward side, which *crept* on and never gave over till it had consumed all the chaff. In this sense it was an *unquenchable fire*. See also Psalm lxxxiii. 13, 14; Isaiah v. 24. (Vide *Hammond and Doddridge*, in loc.)

PLANTATIONS.

DEUT. xxxii. 13. *And oil out of the flinty rock.*] This must mean the procuring of it from the olive-trees growing there. Maundrell (*Journey*, at March 25), speaking of the ancient fertility and cultivation of Judea, says, "the most rocky parts of all, which could not well be adjusted for the production of corn, might yet serve for the plantation of vines and olive-trees, which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places." Comp. *Virg. Geor.* ii. l. 179.

JER. iv. 17. *As keepers of a field are they against her round about.*] Plantations of esculent vegetables are not unfrequently cultivated in the East without inclosures; they would of course require to be watched as they improved in value and became fit to use. So Chardin says, that "as in the East, pulse, roots, &c. grow in open and uninclosed fields, when they begin to be fit to gather, they place guards, if near a great road more, if distant fewer, who place themselves in a round about these grounds." *Harmer*, vol. i. p. 455.

PROV. xv. 19. *The way of the slothful man is an hedge of thorns.*] Hasselquist says (p. 111), that he saw the plantain-tree, the vine, the peach, and the mulberry-tree, all four made use of in Egypt to hedge about a garden: now these are all unarmed plants. This consideration throws a great energy into the words of Solomon, "The way of the slothful man is an hedge of thorns." It appears as difficult to him, not only as breaking through an *hedge*, but even through a *thorn fence*: and also into that threatening of God to Israel, "Behold, I will hedge up thy way with thorns." Hosea ii. 6.

DEUT. xxiv. 20. *When thou beatest thine olive-tree, thou shalt not go over the boughs again, it shall be for the stranger, the fatherless, and the widow.*] The sacred writings sometimes represent olives as beaten off the trees, and at other times as shaken. This does not indicate an improvement made in aftertimes on the original mode of gathering them, or different methods of procedure by different people in the same age and country, who possessed olive-yards; but rather expresses the difference between gathering the main crop by the owners, and the way in which the poor collected the few olive-berries that were left, and which, by the law of Moses, they were to be permitted to take. The abbot Fortis

in his account of Dalmatia (p. 412) says, that "in the kingdom of Naples, and in several other parts of Italy, they used to beat the branches with long poles, in order to make the fruit fall." Answerably to this, the olives of the Holy Land continue to be beaten down to this time: at least, they were so gathered in the year 1774. *Harmer*, vol. iv. p. 106.

LUKE xiii. 8. *And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.*] Dandini tells us (ch. x. p. 43), that in Mount Libanus they never use spades to their vineyards, but they cultivate them with their oxen; for they are planted with straight rows of trees, far enough from one another. As the usages of the East so seldom change, it is very probable a spade was not commonly used in the time of our Lord in their vineyards. We find the prophet Isaiah (ch. v. ver. 6), using a term which our translators indeed render by the English word *digging*, but which differs from that which expresses the digging of wells, graves, &c. in other places, and is the same with that used to signify keeping in rank. (1 Chron. xii. 33.) When then Jesus represents the vine-dresser as saying to his lord, "let it alone this year also, till I shall dig about it, and dung it," it should seem that we are not to understand the digging with a spade about the fig-tree, planted in a vineyard according to their customs; but the turning up of the ground between the rows of trees with an instrument proper for the purpose, drawn by oxen—in other words, ploughing about them. *Harmer*, vol. ii. p. 432.

GEN. viii. 11. *And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off.*] The connexion between Noah's dove and an olive leaf will not appear at all unnatural, if we consider what Dr. Chandler has related. He says (*Trav. in Asia Minor*, p. 84), that the olive groves are the principal places for shooting birds. And in the account of his travels in Greece (p. 127), he observes, that when the olive blackens, vast flights of doves, pigeons, thrushes, and other birds, repair to the olive groves for food. See also *Hasselquist*, p. 212. *Harmer*, vol. iv. p. 191.

ISAIAH v. 26. *Hiss unto them.*] "The metaphor is taken from the practice of those that keep bees, who draw them out of their hives into the fields, and lead them back again, by a hiss or a whistle." *Bp. Lowth*, in loc.

VINEYARDS.

PROV. xxiv. 31. *The stone wall.*] Stone walls were frequently used for the preservation of vineyards, as well as living fences. Van Egmont and Heyman (vol. ii. p. 39) describing the country

about Saphet, a celebrated city of Galilee, tells us, "the country round it is finely improved, the declivity being covered with vines supported by low walls." *Harmer*, vol. i. p. 456.

ISAIAH v. 2. *And planted it with the choicest vine.*] "And he planted it with the vine of Sorek." *Lowth*. The vine of Sorek was known to the Israelites, being mentioned Gen. xlix. 11. There is something remarkable in the manner in which it is there spoken of: "binding his foal unto the vine, and his ass's colt unto the choice vine." Chardin says, that at Casbin, a city in Persia, they turned their cattle into the vineyards after the vintage, to browse on the vines. He speaks also of vines in that country so large, that he could hardly compass the trunks of them with his arms. (*Voyages*, tom. iii. p. 12.) This shows that the ass might be securely bound to the vine; and without danger of damaging the tree by browsing on it. *Lowth*, in loc.

SOL. SONG ii. 15. *Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.*] Foxes are observed by many authors to be fond of grapes, and to make great havoc in vineyards. Aristophanes (in his *Equites*) compares soldiers to foxes, who spoil whole countries, as the others do vineyards. Galen (in his book of *Aliments*) tells us, that hunters did not scruple to eat the flesh of foxes in autumn, when they were grown fat with feeding on grapes.

AMOS ix. 13. *The ploughman shall overtake the reaper.*] The Arabs commit depredations of every description. They strip the trees of their fruit even in its unripe state, as well as seize on the seed and corn of the husbandman. Maillet ascribes the alteration for the worse, that is found in the wine of a province in Egypt, to the precipitation with which they now gather the grapes. This was done to save them from the Arabs, "who frequently make excursions into it, especially in the seasons in which the fruits begin to ripen. It is to save them from these depredations, that the inhabitants of the country gather them before they come to maturity." (*Lett.* viii. p. 296.) It is this circumstance that must explain this passage of the prophet: "Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt:" that is, the days shall come when the grapes shall not be gathered, as they were before, in a state of immaturity, for fear of Arabs or other destroying nations, but they shall be suffered to hang till the time of ploughing; so perfect shall be the security of these times. *Harmer*, vol. i. p. 90.

EXOD. xxii. 5. *If a man shall cause a field or vineyard to*

be eaten.] Chandler observed (*Travels in Asia Minor*, p. 142) that the tame cattle were very fond of vine leaves, and were permitted to eat them in the autumn. "We remarked," he says, "about Smyrna, the leaves were decayed, or stripped by the camels and herds of goats, which are admitted to browse after the vintage." If those animals are so fond of vine leaves, it is no wonder that Moses, by an express law, forbade a man's causing another man's vineyard to be eaten by putting in his beast. The turning any of them in before the fruit was gathered, must have occasioned much mischief; and even after, it must have been an injury, as it would have been eating up another's feed. *Harmer*, vol. iv. p. 130.

FLOCKS.

JOHN x. 11. *I am the good shepherd.*] That this allusion was very pertinent with regard to the persons to whom Christ addressed his discourse, the condition and custom of the country may convince us. The greatest part of the wealth and improvement there consisted in sheep, and the examples of Jacob and David in particular are proofs, that the keeping of these was not usually committed to servants and strangers, but to men of the greatest quality and substance. The children of the family, nay the masters and owners themselves, made it their business, and esteemed the looking to their flocks an employment no way unbecoming them. Hence probably came the frequent metaphor of styling kings the shepherds of their people; hence also the prophets described the Messiah in the character of a shepherd; and Christ, to show that he was the person intended, applies the character to himself. The art of the shepherd in managing his sheep in the East was different from what it is among us. We read of his going before, leading, calling his sheep, and of their following and knowing his voice. Such methods were doubtless practised by them, but have not obtained amongst us in the management of our flocks.

JOHN x. 1. *He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*] The sheepfold was an inclosure sometimes in the manner of a building, and made of stone, or fenced with reeds. In it was a large door, at which the shepherd went in and out, when he led in or brought out the sheep. At tithing, which was done in the sheepfold, they made a little door, so that two lambs could not come out together. To this inclosure there is an allusion in these words.

JOHN x. 3. *Callesh his own sheep by name.*] "This is an allusion to the customs of Judea, where shepherds had names for

their sheep, which answered to them as dogs and horses do with us, following to the pasture ground, and wherever their shepherds thought fit to lead them. *Macknight's Harmony*, vol. ii. p. 455.

JOHN x. 4. *And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.*] Polybius, in the beginning of his twelfth book, tells us, that the flocks in the island of Cynon, upon the landing of any strangers in order to lay hold of them, immediately run away; but that when the shepherd, upon observing the attempt, stoutly blows his horn, they immediately scamper towards it. Nor, says he, is it at all wonderful that they should be thus compliant with the sound, since in Italy the keepers of swine do not observe the custom of Greece in following their herd, but going before them to some distance, they sound their horn, and the herd immediately follow them, flocking to the sound. And so accustomed are they to their own horn, as to excite no little astonishment at the first hearing of it. *Bulkley's Notes on the Bible*.

1 PETER v. 4. *Chief shepherd.*] In ancient times, when flocks and herds of cattle were very numerous, the care of them required the attention of many shepherds; and that every thing might be conducted with regularity, it was necessary that one should preside over the rest. This we find was necessary; and hence, in 1 Sam. xxi. 7, we read that Doeg was the *chief of the herdsmen* that belonged to Saul; and in some curious remarks on the sheepwalks of Spain, published in the *Gentleman's Magazine for May, 1764*, we are informed, that in this country (where it is not at all surprising to meet with eastern customs still preserved from the Moors) they have to this day, over each flock of sheep, a *chief shepherd*. "Ten thousand compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in weather, and in the diseases of sheep. He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus* or the *chief shepherd* of the whole flock."

GEN. xxx. 32. *I will pass through all thy flocks to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire.*] The following extract from the *Gentoo laws*, p. 150, is remarkable for its coincidence with the situation and conduct of Jacob; and demonstrates that he acted with propriety, if the regulations here mentioned existed in his time; and of their very great antiquity there is no doubt. "If a person without receiving wages, or

subsistence, or clothes, attends ten milch cows, he shall select, for his own use, the milk of that cow which ever produces most; if he attends more cows he shall take milk after the same rate, in lieu of wages. If a person attends one hundred cows for the space of one year, without any appointment of wages, he shall take to himself one heifer of three years old; and also, of all those cows that produce milk, whatever the quantity may be, after every eight days, he shall take to himself the milk, the entire product of one day. Cattle shall be delivered over to the cowherd in the morning: the cowherd shall tend them the whole day with grass and water, and in the evening shall re-deliver them to the master, in the same manner as they were intrusted to him: if, by the fault of the cowherd, any of the cattle be lost, or stolen, that cowherd shall make it good. When a cowherd hath led cattle to any distant place to feed, if any die of some distemper, notwithstanding the cowherd applied the proper remedy, the cowherd shall carry the head, the tail, the forefoot, or some such convincing proof, taken from that animal's body, to the owner of the cattle; having done this, he shall be no farther answerable; if he neglects to act thus, he shall make good the loss." Probably this last circumstance is alluded to in Amos iii. 12.

EZEK. xxxiv. 25. *They shall dwell safely in the wilderness, and sleep in the woods.*] The eastern shepherds frequently lie abroad in the fields with their flocks, during the night, without a tent to shelter them. Chardin thus describes an occurrence in his first excursion from Smyrna (p. 157), "About two in the morning, our whole attention was fixed by the barking of dogs, which, as we advanced, became exceedingly furious. Deceived by the light of the moon, we now fancied we could see a village, and were much mortified to find only a station of poor goat-herds, without even a shed, and nothing for our horses to eat. They were lying, wrapped in their thick capots, or loose coats, by some glimmering embers among the bushes in a dale, under a spreading tree by the fold.—The tree was hung with rustic utensils; the she-goats, in a pen, sneezed, and bleated, and rustled to and fro. The shrubs by which our horses stood were leafless, and the earth bare." This account may stand as a comment on the words of Ezekiel: "I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods."

AMOS iii. 12. *A piece of an ear.*] It seems odd to mention this as what a shepherd rescues from a lion, but Russell (*Hist. of Aleppo*, p. 53) informs us, that about that city they have one species of goat whose ears are considerable things, being often a foot long, and broad in proportion.

JOB xxxi. 20. *The fleece of my sheep.*] It was common in Judea, and possibly in other eastern countries, to clothe their sheep to keep their wool clean from dirt and filth. Horace seems to allude to this custom when, speaking of the Tarentine sheep, he says,

Dulce pellitis ovibus Galeæ
Flumen.

B. ii. Od. 6.

This practice was unquestionably designed to enhance the value of the fleece, and render the wool itself more useful and excellent.

GEN. xxxi. 40. *In the day the drought consumed me, and the frost by night.*] “In Europe the days and nights resemble each other with respect to the qualities of heat and cold; but it is quite otherwise in the East. In the Lower Asia in particular, the day is always hot; and as soon as the sun is fifteen degrees above the horizon, no cold is felt in the depth of winter itself. On the contrary, in the height of summer the nights are as cold as at Paris in the month of March. It is for this reason that in Persia and Turkey they always make use of furred habits in the country, such only being sufficient to resist the cold of the nights.” (*Chardin in Harmer*, vol. i. p. 74.) Campbell (“*Travels*,” part ii. p. 100), says, “sometimes we lay at night out in the open air, rather than enter a town; on which occasions I found the weather as piercing cold as it was distressfully hot in the day time.” Hence we may clearly see the force and propriety of Jacob’s complaint.

ISAIAH xlii. 11. *Wilderness.*] “By desert, or wilderness, the reader is not always to understand a country altogether barren and unfruitful, but such only as is rarely or never sown or cultivated: which, though it yields no crops of corn or fruit, yet affords herbage, more or less, for the grazing of cattle, with fountains or rills of water, though more sparingly interspersed than in other places.” *Shaw’s Travels*, p. 9, Note. Agreeable to this account we find that Nabal, who was possessed of three thousand sheep, and a thousand goats, dwelt in the wilderness, 1 Sam. xxv. 2. This it would have been impossible for him to have done, had there not been sufficient pasturage for his flocks and herds.

GEN. xxiv. 15. *Rebekah came out—with her pitcher upon her shoulder.*] The same custom prevailed in ancient Greece. Homer represents Minerva meeting Ulysses as the sun was going down, under the form of a Phæacian virgin carrying a pitcher of water, that being the time when the maidens went out to draw water.

When near the fam’d Phæacian walls he drew,
The besuteous city op’ning to his view,
His step a virgin met, and stood before;
A polished urn the seeming virgin bore.

Odys. b. vii. 25, POPE.

See also *Odys.* lib. x. 105. A similar custom prevailed also in Armenia, as may be seen in *Xenophon's Anabasis*, b. iv.

GEN. xxiv. 20. *And she hasted, and emptied her pitcher into the trough.*] In some places where there are wells, there are no conveniences to draw water with. But in other places the wells are furnished with troughs, and suitable contrivances for watering cattle. The MS. Chardin tells us, that "there are wells in Persia and Arabia, in the driest places, and above all in the Indies, with troughs and basons of stone by the side of them." *Harmer*, vol. i. p. 431.

GEN. xxix. 2. *A great stone was upon the well's mouth.*] In Arabia, and other places, they cover up their wells of water, lest the sand, which is put into motion by the winds, should fill and quite stop them up. (*Chardin.*) So great was their care not to leave the well open any length of time, that they waited till the flocks were all gathered together, before they began to draw water: and when they had finished, the well was immediately closed again. *Harmer*, vol. i. p. 113.

BEASTS OF BURDEN.

JOB i. 3. *So that this man was the greatest of all the men in the East.*] Job might well be styled the greatest man in the land of Uz, when he was possessed of half as many camels as a modern king of Persia. "The king of Persia being in Mazanderan in the year 1676, the Tartars set upon the camels of the king in the month of February, and took three thousand of them, which was a great loss to him, for he had but seven thousand in all, if their number should be complete: especially considering that it was winter, when it was difficult to procure others in a country which was a stranger to commerce, and their importance, these beasts carrying all the baggage; for which reason they are all called the ships of Persia." *Chardin.* *Harmer*, vol. ii. p. 486.

1 SAM. ix. 3. *And Kish said to Saul his son, take now one of the servants with thee, and arise, go seek the asses.*] The following extract, compared with the circumstances recorded in this chapter respecting the business upon which Saul was sent, will greatly illustrate them. "Each proprietor has his own mark, which is burnt into the thighs of horses, oxen, and dromedaries, and painted with colours on the wool of sheep. The latter are kept near the owner's habitation; but the other species unite in herds, and are towards the spring driven to the plains, where they are left at large till the winter. At the approach of this season they seek, and drive them to their sheds. What is most singular in this search is, that the Tartar employed in it has always an

extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, yet does not know which way to direct his search, nor troubles himself about it. He puts up in a bag six pounds of the flour of roasted millet, which is sufficient to last him thirty days. This provision made, he mounts his horse, stops not till the sun goes down, then clogs the animal, leaves him to graze, sups on his flour, goes to sleep; wakes, and continues his route. He neglects not, however, to observe, as he rides, the mark of the herds he happens to see. These discoveries he communicates to the different *noguais* he meets, who have the same pursuits; and, in his turn, receives such indications as help to put an end to his journey." *Baron Du Tott*, vol. i. part 3, p. 4.

2 KINGS ii. 19. *And the ground barren.*] Marg. "Causing to miscarry." If the latter reading is allowed to be more just than the former, we must entertain a different idea of the situation of Jericho than the textual translation suggests. There are actually at this time cities where animal life of certain kinds pines, and decays, and dies; and where that posterity which should replace such loss is either not conceived, or, if conceived, is not brought to the birth; or, if brought to the birth, is fatal in delivery to both mother and offspring. An instance of this kind occurs in *Don Ulloa's Voyage to South America*, vol. i. p. 93. He says of the climate of Porto Bello, that "it destroys the vigour of nature, and often untimely cuts the thread of life." And of Sennaar Mr. Bruce (*Travels*, vol. iv. p. 469) says, that "no horse, mule, ass, or any beast of burthen, will breed or even live at Sennaar, or many miles about it. Poultry does not live there; neither dog nor cat, sheep nor bullock, can be preserved a season there: they must go all, every half year, to the sands. Though every possible care be taken of them, they die in every place where the fat earth is about the town, during the first season of the rains." He farther mentions, that the situation is equally unfavourable to most trees.

FERTILITY.

* DEUT. viii. 7. *The Lord thy God bringeth thee into a good land.*] The fertility of Judea is highly extolled by Dr. E. Clarke. When he visited Jerusalem, he tells us, "The limestone rocks and stony valleys of Judea were entirely covered with plantations of figs, vines, and olive-trees; not a single spot seemed to be neglected. The hills, from their bases to their upmost summits, were overspread with gardens: all of these were free from weeds, and in the highest state of cultivation. Even the sides of the most barren mountains had been rendered fertile, by being divided into terraces, like steps rising one above another, upon which soil had been accumulated with astonishing labour. Among the standing

crops we noticed millet, cotton, linseed, and tobacco, and occasionally small fields of barley. A sight of this territory can alone convey any adequate idea of its surprising produce: it is truly the Eden of the East, rejoicing in the abundance of its wealth. The effect of this upon the people was strikingly portrayed in every countenance; instead of the depressed and gloomy looks of Djezza Pasha's desolated plains, health, hilarity, and peace were visible in the features of the inhabitants. Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales; all these, added to the serenity of its climate, prove this land to be indeed 'a field which the Lord hath blessed: God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.'" (*Travels*, vol. iv. p. 282.)

ISAIAH xviii. 1, 2. *Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea even in vessels of bulrushes, upon the waters, saying, go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose lands the rivers have spoiled.*] The circumstances of this prophecy accord perfectly well with Egypt. In this country wings universally obtained as hieroglyphics of the wind, (*Maurice's Ind. Ant.* vol. ii. p. 386) and a sort of light ships or boats built of papyrus were commonly used on the Nile. Exclusive of the deserts on each side of it, Egypt is one continued vale about 700 miles long; and from the heart of Abyssinia the Nile brings a species of mud, light and fat, which by the inundation of this river overspreads, smoothes, and fertilizes the face of a country naturally barren. An event of such importance to the inhabitants as the overflow of the Nile would naturally induce them to measure its different heights. As soon as it retired within its banks, and the earth became sufficiently dry, the Egyptians sowed their land, and sent forth their cattle to tread the seed into the ground; and without any further care expected the harvest.

GENESIS xli. 5, 47. *And behold seven ears of corn came up upon one stalk.—And in the seven plenteous years the earth brought forth by handfuls.*] In Barbary, one stalk of wheat, or barley, will sometimes bear two ears: whilst each of these ears will as often shoot out into a number of less ones: thereby affording a most plentiful increase. May not these large prolific ears, when seven are said to come up upon one stalk, explain what is further mentioned of the seven fruitful years in Egypt, that is, that *the earth brought forth by handfuls?*

This latter passage may, indeed, mean, that the earth brought forth handfuls of stalks from single grains, and not handfuls of ears from single stalks, agreeably to the following passage from Dr. Shaw.

“ In Barbary it is common to see one grain produce ten or fifteen stalks. Even some grains of the murwaan wheat, which I brought with me to Oxford, and sowed in the physic garden, threw out each of them fifty. But Muzeratty, one of the late kaleefas, or viceroys, of the province of Tlemsan, brought once with him to Algiers a root that yielded fourscore: telling us, that the prince of the western pilgrims sent once to the bashaw of Cairo, one that yielded six score. Pliny mentions some that bore three or four hundred.”

EZRA vi. 15. *The month Adar.* This was the name, after the Babylonish captivity, of the twelfth month, nearly answering to our February, O.S. and perhaps so called from the richness or exuberance of the earth in plants and flowers at that season, in the warm eastern countries. “ As February advances, the fields, which were partly green before, now, by the springing up of the latter grain, become entirely covered with an agreeable verdure: and though the trees continue in their leafless state till the end of this month or the beginning of March, yet the almond, when latest, being in blossom before the middle of February, and quickly succeeded by the apricot, peach, &c. gives the gardens an agreeable appearance. The spring now becomes extremely pleasant.” See *Russell's Nat. History of Aleppo*, p. 13, 30. *Hasselquist's Travels*, p. 27.

CASUALTIES.

EXOD. xxii. 6. *If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith, he that kindled the fire shall surely make restitution.*] It is a common management in the East, to set the dry herbage on fire before the autumnal rains, which fires, for want of care, often do great damage. Moses has taken notice of fires of this kind, and by an express law has provided, that reparation shall be made for the damage done by those who either maliciously or negligently occasioned it. Chandler, speaking of the neighbourhood of Smyrna, says (p. 276), “ In the latter end of July, clouds began to appear from the south: the air was repeatedly cooled by showers which had fallen elsewhere, and it was easy to foretel the approaching rain. This was the season for consuming the dry herbage and undergrowth on the mountains; and we often saw the fire blazing in the wind, and spreading a thick smoke along their sides.” He also relates an incident to which he was an eye-witness. Having been employed the latter end of August, in taking a plan at Troas, one day after dinner, says he, a Turk coming to us “ emptied the ashes from his pipe, and a spark of fire fell unobserved in the grass, which was long parched by the sun, and inflammable like tinder. A brisk wind soon kindled a blaze, which

withered in an instant the leaves of the bushes and trees in its way, seized the branches and roots, and devoured all before it with prodigious crackling and noise. We were much alarmed, as a general conflagration of the country seemed likely to ensue." After exerting themselves for an hour, they at length extinguished it. (p. 30.) It is an impropriety worth correcting in this passage, where the word stacks of corn is used rather than shocks, which is more conformable to custom, as the heaps of the East are only the disposing the corn into a proper form to be immediately trodden out. *Harmer*, vol. iv. p. 145.

ISAIAH xviii. 2. *A nation whose land the rivers have spoiled.*] Great injury has often been done to the lands contiguous to large and rapid rivers, especially when inundations have happened. Various occurrences of this nature are mentioned by different travellers, which clearly show the meaning of the prophet in these words. Sonnini relates a circumstance of this kind, to which he was a witness, in passing down the Nile. He says "the reis and the sailors were asleep upon the beach; I had passed half of the night watching, and I composed myself to sleep, after giving the watch to two of my companions, but they too had sunk into slumber. The kanja, badly fastened against the shore, broke loose, and the current carried it away with the utmost rapidity. We were all asleep; not one of us, not even the boatmen, stretched upon the sand, perceived our manner of sailing down at the mercy of the current. After having floated with the stream for the space of a good league, the boat, hurried along with violence, struck with a terrible crash against the shore, precisely a little below the place from whence the greatest part of the loosened earth fell down. Awakened by this furious shock, we were not slow in perceiving the critical situation into which we were thrown. The kanja, repelled by the land, which was cut perpendicularly, and driven towards it again by the violence of the current, turned round in every direction, and dashed against the shore in such a manner as excited an apprehension that it would be broken to pieces. The darkness of the night, the frightful noise which the masses separated from the shore spread far and wide as they fell into a deep water; the bubbling which they excited, the agitation of which communicated itself to the boat, rendered our awakening a very melancholy one. There was no time to be lost; I made my companions take the oars, which the darkness prevented us from finding so soon as we could have wished: I sprung to the helm, and, encouraging my new and very inexperienced sailors, we succeeded in making our escape from a repetition of shocks, by which we must all, at length, have inevitably perished; for scarcely had we gained, after several efforts, the middle of the river, than a piece of hardened mud, of an enormous size, tumbled down at the very spot we had just quitted, and which must, had we been but a few

minutes later, have carried us to the bottom." *Travels in Egypt*, vol. iii. p. 148.

Mr. Bruce has a passage which is much to the purpose. He says, "The Chronicle of Axum, the most ancient repository of the antiquities of that country, a book esteemed, I shall not say how properly, as the first in authority after the Holy Scriptures, says, that between the creation of the world and the birth of our Saviour there were 5500 years; that Abyssinia had never been inhabited till 1808 years before Christ, and 200 years after that, which was in 1600, it was laid waste by a flood, the face of the country much changed and deformed, so that it was called at that time *oure midre*, or *the land laid waste*, or, as it is called in Scripture itself, *a land which the waters or floods had spoiled*."

2 KINGS iii. 17. *Ye shall not see wind, neither shall ye see rain.*] Rain is often in the East preceded by a squall of wind. The editor of the Ruins of Palmyra tells us, that they seldom have rain except at the equinoxes, and that nothing could be more serene than the sky all the time he was there, except one afternoon, when there was a small shower, preceded by a whirlwind, which took up such quantities of sand from the desert as quite darkened the sky. (p. 37.) Thus Elisha told the king of Israel, "ye shall not see wind nor rain, yet that valley shall be filled with water." The circumstance of the wind taking up such a quantity of sand as to darken the sky, may serve to explain 1 Kings xviii. 45, "The heaven was black with clouds and wind." The wind's prognosticating of rain is also referred to, Prov. xxv. 14: "Whoso boasteth himself of a false gift," pretending to give something valuable, and disappointing the expectation, "is like clouds and wind without rain." *Harmer*, vol. i. p. 54.

CHAPTER V.

CUSTOMS RELATING TO COMMERCE.

JOB ii. 4. *Skin for skin, yea, all that a man hath, will he give for his life.*] Before the invention of money, trade used to be carried on by barter; that is, by exchanging one commodity for another. The men who had been hunting in the woods for wild beasts would carry their skins to market, and exchange them with the armourer for so many bows and arrows. As these traffickers were liable to be robbed, they sometimes agreed to give a party of men a share for defending them, and skins were a very ancient tribute: with them they redeemed their own shares of property and their lives. It is to one or both of these customs that these words allude, as a proverb. *Biblical Researches*, vol. ii. p. 88.

MONEY.

GEN. xxxiii. 19. *An hundred pieces of money.*] There is very great reason to believe that the earliest coins struck were used both as weights and money: and indeed, this circumstance is in part proved by the very names of certain of the Greek and Roman coins. Thus the Attic *mina* and the Roman *libra* equally signify a pound; and the *στατηρ* (*stater*) of the Greeks, so called from weighing, is decisive as to this point. The Jewish shekel was also a weight as well as a coin: three thousand shekels, according to Arbutnot, being equal in weight and value to one talent. This is the oldest coin of which we anywhere read, for it occurs, Gen. xxiii. 16, and exhibits direct evidence against those who date the first coinage of money so low as the time of Cræsus or Darius, it being there expressly said, that Abraham weighed to Ephron four hundred shekels of silver, "current money with the merchant."

Having considered the origin and high antiquity of coined money, we proceed to consider the stamp or impression which the first money bore. The primitive race of men being shepherds, and their wealth consisting in their cattle, in which Abraham is said to have been rich, for greater convenience metals were substituted for the commodity itself. It was natural for the representative sign to bear impressed the object which it represented; and thus accordingly the earliest coins were stamped with the figure of an ox or sheep. For proof that they actually did thus impress them, we can again appeal to the high authority of Scripture; for there we are informed that "Jacob bought a parcel of a field for an hundred pieces of money." The original Hebrew, translated pieces of money, is *kesitoth*, which signifies lambs, with the figure of which the metal was doubtless stamped. *Maurice's Indian Antiquities*, vol. vii. p. 470.

1 PETER i. 18, 19, *Ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot.*] It has been conjectured that buying and selling was originally conducted by the exchange of one article for another, as cattle for land; and that the money then used had the stamp of cattle upon it. Agreeably hereto it is thought that among the Latins the word *pecunia* came to denote money, from *pecus*, cattle. And on the same account that proverbial saying among the Greeks, *Βους επι γλωττη*, there is a bull (or cow) upon his tongue, came to be applied to one who was bribed to silence by money which had on it the stamp of a bull. To the money used among the Hebrews having on it the stamp of a lamb, St. Peter is thought by some to allude in these words. *Companion to Holy Bible*, p. 26.

GEN. xxiii. 16. *And Abraham weighed to Ephron the silver.*]

Ancient nations have discovered a singular coincidence in the management of their money. The Jews appear to have used silver in lumps, perhaps of various dimensions and weights; and certainly, on some occasions at least, impressed with a particular stamp. The Chinese also do the same. For "there is no silver coin in China, notwithstanding payments are made with that metal, in masses of about ten ounces, having the form of the crucibles they were refined in, with the stamp of a single character upon them, denoting their weight." *Macartney*, p. 290, vol. ii. p. 266, 8vo. edit.

EZEKIEL xlv. 12. *The shekel shall be twenty gerahs; twenty shekels, twenty-five shekels, fifteen shekels, shall be your maneh.*] This singular method of reckoning, adopted by Ezekiel, is perfectly conformable to the general practice; for Chardin says, "it is the custom of the East, in their accounts and reckonings of a sum of money, to specify the different parts of which it is composed: talking after this manner; I owe twenty-five, of which the half is twelve and one-half, the quarter six and one-fourth, &c." *Harmer*, vol. ii. p. 512.

2 KINGS xii. 10. *They put up (bound up) in bags, and told the money.*] It appears to have been usual in the East, for money to be put into bags, which, being ascertained as to the exact sum deposited in each, were sealed, and probably labelled, and thus passed currently. Instances of this kind may be traced in the Scriptures, at least so far as that money was thus conveyed (2 Kings v. 23), and also thus delivered from superior to inferior officers for distribution: as in the passage referred to in this article. Major Rennell (*On the Geography of Herodotus*, sect. 15), in giving an abstract of the History of Tobit, says, "we find him again at Nineveh (Tobit xi. 16), from whence he dispatches his son Tobias to Rages, by way of Ecbatana, for the mcney. At the latter place he marries his kinswoman, Sara, and sends a messenger on to Rages. The mode of keeping and delivering the money, was exactly as at present in the East. Gabael, who kept the money in trust, "brought forth bags, which were sealed up, and gave them to him," (Tobit ix. 5) and received in return the handwriting or acknowledgment which Tobias had taken care to require of his father before he left Nineveh. The money we learn (Tobit i. 14) was left in *trust*, or as a *deposit*, and not on *usury*, and, as it may be concluded, with Tobias's *seal* on the bags. In the East, in the present times, a bag of money passes (for some time at least) currently from hand to hand, under the authority of a banker's seal, without any examination of its contents."

JOB xiv. 17. *Sealed up in a bag.*] The money that is collected

together in the treasuries of eastern princes is told up in certain equal sums, *put into bags, and sealed.* (Chardin.) These are what in some parts of the Levant are called *purses*, where they reckon great expenses by so many purses. The money collected in the temple in the time of Joash for its reparation, seems in like manner to have been told up in bags of equal value to each other, and probably delivered sealed to those who paid the workmen. (2 Kings xii. 10.) If Job alludes to this custom, it should seem that he considered his offences as reckoned by God to be very numerous, as well as not suffered to be lost in inattention, since they are only considerable sums which are thus kept. *Harmer*, vol. ii. p. 285.

LUKE xix. 20. *Laid up in a napkin.*] The Greek word here used for a napkin is adopted by the Jews into their language, and is used for a veil, and for a linen cloth. The Jews had a custom which they called *possession by a napkin* or linen cloth, which is, that when they buy or sell any thing, they use a piece of cloth which they call *sudar*, the word used in this passage; this the contractors lay hold of to ratify and confirm the bargain. Upon which custom, as connected with these words, Dr. Gill observes, that this man made no use of his sudar, or napkin, in buying or selling; he traded not at all; he wrapped up his money in it, and both lay useless.

{ LUKE xv. 12. *And he divided unto them his living.*] It was usual for rich men in the East to divide their property; but not always for the purpose specified in this part of the parable. "Ever apprehensive of revolution and ruin, a rich man generally divides his estate into three parts. One he employs in trade, or the necessary purposes of life; another he invests in jewels, which he may easily carry off if forced to fly; and the other he buries. As he intrusts nobody with the secret of this deposit, if he die before he returns to the spot, it is then lost to the world, till accident throws it in the way of some fortunate peasant when turning up his ground. Those discoveries of hidden treasure, and sudden transitions from poverty to riches, of which we read in oriental tales, are by no means therefore quite ideal; but a natural consequence of the manners of the people." *Richardson's Dissert. on the East*, p. 180.

CONTRACTS.

GEN. xxiii. 11. *In the presence of the sons of my people.*] Contracts, or grants, were usually made before all the people, or their representatives, till writings were invented. *Patrick*, in loc.

PROV. vi. 1. — *if thou hast stricken thy hand with a*

stranger.] To strike hands with another person was a general emblem of agreement, bargaining, or suretyship. So Homer represents it, *Il.* ii. 341, and iv. 159. And Virgil,—

En dextra, fidesque.

Æn. iv. 597.

See also Prov. xvii. 18, xxii. 26; Job xvii. 3.

RUTH iv. 7. *Now this was the manner in former times in Israel concerning redeeming, and concerning changing, to confirm all things; a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel.*] It is not easy to give an account of the origin of this custom: but the reason of it is plain, it being a natural signification that he resigned his interest in the land, by giving him his shoe wherewith he used to walk in it, that he might enter into and take possession of it himself. The Targum instead of *shoe* hath *right-hand glove*; it being then the custom, perhaps, to give that in room of the shoe: in later times, the Jews delivered a handkerchief for the same purpose. So R. Solomon Jarchi says, we acquire, or buy now, by a handkerchief or veil, instead of a shoe.

The giving of a glove was in the middle ages a ceremony of investiture in bestowing lands and dignities. In A. D. 1002, two bishops were put in possession of their sees, each by receiving a glove. So in England, in the reign of Edward the Second, the deprivation of gloves was a ceremony of degradation.

With regard to the *shoe* as the token of investiture, Castell (*Lex. Polyg.* col. 2342) mentions that the emperor of the Abyssinians used the casting of a shoe as a sign of dominion. See Psalm lx. 8. To these instances the following may properly be added: "Childebert the Second was fifteen years old, when Gontram his uncle declared that he was of age, and capable of governing by himself. I have put, says he, this javelin into thy hands, as a token that I have given thee all my kingdom. And then turning towards the assembly he added, you see that my son Childebert is become a man; obey him." *Montesquieu, Spirit of Laws*, vol. i. p. 361.

JER. xxxii. 11. *So I took the evidence of the purchase, both that which was sealed, according to the law and custom, and that which was open.*] It has greatly perplexed commentators to find out the utility of the *double* evidences of Jeremiah's purchase; possibly the account given of modern practice may illustrate the affair. "After a contract is made, it is kept by the party himself, not the notary; and they cause a copy to be made, signed by the notary alone, which is shown upon proper occasions, and never exhibit the other." According to this account, the two books were the same, the one sealed up with solemnity, and not to be used on common occasions, the other open, and to be used at pleasure. *Harmer*, vol. ii. p. 277.

1 KINGS xxi. 8. *Seal.*] Seals are of very ancient invention. Thus Judah left his seal with Tamar as a pledge. The ancient Hebrews wore their seals or signets in rings on their fingers, or in bracelets on their arms. Sealing rings, called *annuli signatorii*, *sigillares*, and *chirographi*, are said by profane authors to have been invented by the Lacedæmonians, who not content to shut their chests, armouries, &c. with keys, added a seal also. Letters and contracts were sealed thus: first they were tied up with thread or a string, then the wax was applied to the knot, and the seal impressed upon it. Rings seem to have been used as seals in almost every country. Pliny, however, observes that seals were scarcely used at the time of the Trojan war; the method of shutting up letters was by curious knots, which invention was particularly honoured, as in the instance of the Gordian knot. We are also informed by Pliny, that in his time no seals were used but in the Roman empire: but at Rome testaments were null without the testator's seal and the seals of seven witnesses. *Wilson's Archæol. Dict. art. Seal.*

PHILEM. 19. *I, Paul, have written it with mine own hand.*] These words are to be explained by the Roman laws, by which it was enacted, that if any man write that he hath undertaken a debt, it is a solemn obligation upon him. Whatsoever is written as if it were done, seems, and is reputed to have been done. From hence it appears that a man is bound as much by his own hand, or confession under it, as if any other testimonies or proofs were against him of any fact or debt. *Hammond, in loc.*

COL. ii. 14. *Blotting out the hand-writing.*] The hand-writing, *χειρόγραφον*, signifies a bill or bond, whereby a person binds himself to some payment or duty, and which stands in force against him till the obligation is discharged. In these words the apostle alludes to the different methods by which bonds formerly were cancelled: one was by blotting or crossing them out with a pen, and another was by striking a nail through them. In either of these cases the bond was rendered useless, and ceased to be valid. These circumstances the apostle applies to the death of Christ.

DEBTORS.

1 SAM. xxii. 2. *And every one that was in debt.*] It appears to have been usual in ancient times for such persons as are described in this verse to devote themselves to the perpetual service of some great man. The Gauls in particular are remarked for this practice. “*Plerique, cum aut ære alieno, aut magnitudine tributorum, aut injuriâ potentiorum premantur, sese in servitutem dicant nobilibus,*” &c. *Cæsar de Bello Gall. lib. vi. cap. 13.*

2 KINGS iv. 1. *The creditor is come to take unto him my two sons to be his bondsmen.*] This was a case in which the Hebrews had such power over their children, that they might sell them to pay what they owed; and the creditor might force them to it. Huet thinks that from the Jews this custom was propagated to the Athenians, and from them to the Romans.

NEH. v. 5. *We bring into bondage our sons and our daughters to be servants.*] As to the paternal power of the Hebrews, the law gave them leave to sell their daughters, Exod. xxi. 7, but the sale was a sort of marriage, as it was with the Romans. Fathers sold their children to their creditors, Isaiah l. 1, and in the time of Nehemiah the poor proposed to sell their children for something to live upon; and others bewailed themselves that they had not wherewith to redeem their children that were already in slavery. They had the power of life and death over their children, Prov. xix. 18. But they had not so much liberty as the Romans, to make use of this severe privilege without the knowledge of the magistrate. The law of God only permitted the father and mother, after they had tried all sorts of correction at home, to declare to the elders of the city that their son was stubborn and rebellious; and upon their complaint he was condemned to death and stoned. Deut. xxi. 19. The same law was in force at Athens. *Fleury's History of the Israelites*, p. 140.

MATT. xviii. 25. *His lord commanded him to be sold, and his wife, and children, and all that he had.*] It was not only the custom of the Jews to come upon children for the debts of their parents, but of other nations also. With the Athenians, if a father could not pay his debts, the son was obliged to do it, and in the mean time to be kept in bonds till he did. (Alex. ab Alex. Genial. Dier. l. vi. c. 10.) Grotius proves, from Plutarch and Halicarnassensis, that children were sold by the creditors of their parents in Asia, at Athens, and at Rome.

JOEL iii. 3. *And sold a girl for wine, that they might drink.*] Considered as slaves are in the East, they are sometimes purchased at a very low price. Joel complains of the contemptuous cheapness in which the Israelites were held by those who made them captives. "They have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine, that they might drink." On this passage Chardin remarks, that "the Tartars, Turks, and Cosaques sell the children sometimes as cheap, which they take. Not only has this been done in Asia, where examples of it are frequent; our Europe has seen such desolations. When the Tartars came into Poland they carried off all they were able. I went thither some years after. Many persons of the court assured me that the Tartars, perceiving that they would no more redeem those

that they had carried off, sold them for a crown, and that they had purchased them for that sum. In Mingrelia they sell them for provisions, and for wine." *Harmer*, vol. ii. p. 374.

GEN. xlvii. 19. *Buy us and our land for bread, and we and our land will be servants unto Pharaoh.*] From the Gentoo laws it appears, that such a purchase as that made by Joseph was not an unusual thing. Particular provision is made in these institutes for the release of those who were thus brought into bondage. "Whoever having received his victuals from a person during the time of a famine, hath become his slave, upon giving to his provider whatever he received from him during the time of the famine, and also two head of cattle, may become free from his servitude, according to the ordination of Pàcheshputtee Misr.—Approved." "Whoever having been given up as a pledge for money lent, performs service to the creditor, recovers his liberty whenever the debtor discharges the debt; if the debtor neglects to pay the creditor his money, and takes no thought of the person whom he left as a pledge, that person becomes the purchased slave of the creditor." *Gentoo Laws*, p. 140.

NEH. v. 11. *Also the hundredth part of the money, and of the corn, the wine, and the oil that ye exact of them.*] The hundredth part was an usury at this time exacted in those countries, as afterwards among the Romans: this was the hundredth part of what was lent every month, so that every year they paid the eighth part of the principal. Salmasius, however, observes, that in the eastern countries, there never were any laws to determine what interest should be taken for money lent for a day, or a week, or a month, or a year (for there were all these sorts of usury), but every one was left to demand what he pleased; and according to what was agreed they paid for what was borrowed. *Patrick*, in loc.

"Nothing is more destructive to Syria than the shameful and excessive usury customary in that country. When the peasants are in want of money to purchase grain, cattle, &c. they can find none but by mortgaging the whole or part of their future crop greatly under its value. The danger of letting money appear closes the hands of all by whom it is possessed; and if it be parted with, it must be from the hope of a rapid and exorbitant gain: the most moderate interest is twelve per cent.: the usual rate is twenty, and it frequently rises as high even as thirty." *Volney's Travels*, vol. ii. p. 410. See also Jer. xv. 10.

MERCHANDISE.

PROV. xxxi. 24. *She maketh fine linen, and selleth it, and delivereth girdles unto the merchants.*] Herodotus informs us, that the Egyptian women used to carry on commerce. That trade is

now, however, lost; and the Arabs of that country are the only people who retain any share of it. Maillet (*Lett.* xi. p. 134) says, that the women used to deal in buying and selling things woven of silk, gold, and silver, of pure silk, of cotton, of cotton and thread, or simple linen cloth, whether made in the country or imported. This is precisely what the industrious Israelitish women are supposed to have done. *Harmer*, vol. ii. p. 414.

I KINGS x. 22. *Peacocks.*] Ellis, in Cook's last voyage, speaking of the people of Otaheite, says, they expressed great surprise at the Spaniards (who had lately made them a visit (because they had not red feathers as well as the English (which they had brought with them in great plenty from the Friendly Isles), for they are with these people the summum bonum and extent of all their wishes (vol. i. p. 129). As these islands border so closely upon Asia, and have among their manners and customs many which bear a resemblance to those of the Asiatics, may not these people's high esteem for red feathers throw some light upon this passage, where we find peacocks ranked amongst the valuable commodities imported by Solomon?

LAM. v. 4. *Our wood is sold unto us.*] The woods of the land of Israel being from very ancient times *common*, the people of the villages, which had no trees growing in them, supplied themselves with fuel out of those wooded places, of which there were many anciently, and several that still remain. This liberty of taking wood *in common*, the Jews suppose to have been a constitution of Joshua, of which they give us ten. The first, giving liberty to an Israelite to feed his flock in the woods of any tribe. The second, that it should be free to take wood in the fields anywhere. (Vide *Reland Pal.* p. 261.) But though this was the ancient custom in Judea, it was not so in the country into which they were carried captives; or if this text of Jeremiah respects those that continued in their own country for a while under Gedaliah, as the 9th verse insinuates, it signifies that their conquerors possessed themselves of these woods, and would allow no fuel to be cut down without leave, and that leave was not to be obtained without money. It is certain that, presently after the return from the captivity, timber was not to be cut without leave. (Neh. ii. 8.) *Harmer*, vol. i. p. 460.

LUKE xi. 5. *Friend, lend me three loaves.*] It was usual with the Jews to borrow bread one of another; and certain rules are laid down when and upon what condition this is to be done; as for instance on a Sabbath-day. So said Hillel, "let not a woman lend bread to a friend till she has fixed the price, lest wheat should be dearer, and they should be found coming into the practice of usury." What was lent could not be demanded again under thirty days. *Gill*, in loc.

LUKE xvi. 12. *If ye have not been faithful in that which is another man's, who shall give you that which is your own?*] The following custom of the Turks may contribute to our understanding of these words. "It is a common custom with the merchants of this country when they hire a broker, book-keeper, or other confidential servant, to agree that he shall claim no wages: but to make amends for that unprofitable disadvantage, they give them free and uncontrolled authority to cheat them every way they can in managing their business: but with this proviso, that they must never exceed the privileged advantage of ten per cent. All under that which they can fairly gain in the settling of accounts with their respective masters, is properly their own; and by their master's will is confirmed to their possession." *Aaron Hill's Travels*, p. 77.

This kind of allowance, though extremely singular, is both ancient and general in the East. It is mentioned in the *Gentoo Laws*, chap. ix. "If a man hath hired any person to conduct a trade for him, and no agreement be made with regard to wages, in that case the person hired shall receive one-tenth of the profit."

The text above cited must, therefore, according to these extracts at least, mean, "if you have not been found faithful in the administration of your principal's property, how can you expect to receive your share (as the word may signify) of that advantage which should reward your labours? If you have not been just toward him, how do you expect he should be just toward you?" *Fragments*, No. 303.

MATT. ix. 9. *Sitting at the receipt of custom.*] The publicans had houses or booths built for them at the foot of bridges, at the mouth of rivers, and by the sea-shore, where they took toll of passengers that went to and fro. Hence we read of the tickets or seals of the publicans, which, when a man had paid toll on one side of the river, were given him by the publican to show to him that sat on the other side, that it might appear he had paid. On these were written two great letters, larger than those in common use. *Gill*, in loc.

LEV. xix. 36. *Just balances, just weights, a just ephah, and a just hin shall ye have.*] Fraudulent practices were severely punished among the Egyptians, whether they were of a public or private wrong. Diodorus Siculus tells us, the law commands that both the hands should be cut off of those that adulterated money, or substituted new weights.

LUKE vi. 38. *Good measure, pressed down, and shaken together, and running over.*] The allusion here is to dry measure among the Jews; which, though right and full, here called *good measure*, they thrust and *pressed* to make it hold more; and

shock it also for the same purpose, and then *heaped it up* as much as they could till it fell over. Of all these methods used in measuring we have frequent instances in the Jewish writings: some of them are cited by *Gill*, in loc.

EXODUS x. 26. *There shall not a hoof be left behind.*] Bp. Patrick observes, that this was a proverbial speech in the eastern countries; similar to a saying amongst the Arabians, which was first used about horses, and afterwards transferred to other things—*present money even to a hoof*, that is, they would not part with a horse, or any other commodity, till the buyer had laid down the price of it to a farthing.

Rev. xiii. 17. *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*] Many learned men have thought these expressions relate to the manner in which Ptolemy Philopater persecuted the Jews. “He forbid any to enter into his palace, who did not sacrifice to the gods he worshipped, whereby he excluded the Jews all access to him, either to the suing to him for justice, or the obtaining of his protection, in what case soever they should stand in need of it. He ordered by another decree, that all of the Jewish nation that lived in Alexandria should be degraded from the first rank of citizens, of which they had always hitherto been from the first founding of the city, and be enrolled in the third rank among the common people of Egypt, and that all of them should come thus to be enrolled, and at the time of this enrolment have the mark of an ivy-leaf, the badge of the god Bacchus, by a hot iron impressed upon them; and that all those who should refuse to be thus enrolled, and to be stigmatized with this mark, should be slaves; and that if any of them should stand out against this decree, they should be put to death.” *Prideaux's Connexion*, part ii. lib. 2, ann. ante C. 216.

* JOHN. ii. 16. *Make not my father's house a house of merchandise.*] “It appears from the best authorities that this mosque” (the great mosque at Damascus) “was a Christian cathedral; and this opinion is supported by the style of the architecture, which is of the Corinthian order throughout every part of the edifice. It is thought by some writers to have been built by the Emperor Heraclius, and dedicated to Zachariah; by others it is considered to have been the work of the Bishops of this see, and by them dedicated to St. John of Damascus; while the Turks call it the Mosque of St. John the Baptist, and think it was built by the Khalif Valid, in the 86th year of the Hejira, from some of the Arabic historians mentioning that he embellished it about that period. The mosque, at the time of our passing through it, was full of people, though these were not worshippers, nor was it at

either of the usual hours of public prayer. Some of the parties were assembled to smoke, others to play at chess, and some apparently to drive bargains of trade, but certainly none to pray. It was indeed a living picture of what we might believe the temple at Jerusalem to have been, when those 'who sold oxen, and sheep, and doves, and the changers of money sitting there,' were driven out by Jesus with a scourge of cords, and their tables overturned. It was, in short, a place of public resort and thoroughfare, a 'house of merchandise,' as the temple of the Jews had become in the days of the Messiah.

"On leaving the mosque, we came out into a crowded bazaar which accounted for the building itself being used as a convenient resort for those who wished to converse apart on the subject of business; thus answering the convenient purpose of a promenade and an exchange. In order to show that this may also exist in Christian countries, without implying any extraordinary irreverence to religion, it may be sufficient to advert to the assignations which take place in the Catholic cathedrals of the continent of Europe, and the sauntering gossip of idle visitors to Westminster Abbey, in our own country; to say nothing of the appropriation of the Holy Sepulchre at Jerusalem to worse purposes than either, at the time of its most solemn celebrations, for which we have the most unexceptionable authority. They all tend to prove, that in every country there is a strange mixture of profit and pleasure with religion, and that edifices set apart for the solemn worship of the Deity, into which no one should enter but with feelings of the purest devotion, are frequently the scenes of indulgence, to some of the worst passions of human nature—hypocrisy, fraud, and mental and physical prostitution." *Buckingham's Travels among the Arab Tribes*, pp. 308, 309.

CHAPTER VI.

CUSTOMS RELATING TO ARTS AND SCIENCES.

HUNTING.

PSALM xxxv. 7. *They have hid for thee their net in a pit.*] This is said in allusion to the custom of digging pits, and putting nets into them, for the purpose of catching wild-beasts; they were covered with straw, or dust, or such like things, that they might not be discerned.

2 SAM. xxii. 6. *Snares of death.*] This is an allusion to the ancient manner of hunting, which is still practised in some countries, and was performed by "surrounding a considerable tract of

ground by a circle of nets, and afterwards contracting the circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass, and then it was that the slaughter began. This manner of hunting was used in Italy of old, as well as all over the eastern parts of the world (*Virgil, Æn.* iv. l. 121—131, *Shaw's Travels*, p. 235), and it was from this custom that the poets sometimes represented death as surrounding persons with his nets, and as encompassing them on every side. Thus Statius, lib. v. *Sylv.* i. l. 156,

—Furvæ miserum circum undique lethi
Vallavere plagæ.”

Spence's Polymetis, Dial. xvi. p. 262; *Horace*, lib. iii. Ode xxiv. l. 8. See also Psalm xviii. 5, et al.

ISAIAH xxiv. 17. *Fear, and the pit, and the snare are upon thee.*] These images are taken from the different methods of hunting and taking wild beasts, which were anciently in use. The *terror* (so Bp. Lowth translates, instead of *fear*) was a line strung with feathers of all colours, which fluttering in the air, scared and frightened the beasts into the toils, or into the pit, which was prepared for them. This was digged deep in the ground, and covered over with green boughs, or turf, in order to deceive them, that they might fall into it unawares. The snare or toils were a series of nets, inclosing at first a great space of ground, in which the wild beasts were known to be; and drawn in by degrees into a narrower compass, till they were at last closely shut up and entangled in them.

HAB. i. 8. *Their horses also are swifter than the leopards.*] Leopards tamed and taught to hunt are, it is said, made use of in the East for that purpose, and seize the prey with surprising agility. Le Bruyn tells us (tom. ii. p. 154), that he had often seen the bashaw of Gaza go to hunt jackalls, of which there are great numbers in that country, and which he took by means of a leopard trained to it from its youth. The hunter keeps it before him upon his horse, and when he meets with a jackall, the leopard leaps down, and creeps along till he thinks himself within reach of the beast, when he leaps upon it, throwing himself seventeen or eighteen feet at a time.

If we suppose that this way of hunting was in use in the time of the prophet Habakkuk, the image was sufficiently familiar to the common people. *Harmer*, vol. ii. p. 438.

JUDGES xv. 5. *And when he had set the brands on fire, he let them go into the standing corn of the Philistines.*] “There is reason to think that there was nothing new or uncommon in this operation, as it was most obvious for the end proposed that the

wit of man could devise. We accordingly find that Ovid alludes to the practice, and mentions that foxes and firebrands were every year exhibited at Rome, and killed in the Circus. For it was the custom in many places to sacrifice, by way of retaliation, every animal, whether goat or swine, which did particular injury to the fruits of the earth. In consequence of this they introduced these foxes, which had been employed for that purpose with firebrands.

Cur igitur missæ vinctis ardentia tædis
Terga ferant vulpes causa docenda mihi.

He then mentions an instance of much injury done by a fox so accoutred by fire.

Qua fugit incendit vestitos messibus agros,
Damnosa vires ignibus aura dabat.

On this account the whole race, according to the poet, were condemned, at the festival called Cerealia, to be in their turns set on fire.

Utque luat pœnas gens hæc, Cerealibus ardet,
Quoque modo segetes perdidit ipsa perit.

Fast. lib. iv. 681, 707.

It is alluded to proverbially more than once by Lycophron, and seems to have been well known in Greece. He makes Cassandra represent Ulysses as a man both of cunning and mischief, and styles him very properly *λαμπουρις*, a fox with a firebrand at his tail; for wherever he went, mischief followed, v. 344. Suidas also takes notice of this custom, when he speaks of a kind of beetle which the Bœotians named *Tipha*. They imagined that if to this they were to fasten some inflammable matter, it would be easy to set any thing on fire. He adds, that this was sometimes practised with foxes." *Bryant's Observations*, p. 154.

The caliph Vathek being under the necessity, when on his travels, of lighting torches, and making extraordinary fires to protect himself and his attendants from the fury of the wild beasts that were ready to make an attack on them, set fire to a forest of cedar that bordered on their way. Accidents of this kind in Persia are not unfrequent. *Hist. of Caliph Vathek*, p. 250. "It was an ancient custom with the kings and great men to set fire to large bunches of dry combustibles, fastened round wild beasts and birds; which being then let loose, the air and earth appeared one great illumination; and as those terrified creatures naturally fled to the woods for shelter, it is easy to conceive that conflagrations would often happen, which must have been peculiarly destructive." (*Richardson's Dissert.*, p. 185.) This circumstance reminds us of the destruction occasioned among the standing corn, the vineyards, and olives of the Philistines. In Psalm lxxxiii. 14, there

is a reference to one of these fires, though arising from another cause. See also *Homer*, II. ii. 455.

I PETER v. 8. *As a roaring lion.*] For the illustration of this passage it may be observed, that the roaring of the lion is in itself one of the most terrible sounds in nature; but it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his way. Hence that question in Amos iii. 8, "the lion hath roared, who will not fear?" The lion does not usually set up his horrid roar till he beholds his prey, and is just going to seize it. (See *Bochart*, vol. ii. p. 729.)

AMOS iii. 8. *The lion hath roared, who will not fear?*] "The strength of the lion is so prodigious, that a single stroke of his paw is sufficient to break the back of a horse: and one sweep with his tail will throw a strong man to the ground." Kolben says, that when he comes up to his prey, he always knocks it down dead, and seldom bites it till the mortal blow has been given. This blow he generally accompanies with a terrible roar. "The roaring of a lion when in quest of prey resembles the sound of distant thunder; and, being re-echoed by the rocks and mountains, appals the whole race of animals, and puts them to a sudden flight: but he frequently varies his voice into a hideous scream or yell." *Bingley's Animal Biography*, vol. i. p. 253, 267.

I SAM. xxvi. 20. *Hunt a partridge.*] The account given by Dr. Shaw (*Travels*, p. 236), of the manner of hunting partridges and other birds by the Arabs, affords an excellent comment on these words: "The Arabs have another, though a more laborious method of catching these birds; for observing that they become languid and fatigued after they have been *hastily* put up *twice* or *thrice*, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons, as we should call them." It was precisely in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him. *Harmer*, vol. i. p. 318.

2 TIM. ii. 26. *That they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*] In order to understand this beautiful image, it is proper to observe that the word *αναμψωσιν* signifies to awake from a deep sleep, or from a fit of intoxication (*Elsner*, in loc.), and refers to an artifice of fowlers, to scatter seeds impregnated with some drugs, intended to lay birds asleep, that they may draw the net over them with the greater security. Dr. Shaw (*Travels*, p. 236) mentions a method practised by the modern eastern fowlers of carrying before them a piece of painted canvass of the size of a door, by

means of which they stupefy or astonish their game, and thus easily destroy them.

PSALM lxxviii. 30. *Rebuke the company of the spear-men.*] Literally, "rebuke the beast of the reeds," or canes. This in all probability means the wild boar, which is considered as destructive to the people of Israel. Psalm lxxx. 13. That wild boars abound in marshes, fens, and reedy places, appears from Le Bruyn, who says, "we were in a large plain full of canals, marshes, and bulrushes. This part of the country is infested by a vast number of wild boars, that march in troops, and destroy all the seed and fruits of the earth, and pursue their ravages as far as the entrance into the villages. The inhabitants, in order to remedy this mischief, set fire to the rushes which afford them a retreat, and destroyed above fifty in that manner; but those that escaped the flames spread themselves all round in such a manner that the people themselves were obliged to have recourse to flight, and have never disturbed them since, for fear of drawing upon themselves some greater calamity. They assured me that some of these creatures were as large as cows." *Travels*, vol. ii. p. 62. See also *Apollonius*, lib. ii. 820; *Virgil*, *Æn.* x.; *Ovid Metam.* viii. *Scripture Illust. Expos. Index.*

ISAIAH xxxvii. 29. *I will put my hook in thy nose.*] It is usual in the East to fasten an iron ring in the nose of their camels and buffaloes, to which they tie a rope, by means of which they manage these beasts. God is here speaking of Sennacherib, king of Assyria, under the image of a furious refractory beast; and accordingly, in allusion to this circumstance, says, "I will put my hook in thy nose." See *Shaw's Travels*, p. 167, 2nd edit.

JOB vii. 12. *Am I a sea, or a whale, that thou settest a watch over me?*] Crocodiles are very terrible to the inhabitants of Egypt; when therefore they appear, they watch them with great attention, and take proper precautions to secure them, so that they should not be able to avoid the deadly weapons afterwards used to kill them. To these watchings, and those deadly after-assaults, I apprehend Job refers, when he says, "Am I a whale (but a *crocodile* no doubt is what is meant there), that thou settest a watch over me?" "Different methods," says Maillet, "are used to take crocodiles, and some of them very singular; the most common is to dig deep ditches along the Nile, which are covered with straw, and into which the crocodile may probably tumble. Sometimes they take them with hooks, which are baited with a quarter of a pig, or with bacon, of which they are very fond. Some hide themselves in the places which they know to be frequented by this creature, and lay snares for him." (*Lett.* ix. p. 32, *Harmer*, vol. iv. p. 286.)

EZEK. xxxii. 3. *I will therefore spread out my net over thee with a company of many people, and they shall bring thee up in my net.*] Herodotus (lib. ii. cap. 70) relates, that in his time they had, in Egypt, many and various ways of taking the crocodile. Brookes (*Nat. Hist.* vol. i. p. 332) says, "the manner of taking the crocodile in Siam, is by throwing three or four nets across a river, at proper distances from each other; that so if he break through the first, he may be caught by one of the others."

FISHING.

7.

JOB xli. 1. *Canst thou draw out leviathan with an hook?*] From this passage, Hasselquist (*Travels*, p. 440) observes, that the leviathan "means a crocodile, by that which happens daily, and without doubt happened in Job's time, in the river Nile; to wit, that this voracious animal, far from being drawn up by a hook, bites off and destroys all fishing-tackle of this kind, which is thrown out in the river. I found, in one that I opened, two hooks, which it had swallowed, one sticking in the stomach, and the other in a part of the thick membrane which covers the palate."

JAMES i. 14. *But every man is tempted, when he is drawn away of his own lust, and enticed.*] The original words have a singular beauty and eloquence, containing an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour. *Doddridge*, in loc.

JOB xli. 7. *Or his head with fish-spears?*] The Hebrew root of the word rendered fish-spears seems to have no connexion in sense with spears. The Hebrew phrase may mean to insert, place, or set in; the Chaldee Targum on this verse runs literally thus: "Is it possible that thou shouldst place his skin in the booth, and his head in the shed or hut for fish?" Agreeably to this idea the whole verse may refer, as Gusset has observed, to the fishermen's custom of hanging up in their huts the skins or heads of the strange or monstrous fishes they had taken; as hunters did those of wild beasts, and as our fox-hunters still nail up against the stable door the heads of the foxes they have killed. *Parkhurst's Heb. Lex.* p. 614. ed. 4.

TAMING SERPENTS.

PSALM lviii. 5. *The voice of charmers.*] Whether any man ever possessed the power to enchant or charm adders and serpents, or whether those who pretended to do so profited only by popular credulity, it is certain that a favourable opinion of magical power once existed. Numerous testimonies to this purpose may be collected from ancient writers. Modern travellers also afford their

evidence. Mr. Browne (in his *Travels in Africa*, p. 83) thus describes the charmers of serpents. "Romeili is an open place of an irregular form, where feats of juggling are performed. The charmers of serpents seem also worthy of remark, their powers seem extraordinary. The serpent most common at Kahira is of the viper class, and undoubtedly poisonous. If one of them enter a house, the charmer is sent for, who uses a certain form of words. I have seen three serpents enticed out of the cabin of a ship lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist round the bodies of these psylli in all directions, without having had their fangs extracted or broken, and without doing them any injury."

There appears to have been a method of charming serpents by sounds, so as to render them tractable and harmless. The ancients expressly ascribe the incantation of serpents to the human voice. Thus in Apollonius Rhodius (lib. iv. b. 147) Medea is said to have soothed the monstrous serpent or dragon, which guarded the golden fleece, with her sweet voice. And the laying of that dragon to sleep is by Ovid ascribed to the words uttered by Jason:

Verbaque ter dixit placidos facientia somnos,
Somnus in ignotos oculos subrepat. METAM. I. vii. 153.

So Virgil attributes the like effects on serpents to the song, as well as to the touch of the enchanter.

Vipereo generi et graviter spirantibus Hydris
Spargere, qui somnos cantûque mauûque solebat,
Mulcebatque iras, et morsus arte levabat. ÆN. vii. l. 753.

His wand and holy words the viper's rage,
And venom'd wound of serpents could assuage. DRYDEN.

PSALM lviii. 6. *Break their teeth.*] This clause of the verse is understood as a continuation of the foregoing verse, and to be interpreted of the method made use of to tame serpents, which, Chardin says, is by breaking out their teeth. Music has a wonderful influence upon them. Adders will swell at the sound of a flute, raising themselves up on the one-half of their body, turning themselves about, and beating proper time. (*Harmer*, vol. ii. p. 223.) Teixeira, a Spanish writer, in the first book of his *Persian History*, says, that in India he had often seen the Gentoos leading about the enchanted serpents, making them dance to the sound of a flute, twining them about their necks, and handling them without any harm. (See also *Picart's Ceremonies and Religious Customs of all Nations*, vol. iii. p. 268, note. *Niebuhr*, vol. i. p. 152.)

MANUFACTURES.

JER. xviii. 3. *Then I went down to the potter's house, and, be-*

hold, he wrought a work on the wheels.] The original word means *stones* rather than *wheels*. Dr. Blayney, in a note on this passage, says, "the appellation will appear very proper, if we consider this machine as consisting of a pair of circular stones, placed one upon another like mill-stones, of which the lower was immoveable, but the upper one turned upon the foot of a spindle, or axis, and had motion communicated to it by the feet of the potter sitting at his work, as may be learned from Ecclus. xxxviii. 29. Upon the top of this upper stone, which was flat, the clay was placed, which the potter, having given the stone the due velocity, formed into shape with his hands."

DEUT. iv. 20. *Iron furnace.]* It has been observed by chemical writers, not only that iron melts slowly even in the most violent fire, but also that it ignites, or becomes red-hot, long before it fuses; and any one may observe the excessive brightness of iron when *red*, or rather *white-hot*. Since, therefore, it requires the strongest fire of all metals to fuse it, there is a peculiar propriety in the expression, a furnace for iron, or an iron furnace, for violent and sharp afflictions.

ROM. xii. 20. *In so doing thou shalt heap coals of fire on his head.]* Many interpreters conceive that here is an allusion to artificers that melt metals by heaping coals of fire upon them, and so imagine that the import of these words is, thou shalt melt him down by kindness into affection for thee. Dr. Whitby, however, offers a different explanation; he says, that the sense of the passage appears to him to be, that if he persevere in his enmity to thee, the event, though not sought for by thee, will be, that thou by thy patience shalt engage the wrath of God to fall upon him, and maintain thy cause against him. This, he apprehends, best suits with the foregoing verse; and that the words being taken from Prov. xxv. 22, which have that import, according to Grotius, require that interpretation. The expression where it occurs in the Old Testament refers to the wrath and indignation of the Lord. (Psalm cxl. 9, 10; Isaiah xlvii. 14; Ezekiel x. 2.)

DEUT. xxxiii. 19. *And of treasures hid in the sand.]* Scheuchzer, in his *Physica Sacra*, on the place, refers this to the river Belus, which ran through the tribe of Zabulon, and which, according to Strabo, Pliny, and Tacitus, was remarkable for furnishing the sand of which they anciently made glass. But it seems much more natural to explain the "treasures hid in the sand," of those highly valuable murices and purpuræ, or purple-fish, which were found on the sea-coast near the country of Zabulon and Issachar, and of which those tribes partook in common with their heathen neighbours of Tyre, who rendered the curious dyes made from those shell-fish so famous among the Romans, by the names of

Sarranum Ostrum, Tyrii Colores. See Goguet, *Origin of Laws*, part ii. b. 2, ch. 2, art. i. vol. ii. p. 95, Edinburgh.

1 COR. iii. 10. *A wise master-builder.*] The title of σοφος, or *wise*, was given to such as were skilful in manual arts. Homer accounts such to be taught by Minerva, the goddess of wisdom (*Iliad* xv. lin. 411), and to this some think the apostle alludes when he compares himself to σοφος αρχιτεκτων, a *wise master-builder*.

MATT. xxv. 4. *The wise took oil in their vessels with their lamps.*] Chardin observes, that in many parts of the East, and in particular in the Indies, instead of torches and flambeaux, they carry a pot of oil in one hand, and a lamp full of oily rags in the other. They seldom make use of candles, especially amongst the great, candles casting but little light, and they sitting at a considerable distance from them. *Harmer*, vol. ii. p. 431, note.

JOHN xviii. 3. *Lanterns.*] Norden, among other particulars, has given some account of the lamps and lanterns that they make use of commonly at Cairo. "The lamp is of the palm-tree wood, of the height of twenty-three inches, and made in a very gross manner. The glass, that hangs in the middle, is half filled with water, and has oil on the top, about three fingers in depth. The wick is preserved dry at the bottom of the glass, where they have contrived a place for it, and ascends through a pipe. These lamps do not give much light, yet they are very commodious, because they are transported easily from one place to another.

"With regard to the lanterns, they have pretty nearly the figure of a cage, and are made of reeds. It is a collection of five or six glasses, like to that of the lamp which has been just described. They suspend them by cords in the middle of the streets, when there is any great festival at Cairo, and they put painted paper in the place of the reeds." (part i. p. 83.)

Were these the lanterns that those who came to take Jesus made use of? or were they such lamps as these that Christ referred to in the parable of the virgins? or are we rather to suppose that these lanterns are appropriated to the Egyptian illuminations, and that Pococke's account of the lanterns of this country will give us a better idea of those that were anciently made use of at Jerusalem? Speaking of the travelling of the people of Egypt, he says, "by night they rarely make use of tents, but lie in the open air, having large lanterns made like a pocket paper lantern, the bottom and top being of copper tinned over, and instead of paper they are made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c., and they have a contrivance to hang it up abroad by means of three staves." *Harmer*, vol. ii. p. 429.

ISAIAH v. 2. *And made a wine-press therein.*] “And he hewed out also a lake therein.” *Lowth.* By this expression we are to understand not the wine-press itself; but what the Romans called *lacus*, the lake, the large open place, or vessel, which, by a conduit or spout, received the must from the wine-press. In very hot countries it was perhaps necessary, or at least very convenient, to have the lake underground, or in a cave hewn out of the side of a rock, for coolness, that the heat might not cause too great a fermentation, and sour the wine. The wine-presses in Persia, *Charadin* says, are formed by making hollow places in the ground, lined with mason’s work, *Nonnus* describes at large *Bacchus* hollowing the inside of the rock, and hewing out a place for the wine-press, or rather the lake.

Και σκοπελους ελαχηνε πεδοσκαφεος δε σιδηρου, κ. τ. λ.

He pierc'd the rock ; and with the sharpen'd tool
Of steel well temper'd scoop'd its inmost depth ;
Then smooth'd the front, and formed the dark recess
In just dimension for the foaming lake. *Dionysiac. lib. xii.*
LOWTH, in loc.

FELLING TIMBER.

JOEL i. 19. *The flame hath burnt all the trees of the field.*] There are doubtless different methods for felling timber, practised by various nations. In more rude and uncivilized times, and even still among the people of that description, we may expect to find the most simple, and perhaps, as they may appear to us, inconvenient contrivances adopted. Prior to the invention of suitable implements, such means as would any way effect this purpose would certainly be resorted to. We must not be surprised then to find that formerly, and in the present day, trees were felled by the operation of fire. Thus *Niebuhr* says, “we cannot help condemning the unskilful expedient which these highlanders employ for felling trees: they set fire to the root, and keep it burning till the tree falls of itself.” (*Travels*, vol. i. p. 300.) *Mr. Bruce* mentions whole forests, whose underwood and vegetation is thus consumed. Possibly this custom may be alluded to in *Zech. xii. 6.* “I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about.” Such fires may be kindled either from design or accident. In such instances, as obtaining the timber is the object, these fires are purposely lighted, and would be so managed as to do as little damage as possible, though some injury must certainly result from this method of felling trees. Strange as it may seem, we learn from *Turner’s Embassy to Thibet*, (p. 13), that there “the only method of felling timber in practice, I was informed, is by fire. In the trees marked out for this purpose, vegetation is destroyed by burning their trunks half through;

being left in that state to dry, in the ensuing year the fire is again applied, and they are burnt till they fall." An allusion to something of this kind the prophet Joel certainly has in these words. Perhaps it may be rather to a general undesigned devastation by fire, than to any contrivance for procuring the timber.

MEDICINE.

MARK vi. 56. *They laid the sick in the streets.*] Maximus Tyrius tells us (in his fortieth Dissertation, p. 477), that the medical art, as reported, had its rise from the custom of placing sick persons on the side of frequented ways, that so those who passed along, inquiring into the nature of their complaint, might communicate the knowledge of what had been to themselves useful in the like case.

LUKE x. 34. *Pouring in oil and wine.*] It was usual with the Jews to mix oil and wine together, to heal wounds, and they have a variety of rules both for the time and manner of mingling it, as well as for the seasons and mode of applying it. See more in *Gill*, in loc.

JAMES v. 14. *Anointing him with oil in the name of the Lord.*] "In Yemen, the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear so little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame; perhaps, too, these Arabians think a glistening skin a beauty. When the intense heat comes in, they always anoint their bodies with oil. At *Sana*, all the Jews, and many of the Mahometans, have their bodies anointed whenever they find themselves indisposed." (*Niebuhr*, vol. ii. p. 274.) This in some degree explains the direction of the apostle James, the meaning of which will be, to do that solemnly for the purpose of healing, which was often done medicinally; and accordingly we find Solomon, in many places of his Proverbs, speaking of administering ointment, which rejoices the heart, which may be a healing medicine to the navel, &c.

PROV. iii. 8. *It shall be health to thy navel.*] Medicines in the East are chiefly applied externally, and in particular to the stomach and belly. This comparison, Chardin says, is drawn from the plaisters, ointments, oils, and frictions, which are made use of in the East upon the belly and stomach in most maladies; they being ignorant in the villages, of the art of making decoctions and potions, and the proper doses of such things. *Harmer*, vol. ii. p. 488.

ISAIAH xvii. 6. *An olive-tree.*] The olive-tree, from the effect of its oil in relaxing and preventing, or mitigating pain, seems to have been from the beginning an emblem of the benignity of the divine nature; and particularly after the fall to have represented the goodness and placability of God through Christ, and the blessed influences of the Holy Spirit in mollifying and healing our disordered nature, and in destroying or expelling from it the poison of the old serpent, even as olive oil does that of the natural serpent or viper. Hence we see a particular propriety in the olive leaf or branch being chosen by divine Providence as a sign to Noah of the abatement of the deluge, Gen. viii. 11; we may also account for olive branches being ordered as one of the materials of the booths at the feast of tabernacles, Neh. viii. 15, and whence they became the emblems of peace to various and distant nations. See *Virg. Æn.* vii. l. 154. viii. l. 116. xi. l. 101. *Livy*, lib. xxxix. cap. 16. et lib. xlv. cap. 25.

Our late eminent navigators found that green branches carried in the hands, or stuck in the ground, were the emblems of peace universally employed and understood by all the islanders, even in the South Seas. See *Capt. Cook's Voyages*, passim. • *Parkhurst's Heb. Lex.* p. 193.

ECCLES. x. 1. *Dead flies cause the apothecary's ointment to stink.*] “A fact well known,” says Scheuchzer (*Phys. Sacra*, in loc.), “wherefore apothecaries take care to prevent flies coming to their syrups and other fermentable preparations. For in all insects there is an acrid volatile salt, which, mixed with sweet or even alkaline substances, excites them to a brisk intestine motion, disposes them to fermentation, and to putrescence itself; by which the more volatile principles fly off, leaving the grosser behind: at the same time the taste and odour are changed, the agreeable to fetid, the sweet to insipid.”

2 KINGS v. 6. *That thou mayest recover him of his leprosy.*] Schultens (in his MS. *Orig. Heb.*) observes, that “the right understanding of this passage depends on the custom of expelling lepers, and other infectious persons, from camps or cities, and reproachfully driving them into solitary places; and that when these persons were cleansed and re-admitted into cities or camps, they were said to be *recollecti*, gathered again from their leprosy, and again received into that society from which they had been cut off.”

JOB iv. 19. *Which are crushed before the moth.*] It is probable that this means a moth-worm, which is one state of the creature alluded to. It is first inclosed in an egg, from whence it issues a worm, and after a time becomes a complete insect, or moth. The following extracts from Niebuhr may throw light on

this passage, that man is crushed by so feeble a thing as a worm. "A disease very common in Yemen is the attack of the Guiney-worm, or the *Vena Medinensis*, as it is called by the physicians of Europe. This disease is supposed to be occasioned by the use of the putrid waters, which people are obliged to drink in several parts of Yemen; and for this reason the Arabians always pass water, with the nature of which they are unacquainted, through a linen cloth, before drinking it. Where one unfortunately swallows any of the eggs of this insect, no immediate consequence follows: but after a considerable time, the worm begins to show itself through the skin. Our physician, Mr. Cramer, was, within a few days of his death, attacked by five of these worms at once, although this was more than five months after we had left Arabia. In the isle of Karek I saw a French officer, named Le Page, who, after a long and difficult journey performed on foot, and in an Indian dress, between Pondicherry and Surat, through the heart of India, was busy extracting a worm out of his body. He supposed that he had got it by drinking bad water in the country of the Marattas.

"This disorder is not dangerous, if the person affected can extract the worm without breaking it. With this view it is rolled on a small bit of wood as it comes out of the skin. It is slender as a thread, and two or three feet long. It gives no pain as it makes its way out of the body, unless what may be occasioned by the care which must be taken of it for some weeks. If unluckily it be broken, it then returns into the body, and the most disagreeable consequences ensue, palsy, a gangrene, and sometimes death." *Scripture Illust. Expos. Index.*

AMOS iv. 10. *The pestilence after the manner of Egypt.*] Abp. Newcome says, that this means the unwholesome effluvia on the subsiding of the Nile, which causes some peculiarly malignant diseases in this country. Maillet (*Lett. i. p. 14*), says, that "the air is bad in those parts, where, when the inundations of the Nile have been very great, this river, in retiring to its channel, leaves marshy places, which infect the country round about. The dew is also very dangerous in Egypt."

JOHN ix. 6. *He spat on the ground, and made clay of the spittle.*] This was done, observes Mr. Wootton, (*Miscel. Disc. vol. ii. p. 103*) to show his divine authority in using means to human reason the most improper, and that too on the sabbath, directly in opposition to a rule established by the Jews, which, though good and just in itself, was superstitious and cruel when applied to the case of healing on the sabbath-day. Maimonides says, that it was particularly forbidden to put fasting spittle upon or into the eyes of a blind man on the sabbath-day. The Jews were not the

only persons who superstitiously used spittle. It was considered by the Greeks as a charm against fascination. Theocritus makes Damætas thus express himself :

Ως μη βασκανθω δε, τρις επτυσα εις εμον κολπον. *Idyl. vi.*

The Romans had also the same opinion of it. On the day when an infant was named, (which for girls was the eighth, for boys the ninth after birth) the grandmother or aunt, moving round in a circle, rubbed with her middle finger the child's forehead with spittle, which was hence called *lustralis saliva*.

GEN. 1. 2. *And Joseph commanded his servants the physicians to embalm his father.*] Concerning the practice of physic in Egypt, Herodotus says, that it was divided amongst the faculty in this manner. "Every distinct distemper hath its own physician, who confines himself to the study and care of that alone, and meddles with no other : so that all places are crowded with physicians : for one class hath the care of the eyes, another of the head, another of the teeth, another of the region of the belly, and another of occult distempers." lib. ii. c. 84. After this we shall not think it strange that Joseph's physicians are represented as a number. A body of these domestics would now appear an extravagant piece of state, even in a first minister. But then it could not be otherwise, where each distemper had its proper physician ; so that every great family, as well as city, must needs, as Herodotus expresses it, swarm with the faculty. There is a remarkable passage in Jeremiah (chap. xlv. 11) where, foretelling the overthrow of Pharaoh's army at the Euphrates, he describes Egypt by this characteristic of her skill in medicine. "Go up into Gilead, and take balm, (or balsam) O virgin the daughter of Egypt; in vain shalt thou use many medicines, for thou shalt not be cured." *Warburton's Divine Legation*, b. iv. sec. 3; § 3.

MALACHI iv. 2. *The sun of righteousness shall arise with healing in his wings.*] The late Mr. Robinson of Cambridge called upon a friend just as he had received a letter from his son, who was surgeon on board a vessel then lying off Smyrna. The son mentioned to his father, that every morning about sun-rise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the DOCTOR. "Now," says Mr. Robinson, "it strikes me, that the prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says, the sun of righteousness shall arise 'with healing in his wings.' The Psalmist mentions the 'wings of the wind,' and it appears to me that this salubrious breeze, which attends the rising of the sun, may be properly enough considered as the wings of the sun, which

contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood.”

ASTRONOMY.

ISAIAH xiii. 10. *For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*] The Chaldeans were devoted above all people in the world to the observation of the heavenly bodies, and their existence was become more essentially necessary to them, as a nation celebrated for astronomy and commerce; a circumstance this, which adds singular force and sublimity to a passage, even without this consideration exceedingly grand and poetical. *Foster's Essay*, p. 30.

GEN. i. 5. *And the evening and the morning were the first day.*] The Mosaical method of computing days from sun-rise to sun-set, and of reckoning by nights instead of days, prevailed amongst the polished Athenians. And from a similar custom of our Gothic ancestors, during their abode in the forests of Germany, words expressive of such a mode of calculation (such as fortnight, se'night) have been derived into our own language. The same custom, as we are informed by Cæsar, prevailed among the Celtic nations. “All the Gauls,” says he, “measure time, not by the number of days, but of nights. Accordingly they observe their birth-days, and the beginnings of months and years, in such a manner, as to cause the day to follow the night.”

JOHN xi. 9. *Are there not twelve hours in the day?*] The division of time with the Jews was purely arbitrary. Formerly the Hebrews and Greeks divided the day only according to the three sensible differences of the sun; when it rises, when it is at the highest point of elevation above the horizon, and when it sets: that is, they divided the day only into morning, noon, and night. These are the only parts of a day which we find mentioned in the Old Testament; the day not being yet divided into twenty-four hours. Since that the Jews and Romans divided the day, that is, the spaces between the rising and setting of the sun, into four parts, consisting each of three hours. But these hours were different from ours in this respect, that ours are always equal, being always the four and twentieth part of the day; whereas with them the hour was a twelfth part of the time which the sun continued above the horizon. As this time is longer in summer than in winter, their summer hours must be longer than their winter ones. The first hour began at sun-rising, noon was the sixth, and the twelfth ended at sun-set. The third hour divided the space between sun-rising and noon: the ninth divided that which was between noon and sun-set. And it is with relation to

this division of the day that Christ says, "are there not twelve hours in the day?"

MARK xiii. 35. *Or at the cock-crowing.*] The ancients divided the night into different watches; the last of which was called cock-crow: wherefore they kept a cock in their tirit, or towers, to give notice of the dawn. Hence this bird was sacred to the sun, and named Αλεκτωρ, which seems to be a compound out of the titles of that deity, and of the tower set apart for his service; for these towers were temples. *Holwell's Mythological Dict.* p. 16.

2 KINGS xx. 11. *The dial of Ahaz.*] At the beginning of the world it is certain there was no distinction of time, but by the light and darkness, and the whole day was included in the general terms of the evening and morning. The Chaldeans, many ages after the flood, were the first who divided the day into hours; they being the first who applied themselves with any success to astrology. Sun-dials are of ancient use; but as they were of no service in cloudy weather and in the night, there was another invention of measuring the parts of time by water; but that not proving sufficiently exact, they laid it aside for another by sand. The use of dials was earlier among the Greeks than the Romans. It was above three hundred years after the building of Rome before they knew any thing of them; but yet they had divided the day and night into twenty-four hours: though they did not count the hours numerically, but from midnight to midnight, distinguishing them by particular names, as by the cock-crowing, the dawn, the mid-day, &c. The first sun-dial we read of among the Romans, which divided the day into hours, is mentioned by Pliny (*Nat. Hist.* lib. i. cap. 20), as fixed upon the temple of Quirinus, by L. Papyrius the censor, about the twelfth year of the wars with Pyrrhus. Scipio Nasica some years after measured the day and night into hours from the dropping of water.

ISAIAH xl. 12. *Measured the waters in the hollow of his hand.*] Having pointed out the hieroglyphic meaning of the other signs of the zodiac, Mr. Maurice adds, "The Libra of the zodiac is perpetually seen upon all the hieroglyphics of Egypt, which is at once an argument of the great antiquity of that asterism, and of the probability of its having been originally fabricated by the astronomical sons of Misraim. By the balance they are supposed by some to have denoted the equality of days and nights, at the period of the sun's arriving at this sign. And by others it is asserted, that this asterism, at first only the beam, was exalted to its station in the zodiac from its being the useful nilometer, by which they measured the height of the inundating waters, to which Egyptian custom there may possibly be some remote allusion in

this passage, where the prophet describes the Almighty as 'measuring the waters in the hollow of his hand.'" *Indian Antiquities*, vol. iii. p. 240.

ISAIAH xlvii. 13. *The astrologers.*] Astrology, divination, and the interpretation of dreams, were fashionable studies with men of rank. They in general carried with them, wherever they went, pocket astronomical tables, which they consulted, as well as astrologers, on every affair of moment. *Richardson's Dissert. on the East*, p. 191.

MUSIC.

1 SAM. xvi. 17. *And Saul said unto his servants, provide me now a man that can play well, and bring him unto me.*] This command of Saul might originate in a desire to obtain such a person as might by his skill in playing equally contribute to his gratification and state. It seems to have formed a part of royal eastern magnificence to have had men of this description about the court. "Professed story tellers," it may also be observed, "are of early date in the East. Even at this day men of rank have generally one or more, male or female, amongst their attendants, who amuse them and their women, when melancholy, vexed, or indisposed; and they are generally employed to lull them to sleep. Many of their tales are highly amusing, especially those of Persian origin, or such as have been written on their model. They were thought so dangerous by Mohammed, that he expressly prohibited them in the Koran." *Richardson's Dissert. on the Manners of the East*, p. 69.

1 SAM. xvi. 23. *And it came to pass when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.*] The power of music upon the affections is very great. Its effect upon Saul was no more than it has produced in many other instances. Timotheus the musician could excite Alexander the Great to arms with the Phrygian sound, and allay his fury with another tone, and excite him to merriment. So Eric, King of Denmark, by a certain musician could be driven to such a fury, as to kill some of his best and most trusty servants. (*Ath. Kiroh. Phonurg.* l. ii. s. 1. *Is. Vossius de Poëmatum cantû et rythmi viribus.*)

2 KINGS iii. 15. *But bring me now a minstrel.*] The music of great men in civil life has been sometimes directed to persons of a sacred character, as an expression of respect, in the East: perhaps the playing of the minstrel before Elisha is to be understood, in part at least, in the same manner. When Dr. Chandler was at

Athens, the archbishop of that city was upon ill terms with the waiwode: and the Greeks in general siding with the waiwode, the archbishop was obliged to withdraw for a time. But some time after, when Chandler and his fellow travellers were at Corinth, they were informed, that the archbishop was returned to Athens; that the waiwode had received him kindly, and ordered his musicians to attend him at his palace; and that a complete revolution had happened in his favour. *Travels in Greece*, p. 244. *Harmer*, vol. iii. p. 302.

NEHEMIAH xii. 24. *And the chief of the Levites; Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and give thanks according to the commandment of David the man of God, ward over against ward.*] “ Though we are rather at a loss for information respecting the usual manner and ceremony of chanting the Hebrew poems; and though the subject of this (the Jews’) sacred music in general is involved in doubt and obscurity, thus far at least is evident from many examples, that the sacred hymns were alternately sung by opposite choirs; and that the one choir usually performed the hymn itself, while the other sung a particular distich, which was regularly interposed at stated intervals, either of the nature of the proasm or epode of the Greeks. *Exod. xv. 20, 21; Ezra iii. 11; 1 Sam. xviii. 7; and many of the Psalms.*” *Lowth’s Lect. on Hebrew Poetry*, vol. ii. p. 25.

2 SAM. xix. 35. *Can I hear any more the voice of singing men and singing women?*] The Mahomedan caliphs are represented as surrounded by young and handsome ladies in a morning, with all sorts of instruments of music in their hands, standing with great modesty and respect; who, on their sitting up in their beds, in order to rise, prostrate themselves, and those with instruments of music begin a concert of soft flutes, &c. In the halls in which they eat and drink, bands of musicians are supposed to attend them in like manner. (“*Arabian Nights’ Entertainments*,” vol. ix. p. 20.) Theocritus has described the same custom as existing amongst the Greeks, and from the words of Barzillai to David it appears, that something of the kind was practised in the court of that king.

CHAPTER VII.

CUSTOMS RELATING TO LITERATURE.*

WRITING.

JOB xix. 23. *O that my words were now written.*] “The most ancient way of writing was upon the leaves of the palm-tree. (*Pliny*, lib. xiii. cap. 11.) Afterwards they made use of the inner bark of a tree for this purpose; which inner bark being in Latin called *liber*, and in Greek $\beta\iota\beta\lambda\omicron\varsigma$, from hence a book hath ever since in the Latin language been called *liber*, and in the Greek $\beta\iota\beta\lambda\omicron\varsigma$, because their books anciently consisted of leaves made of such inner barks. The Chinese still make use of such inner barks or rinds of trees to write upon, as some of their books brought into Europe plainly show. Another way made use of among the Greeks and Romans, and which was as ancient as Homer (for he makes mention of it in his poems), was, to write on tables of wood covered over with wax. On these they wrote with a bodkin or style of iron, with which they engraved their letters on the wax; and hence it is, that the different ways of men’s writings or compositions are called different styles. This way was mostly made use of in the writing of letters or epistles; hence such epistles are in Latin called *tabellæ*, and the carriers of them *tabellarii*. When their epistles were thus written, they tied the tables together with a thread or string, setting their seal upon the knot, and so sent them to the party to whom they were directed, who cutting the string opened and read them. But on the invention of the Egyptian papyrus for this use, all the other ways of writing were soon superseded, no material till then invented being more convenient to write upon than this. And therefore when Ptolemy Philadelphus, king of Egypt, set up to make a great library, and to gather all sorts of books into it, he caused them to be all copied out on this sort of paper; and it was exported also for the use of other countries, till Eumenes, king of Pergamus, endeavouring to erect a library at Pergamus, which should outdo that at Alexandria, occasioned a prohibition to be put upon the exportation of that commodity. This put Eumenes upon the invention of making books of parchment, and on them he thenceforth copied out such of the works of learned men as he afterwards put into his library, and hence it is that parchment is called in Latin *pergamena*, that is, from the city Pergamus, in Lesser Asia, where it was first used for this purpose among the Greeks. For that Eumenes on this occasion first invented the making of parchment cannot be true; for in Isaiah, Jeremiah, Ezekiel, and other parts of the holy Scriptures, many ages before

the time of Eumenes, we find mention made of rolls of writing; and who can doubt but that these rolls were of parchment? From the time that the noble art of printing hath been invented, the paper which is made of the paste of linen rags is that which hath been generally made use of both in writing and in printing, as being the most convenient for both, and the use of parchment hath been mostly appropriated to records, registers, and instruments of law, for which, by reason of its durableness, it is most fit." (*Prideaux's Connexion*, vol. ii. p. 707, 9th edit.) It is observable also, that anciently they wrote their public records on volumes or rolls of lead, and their private matters on fine linen and wax. The former of these customs we trace in Job's wish, "O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!" There is a way of writing in the East, which is designed to fix words on the memory, but the writing is not designed to continue. The children in Barbary that are sent to school make no use of paper, Dr. Shaw tells us (*Trav.* p. 194); but each boy writes on a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. There are few that retain what they have learned in their youth; doubtless things were often wiped out of the memory of the Arabs in the days of Job, as well as out of their writing-tables. Job therefore says, "O that they were written in a book," from whence they should not be blotted out! But books were liable to injuries, and for this reason he wishes his words might be even "graven in a rock," the most lasting way of all. Thus the distinction between "writing," and "writing in a book," becomes perfectly sensible, and the gradation appears in its beauty, which is lost in our translation, where the word "printed" is introduced, which, besides its impropriety, conveys no idea of the meaning of Job, records that are designed to last long, not being distinguished from less durable papers by being printed. (*Harmer*, vol. ii. p. 168, vide also *Jones's Vindication of the former part of St. Matthew's Gospel*, chap. 14 and 15.)

DEUT. xxvii. 2, 3. *Thou shalt set thee up great stones, and plaister them with plaister, and thou shalt write upon them all the words of this law.*] Before the use of paper was found out the ancients, particularly the Phœnicians and Egyptians, wrote their minds upon stones. This custom continued long after the invention of paper, especially if they desired any thing should be generally known, and be conveyed down to posterity. *Patrick*, in loc.

ISAIAH viii. 1. *A great roll.*] "The eastern people roll their papers, and do not fold them, because their paper is apt to fret. (*Chardin*.) The Egyptian papyrus was much used, and the brittle

nature of it made it proper to roll what they wrote." *Harmer*, vol. ii. p. 170, note.

HAB. ii. 2. *Make it plain upon tables.*] Writing-tables were used in and before the time of Homer; for he speaks (*Il.* vi.) of writing very pernicious things upon a two-leaved table. They were made of wood, consisted of two, three, or five leaves, and were covered with wax; on this impressions were easily made, continued long, and were very legible. It was a custom amongst the Romans for the public affairs of every year to be committed to writing by the *pontifex maximus*, or high priest, and published on a table. They were exposed to public view, so that the people might have an opportunity of being acquainted with them. It was also usual to hang up laws approved and recorded on tables of brass in their market-places, and in their temples, that they might be seen and read. (*Taciti Annales*, l. xi. c. 14.) In like manner the Jewish prophets used to write, and expose their prophecies publicly on tables, either in their own houses, or in the temple, that every one that passed by might read them.

LUKE i. 63. *And he asked for a writing-table.*] Dr. Shaw (*Travels*, p. 194) informs us, that the Moorish and Turkish boys in Barbary are taught to write upon a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably (for the Jewish children use the same) was the little board or writing-table that was called for by Zacharias.

JER. xvii. 13. *They that depart from me shall be written in the earth.*] Peter Della Valle observed a method of writing short-lived memorandums in India, which he thus describes. "I beheld children writing their lessons with their fingers on the ground, the pavement being for that purpose strewed all over with very fine sand. When the pavement was full, they put the writing out, and, if need were, strewed new sand from a little heap they had before them, wherewith to write farther." p. 40. One would be tempted to think, says Mr. Harmer (vol. ii. p. 168, note), the prophet Jeremiah had this way of writing in view, when he says of them that depart from God, "they shall be written in the earth." Certainly it means, in general, soon to be blotted out and forgotten, as is apparent from Psalm lxi. 28; Ezek. xiii. 9.

MATT. v. 18. *One jot or one tittle.*] It has been thought that this refers to one of those ducts, dashes, or corners of letters, which distinguish one letter from another, and nearly resemble each other. Other persons have apprehended that it refers to one of those little strokes in the tops of letters, which the Jews

call crowns or spikes, in which they imagined great mysteries were contained. There were some persons among them who made it their business to search into the meaning of every letter, and of every one of these little horns or pricks that were upon the top of them. To this custom Christ is here supposed to refer.

REV. vi.] St. John evidently supposes paintings or drawings, in that volume which he saw in the visions of God; the first figure being that of a man on a white horse, with a bow in his hand, &c. The eastern manuscripts are thus ornamented. Olearius (p. 638), describing the library belonging to the famous sepulchre of Schich Sefi, says, that the manuscripts are all extremely well written, beautifully bound, and those of history illustrated with many representations in miniature. The more ancient books of the East are found to be beautified in this manner; for Pococke speaks in his travels of two manuscripts of the Pentateuch, one in the monastery of Patmos, the other belonging to the bishop of Smyrna, adorned with several paintings well executed for the time, one of which is supposed to be above 900 years old. *Harmer*, vol. ii. p. 181.

REV. xix. 16. *And he hath on his vesture and on his thigh a name written.*] The modern hangings which are sent yearly from Cairo to Mecca, to place about the holy house there, as the Mohammedans reckon it, are embroidered all over with letters of gold as long, broad, and thick, as a person's finger. *Thevenot*, part i. p. 149.

1 COR. xvi. 22. *Maranatha.*] This is a Syriac expression, which St. Paul makes use of when writing a Greek epistle; it seems to be some form of speech frequently made use of among the people of those times: perhaps these were the very words the Jews in ancient times had frequently inscribed on the covers of their sacred writings. The oriental books and letters were usually wrapped in elegant coverings, which had some words on them indicative of the contents of the books. Chardin, speaking of a letter which was inclosed in a bag, says, "upon the middle of one of the sides of the bag were written these two Persian words, *Hamel Fasel*, which signify excellent or precious writing." *Harmer*, vol. iv. p. 10.

ISAIAH xlix. 16. *I have graven thee upon the palms of my hands.*] This is an allusion to the eastern custom of tracing out on their hands, not the names, but the sketches of certain eminent cities or places, and then rubbing them with the powder of the hennah or cypress, and thereby making the marks perpetual. This custom Maundrell thus describes: "The next morning nothing extraordinary passed, which gave many of the pilgrims lei-

sure to have their arms marked with the usual ensigns of Jerusalem. The artists who undertake the operation do it in this manner: they have stamps in wood of any figure that you desire, which they first print off upon your arm, with powder of charcoal; then taking two very fine needles tied close together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder and oxgall, they make with them small punctures all along the lines of the figure which they have printed, and then washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw blood." *Journey, at March, 27.*

ISAIAH xliv. 5. *Subscribe with his hand.*] This is an allusion to the marks which were made by punctures, rendered indelible by fire or by staining, upon the hand, or some other part of the body, signifying the state or character of the person, and to whom he belonged. The slave was marked with the name of his master; the soldier of his commander; the idolater with the name or ensign of his god; and the Christians seem to have imitated this practice by what Procopius says upon this place of Isaiah. "Many marked their wrists or their arms with the sign of the cross, or with the name of Christ." *Bp. Lowth in loc.*

To this explanation I shall subjoin the following extract from Dr. Doddridge's Sermons to Young People, p. 79, both as it corroborates and still farther elucidates this transaction. "Some very celebrated translators and critics understand the words which we render, 'subscribe with his hand unto the Lord,' in a sense a little different from that which our English version has given them. They would rather render them, 'another shall write upon his hand, I am the Lord's;' and they suppose it refers to a custom which formerly prevailed in the East, of stamping the name of the general on the soldier, or that of the master on the slave. As this name was sometimes borne on the forehead, so at other times on the hand; and it is certain that several Scriptures, which may easily be recollected, are to be explained as alluding to this: Rev. xiii. 16, 17; Rev. vii. 2, 3; Rev. iii. 12. Now from hence it seems to have grown into a custom amongst some idolatrous nations, when solemnly devoting themselves to the service of any deity, to be initiated into it by receiving some marks in their flesh, which might never wear out. This interpretation the original will certainly bear; and it here makes a very strong and beautiful sense, since every true Christian has a sacred, and indelible character upon him, which shall never be erased. But if we retain our own version it will come to nearly the same, and evidently refers to a practice which was sometimes used among the Jews (Nehem. ix. 38, x. 29), and which is indeed exceeding natural, of obliging themselves to the service of God, by setting their hands

to some written articles, emphatically expressing such a resolution."

REV. xvii. 5. *And upon her forehead was a name written, Mystery, Babylon the Great.*] It has been observed by interpreters, that lewd women were used to have their names written over their doors, and sometimes on their foreheads; and that criminals among the Romans had an inscription of their crimes carried before them. In the first sense, as Mr. Daubuz observes, this inscription will denote a public profession of what is signified by it, or a public patronage of idolatrous doctrines and worship. In the second sense, it will denote the crimes for which she is condemned, and was punished by the foregoing plagues. Mr. Waple thinks this inscription is rather an allusion to the known inscription on the forehead of the high-priest, Holiness to the Lord. Whereby is intimated, that this idolatrous persecuting government was an antichristian church, of a temper and spirit quite contrary to the true worship of the one true God. *Lowman*, in loc.

ISA. lx. 8. *They shall fly as a cloud, and as the doves to their windows.*] M. Savary (in his *Letters on Egypt*), speaking of a victory, says, "on the morning of the memorable day, a pigeon was sent off from Manseura, to carry to Grand Cairo the news of the death of Facr Eddin, and of the flight of the Egyptians." This custom of employing pigeons to carry messages with expedition, which has so long subsisted in the East, is at present abolished. Possibly this practice of using the rapid swiftness of these birds for purposes of the utmost dispatch, and the vehemence with which they returned to their accustomed habitations, may be alluded to by Isaiah, who, when describing the eagerness with which the flocks of Gentiles should crowd into the church of Christ, says, "they should fly as a cloud, and as the doves to their windows."

Dr. Russel tells us, when pigeons were employed as posts, they not only placed the paper containing the news under the wing, to prevent its being destroyed by wet, but "used to bathe their feet in vinegar, with a view to keep them cool, so that they might not settle to drink or wash themselves, which would have destroyed the paper." (*Hist. of Aleppo*, vol. ii. p. 203.)

SEALING.

1 KINGS xxi. 8. *So she wrote letters in Ahab's name, and sealed them with his seal.*] The very ancient custom of sealing despatches with a seal or signet set in a ring, is still retained in the East. Pococke says (*Travels*, vol. i. p. 186, note), "in Egypt they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked

when they have occasion to seal with it." Hanway remarks (*Travels*, i. 317), that "the Persian ink serves not only for writing, but for subscribing with their seal; indeed, many of the Persians in high office could not write. In their rings they wear agates, which serve for a seal, on which is frequently engraved their name, and some verse from the Koran." Shaw also has a remark exactly to the same purpose. *Travels*, p. 247.

EZEK. ix. 2. *And one man among them was clothed with linen, with a writer's inkhorn by his side.*] D'Arvieux informs us, that "the Arabs of the desert, when they want a favour of their emir, get his secretary to write an order agreeable to their desire, as if the favour were granted; this they carry to the prince, who, after having read it, sets his seal to it with *ink*, if he grant it; if not, he returns the petitioner his paper torn, and dismisses him. These papers are without date, and have only the emir's flourish or cypher at the bottom, signifying the poor, the abject Mahomet, son of Turabeye." (*Voy. dans la Pal.* p. 61, 154.) Pococke says (*Trav.* vol. i. p. 186, note), that "they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked when they have occasion to seal with it." The custom of placing the inkhorn by the side, Olearius says, continues in the East to this day. *Harmer*, vol. ii. p. 458.

NEHEMIAH vi. 5. *An open letter.*] A letter has its Hebrew name from its being rolled or folded together. "The modern Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them instead of sealing-wax." (*Niebuhr*, p. 90.) The Persians make up their letters in "a roll about six inches long, and a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printer's ink, but (is) not so thick." (*Hanway's Travels*, vol. i. p. 317), Letters were generally sent to persons of distinction in a bag or purse, and to equals they were also enclosed, but to inferiors, or those who were held in contempt, they were sent open, i. e. uninclosed. Lady M. W. Montague says (*Letters*, vol. i. p. 136), the bassa of Belgrade's answer to the English ambassador going to Constantinople was brought to him in "a purse of scarlet satin." But in the case of Nehemiah an insult was designed to be offered to him by Sanballat, in refusing him the mark of respect usually paid to persons of his station, and treating him contemptuously, by sending the letter without the customary appendages when presented to persons of respectability. *Harmer*, vol. ii. p. 129.)

LEARNED MEN.

MATT. xxiii. 2. *The scribes.*] The scribes were persons some

way employed about books, writings, or accounts, either in transcribing, reading, or explaining them. According to these various employments there were several sorts of them. Most authors, however, reduce them to two general classes, civil and ecclesiastical scribes. Of the civil scribes there were doubtless various ranks and degrees, from the common scrivener to the principal secretary of state. It is probable the next scribe in office was the secretary of war, called the principal scribe of the host, who mustered the people of the land (2 Kings xxv. 19.) It is reasonably supposed this is the officer referred to in Isaiah xxxiii. 18, "Where is the scribe? Where is the receiver? Where is he that counteth the towers?" Besides the principal scribes or secretaries, we read of numbers of a lower order, as of "the families of the scribes which dwelt at Jabez (1 Chron. ii. 55), and of the scribes, as well as the officers and porters that were of the tribe of Levi. (2 Chron. xxxiv. 13.) It is probable some of these were under-secretaries and clerks to the principal scribes; others of them might be scriveners employed in drawing deeds and contracts, and in writing letters, and any other business of penmanship. Such scribes are referred to in Psalm xlv. 1, "My tongue is as the pen of a ready writer." Others of these inferior scribes might be schoolmasters, who, as the Jewish doctors tell us, were chiefly of the tribe of Simeon, and that Jacob's prophetic curse upon this tribe, that "they should be divided in Jacob, and scattered in Israel" (Gen. xlix. 7), was hereby accomplished.

The ecclesiastical scribes, who are frequently mentioned in the New Testament, were the learned of the nation who expounded the law, and taught it to the people, and are therefore sometimes called *νομοδιδασκαλοι*, doctors of the law. The *νομικοι*, so often mentioned in the New Testament, and rendered *lawyers*, were the scribes. Compare Matt. xxii. 35, with Mark xii. 28. Scribe was a general name or title of all who studied, and were teachers of the law and of religion (Isaiah ix. 15.) They were the preaching clergy among the Jews, and while the priests attended the sacrifices, they instructed the people. It appears, however, that what they taught chiefly related to the traditions of the fathers; that it was about external, carnal, and trivial rites; and that it was very litigious and disputatious. *Jennings's Jewish Antiquities*, vol. i. p. 390.

DEUT. xvii. 18. *And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book.*] Maimonides gives the following account of this circumstance. "The king was to write the book of the law for himself, besides the book that was left him by his father; and if his father had left him none, or if that were lost, he was to write him two books of the law, the one he was to keep in his archives, the other was not to depart from him, unless when he went to his throne,

or to the bath, or to a place where reading would be inconvenient. If he went to war, it accompanied him; if he sat in judgment, it was to be by him."

ESTHER vi. 1. *The book of records.*] That which was practised in the court of Ahasuerus in the passage now referred to appears to have been customary in the Ottoman Porte. "It was likewise found in the records of the empire, that the last war with Russia had occasioned the fitting out of a hundred and fifty galliots, intended to penetrate into the sea of Azoph: and the particulars mentioned in the account of the expenses not specifying the motives of this armament, it was forgotten that the ports of Azoph and Taganrag stood for nothing in the present war; the building of the galliots was ordered, and carried on with the greatest dispatch." *Baron du Tott*, vol. ii. p. 15.

"The king has near his person an officer, who is meant to be his historiographer: he is also keeper of his seal, and is obliged to make a journal of the king's actions, good or bad, without comment of his own upon them. This, when the king dies, or at least soon after, is delivered to the council, who read it over, and erase every thing false in it, whilst they supply every material fact that may have been omitted, whether purposely or not." *Bruce's Travels*, vol. ii. p. 596.

2 KINGS v. 7. *And it came to pass, when the king of Israel had read the letter—*] It was an ancient custom for the kings of Egypt to read all the letters of state themselves. *Diod. Sic.* p. 44.

SCHOOLS.

ACTS xix. 9. *Disputing daily in the school of one Tyrannus.*] Among the Jews there were two kinds of schools, wherein the law was taught; private and public. Their private schools were those wherein a doctor of the law entertained his scholars, and were usually styled houses of learning. Their public schools were those where their consistories sat to resolve all difficulties and differences of the law. The method of teaching adopted in the schools is observable in the Scripture. When Jesus Christ was twelve years of age, he was found in the temple, in the midst of the doctors, hearing them, and asking them questions. (Luke ii. 46.) St. Paul says, that he had studied at the feet of Gamaliel. (Acts xxii. 3.) Philo says, that among the Essenes, the children sat at the feet of their masters, who interpreted the law, and explained the figurative and allegorical sense of it, after the manner of the ancient philosophers. Among the Hebrews, the rabbins sat on chairs that were raised: those scholars, who were the greatest proficient, were placed on benches just below their masters, and the younger sort sat on the ground, on hassocks. The

master taught either by himself or by an interpreter; if he used an interpreter he spoke Hebrew, and the interpreter explained it in the vulgar tongue. If the scholars desired to propose any question to the master, they addressed themselves to the interpreter, who proposed it to the rabbin, and reported his answer.—*Calmet's Dictionary of the Bible*, art. *School*.

ACTS xxii. 3. *Brought up in this city at the feet of Gamaliel.*] With respect to the schools among the Jews it should be observed, that, besides the common schools in which children were taught to read the law, they had also academies, in which their doctors gave comments on the law, and taught the traditions to their pupils. Of this sort were the two famous schools of Hillel and Sammai, and the school of Gamaliel, who was St. Paul's tutor. In these seminaries the tutor's chair is said to have been so much raised above the level of the floor, on which the pupils sat, that his feet were even with their heads. Hence St. Paul says, that he was brought up at the feet of Gamaliel.

MATT. v. 1. *And when he was set, his disciples came to him.*] Sitting was the proper posture of masters or teachers. The form in which the master and his disciples sat is thus described by Maimonides. "The master sits at the head or in the chief place, and the disciples before him in a circuit, like a crown; so that they all see the master, and hear his words. The master may not sit upon a seat, and the scholars upon the ground; but either all upon the earth, or upon seats. Indeed from the beginning, or formerly, the master used to sit, and the disciples to stand; but before the destruction of the second temple, all used to teach their disciples sitting."

MATT. x. 27. *What ye hear in the ear, that preach ye upon the house-tops.*] This expression will be best explained by referring to the custom of the Jews, mentioned by the rabbins, who affirm that the masters among them used to have their interpreters, who received their dictates, *whispered softly in their ear*, and then publicly proposed them to all. Some conceive, that by this practice we are to explain (Exod. iv. 16), "And he shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

ECCLES. xii. 11. *Masters of assemblies.*] It is most probable that the assemblies here referred to were for the purpose of pronouncing discourses of an eloquent and philosophical nature. Such assemblies have been common in those countries since the days of Solomon, and even in his time might not be unknown.

Macamat signifies, according to D'Herbelot, assemblies and conversations, pieces of eloquence, or academical discourses, pronounced in assemblies of men of letters. This way of reciting compositions, in prose and verse, has been as frequent among the Orientals, as it was anciently among the Romans, and as it is now in our academies. The Arabians have many books containing discourses of this kind, which are looked upon by them as master-pieces of eloquence. *Harmer*, vol. iv. p. 70.

The Romans were accustomed to number their years by the *clavi* or nails which were fixed on the temple doors. The prætor, consul, or dictator, drove one annually into the wall of Jupiter's temple upon the ides of March. (See *Horace*, b. iii. *Od.* xxiv. 5.) May not these words of Solomon allude to a custom similar to this?

PRONUNCIATION.

JUDGES xii. 6. *Then said they unto him, say now, Shibboleth: and he said, Sibboleth.*] In Arabia, the difference of pronunciation by persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in this passage. Niebuhr (*Trav.* p. 72) relates something similar to it. "The king of the Hamjares, at Dhafar, said to an Arab, a stranger, 'Thèb,' meaning to say, 'Sit down,' but as the same word in the dialect of the stranger signified leap, he leaped from a high place, and hurt himself: when this mistake was explained to the king, he said, Let the Arab who comes to Dhafar first learn the Hamjare dialect." He further says, "not only do they speak quite differently in the mountains of the small district, which is governed by the iman of Yemen, from what they do in the flat country; but persons of superior rank have a different pronunciation, and different names for things, from those of the peasants. The pronunciation of certain letters also differs. Those which the Arabs of the north and west pronounce as K or Q, at Maskat are pronounced tsch; so that bukkra kiab is by some called butscher tschiab."

ACTS xxvi. 1. *Then Paul stretched forth the hand.*] Elsner (*Observ.* vol. i. p. 478) shows this to have been esteemed at that time a very decent expression of an earnestness in one that spoke in public, though some of the most illustrious Greek orators in earlier ages, such as Pericles, Themistocles, and Aristides, thought it a point of modesty to avoid it: but this was the effect of a false taste; and it is plain the eloquent Demosthenes often used the same gesture with St. Paul here.

POETRY.

DEUT. xxxi. 19. *Put it in their mouth.*] That is, says Bp. Patrick, that they might sing it, and thereby preserve it in their memory. It was always thought the most profitable way of instructing people, and communicating things to posterity, to put them into verse. Aristotle (probl. 28, sec. 19) says, that people anciently sung their laws, and that the Agathyrsi continued to do so in his days. The laws of Charondas, as Athenæus informs us out of Hermippus, were sung at Athens over a glass of wine, and were therefore written in some sort of verse. Tully also reports, that it was the custom among the old Romans to have the virtues and praises of famous men sung to a pipe at their feasts. This he apprehends they learned from the ancient Pythagoreans in Italy; who were accustomed to deliver verses containing those precepts which were the greatest secrets in their philosophy, and composed the minds of the scholars to tranquillity by songs and instruments of music.

PROV. i. 1. *Proverbs.*] “ In those periods of remote antiquity, which may with the utmost propriety be styled the infancies of societies and nations, the usual, if not the only, mode of instruction was by detached aphorisms or proverbs. Human wisdom was then indeed in a rude and unfinished state: it was not digested, methodized, or reduced to order and connexion. Those who by genius and reflection, exercised in the school of experience, had accumulated a stock of knowledge, were desirous of reducing it into the most compendious form, and comprised in a few maxims those observations which they apprehended most essential to human happiness. This mode of instruction was, in truth, more likely than any other to prove efficacious with men in a rude stage of society; for it professed not to dispute, but to command; not to persuade, but to compel: it conducted them, not by a circuit of argument, but led immediately to the approbation and practice of integrity and virtue. That it might not, however, be altogether destitute of allurements, and lest it should disgust by an appearance of roughness and severity, some degree of ornament became necessary; and the instructors of mankind added to their precepts the graces of harmony, and illuminated them with metaphors, comparisons, allusions, and the other embellishments of style. This manner, which with other nations prevailed only during the first periods of civilization, with the Hebrews continued to be a favourite style to the latest ages of their literature.” *Lowth’s Lectures on the Hebrew Poetry*, vol. i. p. 162.

RHETORICAL FIGURES.

SOL. SONG vi. 10. *Fair as the moon.*] This manner of de-

scribing beauty still prevails in the East. D'Herbelot informs us, that the later writers of these countries have given to the patriarch Joseph the title of the Moon of Canaan, that is, in their style, the most perfect beauty that ever appeared above the horizon of Judea. Many eastern writers have applied the comparison particularly to the females of those countries.

SOL. SONG ii. 17. *Till the day break.*] Till the day breathe. It is obvious to common observation, in almost every country, that in settled weather there is generally, at the time of the sun's approach to the horizon, and a little after he is risen, a pretty brisk easterly gale, which seems to be the breathing of the day here mentioned. Egmont and Heyman (vol. ii. p. 13) inform us, that "though the heat of the coast of the Holy Land, and of some other places there, is very great, yet this excessive heat is very much lessened by a sea-breeze, which constantly blows every morning, and by its coolness, renders the heats of the summer very supportable." (See *Nature Displayed*, vol. iii. p. 177, English ed. 12mo.

AMOS viii. 9. *I will cause the sun to go down at noon, and I will darken the earth in the clear day.*] One of the Asiatic poets, describing a calamitous and miserable day, says, "it was a time in which the sun rose in the west." Amos threatened that God would make the sun go down at noon, and would darken the earth in a clear day. Mr. Harmer observes (vol. ii. p. 186), that though these expressions are different, they are of the same import, and serve to illustrate one another. They both signify how extremely short this time of prosperity would be, and how unexpectedly it would terminate. Mr. Lowth (*Commentary on the Prophets*), says, that the prophet alluded to eclipses of the sun; for he says that Archbishop Usher hath observed in his annals, that about eleven years after the time that Amos prophesied, there were two great eclipses of the sun, and it is well known in what an ominous light the ancients regarded them.

NAHUM ii. 10. *The faces of them all gather blackness.*] Mr. Harmer considers this blackness as the effect of hunger and thirst; and Calmet (*Dict. art. Obscure*) refers it to a practice of bedaubing the face with soot. This proceeding, however, is not very consistent with the hurry of flight, or the terror of distress. A better elucidation of it may perhaps be obtained from the following extracts than from the preceding opinions. "Kumeil, the son of Ziyad, was a man of fine wit. One day Hejage made him come before him, and reproached him, because in such a garden, and before such and such persons, whom he named to him, he had made a great many imprecations against him, saying, "the Lord blacken his face," that is, fill him with shame and confusion,

and wished that his neck was cut off, and his blood shed." (*Ockley's Hist. of the Saracens*, vol. ii. p. 319.) A more recent occurrence of this nature is recorded by Mr. Antes, in his *Observations on the Manners and Customs of the Egyptians*, p. 125. After giving an account of the manner in which he had been used during his residence in Egypt, by Osman Bey, he says, "I have sometimes been asked whether it were not possible to have such a villain chastised by the hand of justice? Whoever knows any thing of the beys and mamelukes, will readily conclude that it cannot be done, and that it would even be dangerous to attempt it. At that time Ibrahim and Murat Bey were the most powerful among the beys. Had I complained to them, and accompanied my complaint with a present of from twenty to fifty dollars, for a smaller sum would not have answered, they might perhaps have gone so far as to have banished Osman Bey from Cairo; but they would probably in a few months have recalled him, especially had they found it necessary to strengthen their party against others. Had this bey afterwards met me in the street, my head might not have been safe. Both Ibrahim and Murat Bey knew something of me; but when they heard the whole affair, they only said of Osman Bey, *God blacken his face.*" This explanation of the phrase perfectly agrees with the sense of the passage referred to in this article; as also with Joel ii. 6. To gather blackness signifies, in these extracts, as well as in the Scriptures, to suffer extreme confusion or terror.

PSALM cxxxiii. 2, 3. *As the dew of Hermon, and as the dew that descended upon the mountains of Zion.*] "A great difficulty occurs in the comparison which the Psalmist makes to the dew of Hermon that fell on the hill of Zion; which might easily be interpreted, if it had been observed, that the clouds which lay on Hermon, being brought by the north winds to Jerusalem, caused the dews to fall plentifully on the hill of Zion. But there is a Shihon mentioned in the tribe of Issachar (Josh. xix. 19), which may be the Zion spoken of by Eusebius and St. Jerome as near mount Tabor; and there might be a hill there of that name, on which the dew of the other Hermon might fall, that was to the east of Esdraelon. However, as there is no certainty that Mount Hermon in that part is even mentioned in Scripture, so I should rather think it to be spoken of this famous mountain, and that Tabor and Hermon are joined together, as rejoicing in the name of God, not on account of their being near to one another, but because they are two of the highest hills in all Palestine. So that if any one considers this beautiful piece of eloquence of the Psalmist, and that Hermon is elsewhere actually called Zion (Deut. ix. 48), he will doubtless be satisfied, that the most natural interpretation of the Psalmist would be to suppose, though the whole might be called both Hermon and Zion, yet that the highest sum-

mit of this mountain was in particular called Hermon, and that a lower part of it had the name of Sion; on which supposition, the dew falling from the top of it down to the lower parts, might well be compared in every respect to 'the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing;' and that both of them in this sense are very proper emblems of the blessings of unity and friendship which diffuse themselves throughout the whole society." *Pococke's Travels*, vol. ii. p. 74.

PSALM cxlvii. 16, 17. *Who can stand before his cold?*] The winters in the East are very cold and severe, at least in some places, and in some particular years; Jacobus de Vitriaco (*Gesta Dei per Francos*, p. 1130) saw the cold prove deadly to man and beast. How forcible the exclamation of the Psalmist appears from this representation! It is said also, that *he giveth snow like wool*. To illustrate this remark, Chardin says, "that towards the Black Sea, in Iberia and Armenia, the snow falls in flakes as big as walnuts, but not being either hard or very compact, it does no other hurt than presently covering a person." *Harmer*, vol. i. p. 16.

ISAIAH viii. 6, 7. *Forasmuch as this people refuseth the waters of Shiloah that goeth softly; now, therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many.*] The gentle waters of Shiloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, are an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God; and are finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down like a mighty flood upon all these apostates of both kingdoms, as a punishment for their manifold iniquities. Juvenal, inveighing against the corruption of Rome by the importation of Asiatic manners, says, that the Orontes has long been discharging itself into the Tiber:

Jampridem Syrus in Tiberum defluxit Orontes.

And Virgil, to express the submission of some of the Eastern countries to the Roman arms, says, that the waters of the Euphrates now flowed more humbly and gently. "Euphrates ibat jam mollior undis." *Æn.* viii. 726. *Lowth*, in loc.

HOSEA xiv. 6. *And his smell as Lebanon.*] Not only both the great and small cedars of Lebanon have a fragrant smell, but Maundrell (*Journey*, May 9) found the great rupture in that mountain, which "runs at least seven hours' travel directly up into it, and is on both sides exceeding steep and high, clothed with fra-

grant greens from top to bottom, and everywhere refreshed with fountains, falling down from the rocks in pleasant cascades, the ingenious work of nature. These streams all uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it."

SOLOMON'S SONG, i. 9. *I have compared thee, O my love, to a company of horses.*] This appears a very coarse compliment to a mere English reader, arising from the difference of our manners; but the horse is an animal in very high estimation in the East. The Arabians are extravagantly fond of their horses, and caress them as if they were their children. D'Arvieux gives a diverting account of the affectionate caresses an Arab used to give a mare which belonged to him. He had sold it to a merchant at Rama, and when he came to see it (which he very frequently did), he would weep over it, kiss its eyes, and when he departed, go backwards, bidding it adieu in the most tender manner. The horses of Egypt are so remarkable for stateliness and beauty, as to be sent as presents of great value to the Sublime Porte (*Maillet, Lett. ix. and xiii.*); and it appears from sacred history, that they were in no less esteem formerly among the kings of Syria, and of the Hittites, as well as Solomon himself, who bought his horses at 150 shekels, which (at Dean Prideaux's calculation, of three shillings the shekel) is £22. 10s. each, a very considerable price at which to purchase twelve thousand horses together. The qualities, which form the beauty of these horses, are tallness, proportionable corpulency, and stateliness of manner; the same qualities which they admire in their women, particularly *corpulency*, which is known to be one of the most esteemed characters of beauty in the East. Niebuhr says, "as plumpness is thought a beauty in the East, the women, in order to obtain this beauty, swallow, every morning and every evening, three of these insects (a species of *tenebriones*) fried in butter." Upon this principle is founded the compliment of Solomon; and it is remarkable, that the elegant Theocritus, in his epithalamium for the celebrated queen Helen, whom he described as *plump and large*, uses exactly the same image, comparing her to *the horse in the chariots of Thessaly*. (*Idyl. xviii. ver. 29*). *Williams's New Translation of Solomon's Song*, p. 172.

MICAH v. 8. *As a young lion among the flocks of sheep; which, if he go through, both treadeth down, and teareth in pieces.*] The lion is remarkable for tearing his prey to pieces. This circumstance is particularly noted both by sacred and profane writers. Gen. xlix. 9; Deut. xxxiii. 22; Psalm xxii. 13; Hosea xiii. 8. Thus also Virgil:

Impastus ceu plena leo per ovilia turbans,
(Suadet enim vesana fames) manditque trahitque
Molle pecus. ÆN. ix, 339.

The famish'd lion, thus with hunger bold,
O'erleaps the fencea of the nightly fold,
And teara the peaceful flocks. DRYDEN.

Comp. *Homer*, Il. xi. lin. 176.

Buffon says (*Nat. Hist.* tom. viii. p. 124), when the lion leaps on his prey, he gives a spring of ten or fifteen feet, falls on, seizes it with his fore-paws, tears it with his claws, and afterwards devours it with his teeth.

JER. xlix. 19. *Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong.*] The comparison used by the prophet in these words will be perfectly understood by the account which Mr. Maundrell gives of the river Jordan. "After having descended," says he, "the outermost bank of Jordan, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. that you can see no water till you have made your way through them. In this thicket anciently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves, whose being washed out of the covert by the overflowings of the river gave occasion to that allusion, "he shall come up like a lion from the swelling of Jordan." (*Journey from Aleppo to Jerusalem*, p. 82.) Correspondent with this account, Ammianus Marcellinus (lib. 18, cap. 17) tells us, that "lions without number range through the reeds and shrubs of the rivers of Mesopotamia."

ECCLES. vii. 6. *The crackling of thorns under a pot.*] Cow-dung dried was the fuel commonly used for firing, but this was remarkably slow in burning. On this account the Arabs would frequently threaten to burn a person with cow-dung as a lingering death. When this was used it was generally under their pots. This fuel is a very striking contrast to thorns and furze, and things of that kind, which would doubtless be speedily consumed, with the crackling noise alluded to in this passage. Probably it is this contrast which gives us the energy of the comparison. *Harmer*, vol. i. p. 261.

PSALM xvi. Title. *Michtam.*] D'Herbelot observes of the works of seven of the most excellent Arabian poets, that they were called Al Modhahebat, which signifies golden, because they were written in letters of gold upon Egyptian paper. (p. 586.) Might not the six psalms which are thus distinguished be so called, on account of their having been on some occasion or other written in letters of gold, and hung up in the sanctuary? Ainsworth supposes that Michtam signifies a *golden jewel*. Such a title would have been agreeable to the eastern taste, as D'Herbelot has mentioned a book entitled, *Bracelets of Gold*. Writing in letters of gold

still continues in the East. Maillet, speaking of the royal Mohammedan library in Egypt, says, the greatest part of these books were written in letters of gold, such as the Turks and Arabs, even of our time, make use of in the titles of their books." (*Lett.* xiii. p. 189.) The Persians are fond of elegant manuscripts gilt and adorned with garlands of flowers. (*Jones's Persian Grammar*, p. 144.)

ISAIAH xiv. 4. *The golden city.*] To represent objects of a superior excellence and importance, comparisons of the highest order are very properly selected. These are sometimes merely simple, and are designed to convey to the mind some predominant quality; but in other cases they are complex, and the metaphor includes that variety of properties which peculiarly belong to its subject. Many figures are taken from gold, both as to its individual and collective attributes. It is made the emblem of value, purity, and splendour. Thus God is likened to gold. "The Almighty shall be thy defence." (marg. gold.) Job xxii. 25. So is the word of God. Psalm xix. 10. The saints and their graces are thus represented, Job xxiii. 10. 1 Pet. i. 7. The vials of God's wrath are *golden*, because they are pure and unmixed with partiality and passion. Rev. xv. 7. Whatever is rich, pompous, and alluring, is called golden. So Babylon is called *a golden city*. This cannot undoubtedly be understood in a literal but figurative sense; for however great might be the profusion of that metal in the city of Babylon, it could not be sufficient to give rise to such a description of its magnificence, but by an allowed and perhaps common allusion. From the frequent recurrence of this figure, it must have been in very general use amongst the eastern people; and since its properties are probably better known than those of most other metals, would readily express the meaning of a writer, and be perfectly intelligible to the understanding of his readers. Pindar styles gold the

Richest offspring of the mine;
Gold, like fire, whose flashing rays
From afar conspicuous gleam
Through the night's involving cloud,
First in lustre and esteem,
Decks the treasures of the proud.

WEST'S Translation, Ode 1.

But, in modern times, no instance perhaps occurs wherein this comparison is so universally made as by the Birmans. Whoever has read the recently published travels of Captain Symes, in the kingdom of Ava, must have had his attention forcibly arrested by this circumstance; for there almost every thing peculiarly great is styled golden, and without exception every thing belonging to the king is so denominated. The city where he resides, the barge which he uses, are styled golden. The following extract will

completely explain this circumstance, and form a pleasing addition to the foregoing observations, "We passed a village," says Captain Symes, "named Shoe-Lee-Rua, or Golden-boat village, from its being inhabited by watermen in the service of the king, whose boats, as well as every thing else belonging to the sovereign, have always the addition of *shoe*, or *golden*, annexed to them. Even his majesty's person is never mentioned but in conjunction with this precious metal. When a subject means to affirm that the king has heard any thing, he says, it has reached the *golden ears*. He who has obtained admission to the royal presence has been at the *golden feet*. The perfume of otto of roses, a nobleman observed one day, was an odour grateful to the *golden nose*. Gold, among the Birmans, is the type of excellence. Although highly valued, however, it is not used for coin in the country. It is employed sometimes in ornaments for the women, and in utensils and earrings for the men; but the greatest quantity is expended in gilding their temples, on which vast sums are continually lavished. The Birmans present the substance to their gods, and ascribe its qualities to their king." (*Embassy to Ava*, vol. ii. p. 226.) These remarks illustrate the comparison where it occurs in the Scripture, and demonstrate with what design and propriety it is used.

JOB xxxvii. 22. *Fair weather cometh out of the north.*] The Hebrew word for fair weather is rendered by the LXX. Νεφεη χρυσαυγουρα, gold-coloured clouds. An old Greek tragedian, quoted by Grotius, speaks of Χρυσωπος Αιθηρ; the gilded ether. Varro uses the phrase aurescit aer, the air is gilded. The poets abound with passages comparing the solar orb or light to gold. Thus Virgil, *Georg.* i. 232, calls the sun aureus, or golden: and Milton, *Par. Lost*, b. iii. 572, mentions

The golden sun in splendour likest heaven :

And Thomson, in his description of a summer's morning, introduces

———— the mountain's brow
Illum'd with fluid gold.

SUMMER, lin. 83.

EZEK. xxviii. 14. *Thou art the anointed cherub that covereth.*] This has been considered as a very obscure epithet to apply to the prince of Tyre, and great difficulties have occurred in explaining the meaning of the expression. It has been apprehended by some critics to be an allusion to the posture of the cherubic figures that were over the ark (*Exod.* xxv. 20), and by others to signify the protection which this prince afforded to different neighbouring states. But the first of these interpretations is set aside by considering that the prophet evidently refers to a *living* cherub, not the posture of the image of one made of gold, or of an olive-tree. As to the other construction, it is inadmissible, because it does not

appear from the prophecies that Tyre was remarkable for defending its neighbours, but rather the contrary. (Ezekiel xxvi. 2, 3.) Mr. Harmer (vol. iii. p. 333) proposes a new, and probably a just elucidation of this passage. He observes that *takhtdar* is a Persian word, which properly signifies a precious carpet, which is made use of for covering the throne of the kings of Persia: and that this word is also used as an epithet by which the Persians describe their princes, on account of their being possessed of this throne. The prophet Ezekiel may, with the same view, give this appellation to the prince of Tyre. Such an application of it is certainly no more than strictly reconcileable to the eastern taste. This explanation also answers to the rest of the imagery used in this passage.

2 CHRON. xxxvi. 15. *Rising up betimes, and sending them.*] The Jews in general rose very early in the morning. Hence in their style, to rise early signifies to do a thing sedulously, and with a good-will: thus it is frequently said, that God rose up early to send the prophets to his people, and exhort them to repentance. Jer. vii. 13, xi. 7, xxxv. 14. It is a consequence of country labour. The Greeks and Romans followed the same custom: they rose very early, and worked till night; they bathed, supped, and went to bed in good time. *Fleury's History of the Israelites*, p. 49.

DAN. viii. 5. *An he-goat.*] A goat is very properly made the type of the Grecian or Macedonian empire, because the Macedonians at first, about 200 years before Daniel, were denominated *Ægeadæ*, or the *goat's* people; and upon this occasion, as heathen authors report, Caranus, the first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire; and afterwards, seeing an herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns or standards, and called the city *Ægeæ*, or the *Goats' Town*, and the people *Ægeadæ*, or the *Goats' People*. The city *Ægeæ* was likewise the usual burying-place of the Macedonian kings. It is also very remarkable, that Alexander's son by Roxana was named Alexander *Ægus*, or the son of the goat; and some of Alexander's successors are represented in their coins with goats' horns. *Bp. Newton on the Prophecies*, vol. ii. p. 29.

DAN. viii. 5. *And the goat had a notable horn between his eyes.*] It is very well known that in former times Macedon, and the adjacent countries, particularly Thrace, abounded with goats; insomuch that they were made symbols, and are to be found on many of the coins that were struck by different towns in those parts

of Greece. But not only many of the individual towns in Macedon and Thrace employed this type, but the kingdom itself of Macedon, which is the oldest in Europe of which we have any regular and connected history, was represented also by a goat with this particularity, that it had but one horn. The custom of representing the type and power of a country under the form of a horned animal is not peculiar to Macedon. Persia was represented by a ram. Ammianus Marcellinus (lib. xix. cap. 1) acquaints us, that the king of Persia, when at the head of his army, wore a ram's head made of gold, and set with precious stones, instead of a diadem. The relation of these emblems to Macedon and Persia is strongly confirmed by the vision of Daniel recorded in this chapter, and which from these accounts receives no inconsiderable share of illustration. An ancient bronze figure of a goat with one horn, dug up in Asia Minor, was lately inspected by the society of Antiquaries in London. The original use of it probably was to be affixed to the top of a military standard, in the same manner as the Roman eagle. This supposition is somewhat supported by what is related of Caranus, that he ordered goats to be carried before the standards of his army. (*Justin*, lib. vii. cap. i.) See *Archæologia*, or *Miscellaneous Tracts relating to Antiquity*, vol. xiv. p. 14.

ISAIAH lxii. 10. *Go through, go through the gates.*] Repetition is a figure very frequent in the Oriental languages, and instances of it occur in several parts of the Scriptures. It is also to be found in common authors. Chardin, translating a Persian letter, renders thus, "To whom I wish that all the world may pay homage;" but says in the Persian it is, "that all souls may serve his name, his name." See Psalm lxxxvii. 5; Isaiah xxvi. 3.

PSALM lix. 14. *Dog.*] Though dogs are not suffered in the houses in the East, and people are very careful to avoid them, lest they should be polluted by touching them, there are great numbers of them in their streets. They do not belong to particular persons, nor are they fed regularly, but get their food as they can. It is considered right, however, to take some care of them; and charitable people frequently give money to butchers and bakers to feed them, and some leave legacies at their deaths for the same purpose. (*Le Bruyn*, tom. i. p. 361.) Dogs seem to have been looked upon among the Jews in a disagreeable light, (1 Sam. xvii. 43; 2 Kings viii. 13), yet they had them in considerable numbers in their cities. They were not shut in their houses or courts, but seem to have been forced to seek their food where they could find it. (Psalm lix. 6, 14, 15.) Some care of them seems to be indirectly enjoined upon the Jews, Exod. xxii. 31. *Harmér*, vol. i. p. 220.

PHIL. iii. 2. *Beware of dogs.*] This may very possibly be an allusion to Isaiah lvi. 10, 11, 12. The Jews used to call the gentiles *dogs*, and perhaps St. Paul may use this language, when speaking of their proud bigots, by way of retaliation: (Rev. xxii. 15.) L'Enfant tells us of a custom at Rome, to chain their dogs at the doors of their houses, and to put an inscription over them, *Beware of this dog*, to which he seems to think these words may refer. *Doddridge*, in loc.

MATT. xxi. 21. *Ye shall say to this mountain, be thou removed.*] It was a common saying among the Jews, when they intended to commend any one of their doctors for his great dexterity in solving difficult questions, that he was a rooter up of mountains. In allusion to this adage, Christ tells his disciples, that if they had faith, they might say to a mountain, be thou removed, and be thou cast into the sea, and it should be done; that is, in confirmation of the Christian faith, they should be able to do the most difficult things. As these words are not to be taken in a literal sense, so they are likewise to be restrained to the age of miracles, and to the apostles, since experience convinces us, that this is no ordinary and standing gift belonging to the church. *Whitby*, in loc.

2 PETER i. 5. *And besides this, giving all diligence, add to your faith virtue.*] *Doddridge* thus paraphrases and explains this passage: "and for this purpose applying with all possible diligence," as you have believed the gospel, be careful to accompany that belief with all the lovely train of attendant graces; *associate*, as it were, to your faith, virtue, true fortitude, and resolution of mind, which may enable you to break through that variety of dangers with which your faith may be attended. The word *επιχορηγησατε*, translated *add, associate*, properly signifies, to *lead up*, as in dance, one of these virtues after another, which he mentions, in a beautiful and majestic order.

Heb. xii. 3. *Consider him that endured such contradiction of sinners against himself.*] The original word, *αναλογισασθε*, *consider*, is very emphatical. *Erasmus Schmidius* observes, that it is a metaphor taken from arithmetical and geometrical proportions, so that it signifies the great accuracy and exactness with which they should consider the author and finisher of their faith, and especially the analogy between his case and their own.

REV. vi. 8. *And I looked, and behold a pale horse, and his name that sat on him was Death.*] It is not unlikely that the figures representing death and the grave might have their names expressed by some motto or inscription, as it was a thing so well known in the medals of these times to write the names *Pietas, Felicitas, Virtus, &c.* under the figures designed to represent them.

JOB xxxviii. 14. *It is turned as clay to the seal.*] The birds pillage the granary of Joseph extremely, where the corn of Egypt is deposited, that is paid as a tax to the grand seignior; for it is quite uncovered at the top, there being little or no rain in that country; its doors, however, are kept carefully sealed, but its inspectors do not make use of wax upon this occasion, but put their seal upon a handful of clay, with which they cover the lock of the door. This doubtless is what is referred to in these words, "it is turned as clay to the seal." *Harmer*, vol. ii. p. 457.

2 SAM. xiv. 17. *As an angel of God so is my lord the king, to discern good and bad.*] Chardin relates a circumstance concerning some commercial transactions which he had with the king of Persia, in which he expressed himself dissatisfied with the valuation which the king had put upon a rich trinket, in answer to which the grand master replied, "Know that the kings of Persia have a general and full knowledge of matters, as sure as it is extensive; and that equally in the greatest and smallest things there is nothing more just and sure than what they pronounce." The knowledge of this prince, according to this great officer of state, was like that of an angel of God. *Harmer*, vol. ii. p. 287.

JOB xviii. 4. *Shall the earth be forsaken for thee? and shall the rock be removed out of its place?*] When the Orientals would reprove the pride or arrogance of any person, it is common for them to desire him to call to mind how little and contemptible he and every mortal is, in these or similar apophthegms:

What though Mahommed were dead,
His imams (or ministers) conducted the affairs of the nation.
The universe shall not fall for his sake.

The world does not subsist for one man alone.

Lowru's Lect. (Gregory's Translat.) vol. ii. p. 420.

PROV. xxi. 8. *The way of man is froward and strange.*] This passage, according to the common interpretation, is very obscure. The original Hebrew words are used to signify a man laden with *guilt* and *crimes*, and that his way is (not *froward* and *strange*, as in our translation,) but *unsteady* or *continually varying*; in which expression there is a most beautiful allusion to a beast which is so *overburdened* that he cannot keep in the straight road, but is continually tottering and staggering, first to the right hand, and then to the left. *Parkhurst's Heb. Lex.* p. 187, 3rd edit.

HEB. v. 7. *When he had offered up prayers and supplications.*] The word for *supplications* signifies branches of olive trees covered with wool (*Harpocratian Lex.* p. 152. *Alex. ab Alex. Genial. Dier.* l. v. c. 3), which such as sued for peace carried in their hands. Hence it came to signify supplications for peace. *Gill*, in loc.

JOHN v. 13. *He conveyed himself away.*] Doddridge (in loc.) translates the word ἐξένευσεν, *slipped away*, and observes from Casaubon, that it is an elegant metaphor borrowed from swimming; it well expresses the easy unobserved manner in which Jesus as it were *glided* through them, while, like a stream of water, they opened before him, and immediately closed again, leaving no trace of the way he had taken.

MATT. xiv. 31. *Wherefore didst thou doubt?*] This is a figurative word, taken either from a person standing where two ways meet, not knowing which to choose, but inclining sometimes to the one and sometimes to the other; or from the tremulous motion of a balance, when the weights on both sides are nearly equal, and consequently now the one and now the other scale seems to preponderate and fix the beam. The French word *balancer* very exactly answers to διαταζέειν in this latter view.

ROM. viii. 19. *Earnest expectation.*] The word ἀποκαρδοκία, which our translators well render *earnest expectation*, signifies to lift up our head, and stretch ourselves out as far as possible, to hear something agreeable and of great importance; to gain the first appearance and glimpse of a friend that has long been absent; to gain the sight of a vessel at sea that has some precious freight that we have a concern in, or carries some passenger very dear to us.

HEB. x. 1. *For the law having a shadow of good things to come, and not the very image of the things.*] Here is an allusion to the different state of a painting, when the *first sketch* only is drawn, and when the piece is *finished*; or to the first sketch of a painting when compared with what is yet more expressive than even the completest painting, an exact image. Doddridge, in loc.

JOHN v. 35. *He was a burning and a shining light.*] This character of John the Baptist is perfectly conformable to the mode of expression adopted by the Jews. It was usual with them to call any person who was celebrated for knowledge, a candle. Thus they say that Shuah, the father-in-law of Judah (Gen. xxxviii. 2) was the candle or light of the place where he lived, because he was one of the most famous men in the city, enlightening their eyes; hence they call a rabbin, the candle of the law, and the lamp of light. *Lightfoot's Works*, vol. ii. p. 550.

1 PETER ii. 4. *A living stone.*] By a metaphor taken from plants, which stick fast to their roots, and are nourished by juice ascending from them, stones which remain still in the quarry are said to be living. By this epithet here is meant the firmness of that thing which is signified by the name of a stone, for nothing is

firmer than stones growing in a quarry, or cleaving fast to a rock by their roots. For this reason a steady and inflexible purpose of mind is compared by Ovid to such a stone, where he speaks of Anaxaretes:

Durior et ferro, quod Noricus excoquit ignis,
Et saxo quod adhuc vivum radice tenetur.

Metam. 14.

EZEKIEL XX. 47. *Say to the forest of the south, hear the word of the Lord; thus saith the Lord God, behold I will kindle a fire in thee, and it shall devour every green tree, and every dry tree.*] D'Herbelot (p. 330) has given us a passage of a Persian poet, describing the desolation made by a pestilence, whose terms very much resemble the words of the prophet:

The pestilence, like an avenging fire, ruins at once this beautiful city, whose territory gives an odour surpassing that of the most excellent perfumes: of all its inhabitants there remains neither a young man nor an old.

This was a lightning that, falling upon a forest, consumed there the green wood, with the dry. See also Hab. iii. 5. *Harmer*, vol. ii. p. 186.

MATT. xii. 50. *For whosoever shall do the will of my Father, who is in heaven, the same is my brother, and sister, and mother.*] We meet with many instances of language remarkably similar to these words of our Lord. In the *Iliad* (lib. vi. 429) Andromache says to Hector, Thou art my father, my mother, and my brother. *Συμοι εσσι πατηρ, &c.*

Quam tibi nec frater nec sit tibi filius ullus,
Frater ego et tibi sim filius unus ego.

Propert. lib. ii. el. 14.

When Martial would describe the love of Gelia for her jewels; *Hos fratres vocat*, he says, *et vocat sorores*, lib. viii. ep. 81. These she calls her brothers and sisters. Epictetus (lib. ii. cap. 22) observes, that a man's own welfare and advantage is to him brother, father, kindred, country, and God.

EZEK. xxi. 21. *For the king of Babylon stood at the parting of the way.*] Heb. "mother of the way." It is a common thing among the people of the East to denominate a man the father of a thing for which he is remarkable. It appears also that both people and places may in like manner be called the mother of such things for which they are particularly noticed. Thus Niebuhr tells us, that the Arabs call a woman that sells butter "omm es sübbet," the mother of butter. He also says that there is a place between Basra and Zobeir, where an ass happened to fall down, and throw the wheat with which the creature was loaded into some water,

on which account that place is called to this day, "the mother of wheat." (*Voy. en Arabie*, tom. i. p. 263.)

In like manner, in the *Bibliothèque Orientale of D'Herbelot* (p. 686, 358) "omm alketab," or the mother of books, signifies the book of the divine decrees: and at other times the first chapter of the Koran. The mother of the throat is the name of an imaginary being (a fairy) who is supposed to bring on and cure that disorder in the throat, which we call the quinsy. In the same collection we are told, that the acacia, or Egyptian thorn, is called by the Arabians, the mother of satyrs, because these imaginary inhabitants of the forests and deserts were supposed to haunt under them. After this, we shall not at all wonder when we read of Nebuchadnezzar's standing in the mother of the way, a remarkable place in the road, where he was to determine whether he would go to Jerusalem, or to some other place, one branch of the road pointing to Jerusalem, the other leading to a different town. *Harmer*, vol. iv. p. 442.

1 JOHN iii. 17. *Bowels of compassion.*] The inhabitants of Otaheite have an expression that corresponds exactly with this phraseology. They use it on all occasions when *the passions give them uneasiness*; they constantly refer pain from grief, anxious desire, and other affections, to the *bowels* as their seat, where they likewise suppose all operations of the mind to be performed. *Cook's Voyage to the Pacific Ocean.*

JUDGES xvi. 17. *He told her all his heart, and said unto her, There hath not come a razor upon my head.*] Pliny (*Nat. Hist.* lib. xii. cap. 20) has preserved the memory of several men remarkable for their great strength. The heathens were so well acquainted with the circumstances of Sampson's history, that from it they formed the fable of Nisus, the king of Megara, upon whose hair the fortune of his kingdom depended. *Patrick*, in loc.

GEN. ix. 21. *And he drank of the wine and was drunken.*] Numerous passages might be selected from the sacred books of the Hindus, in which there appears an extraordinary coincidence with some parts of the sacred scriptures. It is admitted by those who are best acquainted with the heathen records, that the similarity is not merely casual, but that the facts and circumstances thus detailed had been in some way, however remote or traditional, derived from the divine original. The following extract from the *Padma-purán*, of which the translation is minutely exact, may afford a specimen of these conformities, which are strongly corroborative of the truth of the Mosaic history. It is evidently the history of Noah and his sons just after the flood.

1. "To Satyavarman, that sovereign of the whole earth, were

born three sons; the eldest, Sherma; then C'harma; and thirdly, Jya'peti by name.

2. "They were all men of good morals, excellent in virtue and virtuous deeds, skilled in the use of weapons to strike with or to be thrown; brave men, eager for victory in battle.

3. "But Satyavarman, being continually delighted with devout meditation, and seeing his sons fit for dominion, laid upon them the burden of government.

4. "Whilst he remained honouring and satisfying the gods, and priests, and kine, one day, by the act of destiny, the king, having drunk mead,

5. "Became senseless, and lay asleep naked; then was he seen by C'harma, and by him were his two brothers called.

6. "To whom he said, what now has befallen? in what state is this our sire? By those two was he hidden with clothes, and called to his senses again and again.

7. "Having recovered his intellect, and perfectly knowing what had passed, he cursed C'harma, saying, thou shalt be the servant of servants.

8. "And, since thou wast a laugher in their presence, from laughter shalt thou acquire a name. Then he gave to Sherma the wide domain on the south of the snowy mountain.

9. "And to Jya'peti he gave all on the north of the snowy mountain; but he, by the power of religious contemplation, attained supreme bliss." *Asiatic Researches*, vol. iii. p. 465.

JOHN iii. 3. *Except a man be born again, he cannot see the kingdom of God.*] The mode of expression adopted in these words is not known in the East. The author of the *Institutes of Menu*, who flourished 1280 years before Christ, uses the following remarkable language. "Of him who gives natural birth, and him who gives knowledge of the whole veda, the giver of sacred knowledge is the more venerable father; since *the second or divine birth* insures life to the *twice born*, both in this life and hereafter eternally. Let a man consider that as a mere human birth, which his parents gave him for their mutual gratification, and which he receives after lying in the womb; but that birth, which his principal acharya, who knows the whole veda, procures for him by *his divine mother, the gayatri*, is a true birth; that birth is exempt from age and from death." (cap. ii. 146.) The difference between the goodness of the actions performed by the ordinary man, and by him who has been *twice born*, is in another part of this work ascribed very justly to the motive. A deep sense of the corruption of human nature produced the same doctrine among other ancient nations, as well as the Indians. "They had sacrifices denominated those of *regeneration*, and these sacrifices were always profusely stained with blood. The taurobolium, a ceremony in which the high priest of Cybele was consecrated, was a ceremony of this

kind, and might be called a baptism of blood, which they conceived imparted a spiritual new birth to the liberated spirit, nor were these baptisms confined to the priests alone; for persons not invested with a sacred function were sometimes initiated by the ceremony of the taurobolium; and one invariable rule in these initiations was to wear the stained garments as long as possible, in token of their having been thus regenerated." *Maurice's Indian Antiquities*, vol. v. p. 957.

CHAPTER VIII.

CUSTOMS RELATING TO RELIGION.

ALTARS.

GEN. xii. 7. *There builded he an altar unto the Lord, who appeared unto him.*] The patriarchs took care to preserve the memory of considerable events by setting up altars and pillars, and other lasting monuments. Thus Abraham erected monuments in divers places where God had appeared to him. Gen. xiii. 18. Jacob consecrated the stone which served him for a pillow while he had the mysterious dream of the ladder. Gen. xxviii. 18. And the heap of stones which was witness to his covenant with Laban he called Galeed. Gen. xxxi. 48. Of this kind was the sepulchre of Rachel, the well called Beer-sheba, Gen. xxvi. 33, and all the other wells mentioned in the history of Isaac. Sometimes they gave new names to places. The Greeks and Romans relate the same of their heroes, the oldest of whom lived near the time of the patriarchs. (*Pausan. Dion. Hal. lib. iii.*) Greece was full of their monuments. Æneas, to mention no others, left some in every place that he passed through in Greece, Sicily, and Italy. (*Virgil. Æn. passim.*) *Fleury's Hist. of the Israelites*, p. 8.

EXODUS xx. 24. *An altar of earth shalt thou make unto me.*] This command certainly imports, that the altars of the Lord were to be as plain and simple as possible. They were to be made either of sods and turfs of earth, which were prepared in most places, whilst they stayed in the wilderness, or of rough and unpolished stone, if they came into rocky places, where no sods were to be obtained; that there might be no occasion to grave any image upon them. Such altars, Tertullian observes (*Apolog. c. 25*), were among the ancient Romans in the days of Numa; when, as they had no sumptuous temples, nor images, so they had only *temeraria de cespite altaria*, altars hastily huddled up of earth, without any art. *Patrick*, in loc.

LEVIT. vi. 13. *The fire shall ever be burning upon the altar;*

it shall never go out.] A ceremony remarkably similar to this institution is mentioned by Sir W. Jones, in his discourse on the Persians. "The Sagnicas, when they enter on their sacerdotal office, kindle, with two pieces of the hard wood semi, a fire, which they kept lighted through their lives, for their nuptial ceremony, 'the performance of solemn sacrifices,' the obsequies of departed ancestors, and their own funeral pile." *Asiatic Researches*, vol. ii. p. 60.

LEVIT. vi. 13. *It shall never go out.*] This circumstance was so famous, that it was imitated by the Gentiles, who thought it ominous to have their sacred fire go out; and therefore appointed persons to watch and keep it perpetually burning. The great business of the vestal virgins at Rome was to look after what was called the eternal fire; imagining that the extinction of it purported the destruction of the city. The Greeks also preserved an inextinguishable fire at Delphi; so did the Persians, and many other people. See *Bochart Hieroz.* p. i. lib. ii. cap. 35, the Persians took great care to preserve a continual fire. Q. Curtius, giving an account of the march of Darius's army, says, the fire which they called eternal was carried before them on silver altars; the Magi came after it, singing hymns after the Persian manner; and three hundred and sixty-five youths clothed in scarlet followed, according to the number of the days in the year.

PRIESTS.

GEN. xiv. 18. *Melchizedec, king of Salem.*] It was customary among the ancients to unite the sovereignty and chief priesthood together.

Rex Anius, rex idem hominum, Phœbique sacerdos. *ÆN.* iii. 80.

King Anius, both king of men, and priest of Apollo.

NUMB. i. 49. *Thou shalt not number the tribe of Levi.*] From this example the heathen learned to exempt all those who ministered to their gods from all other services, especially from war. Strabo notes (*Geograph.* lib. ix.) this custom to have been as old as Homer's time; for in all his catalogue there is no mention of any ship that went against Troy from Alalcomenenon, because that city was sacred to Minerva. Cæsar (lib. vi.) also observes, that the ancient Druids were exempt from war and from tribute.

PSALM cxxxiii. 2. *It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.*] The manner of performing the ceremony of anointing the high-priest has been particularly transmitted to us by the rabbinical writers. They inform us that the oil was poured on the top of the priest's head, which was bare,

so plentifully, as to run down his face upon his beard, to the collar (not the lower skirts) of his robe. It has been said, that at the consecration of the high priest the unction was repeated seven days together, an opinion founded upon Exod. xxix. 29, 30. *Jennings's Jewish Ant.* vol. i. p. 210.

EXODUS xxviii. 33. *Bells.*] “The bell seems to have been a sacred utensil of very ancient use in Asia. Golden bells formed a part of the ornaments of the pontifical robe of the Jewish high-priest, with which he invested himself upon those grand and peculiar festivals, when he entered into the sanctuary. That robe was very magnificent, it was ordained to be of sky-blue, and the border of it, at the bottom, was adorned with pomegranates and gold bells intermixed equally, and at equal distances. The use and intent of these bells is evident from these words: *And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.* The sound of the numerous bells that covered the hem of his garment, gave notice to the assembled people that the most awful ceremony of their religion had commenced. When, arrayed in this garb, he bore into the sanctuary the vessel of incense, it was the signal to prostrate themselves before the Deity, and to commence those fervent ejaculations which were to ascend with the column of that incense to the throne of heaven.” “One indispensable ceremony in the Indian Pooja is the ringing of a small bell by the officiating brahmin. The women of the idol, or dancing-girls of the pagoda, have little golden bells fastened to their feet, the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices.” (*Maurice's Indian Ant.* vol. v. p. 137.) “The ancient kings of Persia, who, in fact, united in their own persons the regal and sacerdotal office, were accustomed to have the fringes of their robes adorned with pomegranates and golden bells. The Arabian courtesans, like the Indian women, have little golden bells fastened round their legs, neck, and elbows, to the sound of which they dance before the king. The Arabian princesses wear golden rings on their fingers, to which little bells are suspended, as well as in the flowing tresses of their hair, that their superior rank may be known, and they themselves, in passing, receive the homage due to their exalted station.” *Calmet's Dictionary*, art. *Bell*.

NUMB. vi. 24. *The Lord bless thee, and keep thee.*] The high-priest was accustomed annually to bless the people when assembled together. “During this ceremony, he not only three times pronounced the eternal benediction, and each different time in a different accent, but, in the elevation of his hands, extended the three middle fingers of his right hand in so conspicuous a manner, as to exhibit a manifest emblem of the three Hypostases;

to whom the triple benediction, and repetition of the word Jehovali in a varied tone of voice, evidently pointed. I am credibly informed, that at this day, on certain high festivals and solemnities, this form of blessing the people is still adhered to by the Jewish priests, but is attempted to be explained by them, as if allusive to the three patriarchs, Abraham, Isaac, and Jacob; an explanation, of which it may be doubted, whether it savour more of impiety or absurdity." *Maurice's Ind. Ant.* vol. iv. p. 209.

Captain Innys, of Madras, has asserted, that the Mohammedan priests also, at present, use the same form: this is a strong collateral circumstance; for, since it is notorious that Mohammed was indebted for a considerable part of his theological knowledge to the secret instructions of a Jew, he probably learned from that Jew the symbol; and it was frequently practised in the Arabian mosques, so early as the seventh century.

LUKE xxiv. 50. *And he lifted up his hands, and blessed them.*] The form of blessing the people used by Aaron and his sons is recorded Numb. vi. 23—27. Though our Lord might not use the same form in blessing his disciples, yet in doing it he lifted up his hands, as they did. Maimonides says, that "the priests go up into the desk after they have finished the morning daily service, and lift up their hands above, over their heads; except the high-priest, who does not lift up his hands above the plate of gold on his forehead; and one pronounces the blessings, word for word." *Gill*, in loc.

LUKE i. 9. *According to the custom of the priest's office.*] "As the great number of the sacerdotal order occasioned their being first divided into twenty-four companies, so in after-times the number of each company grew too large for them all to minister together. For there were no less, according to Josephus, than five thousand priests in one course in his time. The ministry of each course was divided according to the number of the houses of their fathers that were contained in it. If a course consisted of five houses, three served three days, and the other two, two days a-piece. If it contained six, five served five days, and the other two days: if it contained seven, the priest of each house served a day. The particular branches of the service were assigned by lot to each priest, whose turn it was to attend on the ministry." *Jennings's Jewish Ant.* vol. i. p. 269.

I TIM. iii. 13. *They that have used the office of a deacon well purchase to themselves a good degree.*] Some commentators have thought that in these words the apostle alludes to various degrees which subsisted among the Levites. They pass through no less than four different degrees. From one month old to their twentieth year they were instructed in the law of God; from twenty to

twenty-five, in the functions of their ministry; from thence to thirty they served a sort of apprenticeship, beginning to exercise themselves in some of the lower branches of the sacred service; and lastly, when they had attained their thirtieth year, they were fully instituted in their office. Some have observed much the same degrees among the vestal virgins: thirty years they were bound to the strictest chastity; the first ten of which were spent in learning the mysteries of their profession: the second ten they ministered in holy things: and the last ten were employed in bringing up young novices. *Dionys. Halicarn. lib. 2. Jennings's Jewish Ant. vol. i. p. 274.*

OFFERINGS.

GENESIS iv. 4. *And Abel brought of the firstlings of his flock.]* The universality of sacrificial rites will naturally produce an inquiry into the source from which such a custom, so inexplicable upon any principles of mere natural reason, could have been derived. And here we are involuntarily led to the first institution of this ordinance, which is so particularly recorded in Scripture. When it pleased God to reveal his gracious purpose of redeeming lost mankind by the blood of the Messiah, it would doubtless be highly expedient to institute some visible sign, some external representation, by which the mysterious sacrifice of Mount Calvary might be prophetically exhibited to all the posterity of Adam. With this view, a pure and immaculate victim, the firstling of the flock, was carefully selected; and, after its blood had been shed, was solemnly appointed to blaze upon the altar of Jehovah. When the first typical sacrifice was offered up, fire miraculously descended from heaven, and consumed it; and when this primitive ordinance was renewed under the levitical priesthood, two circumstances are particularly worthy of observation—that the victim should be a firstling—and that the oblation should be made by the instrumentality of fire. It is remarkable that both these primitive customs have been faithfully preserved in the heathen world. The Canaanites caused their firstborn to pass through the fire, with a view of appeasing the anger of their false deities; and one of the kings of Moab is said to have offered up his eldest son as a burnt-offering, when in danger from the superior prowess of the Edomites, 2 Kings iii. 27. Nor was the belief, that the gods were rendered propitious by this particular mode of sacrifice, confined to the nations which were more immediately contiguous to the territories of Israel. We learn from Homer, that a whole hecatomb of firstling lambs was no uncommon offering among his countrymen. (*Iliad* iv. ver. 202). And the ancient Goths, “having laid down a principle, that the effusion of the blood of animals appeased the anger of the gods, and that their justice turned aside upon the victims those strokes which were destined for men”

(*Mallet's North. Ant.* vol. i. c. 7), soon proceeded to greater lengths, and adopted the horrid practice of devoting human victims. In honour of the mystical number three, a number deemed particularly dear to Heaven, every ninth month witnessed the groans and dying struggles of nine-unfortunate victims. The fatal blow being struck, the lifeless bodies were consumed in the sacred fire, which was kept perpetually burning; while the blood, in singular conformity with the levitical ordinances, was sprinkled, partly upon the surrounding multitude, partly upon the trees of the hallowed grove, and partly upon the images of their idols. (*Mallet's North. Antiq.* vol. i. c. 7.) Even the remote inhabitants of America have retained similar customs, and for similar reasons. It is somewhere observed by Acosta, that in case of sickness, it is usual for a Peruvian to sacrifice his son to Virachoca, beseeching him to spare his life, and to be satisfied with the blood of his child. *Faber's Horæ Mosaicæ*, vol. i. p. 88.

I KINGS xviii. 38. *The fire of the Lord fell.*] Bp. Patrick apprehends that God testified his approbation of Abel's sacrifice by a stream of light, or a flame from the shechinah, which burnt it up. In this opinion many ancient writers concur; remarking that footsteps of it may be met with in many other cases. See Gen. xv. 17; Lev. ix. 24; Judges vi. 21; 1 Chron. xxi. 26; 2 Chron. vii. 13; Psalm xx. 3, marginal reading. Some relics of it are to be found among the heathen: for when the Greeks went on ship-board to the Trojan war, Homer represents Jupiter promising them good success in this manner. (*Il.* ii. 354.) And thunder sometimes accompanying lightning, Virgil makes him establish covenants in that manner. After Æneas had called the sun to witness, Latinus lifts up his eyes and right hand to heaven, saying,

Audiat hæc genitor, qui fœdera fulmine sancit.

ÆN. xii. 200.

Let the (heavenly) father hear what I say, who establishes covenants with thunder.

From some early instances of this kind the heathen seem to have derived their notion, that when a sacrifice took fire spontaneously, it was a happy omen. So Virgil:

Aspice: corripuit tremulis altaria flammis

Sponte sua, dum ferre moror, cinis ipse: bonum sit.

Ecl. viii. 105.

See also *Georg.* iv. 384.

Pausanias says, that when Seleucus, who accompanied Alexander in his expedition from Macedonia, was sacrificing at Pella to Jupiter, the wood advanced of its own accord towards the image, and was kindled without fire. See also Lev. ix. 24; 1 Chron. xxi. 26; 2 Chron. vii. 1.

GEN. iv. 3. *Cain brought of the fruit of the ground an offering unto the Lord.*] “To offer to the Deity the first-fruits of the tender herbage, springing up in the vernal season, and of the different kinds of grain and fruits matured by a warm sun, was the practice of mankind in the infancy of the world. The earliest instance of these oblations on record is that of Cain, the eldest son of the first great husbandman, who, doubtless following paternal precedent, *brought of the fruit of the ground an offering unto the Lord*; and of Abel, who also, to the sacred altar of God *brought of the firstlings of his flock*. The Jews, whose religious customs are, in many respects similar to the Hindoos, in every age and period of their empire, inviolably consecrated to heaven, the first-fruits of *their oil, their wine, and their wheat*, and, by the divine institution, even *whatsoever opened the womb, whether of man or beast, was sacred to the Lord*. (Numb. xviii. 12.)

There was, according to Porphyry (*De Abstinētia*, p. 73), a very curious and ancient festival, annually celebrated at Athens, to the honour of the Sun and Hours, which, in the simplicity of the offerings, remarkably resembled the practice of the first ages. During that festival, consecrated grass was carried about, in which the kernels of olives were wrapped up, together with figs, all kinds of pulse, oaken leaves, with acorns, and cakes composed of the meal of wheat and barley, heaped up in a pyramidal form, allusive to the sun-beams that ripened the grain, as well as to the fire in which they were finally consumed.” *Maurice’s Indian Antiquities*, vol. v. p. 132. See also *Eusebius’s Preparation for spreading the Gospel*, b. i. p. 29. Eng. edit.

NUMB. xix. 2. *Speak unto the children of Israel, that they bring thee a red heifer without spot.*] “The resemblance between the institutes of the Hindoos and the Jews has frequently been noticed: but I know not whether the following coincidence has ever been observed. The Hindoos believe, that their mediatorial god, Vishnow, has already been incarnate nine times, and that, in his tenth incarnation, he will appear in the form of a mighty angel, leading a white-winged horse, like that in the Apocalypse. These ten incarnations they call Avatars. (See *Maurice’s History of Hindostan*.) Let us now hear Dr. Allix. “For the Jews, in the ages next to these paraphrases (viz. the Targums), I ought to observe this one thing of Pirke Eliezer, (cap. 14), there they assert, that God descended nine times, and that the tenth time he shall descend in the age to come, i. e. in the time of the Messiah. The first time was in the garden of Eden: the second, at the confusion of tongues: the third, at the destruction of Sodom: the fourth, at his talking with Moses on mount Horeb: the fifth, at his appearance on Sinai: the sixth and seventh, when he spake to Moses in the hollow of the rock: the eighth and ninth, in the tabernacle: the tenth will be, when

he shall appear in the times of the Messiah. Such is their ancient opinion." (*Judgment of the Jewish Church*, p. 282.) The tradition mentioned by Maimonides (*de Vacca rufa*, ch. 3.) respecting the red heifer seems to be closely connected with the preceding. "Nine red heifers have been sacrificed between the original delivering of this precept, and the desolation of the second temple. Our master Moses sacrificed the first: Ezra offered up the second: and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the temple: the tenth king Messiah himself will sacrifice: by his speedy manifestation he will cause great joy. Amen, may he come quickly." It is almost superfluous to observe, that the red heifer is a type of Christ. *Christian Observer*, vol. i. p. 85.

NUMB. xix. 2. *Upon which never came yoke.*] According to the common consent of mankind, those creatures which had been used became unfit to be offered to God. Hence Diomed promises Pallas a cow of a year old,

— ην ουπω υπο ζυγον ηγαγεν ανηρ.

Il. K.

"which no man hitherto had brought under the yoke." See more in *Bochart Hieroz.* p. i. l. 2, cap. 33.

NUMB. vii. 87. *All the oxen for the burnt-offering were twelve bullocks.*] Whether there were any prayers offered for a gracious acceptance of the sacrifices which should be hereafter made upon this altar, we are not told, but the sacrifices themselves were in the nature of supplications; and it is likely they that offered them made their humble petitions with them. And so the gentiles always did at the dedication of their temples or altars: an instance of which is observed from Gruter by Fort. Scacchus, and by Selden in these words, "Hanc tibi aram, Jupiter opt. max. dico dedicoque, uti sis volens propitius mihi collegisque meis," &c. which is a dedication of an altar to Jupiter, with a prayer that he would be gracious to him that dedicated it, and to his friends and neighbours. The like dedication there is of a temple to Priapus near Padua, with this prayer, that he would constantly guard their fields, &c. *Patrick*, in loc.

LEV. xvi. 8. *And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scape-goat.*] The manner in which these lots were cast does not appear in Scripture; but if we may credit the rabbis, there was an urn brought to the high-priest, into which he threw two wooden lots, on one of which was written, "for the Lord;" on the other, "azazel," the word which we render the scape-goat. After he had shaken them, he put both his hands into the urn, and brought up the lots, one in each hand; and as the goats stood, one on each side of him, their

fate was determined by the lot that came up in the hand next to them. If the right hand brought up the lot for the Lord, they regarded it as a good omen. If the left hand brought up that lot, they accounted it as a bad omen, and an indication that God was not pacified. *Jennings's Jewish Ant.* vol. ii. p. 267.

LEV. xvi. 22. *And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.*] The Aswamedha Jug is an ancient Indian custom, in which a horse was brought and sacrificed, with some rites similar to those prescribed in the Mosaic law. "The horse so sacrificed is in place of the sacrificer, bears his sins with him into the wilderness, into which he is turned adrift (for, from this particular instance, it seems that the sacrificing knife was not always employed), and becomes the expiatory victim of those sins." Mr. Halhed observes (*Preface to the Code of Gentoo Laws*, p. 9), that this ceremony reminds us of the *scape-goat* of the Israelites; and indeed it is not the only one in which a particular coincidence between the Hindoo and Mosaic systems of theology may be traced. To this account may be subjoined a narrative, in some measure similar, from Mr. Bruce. "We found that upon some dissension, the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammunition in the town had been expended, but it had since been agreed on by the old men of both parties, that nobody had been to blame on either side, but the whole wrong was the work of a *camel*. A *camel*, therefore, was seized, and brought *without the town*, and there a number on both sides having met, they upbraided the *camel* with every thing that had been either said or done. The *camel* had killed men; *he* had threatened to set the town on fire; the *camel* had threatened to burn the aga's house and the castle; *he* had cursed the grand seignior and the sheriffe of Mecca, the sovereigns of the two parties; and (the only thing the poor animal was interested in) he had threatened to destroy the wheat that was going to Mecca. After having spent great part of the afternoon in upbraiding the *camel*, whose measure of iniquity, it seems was near full, each man thrust him through with a lance, devoting him, *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head, after which every man retired, fully satisfied as to the wrongs he had received from the *camel*!"

ISAIAH i. 18. *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*] Mr. Henry in his exposition of Lev. xvi. informs us, that the later Jews had a custom of tying one shred of scarlet cloth to the horns of the *scape-goat*, and another to the gate of the temple, or to the top of the rock where the goat was lost; and they con-

cluded that if it turned white, as they say it usually did, the sins of Israel were forgiven; as it is written, Though your sins have been as scarlet, they shall be as wool. They add, that for forty years before the destruction of Jerusalem by the Romans the scarlet cloth never changed colour at all; which is a fair confession that, having rejected the substance, the shadow stood them in on stead.

ISAIAH i. 18. *Sins as scarlet.*] This colour was produced from a worm or insect, which grew in a coccus or excrescence of a shrub of the ilex kind (*Plin. Nat. Hist.* xvi. 8), like the cochineal worm in the opuntia of America. (*Ulloa's Voyage*, b. v. cap. 2, p. 342.) There is a shrub of this kind that grows in Provence and Languedoc, and produces the like insect, called the kermes oak, from kermes the Arabic word for this colour, whence our word crimson is derived.

Neque amissos colores
Lana refert medicata fuco,

says the poet, applying the same image to a different purpose. To discharge these strong colours is impossible to human art or power: but to the grace and power of God all things, even much more difficult, are possible and easy. *Lowth*, in loc.

ACTS xxi. 24. *Take them, and purify thyself with them, and be at charges with them.*] The better to understand what is said in this passage, it may be observed, that among the Jews it was accounted meritorious to contribute to the expenses of the sacrifices and offerings, which those who had taken upon them a vow of naziritism were to make when the time of their vow came to be accomplished. Thus Josephus, to magnify the zeal and devotion of Herod Agrippa, tells us, that he caused several Nazarites to be shaved, whereby he means, that he bore the expense of the whole ceremony; and Maimonides informs us, that he who would partake of the merits of another man's naziritism, went to the temple and said to the priest, "such an one will finish his vow, and I intend to defray the charge of his tonsure, either in part or in the whole," and whoever did so was reputed to partake in the merits of him who had fulfilled his vow.

JER. xxxiv. 18. *They cut the calf in twain and passed between the parts thereof.*] It was a customary thing to cut the victim (which was to be offered as a sacrifice upon the occasion) into two parts, and so placing each part upon two different altars, to cause those who contracted the covenant to pass between both. (*Gen.* xv. 9, 10, 17.) This rite was practised both by believers and heathens at their solemn leagues; at first doubtless with a view to the great sacrifice, who was to purge our sins in his own blood;

and the offering of these sacrifices, and passing between the parts of the divided victim, was symbolically staking their hopes of purification and salvation on their performance of the conditions on which it was offered.

This remarkable practice may be clearly traced in the Greek and Latin writers. Homer has the following expression:

Ορχια πιστα ταμοντες. Iliad ii. ver. 124.

Having cut faithful oaths; Eustathius explains the passage by saying, they were oaths relating to important matters, and were made by the division of the victim. See also Virgil, *Æn.* viii. ver. 640.

The editor of the fragments supplementary to Calmet (No. 129), is of opinion that what is yet practised of this ceremony may elucidate that passage in Isaiah xxviii. 15. "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves," q. d., we have cut off a covenant sacrifice, a purification offering with death, and with the grave we have settled, so that the scourge shall not injure us. May not such a custom have been the origin of the following superstition related by Pitts? "If they (the Algerine corsairs) at any time happen to be in a very great strait or distress, as being chased, or in a storm, they will gather money, light up candles in remembrance of some dead marrabot (saint) or other, calling upon him with heavy sighs and groans. If they find no succour from their before-mentioned rites and superstitions, but that the danger rather increases, then they go to sacrifice a sheep, (or two or three upon occasion, as they think needful) which is done after this manner: having cut off the head with a knife, they immediately take out the entrails, and throw them and the head overboard; and then, with all the speed they can (without skinning) they cut the body into two parts by the middle, and throw one part over the right side of the ship, and the other over the left, into the sea, as a kind of propitiation. Thus those blind infidels apply themselves to imaginary intercessors, instead of the living and true God." (*Travels*, p. 18.) In the case here referred to, the ship passes between the parts thus thrown on each side of it. This behaviour of the Algerines may be taken as a pretty accurate counterpart to that of making a covenant with death, and with imminent danger of destruction, by appeasing the angry gods.

Festivities always accompanied the ceremonies attending oaths. Isaac and Abimelech feasted at making their covenant, Gen. xxvi. 30, "and he made them a feast, and they did eat and drink." Gen. xxxi. 54, "Jacob offered sacrifice upon the mount, and called his brethren to eat bread." This practice was also usual amongst the heathen nations.

LEV. vii. 8. *The priest shall have to himself the skin of the burnt-offering which he hath offered.*] It is probable that Adam himself offered the first sacrifice, and had the skin given him by God, to make garments for himself and his wife. In conformity to this, the priests ever after had the skin of the whole burnt-offerings for their portion. This was a custom amongst the gentiles, who gave the skins of their sacrifices to their priests: by whom they were employed to a superstitious use, by laying upon them in their temples, hoping to have future things revealed to them in their dreams. This Dilherras hath observed from Virgil:

————— Huc dona sacerdos
 Quum tulit, et cæsarum ovium sub nocte silenti
 Pellibus incubuit stratis, somnosque petivit;
 Multa modis simulacra videt volitantia miris,
 Et varias audit voces, fruiturque deorum
 Colloquio.—————

Æn. vii. l. 86.

“Hither when the priest had brought offerings, and in the deep silence of night laid him down on the outspread skins of the victims slain, and disposed himself to sleep, he sees many visionary forms fluttering about in wondrous ways, hears various sounds, and enjoys interviews with the gods.”

We find the priests of Hercules “pellibus in morem cincti,” (*Virg. Æn. viii. 282*) clad in skins after their manner, and in Lucian (*de Dea Syr. tom. ii. p. 913, edit. Bened.*) we meet with a remarkable rite, of the offerer himself squatting on his knees, upon the skin of the sacrificed sheep, and putting the head and feet of the victim upon his own head.

LEV. ii. 1. *When any will offer a meat-offering unto the Lord, his offering shall be of fine flour.*] Flour of the finest sort formed a part of the sacrificial offerings not only of the Jews but of the Greeks likewise. Thus Homer represents Eumæus as acting:

————— Then on the board display'd
 The ready meal before Ulysses laid,
 With flour embrown'd.—————

This flour, says Dacier, was made of parched corn. When the ancients fed upon any thing that had not been offered in sacrifice, they sprinkled it with flour, which was used instead of the hallowed barley with which they consecrated their victims. Since some honours were paid to the gods in all their feasts, this sprinkling of the flour by Eumæus was a religious act. Flour was sometimes used by the Greeks as a substitute for animals in their hecatombs. They invented a method of imposing upon the gods, by offering one animal only, and for the remainder substituting little images of paste.

JOHN vii. 37. *That great day of the feast.*] The last day grew

into high esteem with the nation, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—at the pass-over, the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees: and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness (1 Cor. x. 4), but chiefly to solicit the blessing of rain on the approaching seed-time. These waters they drew out of Siloah, and brought them into the temple with the sound of the trumpet and great rejoicing. “He who hath not seen the rejoicing on the drawing of this water hath seen no rejoicing at all.” (*Succah*, fol. li. 1. *Lightfoot*.) Christ, alluding to these customs, proclaims, “if any man thirst, let him come unto me.” He takes, as very usual with him, the present occasion of the water brought from Siloah, to summon them to him as the true fountain.

NUMB. vii. 17. *And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year.*] Mr. Selden observes (*de Synedriis*, lib. iii. cap. 14, num. 3.) that the Greeks dedicated their altars, temples, and statues with sumptuous sacrifices; and that the Romans did the same, with feasting, plays, and public largesses. This custom he supposes to have been derived from the Jews, who provided the numerous sacrifices mentioned in this verse, because the priests, the princes, and as many of the people as were invited, had a share of them, and feasted before the Lord with great rejoicing.

HEB. xiii. 15. *By him let us offer the sacrifice of praise to God.*] Among the Jews there was a sort of sacrifices called peace-offerings. These were not intended to make peace with God, but rather to preserve it. Burnt-offerings, sin-offerings, and trespass-offerings were all presented under the notion of some offence committed and some guilt contracted, which they were the means of removing. But in the peace-offerings, the offerer was supposed to be at peace with God; and the offering was made rather in a way of thankful acknowledgment for ceremonies received, or as accompanying vows for obtaining further blessings, or in a way of free devotion, as a means of continuing and preserving peace with God. Thus the peace-offerings were distinguished into sacrifices of thanksgiving, votive offerings, and voluntary or free-will offerings, Lev. vii. 11, 12. The sacrifice of thanksgiving is evidently referred to by the apostle in these words. *Jennings's Jewish Ant.* vol. i. p. 335.

1 KINGS viii. 63. *And Solomon offered a sacrifice of peace-offerings which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep.*] Such great sacrifices as this were imitated by the heathens in their hecatombs, which consisted of a hundred beasts of a kind. They are described by Julius Capitolinus in his life of the emperors Papienus*Maximus and Balbinus; the last of whom, he says, was so transported with joy, that he offered a hecatomb. A hundred altars of turf were raised in one place; at them a hundred swine and a hundred birds were killed. *Patrick, in loc.*

1 KINGS viii. 65. *And at that time Solomon held a feast, and all Israel with him.*] Such solemnities were usual among the heathen, when they celebrated the presence of any of their gods. This Ez. Spanheim (upon *Callimachus's Hymn to Apollo, v. 13*) conjectures to have been derived from this famous festival of Solomon.

MATT. v. 24. *Leave thy gift before the altar.*] This delay was unusual in gifts offered at the altar in such a cause. The oblation of a sacrifice presented even at the altar has indeed been delayed, and the sacrifice rejected, for at that time it might be discovered that the beast had a blemish, or was on some account an improper sacrifice; or the person himself, who came to make the offering, might through uncleanness or some other cause be disqualified for the present. But among all these things, we do not meet with this concerning which Christ speaks in this passage, so that he seems to enjoin a new matter; and as the offended brother might perhaps be absent in the furthest parts of the land of Israel, and could not be spoken to for some time, it may appear an impossible thing which is commanded. What is to become of the beast, in the mean time, which is left at the altar? To obviate this difficulty, it is answered, that it was a custom and a law among the Jews, that the sacrifices of particular men should not immediately, as soon as they were due, be brought to the altar, but that they should be reserved to the feast next following, whatsoever that were, whether the passover, or pentecost, or tabernacles, and be then offered. At those times all the Israelites were present, and any brother, against whom one had sinned, was not far off from the altar. To this time and custom of the nation it is probable that Christ might allude. *Lightfoot's Works, vol. ii. p. 143.*

PSALM cxviii. 27. *Bind the sacrifice with cords even unto the horns of the altar.*] Luther would render this passage, *adorn the feast with leaves*; and others, *bind on the feast-day branches*, as was usual on the feast of Tabernacles, Lev. xxiii. 40. The heathens used to strew their altars with green herbs and flowers, particularly vervain.

—*Ramis tegerem ut frondentibus aras.*

Virg. Æn. iii. 25.

See also *Ovid de Trist. l. iii. El. 13.*

2 TIMOTHY iv. 6. *For I am now ready to be offered.*] This is an allusion to that universal custom of the world of pouring wine or oil on the head of the victim immediately before it was slain: the apostle's emphatical word signifies, wine is just now pouring on my head, I am just going to be sacrificed to pagan rage and superstition. *Blackwall's Introduction to the Classics*, p. 128.

LEV. ii. 1. *And he shall pour oil upon it.*] This was done to give the offering a grateful relish, according to Maimonides. The heathens used oil in their sacrifices, only not mixed with flour; but poured upon the flesh of the beast that was sacrificed, to make it burn the better upon the altar. So Virgil:

Pingue superque oleum fundens ardentibus extis.

Æn. vi. 254.

Frankincense was also put thereon. This was to make a sweet odour in the court of the tabernacle, which otherwise would have been offensive by reason of the flesh which was daily burned there. This was common also in the sacrifices of the gentiles, as appears by a passage in Ovid:

De mihi thura, puer, pingues facientia flammæ,
Quodque pio fustum stridat in igne merum.

L. v. de Tristibus, Eleg. v. 11.

EXOD. xxix. 24. *And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt wave them for a wave-offering before the Lord.*] Waving the sacrifice before the Lord is a very ancient sacrificial rite. It was of two kinds: one was performed by waving it perpendicularly, upward and downward; the other by waving it horizontally, towards the four cardinal points, to denote the consecration of what was thus waved to the Lord of the whole earth. *Jennings's Jewish Ant.* vol. i. p. 291.

HEBREWS iv. 13. *All things are naked and open unto the eyes of him with whom we have to do.*] It has been well observed that these words contain a graceful allusion to the custom in sacrificing, of flaying off the skin from the victim and cutting it open, whereby all the vitals and inwards are exposed to full view: as γυμνος, signifies what had no cover; and τετραχηλισμενος, what had no concealment within. *Doddridge*, in loc.

EXOD. xxxiv. 15. *And thou eat of his sacrifice.*] To eat part of what was offered in sacrifice appears to have been a very ancient and general practice. Juvenal particularly alludes to it in the following passage:

Moris erat quondam festis servare diebus,
Et natalitium cognatis ponere lardum,
Accedate novâ, si quam dabat hostia, carne.

Sat. xi. 83.

But heretofore 'twas thought a sumptuous treat,
 On birth-days, festivals, or days of state,
 A salt, dry fitch of bacon to prepare ;
 If they had fresh meat, 'twas delicious fare,
 Which rarely happen'd : and 'twas highly priz'd
 If ought were left of what they sacrific'd. DRYDEN.

ISA. lx. 8. *Doves.*] It appears from the sacred as well as other writers, that doves have been held in the highest estimation in the eastern nations. Modern travellers assure us, that this veneration for them continues to this day. Thus the Baron Du Tott (in his *Memoirs of the Turkish Empire*), describing how the Turks esteem these birds, says, "that whilst the government enforces the most rigorous monopoly of the corn which is consumed in the capital, by an exaction ruinous to the cultivator, and a distribution less burdensome to the baker than the consumer, it allows so much per cent. in favour of turtle doves. A cloud of these birds constantly alight on the vessels which cross the port of Constantinople, and carry their commodity, uncovered, either to the magazines or the mills. The boatmen never oppose their greediness. This permission to feast on the grain brings them in great numbers, and familiarizes them to such a degree, that I have seen them standing on the shoulders of the rowers, watching for a vacant place where they might fill their crops in their turn."

JOHN viii. 20. *These words spake Jesus in the treasury.*] In the court of the women in the temple there was placed one chest, or more ; the Jews say eleven, for receiving the voluntary contributions of the people towards defraying the charges of public worship ; such as providing the public sacrifices, wood for the altar, salt, and other necessaries. That part of the area where these chests were placed was the γαζοφυλακιον, or treasury. Mark xii. 41. Perhaps the whole court, or at least the piazza on one side, with the chambers over it, in which the sacred stores were kept, was from hence called by the same name. *Jennings's Jewish Ant.* vol. ii. p. 43.

MATT. xv. 5. *It is a gift.*] There was a solemn form of devoting amongst the Jews called ευχη ωφελειας and though very contrary to charity, yet frequent with them, to bind themselves by vow or execration to do nothing beneficial to a neighbour or parent, &c. This was called corban, and is the same with δωρον. This was used by them even against their own parents, and though contrary to the precept of honouring and relieving them, yet was considered obligatory by them. Many cases are to be found in Maimonides and the rabbins of this kind, and this it is probably which is charged on the Pharisees by Christ. But that which is more ordinarily received by the ancients, and which Origen had from a Hebrew, is, that corban and δωρον are a gift consecrated

to God; and so saith Theophylact. The Pharisees persuading children to give nothing to their parents, but to consecrate all to the treasury of the temple taught them to say, "O Father, that whereby thou mightest be profited (relieved) by me, is a gift," (consecrated to the temple) and so they divided with the children all they had, leaving the poor parents without any relief in their old age. *Hammond*, in loc.

MATT. xv. 5. *But ye say, whosoever shall say to his father or mother, it is a gift, by whatsoever thou mightest be profited by me.*] Origen upon this passage says, that he should never have understood it, had it not been for the information which he received from a Jew, who told him that it was the custom with some of their usurers, when they met with a tardy debtor, to transfer the debt to the poor's box; by which means he was obliged to pay it, under the penalty of bringing upon himself the imputation of cruelty to the poor and impiety towards God; and that children would sometimes imitate this practice in their conduct towards their parents.

ABLUTIONS.

HEB. x. 22. *Our bodies washed with pure water.*] Washings and purifications were very constantly performed by the Jews, and the people of the East in general. The water used on these occasions was required to be very pure, and was therefore fetched from fountains and rivers. The water of lakes or standing ponds was unfit for this purpose: so was also that of the purest stream, if it had been a considerable time separated from its source. Hence *recens aqua*, fresh water, is applied to this use in Virgil:—

Occupat Æneás aditum, corpusque recenti
Spargit aquâ.—

ÆN. vi. 635.

The Jewish Essenes made use of the purer sorts of water for cleansing, as we are informed by Porphyry. To this practice the apostle seems to allude in these words: and Ezekiel in like manner says, "then will I sprinkle clean water upon you, and ye shall be clean." (Ezek. xxxvi. 25.) Sea water, on account of its saltness, was preferred to any other. Hence Aristeas reports concerning some of the Jews who lived near the sea, that every day before matins they used to wash their hands in the sea. *Potter's Archæologia Græca*, vol. ii. p. 222.

NUMB. xxxi. 23. *It shall be purified with the water of separation.*] The Jews have continued, from the time of Moses, particularly to observe such precepts, whether written or traditional, as respect purification. In many instances they have

carried their regard to a superstitious extreme. Leo of Modena (p. 8) says, "If they buy any new vessel of glass, earth, or metal, they wash it first thoroughly, plunging it under water in some river, well, or bath."

MATT. iii. 15. *Thus it becometh us to fulfil all righteousness.*] Previous both to anointing and clothing at the consecration of the Jewish high-priest, there was another ceremony, that of washing with water. This was common both to the high-priest and the other priests. Exod. xxix. 4. From hence some have explained these words of our Lord when he desired to be baptized by John; that being about to enter upon his priestly office, it became him to be baptized, or washed, according to the law, which he was subject to. *Jennings's Jewish Ant.* vol. i. p. 204.

EXOD. xxx. 19. *For Aaron and his sons shall wash their hands and their feet thereat.*] The care which was taken respecting ablutions in general, and with regard to sacrifices in particular, was not confined to the Jews; it is to be observed also amongst the gentiles. There are numerous passages of Homer which clearly evince this. Speaking of the great sacrifice that was preparing to be offered for appeasing Apollo, he says,

Χερνιψαντο, δ' επειτα, και ουλοχυτας ανελοντο. II. i.

Upon which words Eustathius observes, it was the ancient custom, before they sacrificed, to wash their hands, for that none but those who were clean and pure might meddle with sacred things.

LEV. xv. 13. *And bathe his flesh in running water.*] The difference between bathing in ordinary and in running water is here strongly marked, by a positive command in favour of the latter. This circumstance was not peculiar to the Jewish ritual, but is to be met with in the Mahometan law, and in the Indian religion. In the Indies it is a most meritorious act to pray to God in the running stream. *Bernier's Travels*, vol. ii.

PSALM xxvi. 6. *I will wash my hands in innocency, so will I compass thine altar, O Lord.*] It was usual for the priests to go round the altar, when they had laid the sacrifice upon it, and bound it to the horns of it at the four corners, and there sprinkled and poured out the blood, Ps. xliii. 4, in order to which they washed their hands. In the worship of the heathen, the same ceremony was performed before the commencement of the service; so Tibullus:

————— Purâ cum veste venite,
Et manibus puris sumite fontis aquam.

Lib. ii. El. i. 13.

But come, ye pure, in spotless garbs array'd,
 For you the solemn festival is made:
 Come, follow thrice the victim round the lands,
 In running water purify your hands.

GRAINGER.

JOB xvii. 9. *He that hath clean hands.*] The idea here suggested is that of purity and holiness. Porphyry observes, that in the Leontian mysteries the initiated had their hands washed with honey, instead of water, to intimate that they were to keep their hands pure from all wickedness and mischief; honey being of a cleansing nature, and preserving other things from corruption.

1 TIM. ii. 8. *Lifting up holy hands.*] The apostle alludes to a custom of the Jews, who always used to wash their hands before prayer. The account Maimonides gives is this: "a man must wash his hands up to the elbow, and after that pray. They do not make clean for prayer but the hands only, in the rest of prayers, except the morning prayer: but before the morning prayer a man washes his face, his hands, and feet, and after that prays."

MARK vii. 3. *Except they wash their hands oft.*] *Εαν μὴ πύγμῃ νύψωνται, except they washed with their fist.* Theophylact translates it, *unless they washed up to their elbow*, affirming that *πύγμῃ* denotes the whole of the arm from the bending to the ends of the fingers. But this sense of the word is altogether unusual; for *πύγμῃ* properly is the hand, with the fingers contracted into the palm and made round. Theophylact's translation, however, exhibits the evangelist's meaning. For the Jews, when they washed, held up their hands, and contracting their fingers, received the water that was poured on them by their servants (who had it for a part of their office, 2 Kings iii. 11), till it ran down their arms, which they washed up to their elbows. *MacKnight's Harmony*, vol. ii. p. 352.

MARK vii. 5. *But eat bread with unwashen hands.*] Amongst the ridiculous superstitions of the Jews, it is curious to mark the rule which they established concerning eating with their hands, washed or not washed. Bread might not be eaten unless they had first washed their hands, but they were allowed to eat dry fruits with unwashen hands. This circumstance should be particularly noticed, as bread is emphatically mentioned by the Evangelist. See *Wootton's Miscell.* vol. p. 166.

LEV. xi. 33. *And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be unclean, and ye shall break it.*] The regard which the Jews pay to ceremonial purity is very great. The minutest attention is given by them to the vessels which are used in domestic economy, that they may avoid pollution. Leo of Modena informs us (p. 8) that "the vessels wherewith they dress

their meat, and serve it, must all be bought new. They presume that some forbidden meats may have been dressed or put into them, and the fume may have pierced into the very substance of the vessel. If it be of metal or stone, which cannot receive vapours, they make use of it, first putting it into the fire, or seething it in water. This they do from the prohibition of eating divers kinds of meats."

REV. xvi. 5. *The angel of the waters.*] Among the Jews there was an officer, who was a priest, appointed to take care of the wells, fountains, and ditches about Jerusalem, that the people might have water at the feasts: in this office was Nicodemon ben Gorion, thought to be the Nicodemus mentioned in the gospel. Dr. Lightfoot thinks that there is a reference to this person in the expression, *the angel of the waters.*

ACTS xvi. 13. *On the Sabbath we went out of the city by a river's side, where prayer was wont to be made.*] The Jewish proseuchæ were places of prayer, in some circumstances similar to, in others different from, their synagogues: the latter were generally in cities, and were covered places; whereas, for the most part, the proseuchæ were out of the cities, on the banks of rivers, having no covering, except, perhaps, the shade of some trees, or covered galleries. Their vicinity to water was for the convenience of those frequent washings and ablutions which were introduced among them.

2 KINGS v. 17. *And Naaman said, shall there not then, I pray thee, be given to thy servant two mules' burthen of earth?*] When the Israelites were in the wilderness, and water was so scarce that a miracle was necessary to procure a sufficiency for their sustenance, it must have been almost impossible to have obtained such a quantity as their numerous ablutions required. In similar circumstances of difficulty contrivances have been adopted, whereby it has been obviated. "If they (the Arab Algerines) cannot come by any water, then they must wipe themselves as clean as they can, till water may conveniently be had; or else it suffices to take abdes upon a stone, which I call an imaginary abdes; i. e. to smooth their hands over a stone two or three times, and rub them one with the other, as if they were washing with water. The like abdes sufficeth when any are sickly, so that water might endanger their life: and after they have so wiped, it is gaise, i. e. lawful to esteem themselves clean." *Pitt's Account*, p. 44.

In a Mahometan treatise of prayer, published by De la Motraye (vol. i. p. 360), it is said, "in case water is not to be had, that defect may be supplied with earth, a stone, or any other product of the earth; and this is called tayamun, and is performed by

cleaning the insides of the hands upon the same, rubbing therewith the face once; and then again rubbing the hands upon the earth, stone, or whatever it be, stroking the right arm to the elbow with the left hand; and so the left with the right."

With respect to Naaman the prevailing opinion has been, that he meant to erect an altar of the earth which he requested of Elisha; but it may be proposed to consideration, whether he had not a view to purification, agreeably to the instances which occur in the foregoing extracts.

JOHN iii. 10. *Art thou a master of Israel, and knowest not these things?*] There were several ceremonies to be performed by all who became Jewish proselytes. The first was circumcision: the second was washing or baptism: and the third was that of offering sacrifice. It was a common opinion among the Jews, concerning those who had gone through all these ceremonies, that they ought to be looked upon as new-born infants. Maimonides says it in express terms: "A gentile who is become a proselyte, and a slave who is set at liberty, are both, as it were, new-born babes; which is the reason why those who before were their parents are now no longer so." Hence it is evident that nothing could be more just than Christ's reproaching Nicodemus with his being a master in Israel, and yet being at the same time ignorant how a man could be born a second time. *Fleury's Hist. of Israelites*, p. 201.

ACTS xiii. 43. *Religious proselytes.*] The reception of proselytes required a particular previous preparation: the person who offered himself as a proselyte was examined by three of the magistrates as to the motives by which he was actuated: if he gave a satisfactory answer, he was instructed in the Jewish religion; after which he solemnly professed his assent to the doctrines which had been proposed to him, and promised to persevere in the faith and practice of the law. As to the form and manner of admission, the rabbis make it to consist of three articles; circumcision, baptism, and sacrifice. Thus admitted, the proselyte was considered as born again. The bond of natural relation between him and all his kindred was now dissolved. He was now to all intents and purposes a Jew; and entitled to a share in all their privileges. The Jews however were very apt to look with a jealous eye upon proselytes, preferring Israelites by descent to all others. *Jennings's Jewish Antiquities*, vol. i. p. 132.

1 CORINTHIANS xv. 29. *Baptized for the dead.*] Many interpretations have been given of this difficult passage, of which a few only will here be adverted to. Chrysostom says, that among the Marcionites, when any one of their catechumens die, they lay a

living person under the bed of the deceased, and then advancing toward the dead body, ask, whether he be willing to receive baptism. The person under the bed answers for him, that he desires earnestly to be baptized, and accordingly he is so, instead of the dead person. Epiphanius asserts, that the Marcionites received baptism not only once, but as often as they thought proper; that they procured themselves to be baptized in the name of such as died without baptism, and that St. Paul had these heretics in view. But this opinion Doddridge entirely discards, observing, that it is more likely to have arisen from a mistake of the passage, than that the custom spoken of should have been so early prevalent. He translates the passage, *who are baptized in the room of the dead*, and adopts the opinion of Sir Richard Ellys (see *Fortuita Sacra*, p. 137), which is thus expressed in the paraphrase: Such are our views and hopes as Christians; *else*, if it were not so, *what should they do who are baptized* in token of their embracing the Christian faith, *in the room of the dead*, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions, who have just been slain in their sight? In this interpretation other commentators of great eminence have likewise concurred.

FASTING.

MATT. vi. 16. *When ye fast.*] Fasting has in all ages and nations been used in time of mourning, sorrow, or affliction. It was common among the Jews, though the fasts of their calendar are later than the law. The heathens sometimes fasted. The king of Nineveh, terrified by Jonah's preaching, ordered that not only men, but beasts also, should continue, without eating or drinking, should be covered with sackcloth, and each after their manner should cry to the Lord (Jonah iii. 5, 6).

The Jews in their fasts begin the observance of them in the evening after sunset, and remain without eating till the same hour the next day, or till the rising of the stars. On the great day of expiation, when more strictly obliged to fast, they continue so for twenty-eight hours. Men are obliged to fast from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years fast in proportion to their strength. During the fast, they not only abstain from food, but from bathing, from perfumes, and anointing. This is the idea which the eastern people have generally of fasting, it is a total abstinence from pleasure of every kind. Besides such fasts as are common to all the Jews, others are practised by the most zealous and pious. The Pharisee (Luke xviii. 12) says, "I fast twice in a week," i. e. Monday and Thursday: on Thursday, in memory of Moses's going up

Mount Sinai on that day; on Monday, in memory of his coming down from thence. It is said, that some Pharisees fasted four days in the week. On fast days in the morning, confessions are added to the prayers, and the recital of such melancholy accidents as happened on such a day, and occasioned the fast then celebrating; the law is opened, and part of Exod. xxxii. 11 is read; and in the afternoon, in the prayer of Mincha, or the offering, the same is read again with Isaiah lv. 6.

Besides the general fasts of the whole Jewish people, others are peculiar to them in different nations. The German Jews, after the feasts of passover and tabernacles, have a custom to fast three days, on the two following Mondays and the Thursday between them. This is founded on an apprehension, that as the preceding feasts were of eight days continuance, they might have offended God during that time. For the same reason they fast on the last day of the year, and some on the last day in every month. *Calmet's Dictionary of the Bible*, art. Fasting.

PSALM cix. 24. *My knees are weak through fasting; and my flesh faileth of fatness.*] A sentiment similar to that which is suggested by this passage, and expressed in words not very different, is to be met with in several ancient writers. Thus Tryphiodorus (*Destruction of Troy*, v. 252):

Lest faint and wearied ere the task was done,
Stretch'd through the length of one revolving sun,
Their knees might fail, by hunger's force subdued,
And sink, unable to support their load. MERRICK.

Plautus, in his *Curculio*, has taken notice of this effect of hunger:

Tenebræ oboriuntur, genua inediâ succidunt. Ac. ii. sc. 3.

So also Lucretius:

Et quoniam non est quasi quod suffulciat artus,
Debile fit corpus, languescunt, omnia membra:
Brachia palpebræque cadunt, poplitesque procumbunt.
Lib. iv. 948.

See Lev. xxvi. 26, Ezek. iv. 16.

MATT. ix. 14. *The Pharisees fast oft.*] These are not the public fasts, but the private ones, which are referred to. These were very frequent: for besides their fasting twice a week, on Mondays and Thursdays, they had a multitude of fasts upon divers occasions, particularly for rain. On this account they sometimes appointed thirteen fast days. They observed them on other accounts, as because of pestilence, famine, war, sieges, or inundations; sometimes for trifling things, as for dreams. *Gill*, in loc.

MATT. vi. 16. *For they disfigure their faces,] or made them black,* as the Arabic version renders it. This they did, that they might look so through fasting. Such persons were held in great esteem, and thought to be very religious. The Jews say, "whoever makes his face black on account of the law in this world, God will make his brightness to shine in the world to come."

ACTS xxvi. 5. *After the straitest sect of our religion I lived a pharisee.]* The pharisees were in general exceeding rigid and particular in all the ceremonies which they professed to observe; and as a spirit of emulation may well be supposed to have influenced those who were so much under the government of pride, they would certainly endeavour to obtain the highest degree of supposed sanctity. It appears from the gospels that many rigorous severities were used by them; and Witsius assures us, that they used to sleep on narrow planks, that falling down from them they might soon be awakened to prayer; and that others lay on gravel, and placed thorns so near them, that they could not turn without being pricked by them. *Meletem. cap. i. § 15.*

COL. ii. 21.. *Touch not, taste not, handle not.]* The dogmata to which St. Paul refers in these words are such as the Essenes held. They would not taste any pleasant food, but lived upon coarse bread, and drank nothing but water: some of them would not taste any food at all till after sun-set; and if they were touched by any that were not of their own sect, they would wash themselves, as after some great pollution. Perhaps there might be a sodality of Essenes at Colossæ, as there were in many other places out of Judæa; and that some of the Christians, too much inclined to Judaism, might also affect the peculiarities of this sect; which might be the reason why the apostle so particularly cautions against them. *Jennings's Jewish Ant. vol. i. p. 471.*

PRAYER.

PSALM lv. 17. *Evening, and morning, and at noon will I pray.]* The frequency and the particular seasons of prayer are circumstances chiefly connected with the situation and disposition of such as habituate themselves to this exercise. But from a singular conformity of practice in persons remote both as to age and place, it appears probable that some idea must have obtained generally, that it was expedient and acceptable to pray three times every day. Such was the practice of David, and also of Daniel (see ch. vi. 10), and as a parallel, though, as far as connected with an idolatrous system, a different case, we are informed that "it is an invariable rule with the Brahmins to perform their devotions three times every day: at sun-rise, at noon, and at sun-set." *Maurice's Indian Antiquities, vol. v. p. 129.*

ACTS iii. 1. *The hour of prayer.*] The Jews had stated hours both for public and private prayer. It was Daniel's custom to pray three times a day, Dan. vi. 10, and this was also the practice of David, Psalm lv. 17. From hence we learn not only how frequently, but at what times of the day that duty was commonly performed. It is generally supposed that the morning and evening prayers were at the time of offering the morning and evening sacrifice, that is, at the third and ninth hour: and the noon prayer was at the sixth hour, or twelve o'clock. We find in scripture no express institution of the stated hours of prayer. The Jews say they received them from the patriarchs; the first hour from Abraham; the second from Isaac; and the third from Jacob.

From the Jews the Mahometans have borrowed their hours of prayer, enlarging the number of them from three to five; which all Mussulmans are bound to observe. The first is in the morning before sun-rise; the second when noon is past, and the sun begins to decline from the meridian; the third in the afternoon, before sun-set; the fourth in the evening after sun-set, and before the day is shut in; the fifth after the day is shut in, and before the first watch of the night. To these some of their devotees add two more, the first an hour and a half after the day is shut in, and the other at midnight; but these are looked upon as voluntary services, practised in imitation of Mahomet's example, but not enjoined by his law. See *Sale's Koran, Prelim. Dis. sect. iv. p. 107.*

MATT. vi. 5. *Pray in the corners of the streets.*] Such a practice as is here intimated by our Lord was probably common at that time with those who were fond of ostentation in their devotions, and who wished to engage the attention of others. It is evident that the practice was not confined to one place, since it may be traced in different nations. We have an instance of it related by Aaron Hill (in his *Travels*, p. 52), "Such Turks as at the common hours of prayer are on the road, or so employed as not to find convenience to attend the mosques, are still obliged to execute that duty: nor are they ever known to fail, whatever business they are then about, but pray immediately when the hour alarms them, in that very place they chance to stand on: inso-much that when a janissary, whom you have to guard you up and down the city, hears the notice which is given him from the steeples, he will turn about, stand still, and beckon with his hand, to tell his charge he must have patience for awhile; when taking out his handkerchief, he spreads it on the ground, sits cross-legged thereupon and says his prayers, though in the open market, which having ended, he leaps briskly up, salutes the person whom he undertook to convey, and renews his journey with the mild expression of *ghell johnum ghell*, or, come, dear, follow me." It may be proper to add, that such a practice as this is general throughout the East.

MATT. vi. 7. *Vain repetitions.*] As prayer is unquestionably one of the principal means by which our dependence upon God is expressed, and our homage is avowed, it cannot be conducted with too much seriousness and reverence. The Jews had very much lost the spirit of this devout exercise, and had suffered themselves in some instances to be influenced by heathen practices: one of these our Lord in particular prohibits, that of using vain repetitions, *μη βαττολογησητε*. This word is derived from *Βαττος*, a *stutterer*, properly one who cannot speak plain, but begins a syllable several times before he can finish it, and *λογος*, *speech*. From hence is derived the name of *Battus*, a silly tautological poet, mentioned by Suidas, to whom Ovid is thought to allude in the answer of that *babbling Battus* to Mercury:

———— sub illie
Montibus, inquit, erunt, et erant sub montibus illis.
METAM. lib. ii. l. 703.
————they should
Be near those hills, and near those hills they were.

Hammond says, that though Christ spake not Greek in this sermon, and therefore did not himself refer to the name and style of Battus, the evangelist, or his translator, rendered his Syriac expression by the proverbial Greek word.

The practice of the heathen may be understood from their writings. Æschylus has near an hundred verses at a time made of nothing but tautologies. The idolatrous worshippers of Baal “called on the name of Baal from morning even unto noon, saying, O Baal, hear us.” (1 Kings xviii. 26). Thus also the devotees of Diana, “all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.” (Acts xix. 34.)

In imitation of such examples the rabbins had laid down these maxims:—Every one that multiplies prayer shall be heard.—The prayer which is long shall not return empty. Acting therefore upon these principles, there was certainly much danger to be apprehended of unmeaning prolixity and insincere repetitions. Christ saw that it was necessary both to condemn this conduct in others, and to warn his disciples against practices so pernicious to true religion.

MATT. xxiii. 14. *For a pretence make long prayers.*] Maimonides says, “the ancient saints or good men used to stay an hour before prayer, and an hour after prayer, and held an hour in prayer.” This being done three times a day, nine hours every day were spent in this manner. On this account they obtained the character of very devout men, and hereby covered all their oppression of the poor. *Gill*, in loc.

DAN. vi. 10. *He went into his house, and his windows being open in his chamber towards Jerusalem.*] It was enjoined upon

the Jews, that if any of them were led away captive, they should pray to God toward the city which he had chosen, and the house which Solomon had built, 1 Kings viii. 48. The conduct of Daniel in the instance now referred to, was in obedience to that command.

We find that a similar custom of expressing an affection for any highly esteemed place by turning their faces towards it, prevails at this present time among the people in Africa. Thus Park informs us: "when we were departed," says this traveller, "from Kamalia (near the Niger,) a town in Manding, we were followed for about half a mile by most of the inhabitants of the town, some of them crying, and others shaking hands with their relations, who were now about to leave them; and, when we had gained a piece of rising ground, from which we had a view of Kamalia, all the people belonging to the coffle (a number of slaves who were going down to the coast) were ordered to sit down in another place, with their faces towards Kamalia, when a schoolmaster that accompanied them pronounced a long and solemn prayer." *Gillingwater*, MS.

DAN. vi. 11. *Making supplication.*] There were various ways of making supplication peculiar to different nations. Themistocles, when pursued by the Athenians and Lacedæmonians, and forced to cast himself on the protection of Admetus, king of the Molossians, held the young prince (who was then a child) in his arms, and in that posture prostrated himself before the king's household gods; this being the most sacred manner of supplication amongst that people. (*Plutarch in Themist.*)

The Grecians used to supplicate with green boughs in their hands, and crowns upon their heads, chiefly of olive or laurel; whence Statius says,

Mite nemus circa ———
Vittatæ laurus, et supplicis arbor olivæ.

PSALM xxviii. 2. *When I lift up my hands toward thy holy oracle.*] Lifting up the hands was a gesture commonly used in prayer by the Jews. There are many instances to prove that it was practised by the heathens also. See *Homer*, *Il.* v. 174. So also *Horace*:—

Cælo suspinas si tuleris manus
Nascente lupâ—

B. iii. Od. 23. 1.

Other instances may be found in Virgil, *Æn.* ii. and x.

PSALM xlv. 20. *Stretched out our hands.*] The stretching out of the hand towards an object of devotion, or an holy placè, was an ancient usage among both Jews and heathens, and it continues in the East to this time. Pitts, in his account of the

religion and manners of the Mahometans, speaking of the Algerines throwing wax candles and pots of oil overboard, to some Marabbot (or Mohammedan saint) says, "when this was done, they all together *held up their hands*, begging the Marabbot's blessing, and a prosperous voyage." (p. 17.) This custom he frequently observed in his journey.

GEN. xlviii. 14. *And Israel stretched out his right hand, and laid it upon Ephraim's head.*] Imposition of hands was a Jewish ceremony, introduced, not by any divine authority, but by custom: it being the practice among those people whenever they prayed to God for any person, to lay their hands on his head. Our Saviour observed the same custom, both when he conferred his blessing on children, and when he healed the sick, adding prayers to the ceremony. The apostles likewise laid hands on those upon whom they bestowed the Holy Ghost. The priests observed the same custom when any one was received into their body. And the apostles themselves underwent the imposition of hands afresh, every time they entered upon any new design. In the ancient church imposition of hands was even practised on persons when they married, which custom the Abyssinians still observe.

2 SAM. vii. 18. *Sat before the Lord.*] Pococke (vol. i. p. 213) has given the figure of a person half sitting and half kneeling, that is, kneeling so as to rest the most muscular part of his body on his heels. This he observes, is the manner in which inferior persons sit at this day before great men, and is considered as a very humble posture. In this manner, probably, David sat before the Lord, when he went into the sanctuary to bless him for his promise respecting his family. *Harmer*, vol. ii. p. 58.

I KINGS xix. 13. *And it was so, when Elijah heard it, that he wrapped his face in his mantle.*] The Jews accounted it a token of reverence to have their feet bare in public worship, and to have their heads covered. This was accordingly the practice not of the priests only, but of the people also; and the latter practice remains so to this day. Thus on the divine appearance to Moses in the bush, it is said, "he hid his face, for he was afraid to look upon God," Exod. iii. 6; and on the extraordinary manifestation of the divine presence to Elijah, "he wrapped his face in his mantle." On the same account perhaps the angels were represented in vision to Isaiah as covering their faces with their wings in the presence of Jehovah. Isaiah vi. 2.

The ancient Romans performed their sacred rites with a covering on their heads. Thus Virgil:

Spes est pacis, ait. Tum numina sancta precamur

Palladis armisonæ, quæ prima accepit ovantes :

Et capita ante aras Phrygio volamur amictu. Æn. iii. 543.

Our way we bend
 To Pallas, and the sacred hill ascend :
 There prostrate to the fierce virago pray,
 Whose temple was the land-mark of our way,
 Each with a Phrygian mantle veil'd his head.

The Grecians, on the contrary, performed their sacred rites bare headed. St. Paul therefore, writing to the Corinthians, who were Greeks, says, "every man praying or prophesying with his head covered dishonoureth his head." 1 Cor. xi. 4.

1 KINGS xviii. 42. *Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.*] The devout posture of some people of the Levant greatly resembles that of Elijah. Just before the descent of the rain, "he cast himself down upon the earth, and put his face between his knees." Chardin relates that the dervises, especially those of the Indies, put themselves into this posture, in order to meditate, and also to repose themselves. They tie their knees against their belly with their girdle, and lay their heads on the top of them, and this, according to them, is the best posture for recollection. *Harmer*, vol. ii. p. 506.

MATT. xxvi. 39. *And fell on his face, and prayed.*] This gesture was sometimes used by the Jews in prayer, when they were in circumstances of peculiar perplexity. One of their own writers thus describes it: "when they fall upon their faces, they do not stretch out their hands and their feet, but incline on their sides, saying, O my father, abba, father." *Gill*, in loc.

1 COR. xi. 4. *Having his head covered.*] This had become customary with some of them in public worship, and they did it in imitation either of the heathens who worshipped their deities with their heads covered, except Saturn and Hercules, whose solemnities were celebrated with heads unveiled; or of the Jews, who used to veil themselves in public worship through a spirit of bondage and fear. *Gill*, in loc.

MATT. xix. 13. *Then were there brought unto him little children, that he should put his hands on them and pray.*] It appears to have been customary among the Jews, when one prayed for another who was present, to lay his hand upon the person's head.—*Campbell's Translation of the Gospels*, note.

MATT. xix. 13. *That he shall put his hands on them, and pray.*] It was common with the Jews to bring their children to venerable persons, men of note for religion and piety, to have their blessing and prayers. Gen. xlvi. 14.

MATT. v. 1. *And seeing the multitudes, he went up into a*

mountain.] The first generation of men had neither temples nor statues for their gods, but worshipped towards heaven in the open air. The Persians, even in ages when temples were common in all other countries, not thinking the gods to be of human shape, as did the Greeks, had no temples; they thought it absurd to confine the gods within walls, whose house and temple was the whole world. The Greeks and most other nations, worshipped their gods upon the tops of high mountains. Hence Jupiter in Homer commends Hector for the many sacrifices which he had offered upon the top of Ida. (*Iliad* χ. ver. 170.) The nations which lived near Judea sacrificed also upon the tops of mountains. Balak, king of Moab, carried Balaam to the top of a mountain to sacrifice to the gods, and curse Israel from thence. (Numb. xxiii. 1.) Abraham was commanded by God to offer Isaac his son for a burnt offering upon one of the mountains in the land of Moriah. (Gen. xxii. 2.) In later ages, the temples were often built upon the summits of mountains. Both at Athens and Rome the most sacred temples stood in the most eminent part of the city. It is further observable, that very high mountains were commonly held sacred to the gods, the reason of which custom was probably because the tops of mountains approached nearest to the heavens, the seat of the gods. It certainly was not with any design to sanction the superstition of the heathens, that our Lord chose to deliver his first discourse from a mountain; it was a convenient and eligible situation for that purpose; but the conformity of his conduct with the general practice is singular and deserving attention. It might inculcate a useful lesson, that as the heathens supposed themselves to be nearer to their gods in such stations, so the doctrines which he delivered were really able to effect that approach to Jehovah, to which the superstitions of the surrounding nations only pretended.

1 CHRON. xvi. 36. *And all the people said Amen.*] This practice is of very great antiquity, and was in general use with the Jews in early times. (*Vitringa de Synag. Vet.* part ii. lib. 3, cap. 18.) It was also retained by them after the captivity. Neh. viii. 6. The Jewish doctors give three rules for pronouncing the word. 1. That it be not pronounced too hastily and swiftly, but with a grave and distinct voice. 2. That it be not louder than the tone of him that blessed. 3. It was to be expressed in faith, with a certain persuasion that God would bless them and hear their prayer.

1 COR. x. 30. *For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?*] The custom of blessing both what was to be eaten and what was to be drunk was transmitted from the synagogues to the first christian assemblies. These benedictions are also called thanksgivings or

praises; and thus we are to understand these words of the apostle. *Picart's Religious Ceremonies*, vol. i. p. 124.

1 COR. xiv. 16. *Say Amen at thy giving of thanks?*] It was usual to say Amen at blessing, or giving of thanks, privately at meals by those who were present. Concerning this practice the Jews have many rules. The apostle here speaks of the blessing in public, on which occasion all the people, as with one voice, said Amen. The rule was, that "the congregation may not answer Amen until the blessing is finished out of the mouth of the priests; and the priests may not begin the other blessing, until the Amen is finished out of the mouth of the congregation." To answer Amen to what was said in a language not understood was not allowed. The primitive Christians used at the close of the Lord's supper to say Amen. This custom might probably have obtained in the Corinthian Church. *Gill*, in loc.

SABBATHS.

LUKE xxiii. 54. *And the Sabbath drew on.*] "The sabbath began to shine." Vulg. "As soon as the sun was gone down so far that it shone only on the tops of the mountains they lighted the lamps, because it was not lawful to light any fire on the sabbath-day; some think St. Luke's expression alludes to these lamps." *Lamy's Apparatus Biblicus*, p. 188.

JOHN v. 10. *The Jews therefore said unto him that was cured, it is the sabbath-day, it is not lawful for thee to carry thy bed.*] The sabbath was originally instituted as a day of sacred rest, and was to be employed in the service of God. Of this latter circumstance the Jews had so far lost sight, that they substituted their own superstitious rites in the place of divine ordinances, and thus exchanged a spiritual for a merely ceremonious observance of the day. Concerning some of the superstitions which prevailed amongst this people, M. Basnage thus speaks: "In the places where they had liberty, in Maimonides's time, they sounded the trumpet six times, to give notice that the sabbath was beginning. At the first sound the countryman left his plough, at the second they shut up their shops, at the third they covered the pits. They lighted candles, and drew the bread out of the oven; but this last article deserves to be insisted upon, because of the different cases of conscience, about which the masters are divided. When the sound of the sixth trumpet surprised those that had not as yet drawn their bread, what was to be done? To fast the next day was disturbing the feast; to draw their bread at the beginning of the sabbath was to violate it. The perplexity is great; some have not ventured to decide it, others have given leave to draw out what was necessary for the three meals of the sabbath. But this per-

mission has caused abuses; for a multitude of people meet, who under pretence of drawing out the quantity of bread they have need of for their three meals, take out all that might be spoiled. The difficulty is increased if any one suffers his bread to bake after the sabbath is begun. If he has sinned knowingly, he must leave his bread there, and fast to expiate his fault. Nothing but ignorance is ground sufficient to permit them taking wherewith to subsist their family for twenty-four hours. But how is this bread to be taken out? They must not make use of a peel but a knife, and do it so nicely as not to touch the stones of the oven, for that is a crime. Such are the questions that arise upon the entrance of the sabbath." (*History of the Jews*, p. 443.) Similar superstitions are related by this author concerning other particulars which affect the Jews.

ISAIAH i. 14. *Your appointed feasts.*] The sabbath, though it recurred every seventh day, was much the greatest feast the Jews kept. On that day they could not lawfully dress any meat. They had recourse to a very curious method of obtaining hot victuals. They preserved heat in their pipkins by wrapping them up in baskets in hay, and putting their provisions, perhaps previously dressed, into them, by which means the heat was preserved. The poorer Jews, who had not houses of their own capacious enough to make entertainments in, upon their feast days, in the city of Rome, used to hire the grove which was anciently dedicated to Egeria, and meet there. They carried their provisions in these baskets of hay; and the Romans, not knowing the reason why they did so, derided them, and called this basket and hay a Jew's household stuff. Juvenal has an allusion to this practice in the following passage:

Nunc sacri fontis nemus et delubra locantur
Judæis, quorum cophinus fœnumque supellex. Sat. iii. 13.

— Now the sacred shades and founts are hir'd
By banish'd Jews, who their whole wealth can lay
In a small basket on a wisp of hay. DRYDEN.

EXODUS xxiii. 12. *On the seventh day thou shalt rest; that thine ox and thine ass may rest.*] We should here observe the great clemency of God, who by this law requires some goodness and mercy to be exercised even to brute animals, that he might remove men the farther from cruelty to each other. The slaughter of a ploughing ox was prohibited by a law common to the Phrygians, Cyprians, and Romans, as we find recorded by Varro, Pliny, and others. The Athenians made a decree, that a mule worn out by labour and age, and which used to accompany other mules drawing burthens, should be fed at the public expense.

Ludit verboso pecus omne campo,
 Cum tibi nonæ redeunt Decembres :
 Festus in pratis vacat otioso
 Cum bove pagus.

Hor. l. iii. Od. xviii. ad Faunum, 9.

When the nones of December, sacred to you, return, all our flocks sport in the grassy fields : and the whole village, celebrating your festival, divert themselves in the meadows with the ox, who that day is allowed to rest. See also *Tibullus*, l. ii. El. i. 5. *Juv. Sat.* vi. 536. *Popham on Pentateuch.*

ISAIAH lviii. 13. *Call the Sabbath a delight.*] In honour of the Sabbath the Jews are accustomed to light and burn a lamp, which they call the *lamp of the Sabbath*. "The rest of the Sabbath began on Friday in the evening, half an hour before sun-set; they then light a candle of four wicks, which burns part of the night, and this is one of the ceremonies which they observe with the greatest exactness. The poor are obliged to beg to get oil, or to deprive themselves of sustenance, rather than fail to have a lamp burning in their houses; because that is necessary for the *delight of the Sabbath*, mentioned by the prophet Isaiah." (*Basnage's Hist. of the Jews*, p. 440.)

The account which Levi gives of this custom, in his "Rites and Ceremonies of the Jews" (p. 8), is rather different from the foregoing, but is on the whole more particular and satisfactory. He says, "as soon as the Sabbath is begun, they are obliged to leave all manner of work, and, after having cleaned themselves in honour of the Sabbath, go to the synagogue, to the evening service of the Sabbath; and the women are bound to light a lamp with seven cotton wicks, in remembrance of the days of the week, saying the following grace: 'Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lamp of the Sabbath.' This ceremony of lighting the lamp of the Sabbath is invariably assigned to the women; the reason of which is, that as their original mother, by her crime in eating of the forbidden fruit, first extinguished the lamp of righteousness, they are to make an atonement for that crime, by rekindling it, in lighting the lamp of the Sabbath."

ISAIAH lviii. 13. *Pleasure on my holy day.*] The manner in which the modern christianized Greeks observed the Sabbath was derived, probably, from the manner in which their pagan ancestors observed their sacred days. "In the evening," says Chandler (*Travels*, p. 18), speaking of his visiting the island Tenedos, "this being Sunday, and a festival, we were much amused with seeing the Greeks, who were singing and dancing, in several companies, to music, near the town, while their women were sitting in groups on the roofs of the houses, which are flat, as spectators, at the

same time enjoying the soft air and serene sky." The ancient Egyptian festivals were observed with processions, music, and other tokens of joy. The Sabbaths of Jehovah were to be regarded in a very different manner, as appears from the prohibitions contained in these words of Isaiah. *Harmér*, vol. iii. p. 346.

MATT. xxviii. 1. *The end of the Sabbath.*] M. Basnage thus describes the manner in which the Jews conclude the Sabbath. "In the evening they return to the synagogue, to prayer again. The law is taken from the ark a second time. Three persons sing the psalm of the Sabbath, and read the section of the following week. They repeat the hundred and nineteenth psalm, and bring the perfume. According to Rabban Simon, the son of Gamaliel, this was only a gum that distilled from a balsamic tree; but others maintain it was compounded of three hundred and sixty-eight pounds of different aromatic drugs, which the high priest pounded in a mortar. They find a mystery in this number, which they divide into two, and refer one of them to the days of the solar year. They think also, that this perfume is necessary to guard themselves from the ill odour that is exhaled from hell, the fire whereof begins to burn again when the Sabbath ends. Lastly, the blessing is given as in the morning, and the Sabbath concludes when they see three stars appear in the firmament. (*History of the Jews*, p. 442, § 16.)

LUKE vi. 1. *The second Sabbath after the first.*] The explanation of this phrase has given commentators not a little trouble. Some allege that there were two Sabbaths in the year, each of them called the first, in respect to the two different beginnings of the year, the civil and the sacred. Grotius, whose opinion is followed by Hammond, conceives that when any of the solemn yearly feasts fell on the Sabbath-day, that Sabbath had a special respect paid to it, and was called *μεγα* or *σαββατον πρωτον*. Now of these first Sabbaths there were three in the year, at the passover, at pentecost, and at the feast of tabernacles. The first of them, that is, when the first day of the feast of passover fell on the Sabbath-day, was called *πρωτοπρωτον σαββατον*, or the first prime Sabbath. The second, that is, when the day of pentecost fell on the Sabbath, was called *δευτεροπρωτον*, which he apprehends was the Sabbath here intended.

TEMPLE WORSHIP.

REV. viii. 1. *There was silence in heaven about the space of half an hour.*] Most interpreters agree, that this silence in heaven for half an hour is an allusion to the manner of the temple worship: while the priest offered incense in the holy place, the people prayed without in silence, Luke i. 10. On the day of ex-

piation the whole service was performed by the high-priest, to which particular service Sir I. Newton has observed an allusion. "The custom was on other days, for one of the priests to take fire from the great altar in a silver censer; but on this day, for the high priest to take fire from the great altar in a golden censer; and when he was come down from the great altar, he took incense from one of the priests who brought it to him, and went with it to the golden altar; and while he offered the incense, the people prayed without in silence; which is the silence in heaven for half an hour." (On *Apoc.* p. 264.)

It was usual to enjoin silence at all religious invocations amongst the heathen nations. The priest began with the known expression "favete linguis," lest any words of ill omen should injure the sacrifice. See *Hor. Ep.* lib. iii. od. 1; *Virg. Æn.* lib. v.; *Tibull.* lib. ii. el. 2.

REV. v. 14. *And the four and twenty elders fell down and worshipped him that liveth for ever and ever.*] It was the custom in the temple worship for the singers to make pauses. In every psalm, say the Talmudists, the music made three intermissions; at these intermissions the trumpet sounded, and the people worshipped. See *Lightfoot's Temple Service*, c. 7.

REV. vii. 9. *A great multitude—stood before the throne and before the Lamb, clothed with white robes.*] At the feast of tabernacles they walked every day round the altar with palm-branches in their hands, singing hosannah: during this ceremony the trumpets sounded on all sides. On the seventh day of the feast they went seven times round the altar, and this was called the great hosannah. Upon the last day of the feast they used to repeat their hosannah often, saying, For thy sake, O our Creator, hosannah: For thy sake, O our Redeemer, hosannah. For thy sake, O our seeker, hosannah. See the Jewish Rituals. There seems to be an allusion in these words to this custom.

REV. v. 8. *Golden vials full of odours.*] Vials were of common use in the temple service, they were not like those small bottles which we now call by that name, but were like cups on a plate, in allusion to the censers of gold, in which the priests offered incense in the temple. These censers were a sort of cups, which, because of the heat of the fire burning the incense, were often put upon a plate or saucer. The common custom of drinking tea and other hot liquor out of a cup and saucer will show the form of these censers. *Lowman*, in loc.

2 CHRON. vi. 1. *Then said Solomon, the Lord hath said, that he would dwell in the thick darkness.*] This notion of God's dwelling in darkness prevailed amongst the heathens, who are

supposed to have learned it hence. Justin Martyr observes, that Orpheus and another ancient writer called God Παγκρυφον, altogether hidden. And the Lacedæmonians, who pretend to be allied to the Jews, had a temple dedicated to Ζευς Σκοτεινος, Jupiter in the dark. *Patrick* in loc.

HEB. vii. 26. *And made higher than the heavens.*] On the day of atonement the high priest was carried to an upper chamber in the temple, called the chamber of abtines. In the account here given of the exaltation of Christ there may be an allusion to this circumstance. *Gill*, in loc.

ISAIAH vi. 6. *Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.*] Hoc quoque inter reliqua neglectæ, religionis est, quod emortuo carbone sacrificatur. (*Plin. Nat. Hist. lib. xvi. tom. 2, p. 139.*) Pliny mentions as a mark of neglected religion the sacrificing with a dead coal.

REV. xi. 2. *But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles.*] There was a sort of proselytes among the Jews, called strangers of the gate. These were foreigners, who did not embrace the Jewish religion (and are therefore improperly called proselytes), yet were suffered to live among the Jews under certain restrictions; as, that they should not practise idolatry; that they should not blaspheme the God of Israel; and that they should keep the Jewish Sabbath: these strangers were, moreover, permitted to worship the God of Israel in the outer court of the temple, which, for that reason, was called the court of the gentiles. To this is the reference in the charge given to the angel in the passage above cited. *Jennings's Jewish Ant. vol. i. p. 143.*

REV. xvi. 15. *And they see his shame.*] This is an allusion to the burning of the garments of those priests, who were found asleep when upon their watch in the temple. The Jewish writers give the following account of this custom. "The man of the mountain of the house (the governor of the temple) goes round all the wards every night, with burning torches before him: and in every ward where the person does not stand upon his feet, the man of the mountain of the house says to him, Peace be to thee; if he find he is asleep, he strikes him with his staff, and he has power to burn his clothes." *Gill*, in loc.

MATT. xxi. 12. *And the seats of them that sold doves.*] Selden (*de Diis Syris, Syntag. ii. cap. 3, p. 276*) tells us, he had learned from Ferdinandus Polonus, that the keepers and sellers of pigeons were looked upon as men of infamous character among the Jews,

and held in no better estimation than thieves, gamblers, and the like; mentioning at the same time the opinion of Scaliger, that the persons here spoken of were those who taught pigeons to fly, and carry messages.

SYNAGOGUES.

MATT. xxv. 1. *Ten.*] The number ten was much noticed and used by the Jews. A congregation with them consisted of ten persons, and less than that number did not make one: and wherever there were ten persons in a place, they were obliged to build a synagogue. The blessing of the bridegrooms, which consisted of seven blessings, was not said but in the presence of ten persons. To this there may be an allusion here. *Gill*, in loc.

ACTS vi. 9. *The synagogue of the libertines.*] Great numbers of the Jews, who were taken captive by Pompey, and carried into Italy, were there set at liberty, and obtained their freedom from their masters; their children, therefore, would be *libertini* in the proper sense of that word; and, agreeably to this, the Jews banished from Rome by Tiberius are spoken of by Tacitus (*Annal.* lib. ii. cap. 85) as of the libertine race. These might easily constitute one of the 480 synagogues said to have been at Jerusalem.

REV. ii. 1. *The angel of the church.*] Next to the chief ruler of the synagogue was an officer, whose province it was to offer up public prayer to God for the whole congregation, and who on that account was called the angel of the church, because as their messenger he spake to God for them. Hence the pastors of the seven churches of Asia are called by a name borrowed from the synagogue. *Jennings's Jewish Ant.* vol. ii. p. 55.

MATT. iv. 23. *And Jesus went about all Galilee, teaching in their synagogues.*] The scribes ordinarily taught in the synagogues: but it was not confined to them, as it appears that Christ did the same. It has been questioned by what right Christ and his apostles, who had no public character among the Jews, taught in their synagogues. In answer to this Dr. Lightfoot observes, that though this liberty was not allowed to any illiterate person or mechanic, but to the learned only; they granted it to prophets and workers of miracles; and such as set up for heads and leaders of new sects; in order that they might inform themselves of their dogmata, and not condemn them unheard and unknown. Under these characters Christ and his apostles were admitted to this privilege. *Jennings's Jewish Ant.* vol. ii. p. 54.

LUKE iv. 20. *And he closed the book, and he gave it again to the minister, and sat down.*] The third part of the synagogue

service was expounding the Scriptures, and preaching to the people. The posture in which this was performed, whether in the synagogue or in other places, was sitting. Accordingly, when our Saviour had read the haphtaroth in the synagogue at Nazareth, of which he was a member, having been brought up in that city; instead of retiring to his place, he sat down in the desk or pulpit; and, it is said, that the eyes of all that were present were fastened upon him; as they perceived by his posture that he was going to preach to them. And when Paul and Barnabas went into the synagogue at Antioch, and sat down, thereby intimating their desire to speak to the people if they might be permitted; the rulers of the synagogue sent to them, and gave them leave. Acts xiii. 14, 15.

ACTS xiii. 15. *And after the reading of the law and the prophets.*] The custom of reading the law, the Jews say, existed a hundred and seventy years before the time of Christ. The division of it into sections is ascribed to Ezra. The five books of Moses, here called the law, contained fifty-three sections, so that by reading one on each Sabbath, and two in one day, they read through the whole in the course of a year; finishing at the feast of Tabernacles, which they called "the rejoicing of the law." When Antiochus Epiphanes burnt the book of the law, and forbade the reading of it, the Jews, in the room of it, selected some passages out of the prophets, which they thought came nearest in words and sense to the sections of the law, and read them in their stead; but when the law was restored again, they still continued the reading of the prophetic sections; and the section for the day was called the dismissal, because usually the people were dismissed upon it, unless any one stood up and expounded the word of God to them. This is the reason of the message sent to the apostles, "Ye men and brethren, if ye have any word of exhortation for the people, say on." Gill, in loc.

LUKE iv. 16. *And stood up to read.*] The custom of reading the Scriptures publicly was an appointment of Moses, according to the Jews. It was also usual to stand at reading the law and the prophets. Some parts of the Old Testament were allowed to be read sitting or standing; as particularly the book of Esther. Common Israelites, as well as priests and Levites, were allowed to read the Scriptures publicly. Every Sabbath-day seven persons read; a priest, a Levite, and five Israelites. And it is said to be a known custom to this day, that even an unlearned priest reads before the greatest wise man in Israel. Gill, in loc.

LUKE iv. 17. *And there was delivered unto him the book of the prophet Isaiah.*] This was done by the chazan or minister, one part of whose business was to deliver the book of the law to,

and take it from, him that read. When a high-priest read, the chazan, or minister of the synagogue, took the book of the law, and gave it to the ruler of the synagogue, and he gave it to the sagan, who delivered it to the high-priest, and the high-priest stood and received it, and read standing. The same method was observed when a king read in the book of the law: but when a common priest, or an inferior person read, there was not so much ceremony used. *Gill*, in loc.

LUKE iv. 20. *And sat down.*] The Jewish doctors, to show their reverence for the Scriptures, always stood when they read them, but when they taught the people they sat down. See Matt. xxiii. 2. Thus we find our Lord sitting down in the synagogue to preach, after he had read the passage in the prophet which he made the subject of his discourse. The custom of preaching from a text of Scripture, which now prevails throughout all the christian churches, seems to have derived its origin from the authority of this example. *Macknight's Harmony*. vol. i. p. 122.

1 COR. xiv. 27. *Let one interpret.*] This practice seems to have been borrowed from the Jews, who had such an officer in the synagogue. Maimonides says, that from the time of Ezra it had been customary that one should interpret to the people what was read out of the law; one verse only was read at a time, and there was silence till it was interpreted. Interpreters were not allowed to give their own sense of the words, but were obliged to go according to the Targum of Onkelos, which they say was the same as was delivered on Mount Sinai. They never put any man into this office till he was fifty years of age.

MATT. vii. 29. *For he taught them as one having authority, and not as the scribes.*] When the scribes delivered any thing to the people, they used to say, "our rabbins, or our wise men, say so." Such as were on the side of Hillel made use of his name, and those who were on the side of Shammai made use of his. Scarcely ever would they venture to say any thing as of themselves. But Christ spake boldly, of himself, and did not go about to support his doctrine by the testimony of the elders. *Gill*, in loc.

ESTHER ix. 26. *Wherefore they called these days Purim.*] This festival was to be kept two days successively, the fourteenth and fifteenth of the month Adar, ver. 21. On both days of the feast, the modern Jews read over the Megillah, or book of Esther, in their synagogues. The copy there read must not be printed, but written on vellum in the form of a roll; and the names of the ten sons of Haman are written on it in a peculiar manner, being ranged, they say, like so many bodies hanged on a gibbet.

The reader must pronounce all these names in one breath. Whenever Haman's name is pronounced, they make a terrible noise in the synagogue: some drum with their feet on the floor, and the boys have mallets, with which to knock and make a noise. They prepare themselves for their carnival by a previous fast, which should continue three days, in imitation of Esther's, Esth. iv. 16, but they have mostly reduced it to one day. *Jennings's Jewish Ant.* vol. i. p. 305.

JOHN xvi. 2. *They shall put you out of the synagogues.*] There were three degrees of excommunication among the Jews; the first is what is called in the New Testament, *casting out of the synagogue*; and signifies a separation from all commerce or society; it was of force thirty days, but might be shortened by repentance. If the person persisted in his obstinacy after the thirty days were expired, they excommunicated him again, with the addition of a solemn curse. This is supposed by some to be the same with delivering over to Satan. The offence was published in the synagogue, and at this time candles were lighted, and when the proclamation was ended they were put out, as a sign that the person excommunicated was deprived of the light of heaven; his goods were confiscated; his male children were not admitted to circumcision; and if he died without repentance, by the sentence of the judge a stone was cast upon his coffin or bier, to show that he deserved to be stoned. He was not mourned for with any solemn lamentation. The last degree of excommunication was anathematizing, which was inflicted when the offender had often refused to comply with the sentence of the court, and was attended with corporal punishment, and sometimes with banishment and death.

1 COR. xvi. 22. *If any man love not the Lord Jesus Christ, let him be anathema maranatha.*] When the Jews lost the power of life and death, they used nevertheless to pronounce an *anathema* on persons who according to the Mosaic law, should have been executed; and such a person became an *anathema*, or *cherem*, or *accursed*, for the expressions are equivalent. They had a full persuasion that the curse would not be in vain; and indeed it appears they expected some judgment, corresponding to that which the law pronounced, would befall the offender; for instance, that a man to be stoned would be killed by the falling of a stone or other heavy body upon him; a man to be strangled would be choked; or one whom the law sentenced to the flames would be burnt in his house, and the like. Now to express their faith, that God would one way or another, and probably in some remarkable manner, interpose, to add that efficacy to his own sentence, which they could not give it, it is very probable they might use the words *maranatha*, that is, in Syriac, *the Lord cometh*, or he will surely and quickly come to put this sentence in execution, and to show that

the person on whom it falls is indeed *anathema, accursed*. In beautiful allusion to this, when the apostle was speaking of a secret alienation from Christ, maintained under the forms of christianity (which might perhaps be the case among many of the Corinthians), as this was not a crime capable of being convicted and censured in the christian church, he reminds them, that the Lord Jesus Christ will come at length, and find it out, and punish it in a proper manner. This weighty sentence the apostle chose to write *with his own hand*, and insert between his general salutation and benediction, that it might be the more attentively regarded. *Doddridge, in loc.*

SACRED FEASTS.

EXOD. xii. 26, 27. *Your children shall say, what mean ye by this service?*] A custom obtained among the Jews, that a child should ask the meaning of the PASSOVER, and that the person who presided should then give an account of its intent and origin, that so the remembrance of God's mercy might be transmitted to their latest posterity. This was called *the Declaration, or showing forth*.

EXOD. xii. 15. *The first day ye shall put away leaven out of your houses.*] Concerning this matter the modern Jews are superstitiously exact and scrupulous. The master of the family makes a diligent search into every hole and crevice throughout the house, lest any crumb of leavened bread should remain in it: and that not by the light of the sun or moon, but of a candle. And in order that this exactness may not appear altogether superfluous and ridiculous, care is taken to conceal some scraps of leavened bread in some corner or other, the discovery of which occasions mighty joy. This search, nevertheless, strict as it is, does not give him entire satisfaction. After all he beseeches God that all the leavened bread that is in the house, as well as what he has found, may become like the dust of the earth, and be reduced to nothing. They are also very exact and scrupulous in making their bread for the feast, lest there should be any thing like leaven mixed with it. The corn of which it is made, must not be carried to the mill on the horse's bare back, lest the heat of the sun should make it ferment. The sack in which it is put, must be carefully examined, lest there should be any remainder of old meal in it: the dough must be made in a place not exposed to the sun, and must be put into the oven immediately after it is made, lest it should ferment itself. *Jennings's Jewish Ant.* vol. ii. p. 211.

EXOD. xii. 3. *In the tenth day of this month they shall take to themselves every man a lamb; ver. 6, and ye shall keep it up until the fourteenth day of the same month.*] From hence it ap-

pears that the lamb was to be taken from the flock four days before it was killed. For this the rabbies assign the following reasons: that the providing of it might not, through a hurry of business, especially at the time of their departure from Egypt, be neglected till it was too late: that by having it so long with them before it was killed, they might have the better opportunity of observing whether there were any blemishes in it: and by having it before their eyes so considerable a time, might be more effectually reminded of the mercy of their deliverance out of Egypt; and likewise to prepare them for so great a solemnity as the approaching feast. On these accounts some of the rabbies inform us it was customary to have the lamb tied these four days to their bed-posts: a rite which they make to be necessary and essential to the pass-over in all ages. *Jennings's Jewish Ant.* vol. ii. p. 187.

EXOD. xii. 9. *Eat not of it raw, nor sodden with water, but roasted with fire.*] The prohibition of eating it raw, for which there might seem to be little occasion, since mankind have generally abhorred such food, is understood by some to have been given in opposition to the barbarous customs of the heathens, who in their feasts of Bacchus, which, according to Herodotus and Plutarch, had their original in Egypt, used to tear the members of living creatures to pieces, and eat them raw. It is observable, that the Syriac version renders the clause, "Eat not of it raw, eat not of it while it is alive." *Spencer de Leg. Heb.* l. ii. c. 4. sect. 2.

MATT. xxvi. 26, 27. *And as they were eating Jesus took bread.*] Though this supper is distinct from the passover, and different from any ordinary meal, yet there are in it allusions to both, and to several Jewish customs. He that asked a blessing upon bread used to take it into his hands: this is a stated rule, that all may see that he blesses over it. It was also common with the Jews to ask a blessing upon their bread; the form in which they did it was this: "Blessed art thou, O Lord our God, the king of the world, that producest bread out of the earth." If there were many at table, one asked a blessing for the rest. The blessing always preceded the breaking of the bread. The rules concerning the breaking of the bread are: "the master of the house recites and finishes the blessing, and after that he breaks: he does not break a small piece, lest he should seem to be sparing; nor a large piece, lest he should be thought to be famished; it is a principal command to break a whole loaf." He that broke the bread put a piece before every one, and the other took it into his hand. The Jews in eating the passover used to say of the unleavened bread, "This is the bread of affliction, which our fathers eat in the land of Egypt." The Jews blessed and gave thanks for their wine, as well as their food; they generally did it in this form: "Blessed

art thou, O Lord our God, the king of the world, who hast created the fruit of the vine." *Gill*, in loc.

MATT. xxvi. 26. *Jesus took bread, and blessed it.*] The person of the greatest dignity amongst the Jews always pronounced the Baraca or benediction on the bread and wine; for which reason our blessed Lord performed it himself, being with his disciples as their master and doctor. *Picart's Religious Cerem.* vol. i. p. 124.

MATT. xxvi. 26. *This is my body.*] It is very probable that our Lord, after he had blessed and broken the bread according to the Jewish custom, imitated also the Jews in these words, *This is my body*; for they say when they eat unleavened bread, "this is the bread of affliction which our fathers eat in the land of Egypt." But Christ signified to his disciples, that they were no longer required to eat that bread of affliction which their fathers had eaten when they came out of Egypt; but that being the author of a new covenant, he gave them his own body and blood instead thereof. *Picart's Religious Ceremonies*, vol. i. p. 125.

MATT. xxvi. 28. *For this is my blood of the New Testament, which is shed for many for the remission of sins.*] The wine used on this occasion was an emblem and representation of the blood of Christ about to be shed for the remission of sin. It was usual even among the heathens, to make and confirm their covenants by drinking human blood, and that sometimes mixed with wine. (*Alex. ab Alex. Genial. Dier.* l. v. c. 3.)

MATT. xxvi. 29. *I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*] This declaration of Christ is in allusion to a usage at the passover, when after the fourth cup they tasted of nothing else all that night but water. It intimates that he would drink no more, not only that night, but never after. *Gill*, in loc.

MATT. xxvi. 30. *When they had sung a hymn.*] This was the *hallel*, which the Jews were obliged to sing on the night of the passover. It consisted of six psalms, the hundred and thirteenth, and the five following ones. This they did not sing all at once, but in parts. Just before the drinking of the second cup and eating of the lamb they sung the first part; and on mixing the fourth and last cup they sung the remainder; and said over it what they call the blessing of the song, which was Psalm cxlv. 10. They might, if they would, mix a fifth cup, and say over it the *great hallel*, which was Psalm cxxxvi., but that they were not obliged to. *Gill*, in loc.

EXOD. xii. 10. *That which remaineth till the morning ye shall*

burn with fire.] We read in Macrobius of such a custom amongst the ancient Romans in a feast called Protervia, where the manner was, as Flavianus saith, “ut si quid ex epulis superfuisset, igne consumeretur;” that if any thing were left of the good cheer, it should be consumed with fire. L. ii. *Saturnal.* cap. 2. *Patrick*, in loc.

1 SAM. xx. 5. *New moon.*] “As soon as the NEW MOON was either consecrated or appointed to be observed, notice was given by the Sanhedrim to the rest of the nation, what day had been fixed for the new moon, or first day of the month, because that was to be the rule and measure, according to which they were obliged to keep their feasts and fasts in every month respectively. This notice was given to them in time of peace, by firing beacons set up for that purpose (which was looked upon as the readiest way of communication), but in time of war, when all places were full of enemies, who made use of beacons to amuse our nation with, it was thought fit to discontinue it, and to delegate some men on purpose, to go and signify it to as many as they possibly could reach, before the time commanded for the observation of the feast or fast was expired.” *Levi’s Rites and Ceremonies of the Jews*, p. 25.

EPH. v. 14. *Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*] On the Jewish feast of the new moon they sounded the trumpets so much, that it was called a memorial of blowing trumpets. The scripture nowhere assigns the reason of it; but Maimonides thinks it was instituted to awaken the people to repentance, against the annual fast or great day of expiation, which followed nine days after. He makes the sound of the trumpet on this day to be in effect, saying, “shake off your drowsiness, ye that sleep, search and try your ways, remember your Creator and repent, bethink yourselves, and take care of your souls.” Some have supposed that the apostle refers to this use and meaning of blowing the trumpets in the passage now cited. Dr. Jennings (*Jewish Ant.* vol. ii. p. 252) differs from this opinion, and prefers the conjecture of Heumannus, that the passage is taken out of one of those hymns or spiritual songs, which were in common use in the christian church in those times, and which are mentioned in a subsequent verse.

LEV. xxiii. 24. *A memorial of blowing of trumpets.*] Some commentators have conjectured, that this feast of trumpets was designed to preserve the memory of Isaac’s deliverance by the substitution of a ram to be sacrificed in his stead: it has sometimes been called by the Jews, the binding of Isaac. But it is more probable that it derived its name from the kind of trumpets (rams’

horns) then used, and that it was intended to solemnize the beginning of the new year, to remind them of the beginning of the world, and to excite their thankfulness for the fruits, benefits, and blessings of the preceding year. The extraordinary blowing of the trumpets by the priests at that time in all their cities, as well as at Jerusalem, where two silver trumpets were also used at the temple, as well as those of horn, when the Levites sung Psalm lxxxii. was well adapted to promote those important objects.

MICAH vii. 19. *Thou wilt cast all their sins into the depths of the sea.*] It is a custom with the modern Jews on NEW YEAR'S DAY to sound the horn, to invite the people to hearken with humility and attention to the judgments of God, and to thank him for his favour and support during the year which is just ended. This festival lasts two days, and all the people in the synagogue are to pray with a loud voice, and in a humbler posture than usual. In Germany the Jews send their children to the grand rabbi to receive his benediction; and when they sit down to table, the master of the house takes a bit of bread, and dips it in honey, saying, "may this year be sweet and fruitful;" and all the guests do the same. They seldom omit serving up a sheep's head at this entertainment, which they say is a mystical representation of the ram sacrificed instead of Isaac. The sounding of the horn is performed standing, where the law is read, the whole congregation remaining in the same posture. This is made of a ram's horn, being also a monument of Isaac's ram. It is crooked, as representing the posture of a man humbling himself. The time for blowing it is from sun-rise to sun-set. The ancient Jews upon the day of atonement discharged their sins upon a he-goat, which afterwards was sent into the desert. But the modern Jews, of Germany in particular, instead of a goat, now do it upon the fish. They go after dinner to the brink of a pond, and there shake their clothes over it with all their might. They derive this custom from the passage of the prophet Micah now above cited.

EXOD. xxiii. 16. *The feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*] The same custom prevailed among the gentiles, who, at the end of the year, when they gathered in their fruits, offered solemn sacrifices, with thanks to God for his blessings. Aristotle (*Ethic.* lib. viii.) says, that the ancient sacrifices and assemblies were after the gathering in of the fruits, being designed for an oblation of the first-fruits unto God.

MATT. xxi. 34. *And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.*] The fruit of all manner of trees for the first three years was not to be eaten, nor any profit made of it: in the

fourth year it was to be holy, to praise the Lord with; being either given to the priests, or eaten by the owners before the Lord at Jerusalem: in the fifth year it might be eaten and made use of for profit, and thenceforward every year. To this time of fruit, and the custom of bringing it up to Jerusalem, there seems to be an allusion here. *Gill*, in loc. *

PSALM lxxviii. 24. *They have seen thy goings, O God, even the goings of my God, my king, in the sanctuary.*] Instead of the word *goings*, Dr. Hurdis (*Dissertations on Psalms and Prophecy*, p. 68) substitutes that of PROCESSIONS, referring to the custom of the Egyptians at the overflowing of the Nile. He observes that the flood of Egypt, like that of Palestine, was autumnal, and both may be ascribed to the same periodical rains. The ceremonies also observed in Egypt during the swelling of the Nile, and when it had attained its happiest height, as frequently alluded to by the sacred writers, were perfectly similar to those of the Hebrews. To the present day, we are informed by Irwin (*Travels*, vol. i. p. 307), that at the first visible rise of the river the female chorus, singing and dancing to the sound of the instruments, goes in procession by night to the stream. In veneration of the benevolent power who thus dispenses annually the blessings of plenty, it not only praises him till it reaches the brink of the flood, but even bathes in its waters, to express the most undoubted adoration. The very same custom manifestly prevailed when the infant Moses was found floating upon the river. For it is not sufficient to say with our translators, that when the daughter of Pharaoh went down to the flood, her maidens walked along by the river-side. The word which expresses their motion is always used by the sacred writers to describe the action of the chorus; as the Psalmist explains it in these words. *Hurdis on Psalm and Prophecy*, p. 68.

PSALM lxxviii. 25.] *The singers went before.* The same custom prevailed also among the gentiles in their solemn processions: for both before and after, as well as during the time of their libations and sacrifices, they sang hymns in praise of their respective deities: and when they celebrated the supposed advent of their gods at particular times, it was with the greatest demonstrations of joy, with dancing, music, and songs. (See *Callimachus*, Hy. in Apol. v. 12.) On this account they employed persons to compose these sorts of hymns; and that the singing of them might be performed with greater harmony and dignity, they chose for this religious service persons trained up to, and well skilled in, vocal music. For this employment they brought up children of both sexes, who marched in procession at their great festivals. See *Horace*, *carm. sec.* and *Catullus*, *carm. sec.* *Chandler's Life of David*, vol. ii. p. 82.

2 SAM. vi. 14. *And David danced before the Lord with all his might.*] Upon this circumstance the Jews have grounded a ridiculous custom. In the evening of the day on which they drew water out of the pool of Siloam, those who were esteemed the wise men of Israel, the elders of the Sanhedrim, the rulers of the synagogues, and the doctors of the schools, met in the court of the temple. All the temple music played, and the old men danced, while the women in the balconies round the court, and the men on the ground, were spectators. All the sport was to see these venerable fathers of the nation skip and dance, clap their hands and sing; and they who played the fool most egregiously acquitted themselves with most honour. In this manner they spent the greater part of the night, till at length two priests sounded a retreat with trumpets. This mad festivity was repeated every evening, except on the evening before the Sabbath, which fell in this festival, and on the evening before the last and great day of the feast. *Jennings's Jewish Antiq.* vol. ii. p. 235.

ACTS xx. 7. *And upon the first day of the week, when the disciples came together to break bread.*] Bishop Pearce, in his note on this passage, says, "In the Jewish way of speaking, *to break bread* is the same as to make a meal: and the meal here meant seems to have been one of those which was called *αγαπαι*, *love-feasts*. Such of the heathens as were converted to Christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the heathen cities. The Christians, therefore, who were rich, seem very early to have begun the custom of those *αγαπαι*, *love-feasts*, which they made on every first day of the week, chiefly for the benefit of the poorer Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices. It was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the eucharist, or holy communion.

JUDE 12. *These are spots in your feasts of charity.*] It is commonly supposed that St. Jude here refers to the primitive Christian love-feasts. But Lightfoot and Whitby apprehend the allusion is rather to a custom of the Jews, who on the evening of the Sabbath had their *κοινωνια* or communion, when the inhabitants of the same city met in a common place to eat together.

ROMANS xvi. 23. *Gaius my host, and of the whole church.*] Dr. Lightfoot (*Hor. Hebraic.* 1 Cor. xi. 21) has a peculiar notion concerning the Christian *αγαπαι*; that they were a sort of hospitals for the entertainment of strangers in imitation of those which the Jews had adjoining to their synagogues. Gaius, who is called

the host of the whole church, he supposes to have been the master of such a hospital; and that Phœbe, who is called the *διακονος* of the church at Cenchrea, and those other women mentioned Phil. iv. 3, were servants attending these hospitals.

TRADITIONS.

GENESIS iii. 15. *It shall bruise thy head, and thou shalt bruise his heel.*] The following traditions of the promised Messiah are remarkable for their coincidence with the first promise, and must have had a higher origin than unassisted human invention. In the Gothic mythology, Thor is represented as the first-born, of the supreme God, and is styled in the Edda, the eldest of sons; he was esteemed a "middle divinity, a mediator between God and man." With regard to his actions, he is said to have wrestled with death, and, in the struggle, to have been brought upon one knee; to have *bruised the head* of the great serpent with his mace; and in his final engagement with that monster to have beat him to the earth, and slain him. This victory, however, is not obtained but at the expense of his own life: "Recoiling back nine steps, he falls dead upon the spot, suffocated with the floods of venom which the serpent vomits forth upon him." (*Edda, Fab. 11, 25, 27, 32*). Much the same notion, we are informed, is prevalent in the mythology of the Hindoos. Two sculptured figures are yet extant in one of their oldest pagodas, the former of which represents Chreeshna, an incarnation of their mediatorial God Vishnu, trampling on the *crushed head* of the serpent; while in the latter it is seen encircling the deity in its folds, and *biting his heel* (*Maurice's Hist. of Hindostan, vol. ii. p. 290*). It is said that Zerâdusht, or Zoroaster, predicted in the Zendavestâ, that in the latter days would appear a man called Oshanderbeghâ, who was destined to bless the earth by the introduction of justice and religion; that, in his time, would likewise appear a malignant demon, who would oppose his plans and trouble his empire for the space of twenty years; that afterwards, Osiderbeghâ would revive the practice of justice, put an end to injuries, and re-establish such customs as are immutable in their nature; that kings should be obedient to him, and advance his affairs; that the cause of true religion should flourish; that peace and tranquillity should prevail, and discord and trouble cease. (*Hyde, de Relig. vet. Pers. c. 31*). According to Abulpharagius, the Persian legislator wrote of the advent of the Messiah in terms even more express than those contained in the foregoing prediction. "Zeradusht," says he, "the preceptor of the magi, taught the Persians concerning the manifestation of Christ, and ordered them to bring gifts to him, in token of their reverence and submission. He declared, that in the latter days a pure virgin would conceive; and that as soon as the child was born, a star would appear, blazing even at

noon-day with undiminished lustre. You; my sons," exclaims the venerable seer, "will perceive its rising, before any other nation. As soon, therefore, as you shall behold the star, follow it: whithersoever it shall lead you, and adore that mysterious child, offering your gifts to him with the profoundest humility. He is the almighty word, which created the heavens." (Cited by *Hyde, de Relig. vet. Pers. c. 31.*)

GEN. v. 24. *God took him.*] The following singular tradition may possibly have some reference to the translation of Enoch: "The Kalmucks, among other idols; worship in a peculiar manner one, which they call Xacamuni. They say, that four thousand years ago; he was only a sovereign prince in India; but, on account of his unparalleled sanctity, God hath taken him up to heaven alive." *Von Strahlenberg's Siberia; p. 409.*

GENESIS xlix. 1. *And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.*] "It is an opinion of great antiquity, that the nearer men approach to their dissolution, their souls grow more divine, and discern more of futurity. We find this opinion as early as Homer (*Il. xvi. 852, et xxii. 358*), for he represents the dying Patroclus foretelling the fate of Hector, and the dying Hector denouncing no less certainly the death of Achilles. Socrates, in his apology to the Athenians a little before his death, asserts the same opinion. 'But now,' saith he, 'I am desirous to prophesy to you, who have condemned me, what will happen hereafter. For now I am arrived at that state, in which men prophesy most when they are about to die.' (*Platonis Apolog. Socr. Op. vol. i. p. 39, edit. Serrani.*) His scholar Xenophon (*Cyrop. lib. viii. prope finem, p. 140*) introduces the dying Cyrus declaring in like manner 'that the soul of man at the hour of death appears most divine, and then foresees something of future events.' Diodorus Siculus (*in initio, lib. xviii. tom. 2*) allegeth great authorities upon the subject. 'Pythagoras, the Samian, and some others of the ancient naturalists, have demonstrated that the souls of men are immortal, and, in consequence of this opinion, that they also foreknow future events at the time that they are making their separation from the body in death.' Sextus Empiricus (*adv. Mathem. p. 312*) confirms it likewise by the authority of Aristotle: 'The soul,' saith Aristotle, 'foresees and foretels future events, when it is going to be separated from the body by death.' We might produce more testimonies to this purpose from Cicero, and Eustathius upon Homer, and from other authors, if there were occasion: but these are sufficient to show the great antiquity of this opinion. And it is possible that old experience may in some cases attain to something like prophecy and divination: In some instances also God may have been pleased to comfort and enlighten

departing souls with a prescience of future events. But what I conceive might principally give rise to this opinion, was the tradition of some of the patriarchs being divinely inspired in their last moments, to foretel the state and condition of the people descended from them: as Jacob upon his death-bed summoned his sons together, that he might inform them of what should befall them in the latter days." *Newton on the Prophecies*, vol. i. p. 85, 2nd edit.

EXOD. iii. 2. *And the angel of the Lord appeared unto him in a flame of fire.*] The traditionary notion of a miraculous light or fire being the token of a divine presence, prevailed among the Greeks in the time of Homer: for, after relating that the goddess Minerva attended on Ulysses with her golden lamp, or rather torch, and afforded him a refulgent light, he makes Telemachus cry out to his father in rapture:

Ω πατερ, η μέγα θαυμα τοδ' οφθαλμοισιν ορωμαι, &c.
ODYSSEY. xix.

What miracle thus dazzles with surprise?
Distinct in rows the radiant columns rise:
The walls, where'er my wond'ring sight I turn,
And roofs, amidst a blaze of glory burn;
Some visitant of pure ethereal race
With his bright presence deigns the dome to grace.

POPE.

ACTS vii. 30. *There appeared to him in the wilderness of Mount Sinai an angel of the Lord, in a flame of fire in a bush.*] The heathens had either read or heard of this circumstance, as appears by Artapanus, who mentions it (in Eusebius, l. ix. *Præpar. Evang.* c. xxvii.); but he disguises it, and misreports it, saying it was a fire which suddenly broke forth out of the earth, and flamed when there was no matter nor any kind of wood in the place to feed it. However, in the next chapter but one an ancient tragedian reports it exactly, saying just as Moses does here, that the bush burned with fire, and yet remained entire in the flame, which he calls the greatest miracle. There is a story something like this in *Dion Prusæus*, Orat. xxxvi. where he saith, the Persians relate concerning Zoroaster, that the love of wisdom and virtue leading him to a solitary life upon a mountain, he found it one day all in a flame, shining with celestial fire, out of the midst of which he came without any harm, and instituted certain sacrifices to God, who, he declared, then appeared to him. Both Ursinus and Huet have endeavoured to prove, that this was a corrupt tradition of this vision of Moses. *Patrick*, on Exod. iii. 2.

EXODUS iv. 25. *A bloody husband art thou to me.*] The learned Joseph Mede (*Diss.* xiv. p. 52) has given to these words of Zipporah the following singular interpretation. He says that it was a

custom among the Jews to name the child that was circumcised by a Hebrew word, signifying a husband. He builds his opinion upon the testimony of some rabbins. He apprehends that she applied to the child, and not to Moses, as most interpreters think, the words above-mentioned. *Chaton*, which is the term in the original, is never used to denote the relation between husband and wife, but that which is between a man and the father or mother of the person to whom he is married: it signifies a son-in-law, and not a husband. A person thus related is a son initiated into a family by alliance. It is in this view of initiated, that Zipporah says to her son, a bloody husband art thou to me; that is to say, it is I who have initiated thee into the church by the bloody sacrament of circumcision. He endeavours to justify his criticism upon the word *Chaton* by the idea which the Arabians affix to the verb from whence this noun is derived. The Chaldee Paraphrast also annexes the same notion to the words of Zipporah. Saurin (*Diss. on O. T.* vol. i. p. 371) does not seem altogether satisfied with this interpretation of the passage: whether it be just or not must be left to the decision of the learned reader.

EXOD. xvii. 6. *Thou shalt smite the rock, and there shall come water out of it.*] This remarkable interposition of God for the Israelites appears to have been imperfectly known in other countries; and the remembrance of it is still retained in some of the heathen fables. There is a manifest allusion to it in Euripides (*Bacchæ*, 703), where he makes one smite the rock at Cithæron, and waters gush out of it. Huetius (*Alnetanæ Quæstiones*, l. ii. c. 12, n. 18) gives many such instances; and suggests, that it is very probable that the fable of Janus was forged from hence: alleging that the image is described as holding a rod in his left hand, with which he smites a stone, and causes water to flow from it.

EXODUS xxv. 10. *They shall make an ark.*] We meet with imitations of this divinely instituted emblem among several heathen nations, both in ancient and modern times. Thus Tacitus (*de Mor. German.* cap. 40) informs us, that "the inhabitants of the north of Germany, our Saxon ancestors, in general, worshipped Herthum, that is, the mother earth, and believed her to interpose in the affairs of men, and to visit nations: that to her, within a sacred grove, in a certain island of the ocean, a vehicle, covered with a vestment, was consecrated, and allowed to be touched by the priest alone, who perceived when the goddess entered into this her secret place, and with profound veneration, attended her vehicle, which was drawn by cows. While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit. They engaged in no war, they meddled not with arms, they locked up their weapons: peace and quietness only were then

known, these only relished, till the same priest reconducted the goddess, satiated with the conversation of mortals, to her temple."

Among the Mexicans, Vitziputzli, their supreme god, was represented in a human shape, sitting on a throne, supported by an azure globe, which they called heayen. Four poles or sticks came out from two sides of this globe, at the ends of which serpents' heads were carved, the whole making a litter, which the priests carried on their shoulders whenever the idol was shown in public." *Picart's Ceremonies*, iii. p. 146.

"In Lieutenant Cook's voyage round the world, published by Dr. Hawkesworth, vol. ii. p. 253, we find that the inhabitants of Huaheine, one of the islands lately discovered in the South Sea, had "a kind of chest or ark, the lid of which was nicely sewed on, and thatched very neatly with palm-nut leaves. It was fixed upon two poles, and supported upon little arches of wood, very neatly carved: the use of the poles seemed to be to remove it from place to place, in the manner of our sedan-chair: in one end of it was a square hole, in the middle of which was a ring, touching the sides and leaving the angles open, so as to form a round hole within, a square one without. The first time Mr. Banks saw this coffer, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. Probably there was then something within: but now the cloth was taken away, and, upon looking into it, it was found empty. The general resemblance between this repository, and the ark of the Lord among the Jews, is remarkable: but it is still more remarkable, that upon inquiring of the boy what it was called, he said, Ewharre no Eatau, the house of God: he could, however, give no account of its signification or use." *Parkhurst's Heb. Lex.* p. 690, 4th edit.

LEV. xxvii. 32. *Whatsoever passeth under the rod.*] This expresses the manner of the tithing, which, according to the Jews was thus performed. The cattle were all brought into a sheep-cote, in which there was but one gate, and that so narrow as to suffer only one to come out at a time. The dams being placed without, and the gate opened, the young ones were invited by their bleating to press out to them. As they passed by, one by one, a man who stood at the gate with a rod coloured with ochre, told them in order; and when the tenth came out, whether it were male or female, sound or not, he marked it with his rod, and said, Let this be holy in the name of the tenth. Bochart thinks that Moses does not here speak of the rod of the tithes, but of the shepherd's crook; for the flock passed under his rod as often as he numbered them, which was particularly done every evening. *Patrick*, in loc.

LEVITICUS xxiv. 11. *And the Israelitish woman's son blasphemed the name, and cursed.*] The words, of the Lord, which

immediately follow, *blasphemed the name*, being put in italics in our translation, show that they form no part of the original text. Among the Palmyrenians it is a custom to inscribe on their marbles, "To the blessed name be fear for ever." "To the blessed name for ever good and merciful, be fear." This is exactly similar to the above-cited passage, respecting the blasphemy of the Israelitish woman's son. *Fragments*, No, 490.

JOSHUA v. 15. *Loose thy shoe from off thy foot.*] The custom which is here referred to, not only constantly prevailed all over the East from the earliest ages, but continues to this day. To pull off the *sandals*, or slippers, is used as a mark of respect on entering a mosque, or a temple, or the room of any person of distinction; in which case they were either laid aside, or given to a servant to bear. Ives (*Travels*, p. 75) says, that "at the doors of an Indian pagoda are seen as many slippers and sandals as there are hats hanging up in our churches." The same custom prevails amongst the Turks. Maundrell, p. 29, describes exactly the ceremonials of a Turkish visit, on which, though an European and a stranger, he was obliged to comply with this custom.

ISAIAH. xix. 1. *Jehovah shall come into Egypt, and the idols of Egypt shall be moved at his presence.*] Both Eusebius (*Demonstrat. Evang.* lib. vi. cap. 20) and Athanasius (*de Incarnat. Verbi*, vol. i. p. 89) have recorded the following fact: that, when Joseph and Mary arrived in Egypt, they took up their abode in Hermopolis, a city of the Thebais, in which was a superb temple of Serapis. Conducted by Providence, or induced by curiosity, to visit this temple with the infant Saviour, what was their wonder and consternation, on their very entrance, to find, not only the great idol itself, but all the *dii minores* of the temple, fall prostrate before them! The priests fled away with horror, and the whole city was in the utmost alarm. The spurious gospel of the *Evangelium Infantixæ* also relates this story, which is not, on that account, the less likely to be true, since it is probable that the spurious gospels may contain many relations of facts traditionally remembered, however dishonoured by being mingled with the grossest forgeries and puerilities. It is not probable that Eusebius or Athanasius derived their information from this source. In this relation we have a remarkable completion of the above cited prophecy of Isaiah. *Maurice's Hist. of Hindostan*, vol. ii. p. 288.

NEHEM. ii. 8. *And the king granted me according to the good hand of my God upon me.*] The hand is sometimes taken in an ill sense for inflicting punishments, Ruth i. 13; Jer. xv. 17, and sometimes in a good sense, for we extend favours to men with the hand. Thus Drusius explains Psalm lxxxviii. 5, *cut off from thy*

hand, that is, fallen from thy grace and favour. Pindar (*Olymp.* 10) thus uses *the hand of God*, for his help and aid, Θεου συν παλαμα, *by the hand of God*, which the scholiast interprets, by the power and help of God. Thus Nehemiah is here to be understood.

LUKE ii. 25. *Waiting for the consolation of Israel.*] The Jews often used to style the expected Messiah "the consolation;" and, "may I never see the consolation" was a common form of swearing among them. It was much used by R. Simeon ben Shetach, who lived before the time of Christ. *Gill*, in loc.

LUKE xiii. 26. *Thou hast taught in our streets.*] It was customary with the Jewish doctors to teach in the streets. It is said of Rabban Jochanan ben Zaccai, that "he was sitting in the shade of the temple, and expounding all the day." The gloss on the place is, "the temple being a hundred cubits high, its shade went very far in the street which is before the mountain of the house; and because the street was large and held abundance of men, he was expounding there by reason of the heat, for no school could hold them." *Gill*, in loc.

MATT. xxvii. 53. *And went into the holy city.*] "The Orientals never called Jerusalem by any other name than El-kods, the holy; sometimes adding the epithet, El-sherif, the noble. This word El-kods seems to me the etymological origin of all the Cassiuses of antiquity, which like, Jerusalem, were high places; and had temples and holy places erected on them. *Volney*, vol. ii. p. 304.

MATT. xxiii. 15. *Ye compass sea and land to make one proselyte.*] This assertion is greatly illustrated by observing, that the zeal of the Jews in making proselytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus Horace :

——— veluti te
Judæi cogemus in hanc concedere turbam.

Lib. i. sat. 4. l. 142.

We, like the Jews, will force you to our herd.

MATT. xxvii. 6. *The price of blood.*] It was a custom among the Jews, imitated by the first Christians, that it should not be lawful for executioners to offer any thing, or for any alms to be received from them. This was also the case with money that came out of the publican's or quæstor's exchequer. No money obtained by the blood or life of another was fit to be received or put into the treasury. The field that was bought with it was called "the field of blood."

MARK xiv. 61. *The high-priest asked him, and said unto him, Art thou the Christ, the son of the blessed ?*] It is observable, that the peculiar attribute of deity is here used to express the divine nature. Supreme happiness is properly considered as belonging to God: and as all comfort flows from him, suitable ascriptions of praise and glory are his due. But this form of speech was conformable to the ancient custom of the Jews, who, when the priest in the sanctuary rehearsed the name of God, used to answer, "Blessed be his name for ever." The title of the blessed one in their language signified as much as the holy one; and both, or either of them, the God of Israel. Hence such expressions are very frequent in the rabbins. See also Rom. i. 25; 2 Cor. xi. 31.

MATT. vi. 4. *That thine alms may be in secret.*] This seems to be an allusion to the secret-chamber, whither money was brought privately for the relief of the poor. "There were two chambers in the sanctuary, the one was the chamber of secrets, and the other the chamber of vessels; the chamber of secrets was that into which pious persons put in secret; and the poor children of good men were maintained out of it privately." The Jews say many things in favour of doing alms privately. They tell us that "R. Jannai seeing a certain man give a piece of money to a poor man publicly, said to him, it would have been better if thou hadst not given him any thing, than to have given him in this manner." The giving of alms to the poor is mentioned by Christ before prayer to God, because it was usual to give alms before prayer. *Gill*, in loc.

ACTS vi. 1. *Their widows were neglected in the daily ministration.*] A distribution of alms was made every day. This practice obtained among the Jews in common, for they used to collect every day for the poor, and give it daily to them. Maimonides speaks of it in this manner: "They appoint collectors, who receive every day from every court a piece of bread, or any sort of food, or fruit, or money, from whomsoever that offers freely for the time; and they divide that which is collected, in the evening, among the poor, and they give to every poor person of it his daily sustenance:" from hence the apostles might take up this custom, and follow it.

ROM. xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.*] This verse seems to refer to the two gates of the temple, one called the gate of the bridegroom, and the other the gate of the mourners, into which two sorts all kinds of persons are divided. The first contained all those who continued unblemished members of the church, under no kind of censure; the other contained those who were under any degree of excommunication, who, though they might come into the temple, must come in at the mourners' door, with some mark of discrimination from other men,

that they who saw them might pray for them, saying, "He that dwells in this house comfort thee, and give thee an heart to obey." *Hammond*, in loc,

JAMES iv. 15. *If the Lord will.*] It was a custom among the Jews to begin all things with God. They undertook nothing without this holy and devout parenthesis, "If God will." They otherwise expressed it, "if the name please;" or, "if the name determine so." The phrase was so common that they abbreviated it, using a letter for a word. But this was not peculiar to the Jews; it was common with all the eastern people. Few books are written in Arabic, but they begin with the word Bismillah, in the name of God. With the Greeks, the expression is $\sigma\upsilon\nu\ \Theta\epsilon\omega$: with the Latins, Deo volente. See *Gregory's Works*, p. 99.

ACTS i. 26. *The lot.*] The account which Grotius gives of the manner in which lots were cast, seems very probable and satisfactory. He says, they put their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word apostle. In drawing these out of the urns, the blank came up with the name of Joseph and the lot on which was written the word *apostle* came up with the name of Matthias. This being in answer to their prayers, they concluded that Matthias was the man whom the Lord had chosen to the apostleship.

GALATIANS iii. 28. *There is neither male nor female.*] Among the heathens females were not admitted to some of their sacred rites and ceremonies. As to the Jews, the males only were concerned in many things both of a civil and sacred nature. No female might be heir to an inheritance with a male: they had no share in the civil government, or in the priesthood; males were to appear three times a year before the Lord; but, according to their oral law, women and servants were exempted. The male Jews valued themselves very much because they were Israelites and not gentiles, freemen and not servants, men and not women. Against these things the apostle makes his assertion in this passage. *Gill*, in loc.

EPH. iv. 26. *Let not the sun go down upon your wrath.*] Many persons have observed, that this was agreeable to the Pythagorean practice, who used always, if the members of their particular society had any difference with each other, to give tokens of reconciliation before the sun went down. This exhortation is peculiarly important to prevent excessive and long-protracted anger, which might in time increase to habitual malice; a temper exceedingly unbecoming a christian.

JAMES i. 27. *Pure and undefiled religion.*] Archbishop Tillotson (*Works*, vol. ii. p. 581) has justly observed, that there seems here to be an allusion to the excellence of a precious stone, which consists much in its being καθαρά και αμικτός, *clear and without flaw or cloud*: and surely no gem is so precious or ornamental as the lovely temper here described.

REV. iv. 3. *A rainbow.*] The whole race of mankind being deeply interested in this token of divine favour, it is not at all surprising to find the signification of such an important emblem preserved among various nations. Homer (*Il.* xi. v. 27), with remarkable conformity to Scripture, speaks of the rainbow which Jove hath set in the cloud, as a token to men. Iris, or the rainbow, was worshipped, not only by the Greeks and Romans, but also by the Peruvians in South America, when the Spaniards came thither. (*L'Abbe Lambert*, tom. 13.)

IDOLS.

ISAIAH xlv. 13. *The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes; and he marketh it out with the compass, and maketh it after the figure of a man.*] The prophet in these words describes the process of forming an idolatrous figure. It appears to have been done by filling a line with red chalk; stretching it over a surface; striking it, and thereby forming lines; crossing these lines, thereby forming squares; delineating the contour of the figure in these squares; and forming it with dignified proportion and majesty, to represent a sovereign. An actual instance, in illustration of these suggestions, occurs in Denon's *Travels in Egypt*. In plate 124, he gives a figure, of which he says, "I believe it to be that of Orus, or the Earth, son of Isis or Osiris. I have seen it most frequently with one or other of these divinities, or making offerings to them, always a figure younger and of smaller proportion than themselves. I found this on one of the columns of the portico of Tentyra; it was covered with stucco and painted. The stucco being partly scaled off, gave me the opportunity of discovering lines traced as if with red chalk. Curiosity prompted me to take away the whole of the stucco, and I found the form of the figure sketched, with corrections of the outline; a division into twenty-two parts: the separation of the thighs being in the middle of the whole height of the figure, and the head comprising rather less than a seventh part."

HOSEA xi. 2. *Graven images.*] "We read frequently of graven images, and of molten images, and the words are become so familiar, as names of idolatrous images, that although they are not well chosen to express the Hebrew names, it seems not ad-

visible to change them for others, that might more exactly correspond with the original. The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver: nor was the molten image an image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing, under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the prophet Isaiah. This figure of wood was overlaid with plates either of gold or silver, or sometimes perhaps of inferior metal; and in this finished state it was called a graven image (*i. e.* a carved image), in reference to the inner solid figure of wood, and a molten (*i. e.* an overlaid, or covered) image, in reference to the outer metalline case or covering. Sometimes both epithets are applied to it at once. "I will cut off the graven and molten image." (Nahum i. 14.) Again, "What profiteth the graven and molten image." (Hab. ii. 18.) The English word *molten* conveys a notion of melting, or fusion. But this is not the case with the Hebrew word for which it is given. The Hebrew signifies, generally, to overspread, or cover all over, in whatever manner, according to the different subject, the overspreading or covering be effected; whether by pouring forth a substance in fusion, or by spreading a cloth over or before, or by hammering on metalline plates. It is on account of this metalline case, that we find a founder employed to make a graven image (Judges xvii. 3); and that we read in Isaiah xl. 19, of a workman "that melteth a graven image;" and in another place (ch. xliv.) we find the question, "who hath molten a graven image?" In these two passages the words should be *overlayeth* and *overlaid.*" *Bp. Horsley's Hosea*, p. 134.

HOSEA iii. 4. *Teraphim.*] As to the external form of the teraphim, Jurieu represents it thus:—The eastern nations preserved in one of the remote parts of their house the relics of their ancestors; if they had none of these, their posterity being numerous, they erected empty tombs of stone, wood, or earth, and upon these they set the teraphim at the two extremities. Micah (Judges xviii. 14) having obtained a sight of some of these oracles among the heathen, and being ignorant of the abominations they practised by them, thought they might be sanctified by dedicating them to God, though by idolaters they were designed for inquiring of the dead.

ISAIAH xlvi. 2. *Themselves are gone into captivity.*] It was a custom among the heathens to carry in triumph the images of the gods of such nations as they had vanquished. Isaiah prophecies of Cyrus, that in this manner he would treat the gods of Babylon: "Bel boweth down, Nebo stoopeth; their idols are laid upon the

beasts and upon the cattle, and themselves are gone into captivity." Daniel foretels of Ptolemy Euergetes, that he would "carry captive into Egypt the gods of the Syrians, with their princes," ch. xi. ver. 8, and the like predictions are to be met with in Jer. xlviii. 7, and in Amos i. 15. We need less wonder, therefore, that we find Plutarch, in the life of Marcellus, telling us, that he took away, out of the temple of Syracuse, the most beautiful pictures and statues of their gods; and that afterwards it became a reproach to Marcellus, and raised the indignation of other nations against Rome, that he carried along with him, not men only, but the very gods, captive and in triumph. *Saurin*, vol. iv. Dissert. 24.

1 SAM. v. 4. *The head of Dagon, and both the palms of his hands, were cut off upon the threshold.*] The destruction of Dagon before the ark of the Lord clearly discovered the vanity of idols, and the irresistible power of God. The circumstances attending his demolition are remarkable; and in them it is possible may be traced a conformity with the manner in which different nations treated the idol deities of each other. Dagon was not merely thrown down, but was also broken in pieces, and some of these fragments were found on the threshold. There is a circumstance related in *Maurice's Modern History of Hindostan* (vol. i. part 2, p. 296), which seems in some points similar to what is recorded of Dagon. Speaking of the destruction of the idol in the temple at Sumnaut, he says, that "fragments of the demolished idol were distributed to the several mosques of Mecca, Medina, and Gazna, to be thrown at the threshold of their gates, and trampled upon by devout and zealous mussulmans." In both instances, the situation of the fragments at the threshold seems to intimate the complete triumph of those who had overcome the idols, and might possibly be a customary expression of indignity and contempt.

Tibullus informs us, that to beat the head against the sacred threshold was with many an expiatory ceremony. It probably originated with the Egyptians in the worship of Isis.

Non ego, si merui, dubitem procumbere templis,
Et dare sacratis oscula liminibus. B. i. el. 5.

For crimes like these I'd, sbject, crawl the ground,
Kiss her dread threshold, and my forehead wound. GRAINGER.

2 CHRON. xxviii. 23. *For he sacrificed unto the gods of Damascus, which smote him.*] However stupid it was to imagine that they had any power over him, who could not defend themselves from Tiglath-Pileser, yet being of opinion that they were gods, he endeavoured by sacrifices to appease them, that they might do him no further hurt. Thus the ancient Romans by sacrifices entreated the gods of their enemies to come over to them, and to be their friends. See *Jackson's Original of Unbelief*, cap. 17.

AMOS v. 26. *Ye have borne the tabernacle of your Moloch.*] It is thought, with great probability, that Moloch, and those other pagan deities, which the Israelites carried with them in the desert, were borne in niches upon men's shoulders, or drawn about on covered carriages, as we know the heathens carried their idols in procession or in public marches. There are some who believe that those silver temples of the goddess Diana, which were made and sold at Ephesus, were also these niches, or portable temples, for the devotion of pilgrims.

The custom of carrying the images of the gods under tents and in covered litters came originally from the Egyptians. Herodotus speaks of a feast of Isis, wherein her statue was carried upon a chariot with four wheels, drawn by her priests. The same author, speaking of one of their deities, says, they carried it from one temple to another, inclosed in a little chapel made of gilt wood. Clemens of Alexandria speaks of an Egyptian procession, wherein they carried two dogs of gold, a hawk, and an ibis. The same father quotes the words of Menander, who rallied those vagrant divinities that could not continue in one place. Macrobius says, that the Egyptian priests carried the statue of Jupiter of Heliopolis upon their shoulders, as the gods of the Romans were carried in the pomp of the games of the circus. Philo of Biblos relates, that they used to carry Agrotès, a Phœnician deity, in a covered niche upon a car drawn by beasts. Euseb. Præp. lib. i.

The Egyptian priests placed Jupiter Ammon upon a little boat, from whence hung plates of silver, by the motion of which they formed a judgment of the will of the deity, and from whence they made their responses to such as consulted them. The Egyptians and Carthaginians, as Servius reports, had little images, which were carried upon chariots, and gave oracles by the motion they communicated to these carriages. The Gauls, as we are told by Sulpicius Severus, carried their gods abroad into the fields, covered with a white veil. Tacitus speaks of an unknown goddess, who resided in an island of the ocean. They kept for her a covered chariot, which none dares approach but her priest: and when he says that the goddess is entered therein, two heifers are harnessed to it, who draw the chariot where they think fit, and then bring it back into her grove. They wash the chariot and the veils that cover it, and then they drown the slaves that were employed in the service.

Diodorus Siculus speaks of two small temples of gold. There was one at Lacedæmon, which was all of brass, and therefore was called "chalchotoichos," or the house of brass. Victor, in his description of Rome, gives instances of some of the same metal in that city; but I should rather think that the little temples of Diana of Ephesus, which were made and sold by Demetrius the silversmith, were either models of the temple of their goddess, or niches wherein the goddess herself was represented. *Calmet's Dictionary of the Bible*, art. Niches.

EZEKIEL viii. 7. *A hole in the wall.*] Caves, and other similar subterraneous recesses, consecrated to the worship of the sun, were very generally, if not universally, in request among nations where that superstition was practised. The mountains of Chusistan at this day abound with stupendous excavations of this sort. Allusive to this kind of cavern temple, and this species of devotion, are these words of Ezekiel. The prophet in a vision beholds, and in the most sublime manner stigmatizes the horrible idolatrous abominations which the Israelites had borrowed from their Asiatic neighbours of Chaldæa, Egypt, and Persia. "And he brought me," says the prophet, "to the door of the court; and when I looked, behold, *a hole in the wall.* Then said he unto me, son of man, dig now in the wall; and, when I had digged in the wall, behold, a door. And he said unto me, go in, (that is, into this *cavern temple*) and behold the wicked abominations that they do there. So I went in, and saw, and behold, every form of creeping things, and abominable beasts, and *all the idols* of the house of Israel, were *portrayed upon the wall round about.*" In this subterraneous temple were seventy men of the ancients of the house of Israel, and their employment was of a nature very nearly similar to that of the priests in Salsette. "They stood with every man his censer in his hand, and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do *in the dark*, every man in the *chambers of his imagery?*" In Egypt, to the particular idolatry of which country, it is plain, from his mentioning *every form of creeping things and abominable beasts*, the prophet in this place alludes, these dark secluded recesses were called MYSTIC CELLS, and in them were celebrated the secret mysteries of Isis and Osiris, represented by the quadrupeds sacred to those deities. *Maurice's Indian Antiquities*, vol. ii. p. 212.

ACTS xiv. 11. *The gods are come down to us in the likeness of men.*] It appears from numberless passages in the heathen writers, that they supposed the gods often descended in the likeness of men. Thus Homer represents one of his personages in the character of a suitor, recommending hospitality to strangers by saying,

————— If in this low disguise
 Wsnder perhaps some inmate of the skies;
 They (curious oft of mortal actions) deign
 In forms like these to round the earth and main,
 Just and unjust recording in their mind,
 And with sure eyes inspecting all mankind.

Odys. xvii. ver. 485.

This notion particularly prevailed with respect to Jupiter and Mercury.

ACTS xiv. 12. *And Paul Mercury, because he was chief speaker.*] The Greeks had a custom of making an oblation of tongues at the conclusion of their sacrifices, pouring on them a libation of wine. This was to purge themselves from any evil words which they might have uttered; or because the tongue was reckoned the best part of the sacrifice, and so reserved for the completion of it: or they offered the tongues to the gods, as witnesses of what they had spoken. They offered the tongue to Mercury, because they believed him the giver of eloquence. Upon this practice Dacier remarks, that the people feared lest through wine and the joy of the festival they might have uttered some words unbecoming the sanctity of the occasion. By this sacrifice of the tongues they signified that they purged away whatever they had spoken amiss during the festival; and asked pardon of Mercury, who presided over discourse, that they might not carry home any uncleanness, which might prevent the communication of the blessings expected from the sacrifice.

ACTS xvii. 23. *As I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God.*] From the express testimony of Lucian, we learn that there was such an inscription at Athens. Whence it arose, or to what it particularly referred, is difficult to say. Witsius (Melet. p. 85), with Heinsius (in loc.) understands it of Jehovah, whose name, not being pronounced by the Jews themselves, might give occasion to this appellation. Dr. Welwood (*Preface to the Banquet of Xenophon*, p. 18) supposes that Socrates reared this altar to express his devotion to the one living and true God, of whom the Athenians had no notion, and whose incomprehensible being he insinuated by this inscription, to be far beyond the reach of their understanding, or his own. Hammond gives another explanation of the circumstance, which has appeared satisfactory to the learned. Diogenes Laertius, in his life of Epimenides, assures us, that in the time of that philosopher (about 600 years before Christ) there was a terrible pestilence at Athens, in order to avert which, when none of the deities to whom they sacrificed appeared able or willing to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them to the god near whose temple or altar they then were. Now it seems probable that Athens, not being then so full of these monuments of superstition as afterwards, these sheep lay down in places where none of them were near, and so occasioned the rearing of what the historian calls anonymous altars; or altars, each of which had the inscription, *αγνωστω Θεω*, *to the unknown God*, meaning thereby the deity who had sent the plague, whoever he were: one of which altars at least, however it might have been repaired, remained till St. Paul's time, and long after.

ACTS xvii. 18. *Others said, he seemeth to be a setter forth of strange gods.*] The Romans were averse to strange gods, and admitted of their worship with great difficulty. Dion Cassius says, that one of the blackest crimes of Sardanapalus, was introducing into Rome the worship of Heliogabalus. By the law of Athens no foreign god was to be admitted till approved and licensed by the Areopagus, which had the sole power in religious matters. The severest laws were enacted at Athens, and every citizen commanded, upon pain of death, to worship the gods and heroes, as the laws of the city required: they who observed not the appointed ceremonies were immediately dragged to the court of Areopagus. The cutting a twig out of a sacred grove was a capital offence; even a fool has been condemned for killing one of Æsculapius's sparrows; and a child accidentally taking up a plate of gold, fallen from Diana's crown, was put to death for sacrilege.

GEN. xxviii. 18. *And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.*] One of the idols in the pagoda of Juggernaut is described by Captain Hamilton, as a *huge black stone*, of a pyramidal form, and the sommona codom among the Siamese is of the same complexion. The ayeen Akbery mentions an octagonal pillar of black stone, fifty cubits high. Tavernier observed an idol of black stone in the pagoda of Benares, and that the statue of Creeshna, in his celebrated temple of Mathura, is of black marble. It is very remarkable, that one of the principal ceremonies incumbent upon the priests of these stone deities, according to Tavernier, is to anoint them daily with odoriferous oils; a circumstance which immediately brings to our remembrance the similar practice of Jacob, who, after the famous vision of the celestial ladder, "took the stone which he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it." It is added, that "he called the name of that place Beth-el," that is, the house of God. This passage evinces of how great antiquity is the custom of considering stones in a sacred light, as well as the anointing them with consecrated oil. From this conduct of Jacob, and this Hebrew appellation, the learned Bochart, with great ingenuity and reason, insists that the name and veneration of the sacred stones, called *baetyli*, so celebrated in all pagan antiquity, were derived. These *baetyli* were stones of a round form; they were supposed to be animated, by means of magical incantations, with a portion of the deity: they were consulted, on occasions of great and pressing emergency, as a kind of divine oracles, and were suspended, either round the neck, or some other part of the body. Thus the setting up of a stone by this holy person, in grateful memory of the celestial vision, probably became the occasion of the idolatry in succeeding ages to these shapeless masses of unhewn stone, of which so many asto-

nishing remains are scattered up and down the Asiatic and the European world. *Maurice's Indian Antiquities*, vol. ii. p. 355.

REV. ix. 20. *They should not worship devils.*] Mr. Ives, in his travels through Persia, gives the following curious account of devil-worship: "These people (the Sanjacks, a nation inhabiting the country about Mosul, the ancient Nineveh) once professed Christianity, then Mahometanism, and last of all devilism. They say, it is true, that the devil has at present a quarrel with God, but the time will come, when, the pride of his heart being subdued, he will make his submission to the Almighty; and, as the deity cannot be implacable, the devil will receive a full pardon for all his transgressions, and both he, and all those who paid him attention during his disgrace, will be admitted into the blessed mansions. This is the foundation of their hope, and this chance for heaven they esteem to be a better one, than that of trusting to their own merits, or the merits of the leader of any other religion whatsoever. The person of the devil they look on as sacred, and when they affirm any thing solemnly, they do it by his name. All disrespectful expressions of him they would punish with death, did not the Turkish power prevent them. Whenever they speak of him, it is with the utmost respect; and they always put before his name a certain title corresponding to that of highness, or lord." (p. 318.) The Benjans, in the East Indies (according to the Abbè de Guyon, in his history of that country), fill their temples or pagodas with his statues, designed in all the horrid extravagance of the Indian taste. The king of Calicut, in particular, has a pagoda wholly filled with the most frightful figures of the devil, which receives no other light than what proceeds from the gleam of a multitude of lamps. In the midst of this kind of cavern is a copper throne, whereon a devil, formed of the same metal, is seated, with a tiara of several rows on his head, three large horns, and four others that spring out of his forehead. He has a large gaping mouth, out of which come four teeth, like the tusks of a boar. His chin is furnished with a long and hideous beard. He has a crooked nose, large squinting eyes, a face frightfully inflamed, fingers crooked, like talons, and paws rather than feet. His breasts hang down upon his belly, where his hands are laid in a negligent posture; from his belly arises another head, uglier if possible than the first, with two horns, and a tongue hanging out prodigiously large, and behind him a tail like a cow's. On his tongue and in his hand there are two figures, almost round, which the Indians say are souls that he is preparing to devour. (*Hist. of East Ind.* part ii. c. 2, s. 1.)

IDOLATRY.

1 KINGS xviii. 26. *They leaped upon the altar which was*

made.] Baal, whose idolatrous worship is here referred to, was the same as Apollo, or the Sun. Callimachus has given us a remarkable instance of the universal veneration which was paid by the ancient pagans, at his altar in the temple of Delos. Amongst other ceremonies in the worship of this idol, it was customary to *run round* his altar, to *strike it with a whip*, and with their hands or arms bound behind them to *bite the olive*. For of Delos the poet says,

Thee, ever honoured isle, what vessel dares
Sail by regardless? 'twere in vain to plead
Strong driving gales, or, stronger still than they,
Swift-winged necessity: their swelling sails
Here mariners must furl; nor hence depart,
Till round thy altar struck with many a blow
The maze they tread, and, backward bent their arms,
The sacred olive bite. *Hymn to Delos, v. 433.*

The former part of this ceremony plainly alludes to singing and dancing round the altar. The latter part seems to accord with what is said of Baal, 1 Kings xviii. 26—28, where we read of the priests of Baal who *leaped* upon the altar they had made, which the Septuagint renders *ran round*; “and they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them.” Their *running round* the altar signified the annual rotation of the earth round the sun. Striking with a whip the altar, cutting themselves with knives and lances, crying aloud to their deity, were symbolical actions, denoting their desire that he would show forth his power upon all nature in general, and that sacrifice in particular then before him. Having thus surrounded the altar of Apollo, and by these actions declared their belief in his universal power, they used to bend their own arms behind them, and so take the sacred olive into their mouths; thereby declaring, that not from their own arm or power, which was bound, but from his whose altar they surrounded, and from whom they expected to obtain that peace, whereof the olive was always a symbol. Gen. viii. 11.

There are some evident allusions to these abominable idolatrous practices in the Old Testament; and for which the Jews are severely reprimanded by the prophets, for following such absurd and wicked ceremonies. “Thus saith the Lord concerning the prophets that make my people err, that *bite with their teeth*, and cry *peace*,” Micah iii. 5; and respecting Ashdod, the prophet says, “I will take away his blood out of his mouth, and his abominations from *between his teeth*,” Zech. ix. 7.

1 KINGS xix. 18. *All the knees that have not bowed to Baal, and every mouth that hath not kissed him.*] Bowing the knee was an act of worship, and so was kissing the idol. This was done two ways: either by applying their mouth immediately to the

image, or kissing their hand before the image, and then stretching it out, and, as it were, throwing the kiss to it. Salmasius says, that such kisses were called *labrata oscula*, and from hence came the phrases *oscula jacere*, and *basia jactare*, and *manu venerari*, and *manu salutare*. Pliny also says, *in adorando dextram ad osculum referimus, totum corpus circumagimus*. When we worship, we kiss our hand, and turn about our whole body.

JER. xlv. 17. *To pour out drink offerings to the queen of heaven.*] Chardin says, that it is the custom in Mingrelia and Georgia, and some other eastern countries, for people, before they begin a feast, to go out abroad, with eyes turned to heaven, to pour out a cup of wine on the ground. From the Ethiopic version it is probable that the same custom prevailed in Ethiopia. This may be considered as a picture of what the idolatrous Israelites did, when they poured out drink offerings to the queen of heaven: what Jacob did more purely in the patriarchal times, when he poured out a drink-offering on the pillar he set up (Gen. xxxv. 14): but it does not follow that anything of this sort was done in their common feasts. The modern Jews, when they annually celebrate the deliverance of their forefathers in Egypt, take a cup of salvation, and call upon the name of the Lord, singing a portion of the Book of Psalms; but they drink the wine, and do not pour it upon the ground; nor do they practise this effusion of wine in their more common feasts. *Buxtorffii Syn. Jud. cap. 12; Harmer, vol. i. p. 391.*

JER. xlv. 17. *To pour out drink-offerings.*] When the ancient idolaters made their libations, they usually filled the cup entirely full, and crowned it with flowers. Servius on the first book of the *Æneid* says, *antiqui coronabant pocula, et sic libabant*, the ancients crowned their cups (with flowers) and then made libations. Thus Virgil, speaking of Anchises, says,

*Magnum cratera coronâ
Induit, implevitque mero.*

He adorned the great cup with a crown (of flowers) and filled it with wine. See also *Horace*, b. iii. *Od. 13, l. 2.*

HOSEA viii. 11. *Ephraim hath made many altars to sin.*] The ancient idolaters were not satisfied with worshipping one deity, or with sacrificing upon a single altar, but greatly multiplied both. They embraced every opportunity of adding to the number already received and established. The Romans were remarkable for the erection of altars upon any sudden benefit received. Tacitus mentions one consecrated to Adoption; and another to Revenge. When they felt an earthquake, they betook themselves by public

command to religious observances: though they did not, as on other occasions, name the god to whom they dedicated such solemnities, lest by mistaking one for another they might oblige the people to a false worship. *A. Gell.* l. ii. c. 28.

ISAIAH lxvi. 17. *They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst.*] Not only sacred groves in general, but the centres of such groves in particular, were, as the Abbè Banier has observed, made use of for temples by the first and most ancient heathens. Some one tree in the centre of each such grove was usually had in more eminent and special veneration, being made the penetrale or more sacred place, which doubtless they intended as the anti-symbol of the tree of life and of the knowledge of good and evil in the midst of the garden of Eden. To this strange abuse alludes that prophetic censure of some who sanctified and purified themselves with the waters of their sacred fountains and rivers in the gardens or groves, behind one tree in the midst. Hence it was, that when they came to build temples, they called them *Αλση*, groves, according to that of Strabo, *Αλση καλουσι τα ιερα παντα*, they call all sacred places or temples groves. (*Georg.* lib. ix.) Their altars were commonly raised in the middle of a court, with one of the trees consecrated to the idol of the place planted near it, overshadowing both it and the idol. Such was that altar in the palace of Priam, described by Virgil :

*Ædibus in mediis, nudoque sub ætheris axe,
Ingens ars fuit, juxtsque veterrima laurus
Incumbens aræ, stque umbrâ complexa penstes.*

Æn. ii. 512.

In the centre of the court, and under the naked canopy of heaven, stood a large altar, and near it an aged laurel, overhanging the altar, and encircling the household gods with its shade. *Holloway's Originals*, vol. i. p. 16.

GEN. xxviii. 22. *And this stone, which I have set for a pillar, shall be God's house.*] It appears strange to us, to hear a stone pillar called "God's house," being accustomed to give names of this kind to such buildings only as are capable of containing their worshippers within them. But this is not the case in every part of the world, as we learn from Major Symes's narrative of his embassy to the kingdom of Ava. The temples of that people, vast as many of them are, are built without cavity of any sort, and he only mentions some of the most ancient of those at Pagahm as constructed otherwise. The following extract will sufficiently illustrate this matter.

"The object in Pegu that most attracts and most merits notice, is the noble edifice of Shoemadoo, or the *golden supreme*. This

is a pyramidal building, composed of brick and mortar, without excavation or aperture of any sort; octagonal at the base, and spiral at the top. Each side of the base measures one hundred and sixty-two feet. The extreme height of the edifice, from the level of the country, is three hundred and sixty-one feet, and above the interior terrace, three hundred and thirty-one feet. Along the whole extent of the northern face of the upper terrace, there is a wooden shed for the convenience of devotees, who come from a distant part of the country. There are several low benches near the foot of the temple, on which the person who comes to pray places his offering, commonly consisting of boiled rice, a plate of sweetmeats, or cocoa-nuts fried in oil; when it is given, the devotee cares not what becomes of it; the crows and wild dogs often devour it in the presence of the donor, who never attempts to disturb the animals. I saw several plates of victuals disposed of in this manner, and understood it was the case with all that was brought."

"The temple of Shoedagan, about two miles and a half north of Rangoon, is a very grand building, although not so high, by twenty-five or thirty feet, as that of Shoemadoo, at Pegu. The terrace on which it stands is raised on a rocky eminence, considerably higher than the circumjacent country, and is ascended by above a hundred stone steps. The name of this temple, which signifies Golden-Dagon, naturally recalls to mind the passage in the Scriptures, where the house of Dagon is mentioned, and the image of idolatry bows down before the Holy Ark."

"Many of the most ancient temples at Pagahm are not solid at the bottom; a well-arched dome supports a ponderous superstructure; and within, an image of Gaudona sits enshrined."

EXOD. xxxii. 6. *And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.*] It is highly probable that at this feast they sacrificed after the manner of the Egyptians. Herodotus gives an account of a solemn feast which the people of Egypt celebrated at Bubastis in honour of the goddess Diana: to her, he says, they offer many sacrifices, and while the victim is burning, they dance and play a hundred tricks, and drink more wine than in the whole year besides. For they convene thither about seven hundred thousand men and women, besides children. Aaron's feast of the golden calf seems to have been in imitation of this.

EZEKIEL xxiii. 12—16.] "The Egyptians and Ethiopians were the undoubted descendants of Ham; so possibly might be the Hindoos, and consequently all must be supposed to have been infected with the original idolatry of Chaldæa, that primeval country, where their ancestors so long resided. This passage of

Ezekiel will elucidate the superstitious rites practised in the mystic cell of Egypt, and of the sculptures portrayed on the walls, both of those cells, and the caves of India. Whoever attentively considers what, from various authors, and some of such unimpeachable veracity as Niebuhr, Hunter, and Perron, has been related concerning the splendid regal ornaments that decorate the head and neck; the zones, jewelled or serpentine, that gird round the waist of the Indian statues: whoever, in India, has seen the profusion of vermilion, or saffron with which, according to his caste, the devout Hindoo marks both his own forehead and that of the deity he adores, must agree with me, that no allusion to these ornaments can be apparently more direct, and no description of the images themselves more accurate, than this of Ezekiel. Under the character of AHOLIBAH, an abandoned prostitute, does JEHOVAH thus parabolically stigmatize the idolatrous devotion of the apostate Judah. "She doated [upon the Assyrians, her neighbours, captains and rulers, clothed most gorgeously; and, when she saw men portrayed upon the walls, the images of the Chaldæans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity; then, as soon as she saw them with her eyes, she doated upon them, and sent messengers unto them unto Chaldea." And again, towards the close of the same chapter it is said, "Moreover this they have done unto me; *when they had slain their children to their idols*; then they came, the same day, unto my sanctuary to profane it.—And furthermore, ye have sent for men to come from far, unto whom a messenger was sent, and, lo! they came, for whom *thou didst wash thyself*, (that is, perform ablutions) *paintedst thine eyes, and deckedst thyself with ornaments*, and sattetst upon a stately bed, with a *table* (that is, an altar) *prepared before it, whereupon thou hast set mine incense and mine oil*. And a voice of a multitude, being at ease, was with her, and with the men of the common sort were brought Sabians (that is, worshippers of the planets) from the wilderness, *who put bracelets upon their hands, and beautiful crowns upon their heads.*" *Mau- rice's Indian Antiquities*, vol. ii. p. 375.

EZEKIEL viii. 17. *They put the branch to their nose.*] This expression undoubtedly alludes to some particular ceremony belonging to their idolatrous worship. Mr. Lowth (on the Prophets) says, the words may refer to a custom among the idolaters of dedicating a branch of laurel, or some other tree, to the honour of the sun, and carrying it in their hands at the time of their worship. Lewis (*Origines Hebrææ*, vol. iii. p. 4) observes, that the most reasonable exposition is, that the worshipper, with a wand in his hand, would touch the idol, and then apply the stick to his nose and mouth, in token of worship and adoration.

DEUT. xxvi. 14. *I have not eaten thereof in my mourning.]* In harvest time the Egyptians offered the first-fruits of the earth, and kept the feast of Isis with doleful lamentations. Julius Firmicus, in relating this circumstance, severely reproves their folly, saying, "Cur plangitis fruges terræ?" &c. Why do you bewail the fruits of the earth? Why weep you at the growth of your seed? &c. You should rather give thanks for these things to the most high God, whose bounty is not to be lamented; but bewail rather your own error. If this custom prevailed in Moses's time, it will easily be perceived why he cautioned the Israelites against it.

EXOD. xxix. 20. *And sprinkle the blood upon the altar round about.]* It is, says Bp. Patrick, no improbable conjecture of Fortunatus Scacchus, that from hence the heathens learned their *Taurobolia* and *Criobolia*, which in process of time they disguised with infernal rites and ceremonies. "The Taurobolium of the ancients was a ceremony in which the high priest of Cybele was consecrated, and might be called a baptism of blood, which they conceived imparted a spiritual new birth to the liberated spirit. In this dreadful and sanguinary ceremony, according to the poet Prudentius, cited at length by Banier on the ancient sacrifices, the high priest about to be inaugurated was introduced into a dark excavated apartment, adorned with a long silken robe, and a crown of gold. Above this apartment was a floor perforated in a thousand places with holes like a sieve, through which the blood of a sacred bull, slaughtered for the purpose, descended in a copious torrent upon the inclosed priest, who received the purifying stream on every part of his dress, rejoicing to bathe with the bloody shower his hands, his cheeks, and even to bedew his lips and his tongue with it. When all the blood had run from the throat of the immolated bull, the carcass of the victim was removed, and the priest issued forth from the cavity, a spectacle ghastly and horrible, his head and vestments being covered with blood, and clotted drops of it adhering to his venerable beard. As soon as the pontifex appeared before the assembled multitude, the air was rent with congratulatory shouts: so pure and so sanctified, however, was he now esteemed, that they dared not approach his person, but beheld him at a distance with awe and veneration." *Maurice's Ind. Ant.* vol. v. p. 196.

ACTS xiv. 13. *Then the priest of Jupiter, who was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.]* It was customary to build temples to their tutelar deities in the suburbs of the cities, and to set up their images before the city, at the gates. According to this practice, the priest of that Jupiter who was esteemed the tutelar deity of the place, and whose image was placed in a temple

erected to him before the city, brought oxen and garlands to offer a sacrifice to Barnabas and Paul. They used to crown both the images of their deities and the victims they offered to them with chaplets of flowers. The heathens considered their several images, of Jupiter for instance, as so many distinct Jupiters, that is, as having some spirit sent from the god, to whom their worship was ultimately referred, to reside in them. This circumstance, Bp. Warburton observes, may account for the dispute between two Jupiters, the Tonans and the Capitolinus, mentioned by Suetonius. *Doddridge, in loc.*

ACTS xiv. 13. *Brought oxen and garlands unto the gates.*] Garlands, or crowns, were used in sacrifices for different purposes. Sometimes they crowned the gods to whom they sacrificed. (*Tertul. de Corona, c. 10.*) Sometimes the priests wore them. (*Paschalius de Coronis, l. iv. c. 13.*) The altars also on which they offered sacrifices were crowned with these garlands, as well as the sacrifices themselves. (*Ovid, de Tristibus, l. iii. el. 13.*) They were for the most part made of cypress; sometimes of the pine-tree; and of other leaves and flowers, such as were peculiar to the gods. Something similar to these practices obtained amongst the Jews at the offering of their first-fruits.

EPHESIANS v. 18. *Be not drunk with wine.*] It is highly probable, that here may be a particular reference to those dissolute ceremonies called the Bacchanalia, that were celebrated by the heathens in honour of him whom they called the god of wine. While these rites continued, men and women made it a point of their religion to intoxicate themselves, and run about the streets, fields, and vineyards, singing and shouting in a wild and tumultuous manner; in opposition to which extravagant vociferations, the use of devout psalmody is with great propriety recommended. Plato somewhere tells us, that there was hardly a sober person to be found in the whole Attican territories, during the continuance of these detestable solemnities. *Doddridge, in loc.*

LUKE vii. 38. *And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head.*] Polybius tells us, (in his ninth book,) that when Hannibal drew near to Rome, the Roman ladies went to the temples to supplicate the gods, washing the floors of them with their hair; which, he adds, it was their custom upon such occasions to do.

PROV. xxvii. 6. *The kisses of an enemy are deceitful.*] It was not customary among the Greeks and Romans to give the kiss of adoration to their idols; but at Agrigentum in Sicily, where it seems the worship of the Tyrian Hercules was introduced by the

Phœnicians, who, it is well known, settled many considerable colonies in that island, we meet with a brazen image of Hercules, whose mouth and chin were worn by the kisses of his worshippers. The kiss of adoration is still practised by the Siamese pagans, for in their public worship, “after the priest’s benediction, every one goes to an image, and kisses or bows to it, and then marches off in good order.” *Complete Syst. of Geog.* vol. ii. p. 288.

NUMB. viii. 16. *Instead of the first-born of all the children of Israel have I taken them unto me.*] The heathens annexed the same ideas of substitution to the victims which they devoted to their gods. We find a singular instance of it in Ovid. Certain birds, which fed upon the flesh of children, and sucked their blood, were coming down upon the young Procas, and just seizing him as their prey. The nymph Crane immediately sacrificed a pig, and holding in her hands the entrails of that victim, exclaims,—

— Noctis aves, extis puerilibus, inquit,
Parcite : pro parvo victima parvus cadit.
Cor pro corde, precor, pro fibris sumite fibras,
Hanc animam vobis pro meliore damus.

Fsst. vi. 159.

1 PET. iii. 18. *For Christ also hath once suffered for sins, the just for the unjust.*] The notion of the victim’s being substituted to suffer death and be consumed in the room of the transgressor for whom it was offered, is very ancient, and was commonly received among Gentiles and Jews, as well as Christians. Thus Ovid supposes the sacrificed animal to be a vicarious substitute, the several parts of which were given as equivalents for what was due by the offerers.

Cor pro corde, precor ; pro fibris sumite fibras ;
Hanc animam vobis pro meliore damus.

Fsst. vi. 159.

1 COR. viii. 10. *For if any man see thee who hast knowledge sit at meat in the idol’s temple.*] Tables were common moveables in idol temples ; and they were used to eat at after the sacrifices were over. The apostle Paul forbids Christians to eat on such occasions and in such places.

HUMAN SACRIFICES.

DEUT. xii. 31. *For even their sons and their daughters they have burnt in the fire to their gods.*] This was notoriously practised by the Carthaginians, who, it is certain, derived it from the Phœnicians, the ancient inhabitants of this country. Plato mentions it in Protagora, where he says, “the Athenian laws did not permit them to sacrifice men ; but among the Carthaginians it was a holy rite ; so that some of them permitted their sons to be

offered to Saturn." This wicked custom at last overspread all nations, even the Greeks themselves.

LEV. xviii. 21. *Thou shalt not let any of thy seed pass through the fire to Moloch.*] Horrid as is the practice prohibited in these words, we have irresistible evidence of its prevalence. The manner in which it was performed has been variously described, especially by the rabbins. Sonnerat (*Trav.* vol. i. p. 154) gives the following account of this custom: "A still more astonishing instance of the superstition of the ancient Indians, in respect to this venerated fire, remains at this day, in the grand annual festival holden in honour of Darma Rajah, and called the 'feast of fire,' in which, as in the ancient rites of Moloch, the devotees walk 'barefoot over a glowing fire, extending forty feet.' It is called the feast of fire, because they then walk on that element. It lasts eighteen days, during which time, those who make a vow to keep it, must fast, abstain from women, lie on the bare ground, and walk on a brisk fire. The eighteenth day they assemble, 'on the sound of instruments, their heads crowned with flowers, the body bedaubed with saffron, and follow in cadence the figures of Darma Rajah, and of Drobede, his wife, who are carried there in procession.' When they come to the fire they stir it, to animate its activity, and take a little of the ashes, with which they rub their foreheads, and when the gods have been 'three times round it,' they walk either fast or slow, according to their zeal, over a very hot fire, extending to about forty feet in length. 'Some carry their children in their arms;' and others lances, sabres, and standards. The most fervent devotees walk several times over the fire. After the ceremony, the people press to collect some of the ashes to rub their foreheads with, and obtain from the devotees some of the flowers with which they were adorned, and which they carefully preserve."

LEV. xviii. 21. *Thou shalt not let any of thy seed pass through the fire to Moloch.*] We have a particular description of this idol in the commentary of Rabbi Simeon upon Jer. vii. ; he says, "all the houses of idols were in the city of Jerusalem, except that of Moloch, which was out of the city in a separate place. It was a statue with a head of an ox, and the hands stretched out as a man's, who opens his hand to receive something from another. It was hollow within, and there were seven chapels raised, before which the idol was erected. He that offered a fowl or a young pigeon went into the first chapel ; if he offered a sheep or a lamb, he went into the second ; if a ram, into the third ; if a calf, into the fourth ; if a bullock, into the fifth ; if an ox, into the sixth ; but he only who offered his own son went into the seventh chapel ; and kissed the idol Moloch, as it is written, Hos. xiii. 2, 'Let the men that sacrifice kiss the calves.' The child was placed before the idol, and a fire made under it till it became red hot. Then the priest

took the child, and put him into the glowing hands of Moloch; and lest the parents should hear his cries, they beat drums to drown the noise. Therefore the place was called Tophet, from Thoph, Thuppin, that signifies drums. It was also called Hin-nom, because of the children's roaring, from the Hebrew word *naham*, to roar, or because the priests said to the parents, Jehenehlah, It will be of advantage to you."

2 KINGS iii. 27. *Then he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall.*] In great distress several persons, like the king of Moab, have offered their own children upon their altars. Eusebius (*Præpar. Evang.* lib. 5), and Lactantius (*Div. Instit.* cap. 21), mention several nations who used these sacrifices. Cæsar (*De Bello Gallico*, lib. 6) says of the Gauls, that when they were afflicted with grievous diseases, or in time of war, or great danger, they either offered men for sacrifices, or vowed they would offer them. For they imagined God would not be appeased, unless the life of a man were rendered for the life of a man.

2 KINGS iii. 27. *He took his eldest son and offered him for a burnt-offering.*] Sir John Shore (now Lord Teignmouth), in a paper concerning some extraordinary customs of the Hindoos, mentions a practice called *dherna*, formerly very common at Benares. "It is used by the brahmans in that city to gain a point which cannot be accomplished by any other means. The progress is as follows: the brahman who adopts this expedient for the purpose mentioned, proceeds to the door or house of the person against whom it is directed, or wherever he may most conveniently intercept him: he there sits down in *dherna*, with poison, or a poignard, or some other instrument of suicide in his hand, and threatening to use it if his adversary should attempt to molest or pass him, he thus completely arrests him. In this situation the brahman fasts, and by the rigour of the etiquette, which is rarely infringed, the unfortunate object of his arrest ought to fast also; and thus they both remain until the institutor of the *dherna* obtains satisfaction. In this, as he seldom makes the attempt without resolution to persevere, he rarely fails; for if the party thus arrested were to suffer the *brahman* sitting in *dherna* to perish by hunger, the sin would for ever lie upon his head." (*Asiatic Researches*, vol. iv. p. 344.) This custom is there exemplified by a remarkable instance in which it was practised. The reason why the king of Moab offered his son *on the wall* was to represent to the attacking armies to what straits they had reduced him. If any practice of a nature similar to that of the *dherna* formerly prevailed, we may suppose that the king of Moab did not in this case merely implore assistance from his gods by the sacrifice of his son, but took this

method of terrifying his adversaries, after his own personal valour had proved ineffectual to deliver himself and his country.

MICAH vi. 7. *Shall I give my first-born for my transgression ?*] This actually was the practice of the inhabitants of Florida. The ceremony was always performed in the presence of one of those princes or caciques, whom they call paraoustis. The victim must always be a male infant. The mother of it covers her face, and weeps and groans over the stone, against which the child is to be dashed in pieces. The women who accompany her sing and dance in a circle, while another woman stands up in the middle of the ring, holding the child in her arms, and showing it at a distance to the paraousti; who probably is esteemed a representative of the sun, or deity to which the victim is offered; after which the sacrifice is made. "The Peruvians of quality, and those too of mean sort, would sacrifice their first-born to redeem their own life, when the priest pronounced that they were mortally sick." *More's Explanation of Grand Mystery*, p. 86. And as the king of Moab when in distress took his first-born son, that should have reigned in his stead, and offered him for a burnt-offering, 2 Kings iii. 27, so "Hacon king of Norway offered his son in sacrifice, to obtain of Odin the victory over his enemy Harold. Aune king of Sweden devoted to Odin the blood of his nine sons, to prevail on that god to prolong his life." See *Maillet's Northern Antiquities*, vol. i. p. 134.

GENESIS xxii. 9. *And bound Isaac his son.*] Both his hands and his feet, as it is explained in Pirke Elieser, cap 31. When the gentiles offered human sacrifices, they tied both their hands behind their backs. *Ovid*. l. 3. *De Pont. Eleg.* ii. *Patrick*, in loc.

I COR. iv. 13. *We are made as the filth of the world, and are the off-scouring of all things unto this day.*] Doddridge thus paraphrases, and in his note explains these words: "We are made and treated like the very filth of the world, like the wretches who, being taken from the dregs of the people, are offered as expiatory sacrifices to the infernal deities among the gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they are to bleed, or like the refuse of all things to this day, the very sweepings of the streets and stalls, a nuisance to all around us, and fit for nothing but to be trampled upon by the meanest and vilest of mankind." The word *καθαρματα* has a force and meaning here, which no one word in our language can express; it refers to the custom of purifying a city by the expiatory death of some person: for this purpose they clothed a man in foul and filthy garments, and then put him to death. When the city was visited with any great calamity, they

chose one of the lowest persons in it, and brought him to a certain place, with cheese, dry figs, and a cake in his hand. After beating him with rods, they burnt him and the rods together in a ditch, and cast the ashes into the sea, with these words, Be thou a lustration for us.

The people of Marseilles, originally a Grecian colony, had a similar custom, for we learn from *Servius*, on the third book of the *Æneid*, that as often as they were afflicted with the pestilence, they took a poor person, who offered himself willingly, and kept him a whole year on the choicest food, at the public expense. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the state might rest on him, and was then thrown into the sea.

The Mexicans had a similar custom of keeping a man a year, and even worshipping him during that time, and then sacrificing him.

SUPERSTITIONS.

JOB iii. 3. *Let the day perish wherein I was born.*] The Greeks had their *αποφραδες*, and the Romans their *dies infausti*; that is, certain days which had been distinguished by some great calamity; on which, therefore, they did not indulge themselves in any mirth or pleasure, and expected no good event to happen to them. Tacitus relates (*Annal.* lib. 14, § 12) that the senate, to flatter Nero, decreed, “ut dies natalis Agrippinæ inter nefastos esset.”

ESTHER iii. 7. *In the first month (that is, the month Nisan) in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is, the month Adar.*] It was customary in the East, by casting lots into an urn, to inquire what days would be fortunate, and what not, to undertake any business in. According to this superstitious practice, Haman endeavoured to find out what time in the year was most favourable to the Jews, and what most unlucky. First he inquired what month was most unfortunate, and found the month Adar, which was the last month in the year, answerable to our February. There was no festival during this month, nor was it sanctified by any peculiar rites. Then he inquired the day, and found the thirteenth day was not auspicious to them, ver. 13. Some think there were as many lots as there were days in the year, and for every day he drew a lot; but found none to his mind, till he came to the last month of all, and to the middle of it. Now this whole business was governed by providence, by which these lots were directed, and not by the Persian gods, to fall in the last month

of the year; whereby almost a whole year intervened between the design and its execution, and gave time for Mordecai to acquaint Esther with it, and for her to intercede with the king for the revoking or suspending his decree, and disappointing the conspiracy. *Patrick*, in loc.

GAL. iv. 10. *Ye observe days.*] This practice was become very general in the days of the apostle, and greatly contributed to cherish superstition. The Greeks in particular were addicted to it; with them, certain times were ominous, some days being accounted fortunate and successful, others unfortunate and disastrous. Thus Hesiod, in his days, observes,

Ἄλλοτε μητρὴν πέλει ἡμέρα, ἄλλοτε μητρὸν, κ. τ. λ.

Some days, like step-dames, adverse prove,
Thwart our intention, cross whate'er we love:
Others more fortunate and lucky shine,
And, as a tender mother, bless what we design.

The observation of days was also very common at Rome. Augustus Cæsar never went abroad upon the day following the Nundinæ, nor began any serious undertaking on the Nonæ, and this he did upon no other account, as he affirmed in one of his letters to Tiberius, than to avoid the unlucky omen that attended things begun on those days. It was a general opinion among the Romans, that the next days after the Nonæ, Idus, or Kalendæ, were unfortunate; the like observation of days was practised by many Christians when they had lately been converted from heathenism, and for this St. Paul reproves them. *Potter's Archæologia Græca*, vol. i. p. 345.

EZEKIEL xii. 8. *And in the morning came the word of the Lord unto me.*] The ancients thought that those visions were truly prophetic, which appeared in the morning. "Certiora et colatiora de anima somniari affirmant sub extremis noctibus." Tertullian.

Ovid thus expresses himself in his epistle of Hero to Leander:

Sub auroram, jam dormitante lucernâ,
Somnia quo cerni tempore vera aolent.

Mr. Pope begins his intellectual vision of the Temple of Fame at the same time:—

What time the morn mysterious visions brings,
While purer slumbers spread their golden wings.

GEN. xliv. 5. *Is not this it in which my lord drinketh, and whereby indeed he divineth?*] When Norden was at Derri, in the farthest part of Egypt, in a very dangerous situation, from which he and his company endeavoured to extricate themselves by exerting great spirit, a spiteful and powerful Arab in a threatening

way told one of their people, whom they had sent to him, that he knew what sort of people they were, that *he had consulted his cup*, and had found by it that they were those of whom one of their prophets had said, that Franks would come in disguise, and passing everywhere, examine the state of the country, and afterwards bring over a great number of other Franks, conquer the country, and exterminate all. (*Trav.* vol. ii. p. 150.) It was precisely the same thing that Joseph meant when he talked of *divining by his cup*. *Harmer*, vol. ii. p. 475.

Julius Serenus tells us, that the method of *divining by the cup*, among the Abyssinians, Chaldees, and Egyptians, was to fill it first with water, then to throw into it their plates of gold and silver, together with some precious stones, whereon were engraven certain characters: and, after that, the persons who came to consult the oracle used certain forms of incantation, and so calling upon the devil, received their answers several ways; sometimes by articulate sounds, sometimes by the characters, which were in the cup, rising upon the surface of the water, and by this arrangement forming the answer; and many times by the visible appearing of the persons themselves about whom the oracle was consulted: Cornelius Agrippa (*de Occult. Philos.* l. i. cap. 57) tells us likewise, that the manner of some was to pour melted wax into the cup wherein was water, which wax would range itself into order, and so form answers, according to the questions proposed. *Saurin's Diss.* 38.

There has been in the East a tradition, which is lost in immemorial time, that there was *a cup*, which had passed successively into the hands of different potentates, which possessed the strange property of representing in it the whole world, and all the things which were then doing in it. The cup is called *Jami Jemsheed*, the cup of Jemsheed, a very ancient king of Persia. This cup, filled with the elixir of immortality, they say was discovered when digging to lay the foundations of Persepolis. The Persian poets are full of allusions to this cup, which from its property of representing the whole world and its transactions, is styled by them *Jam jehan nima*, the cup showing the universe: and to the intelligence received by means of it, they attribute the great prosperity of their ancient monarchs, as by it they understood all events, past, present, and to come. Many of the Mohammedan princes and governors affect still to have information of futurity by means of a cup.

HOSEA iv. 12. *Their staff declareth unto them.*] The method of divination alluded to by the prophet in these words, is supposed to have been thus performed. The person consulting measured his staff by spans, or by the length of his finger, saying, as he measured, "I will go, or, I will not go; I will do such a thing, or, I will not do it;" and as the last span fell out, so he deter-

mined. Cyril and Theophylact, however, give a different account of the matter. They say that it was performed by erecting two sticks, after which they murmured forth a certain charm, and then, according as the sticks fell, backwards or forwards, towards the right or the left, they gave him advice in any affair.

ISAIAH lxvi. 17. *And the mouse.*] The prophet is supposed here to allude to myomancy, a kind of divination by rats or mice.

EZEKIEL xxi. 21. *He made his arrows bright.*] This was for the purpose of divination. Jerome on this passage says, that "the manner of divining by arrows was thus. They wrote on several arrows the names of the cities they intended to make war against, and then putting them promiscuously all together into a quiver, they caused them to be drawn out in the manner of lots, and that city whose name was on the arrow first drawn out was the first they assaulted." A method of this sort of divination, different from the former, is worth noticing. Dalla Valla says (p. 276), "I saw at Aleppo a Mahometan, who caused two persons to sit upon the ground, one opposite to the other, and gave them four arrows into their hands, which both of them held with their points downward, and as it were in two right lines united one to the other. Then, a question being put to him about any business, he fell to murmur his enchantments, and thereby caused the said four arrows of their own accord to unite their points together in the midst (though he that held them stirred not his hand), and, according to the future event of the matter, those of the right side were placed over those of the left, or on the contrary." This practice the writer refers to diabolical influence.

The method of divination practised by some of the idolatrous Arabs, but which is prohibited by the Koran, is too singular to be unnoticed. "The arrows used by them for those purposes were like those with which they cast lots, being without heads or feathers, and were kept in the temple of some idol, in whose presence they were consulted. Seven such arrows were kept at the temple of Mecca: but generally in divination they made use of three only, on one of which was written, my Lord hath commanded me; on another, my Lord hath forbidden me; and the third was blank. If the first was drawn, they looked upon it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but, if the third happened to be drawn, they mixed them, and drew over again, till a decisive answer was given by one of the others. These divining arrows were generally consulted before any thing of moment was undertaken; as when a man was about to marry, or about to go a journey, or the like." *Sale's Koran, Preliminary Discourse*, p. 168.

ACTS xvi. 16. *A certain damsel possessed with a spirit of*

divination.] Virgil has described an inflated prophetess of this kind :

—Ait, Deus, ecce Deus, cui talis fanti
Ante fores, subito non vultus, non color unus,
Non comptæ mansere comæ; sed pectus anhelum,
Et rabie fera corda tument, majorque videri,
Nec mortale sonans; adflata est numine quando
Jam propiore Dei.

ÆN. vi. 46.

The virgin cries, the God, behold the God,
And straight her visage and her colour change,
Her hair's dishevell'd, and her heaving breast
And lab'ring heart are swoll'n with sacred rage;
Larger she seems, her voice no mortal sound,
As the inspiring God near and more near
Seizes her soul.

Archbishop Potter says, that there were few that pretended to inspiration but raged after this manner, foaming and yelling, and making a strange terrible noise: sometimes gnashing their teeth, shivering and trembling, with a thousand antic motions. *Antiq.* b. ii. c. 12.

OBADIAH 15. *Thy reward shall return upon thine own head.*] Some of the ancients were much given to observe omens, and were greatly influenced by them. They endeavoured, if possible, to avoid what they conceived to be thus portended. "The way to avert an omen was, either to throw a stone at the thing, or to kill it out-right, if it was an ominous animal, and so the evil portended by it might fall upon its own head. If it was an unlucky speech, to retort it upon the speaker with an εἰς κεφαλὴν σοι, *tibi in caput redeat; i. e.* let it fall upon thine own head: which perhaps is an expression borrowed from the Ἱεροσκοποὶ, who, when they espied any thing in the victim that seemed to portend any misfortune to themselves or their country, used to pray that it might εἰς κεφαλὴν ταυτην πρεπεθαι be turned upon the victim's head. The like expressions are sometimes made use of in holy scripture, as in Obad. 15, and several other places. Herodotus reports, that it was an Egyptian custom, from which it is probable the Grecians derived theirs. They curse, says he, the head of the victim in this manner, that if any misfortune impended over themselves, or the country of Egypt, it might be turned upon that head." (*Potter's Archæologia Græca*, vol. i. p. 346, edit. 1795.)

I SAM. xiv. 9. *This shall be a sign unto us.*] Archbishop Potter (in his *Archæologia Græca*, vol. i. p. 344) has some curious reflections on the custom of *catching omens*, which was common amongst the Greeks, and which he conceives to be of great antiquity, and also of eastern origin. "That it was practised by the Jews, is by some inferred from the story of Jonathan, the son of king Saul, who going to encounter a Philistine garrison, thus

spoke to his armour-bearer: "If they say unto us, tarry until we come unto you; then we will stand still in our place, and will not go up unto them. But if they say thus, come up unto us, then we will go up; for the Lord hath delivered them into our hand, and this shall be a sign unto us." A remarkable instance of this superstition is found in the following passage of Virgil: "he introduces Æneas catching Ascanius's words from his mouth; for the Harpies, and Anchises also, having foretold that the Trojans should be forced to gnaw their very tables for want of other provisions, when they landed in Italy; happening to dine upon the grass, instead of tables or trenchers, which their present circumstances did not afford, they laid their meat upon pieces of bread, which afterwards they eat up; whereupon,

Heus! etism mensas consumimus? inquit Iulus.
See, ssays Iulus, we our tables eat.

Æneas presently caught the omen, as the poet subjoins:

————— *Ea vox audita laborum*
Prima tulit finem: primumque loquentis ab ore
Eripuit pater, ac stupefactus numine pressit.

The lucky sound no sooner reach'd their ears,
But straight they quite dismiss'd their former cares:
His good old sire with admiration struck,
The hoding sentence, when yet falling, took,
And often roll'd it in his silent breast."

ÆNEID vii. l. 116.

PROV. xxiii. 6. *An evil eye.*] Whether the same ideas are to be attached to this expression as used by Solomon, and as understood by the Egyptians, may not be easily ascertained, though perhaps worthy of consideration. Pococke (*Travels*, vol. i. p. 181) says of the Egyptians, that "they have a great notion of the magic art, have books about it, and think there is much virtue in talismans and charms; but particularly are strongly possessed with an opinion of the evil eye. When a child is commended, except you give it some blessing, if they are not very well assured of your good will, they use charms against the evil eye; and particularly when they think any ill success attends them on account of an evil eye, they throw salt into the fire."

GAL. iii. 1. *Who hath bewitched you?*] It is not to be imagined that the apostle, by the use of this expression, gave any countenance to the popular error which prevailed, not only among the heathens, but among some of the more ignorant and superstitious Christians—that of fascination, or bewitching with the eye. The language of the apostle is only a strong expression of surprise at the departure of the Galatians from the purity of the gospel. It however reminds us of those practices of the heathens, which are spoken of by various writers. They believe that great mischief

might ensue from an evil eye, or from being regarded with envious and malicious looks. Pliny relates from Isigonus, that "among the Triballians and Illyrians there were certain enchanters, who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with angry eyes." (*Nat. Hist.* lib. vii. cap. 2.)

A shepherd in Virgil, says

Nescio quis teneros oculus mihi fascioat agnos.

Some evil eyes bewitch my tender lambs.

Eclog. iii. lin. 103.

"No nation in the world is so much given to superstition as the Arabs, or even Mahometans in general. They hang about their children's necks the figure of an open hand, usually the right, which the Turks and Moors paint likewise upon their ships and houses, as a counter-charm to an evil eye; for five is with them an unlucky number, and five (meaning their fingers) in your eyes is their proverb of cursing and defiance. Those of riper years carry with them some paragraph of their Koran, which they place upon their breasts, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burthen." *Shaw's Travels*, p. 243.

NUMBERS xxii. 6. *Come now therefore, I pray thee, and curse me this people.*] An opinion prevailed, both in those days and in after ages, that some men had a power, by the help of their gods, to devote, not only particular persons, but whole armies to destruction. This they are said to have done, sometimes by words of imprecation, of which there was a set form among some people, which *Æschines* calls *διοριζουμενην απαν*, the *determinate curse*. Sometimes they also offered sacrifices, and used certain rites and ceremonies, with solemn charms. A famous instance of this we find in the life of Crassus; where Plutarch tells us, that Atticus, tribune of the people, made a fire at the gate, out of which Crassus was to march to the war against the Parthians; into which he threw certain things to make a fume, and offered sacrifices to the most angry gods, with horrid imprecations upon him: these, he says, according to ancient tradition, had such a power, that no man, who was loaded with them, could avoid being undone.

I SAM. xvii. 43. *He cursed David by his gods.*] It is highly probable that this was a general practice with idolaters, who, supposing themselves secure of the favour and protection of their deities, concluded that their enemies must necessarily be the objects of their displeasure and vengeance. Hence, anticipating the cer-

tainty of divine wrath upon them, they cursed and devoted them to destruction. So did the Philistine act towards David. And so the Romans used to do, saying, "Dii deaque te perdant."

1 SAM. xxviii. 7. *A woman that hath a familiar spirit.*] These pretenders to call up the spirits of the dead were not unfrequent amongst the heathens. We have an instance mentioned by Herodotus (l. v. c. 29), of Melissa, the wife of Periander, who was thus raised up, and who discovered the deposit, that Periander was solicitous to know where it had been concealed.

Medea in Ovid boasts,—

Quorum ope, quum volui; jubeoque tremiscere montes,
Et mugire solum, mœnesque exire sepulchris. METAM. l. vii. 199, 205.

See also Homer, *Odys.* xi. Virgil, *Æn.* vi. and Tibullus, l. i. el. 2.

ISAIAH xxix. 4. *And thy speech shall whisper out of the dust.*] That the souls of the dead uttered a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens, as well as among the Jews. This appears from several passages of their poets; Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice; so as to deceive those that applied to them, by making them believe that it was the voice of the ghost. From this art of the necromancers the popular notion seems to have arisen, that the ghost's voice was a weak, inarticulate sound, very different from the speech of the living. *Bp. Lowth, in loc.*

ISAIAH lxxv. 4. *Who remain amongst the graves.*] "The old Hebrews had an idolatrous custom among them of going among the tombs to receive dreams, by which they judge of events, and how to manage their affairs; for they are charged by the prophet Isaiah with "remaining among the graves, and lodging in the monuments," which is rendered by the LXX. "with sleeping in the tombs," upon the account of dreams: and it is reasonable to believe that the sepulchre of Moses was purposely concealed, lest in after times it should become an object of worship and adoration: for, says R. Levi ben Gersom, future generations perhaps might have made a god of him, because of the fame of his miracles; for do we not see some of the Israelites erred on account of the brazen serpent which Moses made?" *Lewis's Origines Hebrææ*, vol. iii. p. 381.

NUMBERS xxii. 31. *Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way.*] There

are several instances to be found, both in the Scriptures and in profane authors, where the eyes have been opened by a divine power, to perceive that which they could not see by mere natural discernment. Thus the eyes of Hagar were opened, that she might see the fountain, Gen. xxi. 19. Homer also presents us with an example of this kind. Minerva says to Diomed,

Yet more, from mortal mists I purge thy eyes,
And e'er to view the warring deities. Il. v. 16. POPE.

And in Virgil, Venus performs the same office to Æneas, and shows him the gods who were engaged in the destruction of Troy.

Aspice; namque omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circum, &c. Æn. ii. 604.

Now cast your eyes around : while I dissolve
The mists and films that mortal eyes involve,
Purge from your sight the dross, and make you see
The shape of each avenging deity. DRYDEN.

Milton seems likewise to have imitated this, when he makes Michael open Adam's eyes, to see the future revolutions of the world, and the fortunes of his posterity.

———— then purg'd with euphrasy and rue
The visual nerve, for he had much to see,
And from the well of life three drops instill'd.
Paradise Lost, b. xi. 414.

ISAIAH xlv. 3. *Treasures of darkness.*] Treasures were frequently hid in the East when they were apprehensive of any danger. Sorcery was considered as the most effectual method of discovering them. But we are not to imagine that persons of this description had any other knowledge than what they derived from inquiry and examination, however for interested purposes they might pretend the contrary. God opposed his prophets to such pretenders as these, that by really communicating to them the knowledge of *hidden riches*, he might make it manifest that he was the *God of Israel*. Harmer, vol. ii. p. 282.

EXOD. ii. 5. *And the daughter of Pharaoh came down to wash herself at the river.*] The people of Egypt, and particularly the females of that country, express their veneration for the benefits received from the Nile, by plunging into it at the time of its beginning to overflow the country. Is it not probable that when the daughter of Pharaoh went into that river, it was in conformity with that idolatrous practice? Irwin (*Travels*, p. 229, 259) relates, that looking out of his window in the night, he saw a band of damsels proceeding to the river side with singing and dancing, and that the object of their going thither was to witness the first visible rise of the Nile, and to bathe in it. Harmer, vol. iv. p. 279.

EXOD. xv. 20. *And all the women went out after her with timbrels and with dances.*] Representations similar to this are frequently to be met with in the ancient writers. Hesiod describes the muses as dancing round the altar of Jupiter :

Ορχευνται και βωμον ερισθενεος Κρονιωνος. Theog. v. 4.

Thus Theseus led the ring in the dance to the sound of the harp. (*Callim. Hy. in Del. 301.*) Plato assures us that the gods, and the children of the gods, were honoured with dancing. (*De Leg. b. vii. p. 815.*) And he was for consecrating songs and dances to them; appointing feasts at proper seasons of the year, and for ordering by authority what songs were proper to be sung, and what dances to be used, at the sacrifices which were offered to them. Lucian also informs us, that the Indians adored the sun when they rose in the morning, not as the Greeks did, by kissing their hand, but by turning to the east and dancing; and thus appeared their deity morning and evening. (*De Saltat. § 15, 16, 17.*) *Chandler's Life of David*, vol. ii. p. 116.

NUMB. xxiv. 17. *There shall come a star out of Jacob.*] This prophecy may possibly in some sense relate to David, but without doubt it belongs principally to Christ. Here the metaphor of a *sceptre* was common and popular, to denote a ruler, like David; but the *star*, though, like the other, it signified in the prophetic writings, a temporal prince or ruler, yet had a secret and hidden meaning likewise. A star, in the Egyptian hieroglyphics, denoted God. Thus God, in the prophet Amos, reproving the Israelites for their idolatry on their first coming out of Egypt, says, "have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? but ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god which ye made to yourselves." (*Amos v. 25, 26.*) "The star of your god" is a noble figurative expression to signify "the image of your god;" for a *star* being employed in the hieroglyphics to signify god, it is used here with great elegance to signify the material image of a god: the words, "the star of your god," being only a repetition of the preceding, "Chiun, your image;" and not, as some critics suppose, the same with your *God-star*. Hence we conclude, that the metaphor here used by Balaam of a "star," was of that abstruse mysterious kind, and so to be understood, and consequently that it related only to Christ, the eternal Son of God. (*Warburton's Divine Legation*, b. iv. sec. 4.) Bp. Newton, however, is of opinion that the literal meaning of the prophecy respects the person and actions of David. *Dissertation on the Prophecies*, vol. i. p. 139.

MATT. ii. 2. *We have seen his star.*] That the heathens

thought the rise of a new star, or the appearance of a comet, portended the birth of a great person, has been proved by Origen (*contra Celsum*, lib. i.) Further, it appears from Virgil, that it was commonly imagined that the gods sent stars to point out the way to their favourites in difficult and perplexed cases; and that the ancients called globes of fire appearing in the air, stars:

————— Subitoque fragore
Intonuît lævum, et de cœlo lapsa per umbras
Stella facem ducens multâ cum luce cucurrit. Æn. ii. 692.

MATT. ii. 2. *We have seen his star in the east.*] The ancients had an opinion, says Shuckford (*Connection*, vol. ii. b. 8. p. 282), that their great men and heroes at their death migrated into some star; and in consequence of that, they deified them. Thus Julius Cæsar was canonized because of a star that appeared at his death, into which they supposed he was gone. Vide *Sueton. Jul. cap. 88*; *Virg. Ecl. ix. 47*; *Horace, l. i. Od. 12*.

JOB ii. 10. *Thou speakest as one of the foolish women speaketh.*] Sanctius thinks that Job refers to the Idumean women, who, like other heathens, when their gods did not please them, or they could not obtain of them what they desired, would reproach and cast them away, and throw them into the fire, or the water, as the Persians are said to do.

LEV. xvi. 14. *Seven.*] The number seven was highly regarded, and thought of great efficacy in religious actions, not only by the Jews, but by the heathens. Apuleius says, Desirous of purifying myself, I wash in the sea, and dip my head seven times in the waves, the divine Pythagoras having taught, that this number is above all others most proper in the concerns of religion (*de Asino Aureo*, lib. xi.). Very frequent instances of the recurrence of this number are to be found in the Scriptures.

I SAMUEL vi. 4. *Then said they, What shall be the trespass-offering which we shall return to him? and they answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines.*] The ancient heathens used to consecrate to their gods such monuments of their deliverances, as represented the evils from which they were rescued. They dedicated to Isis and Neptune a table, containing the express image of the shipwreck which they had escaped. Slaves and captives, when they had regained their liberty, offered their chains. The Philistines hoping shortly to be delivered from the emerods and mice wherewith they were afflicted, sent the images of them to that god from whom they expected deliverance. This is still practised among the Indians. Tavernier (*Travels*, p. 92) relates, that when any pilgrim goes to a pagod for the cure of any disease, he brings

the figure of the member affected, made either of gold, silver, or copper, according to his quality; this he offers to his god, and then falls a-singing, as all others do after they have offered. Mr. Selden also has observed, that mice were in use amongst the ancient heathens for lustration and cleansing. *De Diis Syris, Syntag. i. cap. 6.*

EXOD. ix. 8. *And the Lord said unto Moses and unto Aaron, take to you handfuls of ashes of the furnace, and let Moses sprinkle them towards the heaven in the sight of Pharaoh.*] “It is said, that when this evil was to be brought upon the Egyptians; Aaron and Moses were ordered to take ashes of the furnace, and Moses was to scatter them up towards heaven, that they might be wafted over the face of the country. This mandate was very determinate, and to the last degree significant. The ashes were to be taken from that fiery furnace which in the Scriptures was used as a type of the Israelites’ slavery, and of all the cruelty which they experienced in Egypt. The process has still a farther allusion to an idolatrous and cruel rite, which was common among the Egyptians, and to which it is opposed as a contrast. They had several cities styled Typhonian, such as Heliopolis, Idithyia, Abarei, and Busiris; in these, at particular seasons, they sacrificed men. The objects thus destined were persons of bright hair, and a particular complexion, such as were seldom to be found amongst the native Egyptians. Hence we may infer that they were foreigners; and its probable, that while the Israelites resided in Egypt, they they were chosen from their body: they were burnt alive upon an high altar, and thus sacrificed for the good of the people. At the close of the sacrifice the priests gathered together the ashes of these victims, and scattered them upwards in the air; I presume with this view, that where any atom of this dust was wafted, a blessing might be entailed. The like was done by Moses with the ashes of the fiery furnace, but with a different intention; they were scattered abroad, that where any the smallest portion alighted, it might prove a plague and a curse to this ungrateful, cruel, and infatuated people. Thus there was a designed contrast in these workings of providence, an apparent opposition to the superstitions of the times.” *Bryant on the Plagues of Egypt, p. 116.*

DEUT. vii. 15. *The Lord will put none of the evil diseases of Egypt upon thee.*] In that country they were subject to ulcers called *Ægyptiaca* and *Syriaca*, à Casaubon observes on *Persius, sat. v. p. 467.* With these the priests of Isis used to threaten and terrify poor people, if they did not worship her. In opposition to this, Spencer (*de Legibus Heb. l. i. c. 3*) thinks that God made this special promise to his people, to preserve them from all such evil diseases, if they kept themselves pure from idolatry. If the wor-

ship of Isis, says Bp. Patrick, were as ancient as the days of Moses, this supposition is very ingenious.

ISAIAH lviii. 6. *The smooth stones.*] This refers to stones made smooth by oil poured on them, as was frequently done by the heathen. Theophrastus has marked this as one strong feature in the character of the superstitious man: "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them; and having fallen on his knees, and made his adorations, he departs." *Bp. Lowth, in loc.*

2 KINGS xxi. 11. *Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did.*] Bodin informs us from Maimonides, that it was customary among the Amorites to draw their new-born children through a flame; believing that by this means they would escape many calamities; and that Maimonides himself had been an eye-witness of this superstition in some of the nurses of Egypt.

EXOD. xxiii. 19. *Thou shalt not seethe a kid in his mother's milk.*] Cudworth (*on the Lord's Supper*, p. 14) gives a very curious relation of the superstition, on account of which he conceives the seething of a kid in its dam's milk to have been prohibited. "It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid, and boil it in the dam's milk, and then, in a magical way, to go about and besprinkle with it all their trees, and fields, and gardens, and orchards, thinking by this means they should make them fructify and bring forth fruit again more abundantly the following year. Wherefore God forbade his people, the Jews, at the time of their ingathering, to use any such superstitious or idolatrous rite."

NUMB. vi. 5. *And shall let the locks of the hair of his head grow.*] The Egyptians used to let their hair grow in honour of their gods, particularly of Apollo, Bacchus, and Minerva. This superstitious practice indeed grew to such a height, that they consecrated it to rivers, in which they thought there was some divinity. In other instances they cut it off, and hung it upon trees, or laid it up in their temples, there to be preserved. At Athens there was a certain day appointed in one of their feasts, in which the hair of their children was cut off, and sacrificed to Diana. And according to Hesychius, before they performed this act, they brought a measure of wine, which they offered to Hercules, and then all who were present drank of it. This circumstance, if not an imitation, is a remarkable coincidence with the drink-offering mentioned ver. 17. Some writers have asserted that the laws of the Hebrew Nazarites were given to prevent an idolatrous adop-

tion of Egyptian customs : but it seems much more probable that these usages are posterior to the time of Moses, and that they are borrowed from his institutions. See *Patrick*, in loc.

1 SAM. xxxi. 10. *And they put his armour in the house of Ash-taroth.*] The custom of dedicating to the gods the spoils of a conquered enemy, and placing them in their temples as trophies of victory, is very ancient. Tryphiodorus intimates this, when he says, that some of the Trojans were for consecrating the horse.

Eager they urge within some hallowed shrine,
To fix it sacred to the powers divine ;
That future Greeks, while they the steed survey'd,
Might curse the battle, where their fathers bled. MERRICK.

Homer represents Hector promising that, if he should conquer Ajax in single combat, he would dedicate his spoils to Apollo.

And if Apollo, in whose aid I trust,
Shall stretch your daring champion in the dust,
If mine the glory to despoil the foe,
On Phœbus' temple I'll his arms bestow. POPE.

Other instances occur in Virgil, *Æn.* vii. 183. Persius, *Satire*, vi. 45. See also 1 Sam. xxi. 9.

Those who had escaped shipwreck, or any dangerous fit of sickness, usually hung up in the temple of Isis tablets, on which was described the manner of their deliverance or cure.

Nunc, dea, nunc succurre mihi ; nam posse mederi
Picta docet templis multa tabella tuis. Tibullus, l. i. el. 3.

That you can ev'ry mortal ill remove,
The num'rous tablets in your temple prove.

See also Horace, b. i. *Od.* v. 13.

ACTS xxii. 9. *They that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me.*] Elsner has shown, in a curious note on this passage, that the heathens thought that divine voices as well as visions might affect one person in a company without being perceived by the rest. *Observ.* vol. i. p. 466.

PROV. xxvi. 8. *As he that bindeth a stone in a sling.*] The custom, which prevailed almost universally among the heathens, of erecting memorials of stone, both for a witness of covenants, and for an object of worship, to the idol Margemah, Markolis, or Mercury, seems extremely ancient. R. Elias Ashcenaz (cited by Kircher in his *Œdipus*, synt. iv. c. 2) says, that the religious honour which was paid to Markolis (the same as the Anubis of the Egyptians, as the Hermes of the Greeks, and Mercury of the

Romans) consisted in throwing stones together into a heap; which practice originated from an idle fable concerning the gods, not worth repeating. To this idolatrous rite Solomon is supposed, by Selden and others, to allude in this passage; where, instead of rendering the text, "as he that bindeth a stone in a sling," which does not afford the comparison of folly intended, it should have been translated, "as he that throweth a stone to Margemah," or Mercury, which cannot profit the idol, so is he that giveth honour to a fool, of which he is wholly insensible. (*Selden de Mercurii Acervo.*) There were also *Mercurii*, or *Hermæ viales*, for the direction of travellers. Dr. Plot, in his Natural History of Oxfordshire, thinks, with Dr. Stillingfleet, that the Britons, long before the arrival of the Romans, were acquainted with the Greeks, and that they learned from them the practice of setting up unpolished stones, instead of images, to the honour of their gods, and he asserts, from Pausanias, that near the statue of Mercury, there were thirty square stones, which the Pharii worshipped, and gave to every one of them the name of a god. Stones were universally set up for memorials, and were sacred to the election of kings, &c. by the Danes and other northern nations. The same author seems also of opinion, that the celebrated Stonehenge, in Wilts, was neither a Roman temple nor Danish monument, but rather somewhat belonging to the idol Markolis. (*Nat. Hist. Oxf. c. 10, § 81, 102.*) Plutarch, in his life of Cimon, mentions the erection of stone Mercuries, with inscriptions upon them, in honour of taking the city Eione from the Persians. And Gyaldu asserts that the heathens had their *deus lapideus*, or stone god to swear by, and relates from Polybius the form of an oath, which was so taken, between the Romans and Carthaginians, relative to a treaty of peace. Many thought that the whole of this custom was a vile abuse of Jacob's consecration of the stone at Bethel.

ZEPH. ii. 14. *Flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels thereof.*] "Knobs or chapiters," marg. Chardin (tom. iii. p. 108), describing the magnificent pillars that he found at Persepolis, tells us, that the storks, (birds respected by the Persians) make their nests on the top of these columns with great boldness, and are in no danger of being dispossessed.

1 KINGS xviii. 28. *Cut themselves.*] If we look into antiquity, we shall find that nothing was more common in the religious rites of several nations, than this barbarous custom. To this purpose we may observe, that (as *Plutarch de Superstitione* tells us) the priests of Bellona, when they sacrificed to that goddess, besmeared the victim with their own blood. The Persian magi (*Herodotus*, lib. vii. c. 191) used to appease tempests, and allay the winds, by making incisions in their flesh. They who carried about the

Syrian goddess (*Apuleius*, lib. viii.), cut and slashed themselves with knives, till the blood gushed out. This practice remains in many places at the present time, and frequent instances of it may be met with in modern voyages and travels.

EZEK. ix. 4. *Mark upon the foreheads.*] Mr. Maurice, speaking of the religious rites of the Hindoos, says, before they can enter the great pagoda, an "indispensable ceremony takes place which can only be performed by the hand of a brahmin; and that is, the impressing of their foreheads with the *tiluk*, or mark of different colours, as they may belong either to the sect of Veeshnu, or Seeva. If the temple be that of Veeshnu, their foreheads are marked with a longitudinal line, and the colour used is vermilion. If it be the temple of Seeva, they are marked with a parallel line, and the colour used is turmeric, or saffron. But these two grand sects being again subdivided into numerous classes, both the size and the shape of the *tiluk* are varied in proportion to their superior or inferior rank. In regard to the *tiluk*, I must observe, that it was a custom of very ancient date in Asia, to mark their servants in the forehead. It is alluded to in these words of Ezekiel, where the Almighty commands his angels to "go through the midst of the city, and set a mark on the foreheads of the men who sigh for the abominations committed in the midst thereof." The same idea occurs also in Rev. vii. 3. *Indian Antiquities*, vol. v. p. 82.

GAL. vi. 17. *I bear in my body the marks of the Lord Jesus.*] Archbishop Potter thinks (*Archæol. Græca*, vol. ii. p. 7) that the apostle alludes here to the *στίγματα*, or brands, with which the Greeks used to mark those that were appointed to serve in the wars, lest they should attempt to make their escape. Doddridge says, that perhaps the reference may be to those marks, by which the votaries of particular deities were distinguished. Mr. Blackwall (*Sacred Classics*, vol. ii. p. 66) considers it as an allusion to an Egyptian custom, according to which any man's servant, who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care and protection, and by that to be privileged from all violence and harsh treatment.

I KINGS xxii. 43. *The high places.*] Many of old worshipped upon hills and on the tops of high mountains; imagining that they thereby obtained a nearer communication with heaven. Strabo says that the Persians always performed their worship upon hills. Some nations, instead of an image, worshipped the hill as the deity. In Japan most of their temples are at this day upon eminences; and often upon the ascent of high mountains; commanding fine views, with groves and rivulets of clear water: for they say, that the gods are extremely delighted with such high and

pleasant spots. (*Kämpfer's Japan*, vol. ii. b. 5.) This practice in early time was almost universal; and every mountain was esteemed holy. The people who prosecuted this method of worship enjoyed a soothing infatuation, which flattered the gloom of superstition. The eminences to which they retired were lonely and silent; and seemed to be happily circumstanced for contemplation and prayer. They who frequented them were raised above the lower world; and fancied that they were brought into the vicinity of the powers of the air, and of the deity who resided in the higher regions. But the chief excellence for which they were frequented was, that they were looked upon as the peculiar places where God delivered his oracles. *Holwell's Mythological Dict.* p. 225.

ISAIAH xiv. 13. *I will sit also upon the mount of the congregation, in the sides of the north.*] Captain Wilford, in a paper communicated to the Asiatic Society concerning Mount Caucasus, gives us the opinion of the Hindus respecting the garden of Eden. "They place it," he says, "on the elevated plains of Bukhara the lesser, where there is a river which goes round Brahmपुरi, or the town of Brahma: then through a lake called Mansarovara, the existence of which is very doubtful, and is erroneously supposed by travelling fakeers to be the same with that from which the Ganges issues, which is called in Sanscrit, Bindu Sarovara. From the Mansarovara lake come four rivers, running toward the four corners of the world, through four rocks cut in the shape of the heads of four animals: thus taking literally the corresponding passage of Scripture. The cow's head is toward the south, and from it issues the Gangá: toward the west is a horse's head, from which springs the Chocshu or Chocshus; it is the Oxus: the Sitá-gangá or Hoang-ho, issues from an elephant's head: and lastly, the Bhadra-gangá, or Jeniséa in Siberia, from a tiger's head, or a lion's head, according to others.

The Hindus generally consider this spot as the abode of the gods, but by no means as the place in which the primogenitors of mankind were created: at least I have not found any passage in the Puránas that might countenance any such idea, but rather the contrary. As it is written in the Puránas, that on Mount Méru there is an eternal day for the space of fourteen degrees round Su-meru, and of course an eternal night for the same space on the opposite side, the Hindus have been forced to suppose that the Su-meru is exactly at the apex or summit of the shadow of the earth; and that from the earth to this summit there is an immense conical hill, solid like the rest of the globe, but invisible, impalpable, and pervious to mankind: on the sides of this mountain are various mansions, rising in eminence and pre-excellence as you ascend, and destined for the place of residence of the blessed,

according to their merits. God and the principal deities are supposed to be seated in "the sides of the north," on the summit of this mountain, which is called also Sabha, or of the congregation. This opinion is of the greatest antiquity, as it is alluded to by Isaiah, almost in the words of the Pauranics. This prophet, describing the fall of the chief of the Daityas, introduces him saying, that he "would exalt his throne above the stars of God, and would sit on the mount of the congregation, in the sides of the north." The mountain or hill of God is often alluded to in Scripture. (*Asiatic Researches*, vol. vi. p. 488.) The circumstances here narrated are too curious to be overlooked, especially as they present us with a striking coincidence with what Moses has recorded, and afford us some light into the allusion of the prophet Isaiah in the passage here referred to.

ZECH. iii. 8. *I will bring forth my servant the Branch.*] The oak was very early made an object of idolatrous worship, Isaiah i. 29, and in Greece we meet with the famous oracle of Jupiter at the oaks of Dodona. In Gaul and Britain we find the highest religious regard paid to this tree and its mistleto, under the direction of the Druids. The mistleto is indeed a very extraordinary plant, not to be cultivated in the earth, but always growing upon some other tree, as upon the oak or apple. The Druids, says Pliny (*Nat. Hist.* lib. xvii. c. 44), hold nothing more sacred than the mistleto, and the tree on which it is produced, provided it be the oak. They make choice of groves of oaks on their own account, nor do they perform any of their sacred rites without the leaves of those trees, so that one may suppose that they are for this reason called by a Greek etymology Druids. And whatever mistleto grows on the oak, they think is sent from heaven, and is a sign of God himself having chosen that tree. This, however, is very rarely found; but when discovered is treated with great ceremony. They call it by a name which in their language signifies "the curer of all ills:" and having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls, whose horns are then for the first time tied. The priest, dressed in a white robe, ascends the tree, and with a golden pruning-hook cuts off the mistleto, which is received in a white sagram or sheet. Then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it. Is it possible, says Mr. Parkhurst (*Heb. Lex.* p. 50), for a Christian to read this account without thinking of him who was the desire of all nations, of the man whose name was the branch, who had indeed no father on earth, but came down from heaven, was given to heal all our ills, and, after being cut off through the divine counsel, was wrapped in fine linen, and laid in the sepulchre for our sakes? The mistleto was a sacred emblem to other nations, especially to the ancient inhabi-

tants of Italy. The golden branch of Virgil (*Æn.* vi. l. 126), without which no one could return from the infernal regions, seems an allusion to the mistleto.

1 COR. xiii. 1. *Sounding brass.*] One of the most ancient, as well as most celebrated oracles of the pagan world was that at the island of Delos. In early ages, and at the first commencement of these absurd and ridiculous impositions on mankind, they were delivered by the murmuring noise of a fountain, or at the foot of an oak; and also from the oaks themselves. But in succeeding times they made use of the brazen kettle, which utensil the ancient Greek poet Callimachus calls the sounding brass.

These to the Delian god
 Begin the grand procession; and in hand
 The holy sheaves and mystic offering bear;
 Which the Pelasgians, who the sounding brass,
 On earth recumbent, at Dodona guard,
 Joyous receive and to the Melian's care
 The hallow'd gifts consign. Hymn to Delos, v. 388.

May not St. Paul allude to these brazen kettles in these words? Two reasons are given why these brazen kettles are said to be always sounding: one is, that many of them were so curiously arranged round the temple, that by striking one of them the sound was communicated to all the rest: the other, and the most probable of the two, is, that there were two brazen pillars before the temple of Delos, on one of which was placed a kettle, and on the other a boy holding in his hand a whip with lashes of brass, which being by the violence of the wind struck against the kettle, caused a continual sound. These pillars seem to have a reference to 1 Kings vii. 21. *Gillingwater, MS.*

COLOSS. ii. 18. *A voluntary humility, and worshipping of angels.*] These expressions apply, in a peculiar manner, to the Essenes. For Josephus informs us, that they had something very particular among them, relating to the angels. He says (*de Bello Judaic.* lib. ii. c. 8) that when they received any into their number, they made them solemnly swear that they would keep and observe the books of the sects, and the names of the angels with care. *Jennings's Jewish Ant.* vol. i. p. 471.

CHAPTER IX.

CUSTOMS RELATING TO MARRIAGE.

ISAIAH lxii. 5. *As a young man marrieth a virgin.*] In a note upon this passage Chardin observes, that it is the custom in the

East for youths that were never married always to marry virgins ; and widowers, however young, to marry widows. If this practice prevailed in the days of the prophet, his marrying a virgin must have appeared extraordinary ; since, on account of his age, and the early period at which they generally married, it is probable he was now a widower. If this was the case, it must have appeared particular, and have excited great attention. *Harmer*, vol. ii. p. 482.

•Gen. xxix. 26. *And Laban said, it must not be so done in our country, to give the younger before the first-born.*] Mr. Halhed observes, in his preface to the *Gentoo Laws* (p 69), “ We find Laban excusing himself for having substituted Leah in the place of Rachel to Jacob, in these words, *It must not be so done in our country, to give the younger before the first-born.* This was long before Moses. So in this compilation, it is made criminal for a man to give his younger daughter in marriage before the elder ; or for a younger son to marry while his elder brother remains unmarried.”

GEN. xx. 12. *And yet indeed she is my sister ; she is the daughter of my father, but not the daughter of my mother : and she became my wife.*] This peculiar mode of contracting marriage, appears in after ages to have become a common practice. It prevailed at Athens. It was lawful there to marry a sister by the father’s side, but it was not permitted to marry a sister by the same mother. Montesquieu (*Spirit of Laws*, vol. i. p. 54) says, that this custom was originally owing to republics, whose spirit would not permit that two portions of land, and consequently two inheritances, should devolve on the same person. A man that married his sister only by his father’s side, could inherit but one estate, that of his father : but by marrying his sister by the same mother, it might happen that this sister’s father, having no male issue, might leave her his estate, and consequently the brother that married her might be possessed of two.

1 CHRON. ii. 35. *And Sheshan gave his daughter to Jarha his servant to wife.*] When the people of the East have no sons, they frequently marry their daughters to their slaves, and that even when they have much property to bestow upon them. Hassan had been the slave of Kamel his predecessor. But Kamel, “ according to the custom of the country, gave him one of his daughters in marriage, and left him at his death one part of the great riches he had amassed together in the course of a long and prosperous life.” *Maillet, Lett.* xi. p. 118. *Harmer*, vol. ii. p. 370.

2 SAM. xi. 4. *And David sent messengers, and took her.*] The kings of Israel appear to have taken their wives with very

great ease. This is quite consistent with the account given in general of the manner in which eastern princes form matrimonial alliances. "The king, in his marriage, uses no other ceremony than this: he sends an azagi to the house where the lady lives, where the officer announces to her, it is the king's pleasure that she should remove instantly to the palace. She then dresses herself in the best manner, and immediately obeys. Thenceforward he assigns her an apartment in the palace, and gives her a house elsewhere in any part she chooses. Then when he makes her *iteghe*, it seems to be the nearest resemblance to marriage; for whether in the court or the camp, he orders one of the judges to pronounce in his presence, that he, the king, has chosen his handmaid, naming her, for his queen: upon which the crown is put on her head, but she is not anointed." *Bruce's Travels*, vol. iii. p. 87.

ESPOUSAL.

MATT. i. 18. *Espoused.*] Espousing or betrothing was a solemn promise of marriage made by two persons, each to the other, at such a distance of time as they agreed upon. The manner of performing this espousal was, either by a writing, or by a piece of silver given to the bride, or by cohabitation. The writing that was prepared on these occasions ran in this form: "On such a day of such a month, in such a year, A. the son of A. has said to B. the daughter of B. be thou my spouse according to the law of Moses and the Israelites, and I will give thee, for the portion of thy virginity, the sum of two hundred zuzim, as it is ordained by the law. And the said B. has consented to become his spouse upon these conditions, which the said A. has promised to perform upon the day of marriage. To this the said A. obliges himself: and for this he engages all his goods, even as far as the cloak which he wears upon his shoulder. Moreover he promises to perform all that is intended in contracts of marriage in favour of the Israelitish women. Witnesses A. B. C." The promise by a piece of silver, and without writing, was made before witnesses, when the young man said to his mistress, "Receive this piece of silver, as a pledge that you shall become my spouse." The engagement by cohabitation, according to the rabbins, was allowed by the law (Deut xxiv. 1), but it had been wisely forbidden by the ancients, because of the abuses that might happen, and to prevent the inconvenience of clandestine marriages. After such espousal was made, (which was generally when the parties were young) the woman continued with her parents several months, if not some years, before she was brought home and her marriage consummated. (Judges xiv. 8) *Calmet's Dictionary of the Bible*, art. *Marriage*.

2 COR. xi. 2. *That I may present you as a chaste virgin to*

Christ.] This circumstance is much illustrated by recollecting that there was an officer among the Greeks, whose business it was to educate and form young women, especially those of rank and figure, designed for marriage, and then to present them to those who were to be their husbands; and if this officer permitted them, through negligence, to be corrupted between the espousals and the consummation of the marriage, great blame would naturally fall upon him. *Doddridge*, in loc.

GEN. xxxiv. 12. *Ask me never so much dowry.*] It was usual for the bridegroom to give to his bride, or her father, a dowry or portion of money or goods, as a kind of purchase of her person. It was the custom of the Greeks and other ancient nations. (*Potter's Greek Ant.* b. iv. c. 11), and is to this day the practice in several Eastern countries. (*Complete System of Geog.* vol. ii. p. 19, 305.)

The modern Arabs who live under tents purchase their wives. De la Roque says, that "properly speaking, a young man that would marry must purchase his wife: and fathers among the Arabs are never more happy than when they have many daughters. This is the principal part of the riches of a house. Accordingly, when a young man would treat with a person whose daughter he is inclined to marry, he says to him, Will you give me your daughter for fifty sheep; for six camels; or for a dozen cows? If he be not rich enough to make such offers, he will propose the giving her to him for a mare, or a young colt; considering in the offer the merit of the young woman, the rank of her family, and the circumstances of him that desires to marry her. When they are agreed on both sides, the contract is drawn up by him that acts as *cadi* or judge among these Arabs. (*Vog. dans la Pal.* p. 222.)

1 SAM. xviii. 25. *And Saul said, thus shall ye say to David, the king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged on his enemies.*] This custom has prevailed in later times in some countries, to give their daughters in marriage to the most valiant men, or those who should bring them so many heads of their enemies. Alex. ab Alexandro (lib. i. cap. 24) reports of a people in Carmania, that if any were desirous to marry, it was necessary that he should first bring the king the head of an enemy. The Roman custom on this point differed from the Hebrew, the former requiring the wife to bring a portion to the husband, that he might be able to bear the charges of matrimony more equally. *Patrick*, in loc.

HOSEA iii. 2. *An homer of barley.*] Chardin observed in the East, that in their contracts for their temporary wives (which are known to be frequent there), there is always the formality of a

measure of corn mentioned, over and above the sum of money which is stipulated. This will perhaps account for Hosea's purchasing a woman of this sort for fifteen pieces of silver and a certain quantity of barley. *Harmer*, vol. ii. p. 573.

1 COR. vi. 20. *Ye are bought with a price.*] This proves that believers belong to the Lord, not only as redeemed by a price, but as espoused to Christ: for one way of obtaining and espousing a wife among the Jews was by a price; and this was an ancient rite in marriage used among other nations. The husband and wife used to buy each other. (Servius in *Virgil. Georg.* l. i. 31.) *Gill*, in loc.

NUPTIALS.

JOHN ii. 1. *There was a marriage in Cana.*] The following circumstances, as connected with marriage, are too remarkable to be passed over unnoticed. "Upon ordinary occasions it was usual to throw among the populace, as the procession moved along, money, sweatmeats, flowers, and other articles; which the people caught in cloths made for such occasions, stretched in a particular manner upon frames. With regard to the money, however, there appears often to have been a mixture of economy, or rather of deception; which probably arose from the necessity of complying with a custom, that might be ill suited to the fortunes of some, and to the avarice of others: for we find that it was not uncommon to collect bad money, called *kelb*, at a low price, to throw away at nuptial processions.

The bride on the day of marriage was conducted with great ceremony by her friends to her husband's house: and immediately on her arrival she made him a variety of presents; especially of household furniture, with a spear and a tent. There seems to be a curious similitude in some of these ceremonies to customs which prevailed among the old Germans, before they left their forests, as well as among the gothic nations, after they were established in their conquests. Tacitus observes that the German bridegrooms and brides made to each other reciprocal presents, and particularly of arms and cattle. The gifts made to an eastern bride appear likewise to have been upon the same principle with the *morgengabe*, or morning gift, which it was common for the European husband in the early and middle ages to present to his wife on the morning after marriage." *Richardson's Dissert. on the East*, p. 343.

PSALM xix. 5. *Which is as a bridegroom coming out of his chamber.*] Marriages among the Hebrews were performed with great public rejoicings. Among other rites then in use, Buxtorf (*Synagoga Jud.*) informs us, that it was usual for a tent or canopy to be pitched in the open air, in which the bride and bridegroom

met; and the bride being delivered to the bridegroom, they came forth with great pomp and joy.

GEN. xxiv. 60. *And they blessed Rebekah.*] Nuptial benedictions were used both by the Jews, Greeks, and Romans. That of the Jews was in this form: "Blessed be thou, O Lord, who hast created man and woman, and ordained marriage," &c. This was repeated every day during the wedding week, provided there were new guests. The Grecian form of benediction was, ἀραδὴ τυχή; the Latin was, Quod faustum felixque sit. The Jews constantly made use of the same form: but the Greeks and Romans frequently varied theirs: a benediction, however, in some form was always used. See *Selden de Jure N. et G. l. v. cap. 5.*

RUTH iv. 11. *The Lord make the woman that is come into thy house like Rachel and like Leah.*] Such a solemn benediction of those who were going to be married was very ancient, Gen xxiv. 60. The Jews continue it to this day. They say that it was always pronounced in the presence of ten persons at the least, the eldest of whom gave the benediction, which was a ratification of what had been agreed upon. See *Selden. Uxor. Hebr. lib. ii. cap. 12.*

RUTH iii. 9. *Spread therefore thy skirt over thy handmaid.*] This phrase imports taking a person under protection and tuition; and here not a common, but a matrimonial one. The Chaldee therefore plainly renders it, let thy name be called upon thy handmaid, by taking me for thy wife. From hence, when two persons are married among the Jews, the man throws the skirt of his talith over his wife, and covers her head with it. Buxtorf, *Synagoga Judaica*, cap. 39.

MATT. xxv. 1. *Lamps.*] Euripides in his *Medea* (p. 349, ed. Steph.) mentions the lighting up and exhibition of lamps, referring it, too, to the females, as one part of the ceremony belonging to the celebration of a marriage. So likewise Homer describes it:

Νυμφας δ' εκ θαλαμων, δαιδων υπολαμπομενων
 Ηγειρον ανα αστυ.

Il. xviii.

—— "from their chambers forth leading the brides, they ushered them along with torches through the streets."

Statius in his *Thebaid* (lib. 8) puts them into other hands upon the same occasion.

MATT. xxv. 6. *And at midnight there was a cry made, behold, the bridegroom cometh, go ye out to meet him.*] It was the custom among the ancient Greeks to conduct the new married couple

home with torches or lamps. Thus Homer describes a marriage procession.

The sacred pomp and genial feast delight,
 And solemn dance, and hymeneal rite ;
 Along the street the new made brides are led,
 With torches flaming, to the nuptial bed :
 The youthful dancers in a circle bound
 To the soft flute and cithern's silver sound ;
 Through the fair streets the matrons in a row
 Stand in their porches, and enjoy the show.

Iliad xviii. lin. 569.

A like custom is still observed among the pagan East Indians, "for on the day of their marriage the husband and wife, being both in the same palanquin, go out between seven and eight o'clock at night, accompanied with all their kindred and friends: the trumpets and drums go before them, and they are lighted by a multitude of massals, which are a kind of flambeaux. The new married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the palanquin." (*Agreement of Customs between East Indians and Jews*, art. xvii. p. 68.)

The Roman ladies were led home to their husbands' houses in the evening by the light of torches. (*Kennett's Roman Antiquities*, part ii. b. v. c. 9.) These circumstances strongly illustrate the parable of the ten virgins, especially where it is said that "they went out to meet the bridegroom with their lamps."

MATT. xxv. 6. *And at midnight there was a cry made, behold the bridegroom cometh, go ye out to meet him.*] In "The Customs of the East Indians and the Jews compared," the following statement is given of the marriage ceremonies of the former, which is remarkable for the affinity it bears to the usage of the latter people. "On the day of their marriage, the husband and the wife, being both in the same palki or palanquin, go out between seven and eight o'clock at night, accompanied with all their kindred and friends. The trumpets and drums go before them; and they are lighted by a number of massals, which are a kind of flambeaux. Immediately behind the palanquin of the new married couple walk many women, whose business it is to sing verses, wherein they wish them all kind of prosperity. The new married couple go abroad in this equipage for the space of some hours, after which they return to their own houses, where the women and domestics wait for them, the whole house is enlightened with little lamps, and many of these massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before their palanquin. This sort of lights are nothing

else but many pieces of old linen, squeezed hard against one another in a round figure, and thrust down into a mould of copper. Those who hold them in one hand have in the other a bottle of the same metal with the mould of copper, which is full of oil, and they take care to pour out of it from time to time upon the linen, which otherwise gives no light."

EZEK. xxiii. 40. *Thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments.*] Chardin supposes that the decorations and attitude which the prophet gives to Aholibah are those of a bride. "It is precisely after this manner the bride receives her husband in Asia. They carry her to a bath, they afterwards adorn her magnificently, they paint, they perfume her, they carry her to the nuptial chamber, and they place her upon a bed." *Harmer*, vol. ii. p. 123.

REV. xxi. 2. *Prepared as a bride.*] In the East brides frequently change their dress, and are presented, each time they do so, to the bridegroom. D'Arvieux gives this account of the Arabs (*Voy. dans la Pal.* p. 225), "When the evening is come, the women present the bride to her future husband. The women who conduct her make him a compliment, who answers not a word, sitting perfectly still, with a grave and serious air. This ceremony is three times repeated the same evening; and whenever they change the bride's dress, they present her to the bridegroom, who receives her always with the same gravity. It is a sort of magnificence in the East, frequently to dress and undress the bride, and to cause her to wear, in that same day, all the clothes made up for her nuptials. The bridegroom's dress is also frequently changed for the same reason." An attention to this circumstance throws an energy into the words of St. John, when he speaks of the New Jerusalem coming down from God out of heaven, "prepared as a bride for her husband." *Harmer*, vol. ii. p. 122.

SOL. SONG, iii. 6. *Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense?*] The use of perfumes at eastern marriages is common, and upon great occasions, very profuse. Not only are the garments scented till, in the Psalmist's language, they smell of "myrrh, aloes, and cassia," but it is customary for virgins to meet and lead the procession with silver-gilt pots of perfumes; and sometimes even the air around is rendered fragrant, by the burning of aromatics in the windows of all the houses in the streets, through which the procession is to pass. In the present instance, so liberally were these rich perfumes burnt, that, at a distance, a pillar, or pillars of smoke arose from them; and the perfume was so rich as to exceed in value and fragranciness all the powders of the merchant. Lady M. W. Montague confirms the foregoing observations in the

account which she gives of the reception of a beautiful young Turkish bride at the bagnio; she says "two virgins met her at the door, two others filled silver-gilt pots with perfumes, and began the procession, the rest following in pairs to the number of thirty. In this order they marched round the three large rooms of the bagnio." And Maillet (*Lett. v.*) describing the entrance of the ambassadors of an eastern monarch, sent to propose marriage to an Egyptian queen, into the capital of that country, tells us, "the streets through which they passed were strewed with flowers; and precious odours, burning in the windows from very early in the morning, embalmed the air." *Harmer, on Sol. Song, p. 123.*

SOL. SONG iii. 11. *The crown wherewith his mother crowned him in the day of his espousals.*] Such a ceremony as this was customary among the Jews at their marriages. Maillet informs us, the crowns were made of different materials. Describing the custom as practised by the members of the Greek church who now live in Egypt, he says (*Lett. x. p. 85*) "that the parties to be married are placed opposite to a reading-desk, upon which the book of the gospels is placed, and upon the book two crowns, which are made of such materials as people choose, of flowers, of cloth, or of tinsel. There he (the priest) continues his benedictions and prayers, into which he introduces all the patriarchs of the Old Testament. He after that places these crowns, the one on the head of the bridegroom, the other on that of the bride, and covers them both with a veil." After some other ceremonies the priest concludes the whole by taking off their crowns, and dismissing them with prayers.

JUDGES xiv. 10. *And Samson made a feast there, for so used the young men to do.*] This was according to the custom of all countries; it was called by the Jews the nuptial joy. No other feast was to be intermixed with it, and all labour ceased as long as it lasted. *Selden, Uxor. Hebr. lib. ii. cap. 11, p. 172.*

* Similar customs are, it appears, retained in Palestine still. Burckhardt says, "Daughters are paid for according to the respectability of their father; sometimes as high as fifteen hundred piastres: and this custom prevails amongst Druses, Turks, and Christians. If her family is rich, the girl is fitted out with clothes, and a string of sequins, or of silver coin, to tie round her head; after which she is delivered to her husband. I had an opportunity of witnessing an espousal of two Christians at Aaere, in the house of a Christian: the bride was brought with her female friends and relations, from her native village, one day's journey distant, with two camels decorated with tassels, bells, &c., and was lodged with her relations at Aaere. They entered the village preceded by women beating the tamborine, and by the village youths, firing off their musquets. Soon afterwards

the bridegroom retired to the spring, which was in a field, ten minutes from the village, where he washed, and dressed himself in new clothes. He then entered the village, mounted on a caparisoned horse, surrounded by young men, two of whom beat tamborines, and the others fired musquets. He alighted before the sheikh's house, and was carried for about a quarter of an hour by two men, on their arms, amidst continued singing and huzzaing: the sheikh then exclaimed, "Mebarek el Aris," Blessed be the bridegroom! which was repeated by all present. After which he was set down, and remained till sunset, exposed to the jests of his friends; after this he was carried to the church, where the Greek priest performed the marriage ceremony, and the young couple retired to their dwelling. The bridegroom's father had slaughtered several lambs and kids, a part of which was devoured by mid-day; but the best pieces were brought in three enormous dishes of Bourgul to the sheikh's medhafa; two being for the mob, and the third for the sheikh, and principal men of the village. In the evening paras were collected by one of the bridegroom's friends, who sung verses in praise of all his acquaintance, every one of whom, when named, was expected to make a present." *Travels in Syria and the Holy Land*, pp. 295—299.

MATT. ix. 15. *Children of the bride-chamber.*] Great mirth and cheerfulness accompanied the celebration of nuptials amongst the Jews. The children of the bridechamber were the friends and acquaintances of the parties, and assisted in those rejoicings. But to set some bounds to their exultations, a singular ceremony was introduced, according to the rabbins:—a glass vessel was brought in amongst the company, and broke to pieces, that they might, by this action, restrain their joy, and not run to excess. The Gemara produces some instances of this sort. Mar, the son of Rabbena, made wedding-feasts for his son, and invited the rabbins; and when he saw that their mirth exceeded its bounds, he brought forth a glass cup, worth four hundred zuzes, and broke it before them, whereupon they became sad. The reason which they assign for this action is, because it is forbidden a man to fill his mouth with laughter in this world. *Lightfoot's Works*, vol. ii. p. 172.

JOHN iii. 29. *The friend of the bridegroom.*] Among the Jews, in their rites of espousals, there is frequent mention of a place where, under a covering, it was usual for the bridegroom to discourse familiarly but privately with his spouse, whereby their affections might be more knit to one another in order to marriage, which, however, were not supposed to be so till the bridegroom came cheerfully out of the chuppah, or covered place. To this David refers (Psalm xix. 5) when he speaks of the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a

strong man to run a race. It is affirmed that this custom is still observed among the Jews in Germany, either before the synagogues, in a square place, covered over, or, where there is no synagogue, they throw a garment over the bridegroom and the bride for that purpose. Whilst this intercourse is carrying on, the friend of the bridegroom stands at the door to hearken; and when he hears the bridegroom speak joyfully (which is an intimation that all is well), he rejoices himself, and communicates the intelligence to the people assembled, for their satisfaction. *Hammond*, in loc.

MATT. xxii. 11. *A wedding garment.*] It was usual for persons to appear at marriage-feasts in a sumptuous dress, generally adorned with florid embroidery, as some writers tell us (see Rev. xix. 8, and *Dr. Hammond*, in loc.); but as it could not be expected that travellers thus pressed in should themselves be provided with it, we must therefore conclude, not only from the magnificence of the preparations, to which we must suppose the wardrobe of the prince corresponded, but likewise from the following circumstance of resentment against this guest, that a robe was offered, but refused by him: and this is a circumstance which (as Calvin observes) is admirably suited to the method of God's dealing with us, who indeed requires holiness in order to our receiving the benefits of the gospel, but is graciously pleased to work it in us by his Holy Spirit, and therefore may justly resent and punish our neglect of so great a favour. *Doddridge*, in loc.

JUDGES xiv. 12. *I will give you thirty sheets and thirty changes of garments.*] Among the Greeks it was usual for the bride to give changes of dress to the friends of the bridegroom at the celebration of the marriage. Homer represents Pallas as appearing to Nausicaa in a dream, and commanding her to descend to the river, and wash the robes of state, preparatory to her nuptials.

Oh, indolent, to waste thy hours away!

And sleep'st thou, careless of the bridal day?

Thy spousal ornament neglected lies:

Arise, prepare the bridal train, arise.

Odyss. vi. 29. POPE.

Dacier is of opinion that the custom now alluded to prevailed amongst the Israelites, and that the proposition made by Samson is grounded upon it. From this sentiment Mr. Pope dissents: "I am rather of opinion," he says, "that what is said of Samson has relation to another custom amongst the ancients, of proposing an enigma at festivals, and adjudging a reward to him that solved it. These the Greeks called *γρίφους συμποτικούς*."

GEN. xxiv. 59. *And they sent away Rebekah their sister, and her nurse.*] Nurses were formerly held in very high esteem, and considered as being entitled to constant and lasting regard. "The nurse, in an eastern family, is always an important personage. Modern travellers inform us, that in Syria she is considered

as a sort of second parent, whether she has been foster-mother or otherwise. She always accompanies the bride to her husband's house, and ever remains there, an honoured character. Thus it was in ancient Greece." *Siege of Acre*, b. ii. p. 35, note.

Thus it appears to have been in the ages of the Patriarchs. *Gillingwater*, MS.

POLYGAMY.

1 KINGS xi. 3. *And he had seven hundred wives, princesses; and three hundred concubines.*] It appears to have been the manner of eastern princes, to have a great number of wives, merely for pomp and state. Father la Compte tells us in his *History of China* (pt. i. p. 62) that there the emperor hath a great number of wives, chosen out of the prime beauties of the country. It is also said, that the Great Mogul has as many wives as make up a thousand. *Patrick*, in loc.

PSALM xlv. 9. *Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in gold of Ophir.*] It was the custom anciently in the East, and it is still among the Turkish princes, to have one among their many wives superior to all the rest in dignity. Lady M. W. Montague tells us (vol. ii. p. 156), that she learnt from the Sultana Háfiten, favourite of the late emperor Mustapha, that the first those princes made choice of, was always after the first in rank, and not the mother of the eldest son, as other writers would make us believe. See also 2 Chron. xi. 21, 22; 2 Chron. xv. 16.

TITUS ii. 5. *Keepers at home.*] Jealousy is so common and powerful among the people of the East, that their wives are very much confined to their houses. Russell informs us (*Hist. of Aleppo*, p. 113) that "the Turks of Aleppo being very jealous, keep their women as much at home as they can, so that it is but seldom that they are allowed to visit each other. Necessity, however, obliges the husbands to suffer them to go often to the bagnio, and Mondays and Thursdays are a sort of licensed days for them to visit the tombs of their deceased relations, which furnishes them with an opportunity of walking abroad in the gardens or fields; they have so contrived that almost every Thursday in the spring bears the name of some particular sheik (or saint) whose tomb they must visit on that day. (Their cemeteries and gardens are out of their cities in common.) By this means the greatest part of the Turkish women of the city get abroad to breathe the fresh air at such seasons, unless confined (as is not uncommon) to their houses, by order of the bashaw, and so deprived even of that little freedom which custom had procured them from their husbands." The prohibitions of the bashaws are designed, or pretended to be designed at least, to prevent the breach of chastity, for which these

liberties of going abroad might be supposed to afford an opportunity. For the same reason it may be apprehended that St. Paul joins the being "chaste and keepers at home" together. *Harmcr*, vol. ii. p. 403.

DIVORCE.

MARK x. 4. *And they said, Moses suffered to write a bill of divorcement, and to put her away.*] Divorces seem to have been permitted among the Jews, before the law; but we find no example of that kind in the Old Testament written since Moses. They have been less frequent with the Jews, since their dispersion among nations which do not permit the dissolution of marriage upon light occasions. In cases where it does take place, the woman is at liberty to marry again as she shall think proper, but not with the person who gave occasion for the divorce. To prevent the abuse which the Jewish men might make of the liberty of divorcing, the rabbins appoint many formalities, which consume much time, and give the married couple opportunity to be reconciled. Where there is no hope of accommodation, a woman, a deaf man, or a notary, draws the letter of divorce. He writes it in the presence of one or more rabbins, on vellum ruled, containing only twelve lines, in square letters; and abundance of little trifling particulars are observed, as well in the characters as in the manner of writing, and in the names and surnames of the husband and wife. He who pens it, the rabbins, and witnesses, ought not to be relations either to the husband, or to the wife, or to one another.

The substance of this letter, which they call *gheth*, is as follows: "On such a day, month, year, and place, I, N. divorce you voluntarily, put you away, restore you to your liberty, even you, N. who were heretofore my wife, and I permit you to marry whom you please." The letter being written, the rabbi examines the husband closely, in order to learn whether he is voluntarily inclined to do what he has done. They endeavour to have at least ten persons present at this action, without reckoning the two witnesses who sign, and two other witnesses to the date. After which the rabbi commands the wife to open her hands, in order to receive this deed, lest it fall to the ground; and after having examined her over again, the husband gives her the parchment, and says to her, here is thy divorce, I put thee away from me, and leave thee at liberty to marry whom thou pleasest. The wife takes it, and gives it to the rabbi, who reads it once more, after which she is free. *Calmet's Dictionary of the Bible*, art. *Divorce*.

MARK x. 12. *If a woman shall put away her husband.*] This practice of divorcing the husband, unwarranted by the law, had been (as Josephus informs us) introduced by Salome, sister of

Herod the Great, who sent a bill of divorce to her husband Costobarus; which bad example was afterwards followed by Herodias and others. And (in *Antiq.* xviii. b. 4), he says that Herodias, in contempt of the laws of her country, left her husband, Herod Philip, while he was living, and was married to Herod Antipas, his brother, by the same father. He mentions three other instances of the same irregularity in *Antiq.* xx. b. 2, 3. This seems to have been the case with Josephus himself, who informs us, in *Vit.* sect. 75, that his wife quitted him, and that he thereupon married another.

It appears from Juvenal, *Sat.* ix., and Martial, x. 41, that the Roman women were allowed to divorce their husbands.

By law it was the husband's prerogative to dissolve the marriage. The wife could do nothing by herself. When he thought fit to dissolve it, her consent was not necessary. The bill of divorce which she received was to serve as evidence for her that she had not deserted her husband, but was dismissed by him, and consequently free. *Campbell's Translation of the Gospels*, note.

WIDOWHOOD.

2 SAM. xx. 3. *They were shut up unto the day of their death, living in widowhood.*] In China, when the emperor dies, all his women are removed to an edifice called the Palace of Chastity, situated within the walls of the palace, in which they are *shut up* for the remainder of their lives. *Macartney*, p. 375.

DEUT. xxv. 5. *If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife.*] From this ancient custom the Athenians appear to have had that remarkable law, that no heiress must marry out of her kindred, but shall resign up herself and her fortune to her nearest relation; and by the same law the nearest relation was obliged to marry her. *Potter's Gr. Ant.* vol. i. p. 159.

Among the modern eastern nations we still meet with the law or custom of marrying the brother's widow. Thus Olearius (*Ambassador's Travels into Persia*, p. 417, Eng. ed.) informs us concerning the Circassians: "When a man dies without issue, his brother is obliged to marry the widow, to raise up seed to him." Volney (*Voyage en Syrie*, tom. ii. p. 74) observes, that "the druzes retain, to a certain degree, the custom of the Hebrews, which directed a man to marry his brother's widow: but this is not peculiar to them, for they have this as well as many other customs of that ancient people, in common with the inhabitants of Syria, and with the Arabians in general."

Amongst the Arabians, if a father left one or more widows, the

sons often married them, provided they were not their own mothers. This usage was suppressed by Mohammed ; and before his time it was marked with a degree of detestation. Lord Hailes (*Annals of Scotland*, p. 39) informs us, that this custom prevailed in Scotland so late as the eleventh century : and he supposed it might have originated from avarice, in order to relieve the heir from the payment of a jointure.

MATT. xxii. 24. *Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.*] The marriage of the widow with the brother-in-law was performed without much ceremony ; because the widow of the brother who died without children passed at once for the brother-in-law's wife. Custom, however, required that it should be acknowledged in the presence of two witnesses, and that the brother should give a piece of money to the widow. The nuptial blessing was added, and a writing to secure the wife's dower. Some believe that this law was not observed after the Babylonish captivity, because since that time there has been no distinction of the inheritances of the tribes. The present Jews do not practise this law, or at least very rarely.

Leo of Modena describes this practice in the following manner : " Three rabbins and two other witnesses, the evening before, choose a place where the ceremony may be performed ; the next day, when they come from morning prayers, they all follow the rabbins and witnesses, who in the appointed place sit down, and order the widow and her brother-in-law to appear before them, who declare that they there present themselves in order to be free. The principal rabbin proposes several questions to the man, and exhorts him to marry the widow ; then, seeing him persist in his refusal, after some other interrogatories, the man puts on one of the rabbin's shoes, which is fit for any foot, and the woman in the mean time draws near to him, and, assisted by the rabbin, says to him in Hebrew, ' My husband's brother will not continue the posterity of his brother in Israel, and refuses to marry me, as being my brother-in-law.' The brother-in-law answers, ' I have no mind to take her.' Hereupon the woman stoops down, loosens and pulls off the shoe, throws it upon the ground, spits before him, and says in Hebrew to him, with the help of the rabbin, ' So shall it be done unto that man who will not build up his brother's house ; and his name shall be called in Israel, the house of him that hath his shoe loosed.' These words she repeats three times, and they who are present answer as often, ' He that hath his shoe loosed.' Hereupon the rabbin immediately tells her, that she may marry again ; and if she requires any certificate of what is done, the rabbins shall deliver one to her."

1 KINGS ii. 23. *And king Solomon sware by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this*

word against his own life.] Solomon considered it as a treasonable request, that Adonijah should desire to have David's wife. For, according to the custom of the Hebrews, no man who had been the servant of the king might serve any other master; nor might any man ride upon the king's horse, nor sit upon his throne, nor use his sceptre; much less might any private person marry the king's widow, who belonged only to his successor. Thus God gave David all the wives of Saul. 2 Sam. xii. 8. See *Selden de Uxor. Heb. lib. i. cap. 10.*

MATT. xxii. 30. *For in the resurrection they neither marry nor are given in marriage.*] This declaration of Christ is directly contrary to the opinion and practice of some of the ancient idolaters, and particularly the Persians. From a notion that married people were peculiarly happy in a future state, they used often to hire persons to be espoused to such of their relations as had died in celibacy. *Richardson's Dissert. on the East, p. 347.*

CHAPTER X.

CUSTOMS RELATING TO CHILDREN.

INFANCY.

JOB iii. 12. *Why did the knees prevent me?*] This is not to be understood of the mother; but either of the midwife, who received the new-born infant into her lap, or of the father, as it was usual for him to take the child upon his knees as soon as it was born, Gen. i. 23. This custom obtained amongst the Greeks and Romans. Hence the goddess Levana had her name, causing the father in this way to own the child. *Gill, in loc.*

TITUS iii. 5. *The washing of regeneration.*] As washing is an act whereby purification is effected, and defilement is removed, it is a very proper word to express that divine change which is produced by regeneration, and when connected with the ancient and universal practice of washing new-born infants, gives peculiar energy to the conversation of Christ with Nicodemus on the subject of the new birth, as also to the phrase used by the apostle in this passage—"the washing of regeneration."

Much attention was bestowed on the washing of infants. The Lacedæmonians, says Plutarch, in his Life of Lycurgus, washed the new-born infant in wine, meaning thereby to strengthen the infant. Generally, however, they washed the children in water,

warmed perhaps in Greece, cold in Egypt. Plautus, in his *Amphytrion*, speaks of such a washing :

Postquam peperit pueros, lavare jussit, nos ocepimus :
Sed puer ille quem ego lavi, ut magnus est, et multum valet !

EXOD. i. 16. *And the king of Egypt spake to the Hebrew midwives,—When ye do the office of a midwife to the Hebrew women, and see them on the stools, if it be a son, then ye shall kill him ; but if it be a daughter, then she shall live.]* To understand the word *stools* as referring to the women to be delivered involves the passage in perplexity : but if it be interpreted of those troughs or vessels of stone, in which new-born children were placed for the purpose of being washed, it is perfectly clear and intelligible. This custom in relation to children is justified by eastern usages ; and such a destruction of boys is actually practised in the courts of eastern monarchs. Thevenot (part ii. p. 98) hints at both these principles. He says that “the kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they destroy the children of their female relations, when they are brought to bed of boys, by putting them into an earthen trough, where they suffer them to starve.”

GEN. xxix. 32. *And Leah conceived, and bare a son, and she called his name Reuben.]* It seems probable that in common the mother gave the name to a child, and this both amongst the Jews and the Greeks ; though perhaps not without the concurrence of the father. In the age of Aristophanes the giving of a name to the child seems to have been a divided prerogative between the father and the mother. Homer ascribes it to the mother :

Him on his mother's knees, when babe he lay,
She nam'd Arnæus on his natal day.

Odysse. xviii. 6. POPP.

JER. xx. 15. *Cursed be the man who brought tidings to my father, saying, a man-child is born unto thee, making him very glad.]* It is the custom in Persia to announce to the father the birth of his male children with particular ceremonies. Chardin. *Harmer*, vol. ii. p. 511.

ISAIAH lx. 4. *Thy daughters shall be nursed at thy side.]* Chardin says, “it is the general custom of the East to carry their children astride upon the hip, with the arm round the body,” Pitts relates (p. 68), that when the Algerine slaves take children out, the boys ride upon their shoulders. So Symes, describing a religious procession which he saw in Ava, says (v. ii. p. 23) “the first personages of rank who passed by were three children of the maynoon, borne astride upon men's shoulders.” See also *Harmer*, vol. ii. p. 366.

GEN. I. 23. *The children also of Machir were brought up upon Joseph's knees.*] They were dandled or treated as children upon Joseph's knees. This is a pleasing picture of an old man's fondness for his descendants. So in Homer (*Odys.* xix. 401) the nurse places Ulysses, then lately born, upon his maternal grandfather Autolychus's knees.

Τον ρα οἱ Ευρυκλεια φιλοῖς ἐπι γοννασι θῆκε.

And on the other hand (*Il.* ix. l. 455) Amyntor imprecates it as a curse upon his son Phœnix, that he might have no son to sit upon Amyntor's knees.

DEUT. vi. 7. *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house.*] Among the Chinese, moral maxims are inculcated by the aged on the younger branches of the family: and plain sentences of morality are hung up in the common hall, where the male branches of the family assemble. This appears to be exactly the same method as was practised by the ancient Hebrews in the time of Moses. See *Macartney's Embassy to China.*

EXODUS xx. 12. *That thy days may be long upon the land.*] As disobedience to parents is, by the law of Moses, threatened to be punished with death, so, on the contrary, long life is promised to the obedient; and that in their own country, which God had peculiarly enriched with abundance of blessings. Heathens also gave the very same encouragement, saying, that such children should be dear to the gods, both living and dying. So Euripides. It was also one of their promises, thou shalt live long, if thou nourish thy ancient parents. Whence children are called by Xenophon *Γεροβοσκοι*. *Patrick*, in loc.

HEIRSHIP.

LUKE xv. 12. *He divided unto them his living.*] The principles of inheritance differ in the East from what are established among ourselves. There is no need of the death of the parent before the children possess their estates. The various circumstances connected with this subject are clearly laid down in the following extract from Mr. Halhed's *Code of Gentoo Laws*, (p. 53.) "The rights of inheritance, in the second chapter, are laid down with the utmost precision, and with the strictest attention to the natural claim of the inheritor in the several degrees of affinity. A man is herein considered but as tenant for life in his own property; and as all opportunity of distributing his effects by will, after his death, is precluded, hardly any mention is made of such kind of bequest. By these ordinances also he is hindered

from dispossessing his children of his property in favour of aliens, and from making a blind and partial allotment in behalf of a favourite child, to the prejudice of the rest, by which the weakness of parental affection, or of a misguided mind in its dotage, is admirably remedied. These laws also strongly elucidate the story of the prodigal son in the Scriptures, since it appears from hence to have been an immemorial custom in the East, for sons to demand their portion of inheritance during their father's lifetime, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application.

“If all the sons go at once in a body to their father, jointly requesting their respective shares of his fortune; in that case the father shall give equal shares of the property earned by himself, to the son incapable of getting his own living, to the son who hath been particularly dutiful to him, and to the son who hath a very large family, and also to the other sons who do not lie under any of these three circumstances; in this case, he shall not have power to give to any one of them more or less than to the others.

“If a father has occupied any glebe belonging to his father, that was not before occupied, he shall not have power to divide it among his sons in unequal shares, as in the case of property earned by himself.”

GEN. xxi. 10. *Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son.*] The following extract will exhibit to the reader a striking similarity of practice with that to which the above-cited passage alludes: and that amongst a race of people very remote both as to local situation and time. “The Alguoquins make a great distinction between the wife to whom they give the appellation of *the entrance of the hut*, and those whom they term *of the middle of the hut*; these last are the servants of the other, and their children are considered as bastards, and of an inferior rank to those which are born of the first and legitimate wife. Among the Caribs, also, one wife possesses rank and distinction above the rest.” *Babie's Travels among Savage Nations, in Universal Magazine for Feb. 1802, p. 84.*

GEN xlix. 3, 4. *Reuben, thou art my first-born;—thou shalt not excel, because thou wentest up to thy father's bed.*] In the following extract we find a similar punishment ordered for an offence similar to that of Reuben. “Notwithstanding that long continued custom there, for the eldest son to succeed the father in that great empire, (of the Mogul) Achabar Shah, father of the late king, upon high and just displeasure taken against his son, for climbing up unto the bed of Anarkalee, his father's most beloved wife, and for other base actions of his, which stirred up his father's

high displeasure against him, resolved to break that ancient custom; and therefore often in his life-time protested, that not he, but his grand-child Sultan Coobsurroo, whom he kept in his court, should succeed him in that empire." *Sir Thomas Roe's Embassy to the great Mogul*, p. 470.

LUKE xiv. 26. *If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*] When proselytes were received into the Jewish church, the bond of natural relation between them and their kindred was considered as being dissolved. Hence it became a maxim with the rabbis, that a proselyte might lawfully marry his own mother, or his own daughter, born before he became such; they being now no more related to him than any other women. Such marriages were looked upon as indecent, and on that account were not permitted. It has been supposed that Christ alludes to this renunciation of natural relationship in the words now cited. See also Psalm xlv. 10. To this may be added the words of Tacitus (*Hist. lib. v. c. 5*), who, in his character of the Jews, having mentioned their custom of circumcision, as adopted by proselytes, adds, "they then quickly learn to despise the gods, to renounce their country, and to hold their parents, children, and brethren, in the utmost contempt." *Jennings's Jewish Ant.* vol. i. p. 139.

PROV. xvii. 6. *The glory of children are their fathers.*] The Jews often added the father's name, either for the sake of distinction or respect, to show that the father was a man of renown. Perhaps Solomon had this custom in view when he said, "the glory of children are their fathers. Thus we see in Homer, that the Greeks took the paternal name for a mark of honour (*Iliad* x. 68). Sometimes the mother's name was given for the surname; as when the father had many wives, or when the mother was of the better family. So Joab and his brethren are always called the sons of Zeruah, who was David's sister, 1 Chron. ii. 16. If the name of the father were not distinction enough, they added the grandfather's, as Gedaliah the son of Ahikam the son of Shaphan, Jer. xxxix. 14. Sometimes a surname was taken from the head of a particular branch, from a town, a country, or a nation, if they were originally strangers; as Uriah the Hittite, Araunah the Jebusite. *Fleury's Hist. of the Israelites*, p. 21.

GEN. i. 25. *The children of Israel.*] Though the people were very numerous, they were still called the children of Israel, as if they had been but one family; in the same manner as they said, the children of Edom, the children of Moab, &c. Indeed all these people were still distinct: they knew their own origin, and took a pride in preserving the name of their author. Thence probably it

comes, that the name of children signified, with the ancients, a nation, or certain sort of people. Homer often says, *the children of the Greeks*, and *the children of the Trojans*. The Greeks used to say, *the children of the physicians and grammarians*. With the Hebrews, the children of the East, are the eastern people; the children of Belial, the wicked; the children of man, or Adam, mankind. In the gospel we often see, the children of this world; of darkness; and of light; and also, the children of the bridegroom for those who go along with him to the wedding. *Fleury's Hist. of Israelites*, p. 18.

1 SAM. xx. 30. *Thou son of the perverse rebellious woman!*] In the East, when they are angry with a person, they abuse and vilify his parents. Saul thought of nothing but venting his anger against Jonathan, nor had any design to reproach his wife personally; the mention of her was only a vehicle by which, according to oriental modes, he was to convey his resentment against Jonathan into the minds of those about him. *Harmer*, vol. ii. p. 492.

1 SAM. xx. 30. *Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman!*] An instance of the prevalence of the same principle in Africa, which induced Saul thus to express himself to Jonathan, occurs in the travels of Mungo Park. "Maternal affection is everywhere conspicuous among the Africans, and creates a correspondent return of tenderness in the child. Strike me, said my attendant, but do not curse my mother. The same sentiment I found universally to prevail, and observed in all parts of Africa, that the greatest affront which would be offered to a negro was to reflect on her who gave him birth." *Travels*, p. 264.

NEH. vii. 64. *Genealogy.*] Among the Chinese a tablet of ancestry is in every house: and references in conversation are often made to their actions. (*Macartney's Embassy*, p. 295.) This practice seems to correspond with the genealogical tables of the Jews, which they are so careful in preserving.

ADOPTION.

JOHN i. 12. *Sons of God.*] Adoption was very generally practised in the East, and is therefore frequently alluded to in the Scriptures. A son might be adopted for a special purpose, such as the raising up of an heir by the daughter of the adopter, &c. after which he could, if he pleased, return to his original family. In this case, if he had a child in this second relation to his own family, he would be the father of two families, each totally distinct from the other in name, property, rank, and connexions. A person who was never married might adopt a son, and that son

being married, his children would become the children of his adopter, bear his name, and inherit his estate.

The following are the laws of Athens on this subject, stated by Sir William Jones, in his *Introduction to the pleadings of Isæus*, the famous Athenian barrister.

“Adopted sons shall not devise the property acquired by adoption, but if they leave legitimate sons, they may return to their natural family; if they do not return, the estates will go to the heirs of the persons who adopted them.”

“The adopted son (if there be any) and the after born sons to the person who adopted him, shall be coheirs of the estate; but no adoption by a man who has legitimate sons then born shall be valid.”

“An adopted son could not himself adopt another; he must either leave a legitimate son, or the estate he received from his adopting father must revert to his adopting father’s natural heirs. There cannot be two adopted sons at the same time.”

ROMANS viii. 23. *Waiting for the adoption.*] Among the Romans there was a twofold adoption, the one private, the other public. The former was only the act of the person who was desirous of receiving a stranger into his family, with respect to the object of his choice, and was a transaction between the parties: the latter was an acknowledgment of it in the *forum*, when the adopted person was solemnly declared and avowed to be the son of the adopter. To this circumstance Mr. Howe (*Works*, vol. i. p. 680) supposes the apostle alludes in these words.

GAL. iv. 6. *And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father.*] The learned Mr. Selden (*de Succ. in bona Def.* cap. 4) hath brought a very pertinent quotation from the *Babylonian Gemara*, to prove that it was not allowed to *slaves* to use the title of *Abba* in addressing the master of the family to which they belonged, or the corresponding title of *Imma*, or mother, when speaking to the mistress of it.

ISAIAH. ix 6. *The everlasting Father.*] It is common in the East to describe any quality of a person by calling him “the father of the quality.” D’Herbelot speaking of a very eminent physician, says (p. 140) he did such admirable cures that he was surnamed Aboul Berekiat, the “father of benedictions.” The original words of this title of Christ may be rendered, “the father of that which is everlasting:” Christ therefore as the head and introducer of an everlasting dispensation, never to give place to another, was very naturally in the eastern style called the “father of eternity.” *Harmer*, vol. ii. p. 479.

CHAPTER XI.

CUSTOMS RELATING TO SOCIAL INTERCOURSE.

GEN. xliii. 29. *God be gracious to thee, my son.*] “This would have been called through all Europe, and in the living languages of this part of the world, the giving a person one’s benediction; but it is a simple salutation in Asia, and it is there used instead of those offers and assurances of service, which it is the custom to make use of in the West, in first addressing or taking leave of an acquaintance.” (*Chardin.*) This account explains the ground of the Scripture’s so often calling the salutations and farewells of the East by the term *blessing*. *Harmer*, vol. ii. p. 40.

RUTH ii. 4. *And behold, Boaz came from Bethlehem, and said unto the reapers, the Lord be with you; and they answered him, the Lord bless thee.*] Such, says Bp. Patrick, was the piety of ancient times, that they used to pray that God would prosper the honest labours of those they saw employed: and they made a return of the same prayers for those who thus expressed their good will. This was also practised by the heathen, especially in harvest time, which they would not begin by putting the sickle into the corn, till Ceres had been invoked. Thus Virgil:

————— Neque ante
Falcem maturis quiaquam supponat aristas,
Quam Cereri, tortâ redimitua tempora quercû,
Det motus incompositos, et carmina dicat.

Georg. lib. i. 347.

Thus in the spring, and thus in summer’s heat,
Before the sickles touch the rip’ning wheat,
On Cerea call: and let the lab’ring hind
With oaken wreaths his hollow temples bind;
On Ceres let him call, and Ceres praise
With uncouth dances, and with country lays.

DRYDEN.

MATT. v. 47. *If ye salute your brethren only, what do ye more than others?*] “The manner of salutation among the wise men was this: he that salutes says, a good day to my lord: and he replies saying, a good and long day to my lord; always he that replies doubles the salutation.” The persons they usually saluted were their relations or friends. They were not very free in saluting others, as strangers and gentiles. *Gill*, in loc.

LUKE x. 4. *Salute no man by the way.*] The mission upon which the disciples of Christ were sent was so important, that they were required to use the greatest dispatch, and to avoid those things which might retard them, especially if they were merely of

a ceremonious nature. The injunction contained in this passage is thus to be understood; for it is not to be supposed that Christ would command his disciples to neglect or violate any of those customs unnecessarily which were in general use, and which were innocent in themselves. In the present instance, had they been allowed to give and receive the common salutations, it is probable that their progress would have been inconsiderable for the time employed in it. Of the truth of this statement we may be satisfied from what Niebuhr says, *Travels*, vol. i. p. 302. "The Arabs of Yemen, and especially the Highlanders, often stop strangers to ask whence they came? and whether they are going? These questions are suggested merely by curiosity, and it would be indiscreet therefore to refuse an answer." This representation of the matter certainly clears from the appearance of incivility a precept which Christ designed only to teach his servants a suitable deportment.

Dr. Lightfoot, from the rabbies, observes, that it was the custom of the Jews, during the days of their mourning, not to salute any one. He conceives therefore that Christ would have his disciples appear like mourners; partly, as representing himself who was a man of sorrow, that so from these messengers the people might guess in some measure what sort of person he was that sent them; partly, as they were to summon the people to attend upon Christ, in order to be healed both of their spiritual and bodily diseases: and it was therefore fit that their behaviour should be mournful and solemn, in token of their fellow-feeling with the afflicted and miserable.

The object of this instruction was to prevent their being hindered by unnecessary delay in their journey. It was not designed to prevent the usual and proper civilities which were practised amongst the people, but to avoid the impediments occasioned by form and ceremony: and this was the more necessary, since it was a maxim with the Jews, "prevent every man with a salutation." How persons might thus be prevented and hindered will clearly appear in the following extract. "The more noble and educated the man, the oftener did he repeat his questions. A well dressed young man, attracted my particular attention, as an adept in the perseverance and redundancy of salutation. Accosting an Arab of Augila, he gave him his hand, and detained him a considerable time with his civilities: when the Arab being obliged to advance with greater speed to come up again with his companions, the youth of Fezzan thought he should appear deficient in good manners if he quitted him so soon. For near half a mile he kept running by his horse, whilst all his conversation was, How dost thou fare?—well, how art thou thyself?—praised be God thou art arrived in peace!—God grant thee peace!—how dost thou do?" &c. *Horneman's Travels in Africa*, p. 53.

GEN. xxxiii. 4. *And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him.*] Such persons as are intimately acquainted, or of equal age and dignity, mutually kiss the hand, the head, or the shoulder of each other. *Shaw's Trav.* p. 237. This passage, and Gen. xlv. 14; Luke xv. 20; Acts xx. 37, seem to have a reference to the eastern way of kissing the shoulder in an embrace. *Harmer*, vol. ii. p. 53.

1 SAM. x. 1. *And kissed him.*] The kiss of homage was one of the ceremonies performed at the inauguration of the kings of Israel. The Jews called it the kiss of majesty. There is probably an allusion to it in Psalm ii. 12.

2 SAM. xx. 9. *Joab took Amasa by the beard to kiss him.*] Mr. Harmer (vol. ii. p. 54) supposes we are to understand this expression as referring to the practice of "kissing the beard itself," which was a customary thing. D'Arvieux (*Voy. dans la Pal.* p. 71), describing the assembling together of several petty Arab princes at an entertainment, says, that "all the emirs came just together a little time after, accompanied by their friends and attendants, and after the usual civilities, caresses, "kissing of the beard," and of the hand, which every one gave and received according to his rank and dignity, they sat down upon mats."

2 SAM. xx. 9. *And Joab took Amasa by the beard with his right hand to kiss him.*] This is the custom still among the Eastern people. The Indians take one another by the chin, that is, the beard, when they would give a hearty salute to a person; at the same time saying, Bobba, i. e. father, or Bii, brother. See Peter della Valle, *Travels*, p. 410.

LUKE vii. 38. *And kissed his feet.*] This was no unusual practice with the Jews. "R. Jonathan and R. Jannai were sitting together; there came a certain man, and kissed the feet of R. Jonathan." This custom was also used by the Greeks and Romans among their civilities and in their salutations. See *Aristoph. in Vesp.* p. 473.

JOB xxxi. 26, 27. *Kissed my hand.*] "If (says Pitts) an inferior comes to pay his respects to a superior, he takes his superior's hand, and kisses it, afterwards putting it to his forehead. But if the superior be of a condescending temper, he will snatch away his hand as soon as the other has touched it; then the inferior puts his own fingers to his lips, and afterwards to his forehead, and sometimes the superior will also in return put his hands to his lips." (p. 66.) Thus also Irwin (*Voyage*, p. 268), "When the shaik of Ghinnah held a court of justice, and had condemned his vizier, he was immediately surrounded by a crowd of his courtiers,

who 'kissed his hands,' embraced his knees, and interceded with him for the pardon of the vizier." If Job had done this in the case he refers to, it would have been an idolatrous action, notwithstanding it is exactly agreeable to the civil expressions of respect which obtain in the East.

MATT. v. 47. *If ye salute your brethren.*] The eastern salutations differ considerably, according to the rank of the persons whom they salute. The common salutation is laying the right hand on the bosom, and a little declining their bodies; but when they salute a person of great rank, they bow almost to the ground, and kiss the hem of his garment. (Sandys, *Travels*, p. 50.) Inferiors, out of deference and respect, kiss his feet, the knees, or the garments of their superiors. (Shaw, *Travels*, p. 237.) And the hand also. (D'Arvieux, *Voy. dans la Pal.* p. 8.) When Lord Macartney was introduced to the emperor of China, in 1793, it was observed, that every one of the Chinese prostrated themselves upon the ground; and at the grand ceremony on the emperor's birth-day, the people kneeled, and bowed nine times, with as much solemnity as if they had been worshipping a deity.

JUDGES i. 14. *And she alighted from off her ass.*] The alighting of those that ride is considered in the East as an expression of deep respect. Pococke tells us (*Trav.* vol. i. p. 35) that they descend from their asses in Egypt when they come near some tombs there, and that Christians and Jews are obliged to submit to this. *Harmer*, vol. ii. p. 116.

JOB vii. 19. *Let me alone till I swallow down my spittle.*] This is a proverb among the Arabians to the present day, by which they understand, Give me leave to rest after my fatigue. This is the favour which Job complains is not granted to him. There are two instances which illustrate the passage (quoted by Schultens) in *Hariraes's Narratives*, entitled the Assembly. One is of a person, who, when eagerly pressed to give an account of his travels, answered with impatience, "Let me swallow down my spittle, for my journey hath fatigued me." The other instance is of a quick return made to one who used that proverb, "Suffer me," said the person importuned, "to swallow down my spittle:" to which his friend replied, "You may, if you please, swallow down even Tigris and Euphrates;" that is, take what time you please. *Biblical Researches*, vol. i. p. 84.

HOSPITALITY.

GEN. xix. 1,². *And there came two angels to Sodom at even: and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the*

ground. And he said, behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.] The Eastern people have always distinguished themselves by their great hospitality. Of very many instances the following is a truly characteristic one. "We were not above a musket-shot from Anna, when we met with a comely old man, who came up to me, and taking my horse by the bridle, 'Friend,' said he, 'come and wash thy feet, and eat bread at my house. Thou art a stranger; and since I have met thee upon the road, never refuse me the favour which I desire of thee.' We could not choose but go along with him to his house, where he feasted us in the best manner he could, giving us, over and above, barley for our horses, and for us he killed a lamb and some hens." *Tavernier's Travels*, p. 111. See also Gen. xviii. 6; Judges xvii. 7; Rom. xii. 13; 1 Tim. iii. 2; 1 Peter iv. 9.

ROM. xii. 13. *Hospitality.*] Hospitality has always been highly esteemed by civilized nations. It has been exercised from the earliest ages of the world. The Old Testament affords numerous instances of its being practised in the most free and liberal manner. In the New Testament it is also recommended and enforced. The primitive Christians were so ready in the discharge of this duty, that even the heathens admired them for it. Hospitable as they were to all strangers, they were particularly so to those who were of their own faith and communion. In Homer and the ancient Greek writers, we see what respect they had for their guests. From these instances we turn with satisfaction, to view the kind and friendly disposition of less polished people. Modern travellers often mention the pleasing reception they met with from those among whom they made a temporary residence. Volney (*Trav.* vol. ii. p. 76), speaking of the Druzes, says, "whoever presents himself at their door, in the quality of a supplicant or passenger, is sure of being entertained with lodging and food, in the most generous and unaffected manner. I have often seen the lowest peasants give the last morsel of bread they had in their houses to the hungry traveller. When they have once contracted with their guest the sacred engagement of bread and salt, no subsequent event can make them violate it."

"An engagement with a stranger is sometimes accepted as an excuse for not obeying the summons of a great man, when no other apology, hardly even that of indisposition, would be admitted." (*Russell's Hist. of Aleppo*, vol. i. p. 231.)

The Hindoos extend their hospitality sometimes to enemies, saying, "the tree does not withdraw its shade even from the wood-cutter."

JUDGES iv. 17—20.] Pococke, giving an account of the manner in which he was treated in an Arab tent, in his journey to Jerusalem, says, his conductor led him two or three miles to his tent, and that there he sat with his wife and others round a fire. "The Arabs are not so scrupulous as the Turks about their women, and though they have their harem, or women's part of the tent, yet such as they are acquainted with come into it. I was kept in the harem for greater security; the wife being always with me, no stranger ever daring to come into the women's apartment, unless introduced." Vol. ii. p. 5. Nothing can be a better comment on this passage than this story.

GEN. xviii. 1—8.] When a party belonging to Captain Cook (in his last voyage) went ashore on an island near that of Mangeea in the South Seas, they were forcibly detained by the natives a considerable time, which much alarmed them. But this detention proceeded, as they afterwards found, from pure motives of hospitality; and continued only till such time as they had roasted a hog, and provided other necessaries for their refreshment. "In reviewing this most curious transaction," says the writer of that voyage, "we cannot help calling to our memory the manners of the patriarchal times. It does not appear to us, that these people had any intentions in detaining ours, different from those which actuated the patriarch in a similar transaction."

GEN. xviii. 4. *Let a little water, I pray you, be fetched, and wash your feet.*] One of the first rites of hospitality observed towards strangers amongst the ancients, was washing the feet. Of this there are many instances in Homer:

Τὸν νῦν χρῆ κομμεῖν' πρὸς γὰρ Διὸς εἶσιν ἀπαντες, &c.,
Od. vi. 207.

By Jove the stranger and the poor are sent,
And what to those we give to Jove is lent.
Then food supply, and bathe his fainting limbs,
Where waving shades obscure the mazy streams. POPE.

Your other task, ye menial tribe, forbear;
Now wash the stranger, and the bed prepare. POPE.

See also 1 Sam. xxv. 41.

LUKE vii. 44. *Thou gavest me no water for my feet.*] It was a custom universal among the eastern people to entertain their guests, at their entrance into their houses, with clean water and sweet oil. Thus it appears that Christ was not entertained by the master of the house; for "he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house; thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head. (ver. 46) Mine

head with oil thou didst not anoint, but this woman hath anointed my feet with ointment."

Thus also Homer represents Telemachus and Pisistratus as being entertained at the court of Menelaus. After their introduction to the palace, he says,

From room to room their eager view they bend ;
Thence to the bath, a beauteous pile, descend :
Where a bright damsel-train attend the guests,
With liquid odours and embroider'd vests. Odys. iv. v. 48.

* 1 TIM. v. 10. *If she have washed the saints' feet.*] " We broke up early, dispersing before nine o'clock, when we were taken to another house to sleep. The mistress of it, who was a widow, and related to my guide, received us kindly, and insisted on going through the ceremony of washing my feet, observed as I understood, among the Christians of Assalt to all strangers who come among them as guests or visitors." *Buckingham's Travels among the Arab Tribes*, p. 24.

RUTH iii. 3. *Wash thyself therefore, and anoint thee.*] According to the custom of the ancient nations, washing generally preceded anointing. Many instances of it occur in Homer ; as when Telemachus is entertained by Nestor, and when Telemachus and Pisistratus are invited to the court of Menelaus. The custom was so ancient and general, that the Greeks had one word to express this anointing with oil after washing with water, which they called *χυτλα* and *χυτλωσαι*. See more in *Pearson on Creed*, p. 99, ed. 8.

PSALM xxiii. 5. *Thou anointest my head with oil.*] The Psalmist here alludes to the custom of eastern countries at feasts in anointing the heads of the guests with oil. Eccl. ix. 7, 8 ; Matt. vi. 17. On certain occasions the head was anointed, as well as other parts of the body. Hence Propertius :

Terque lavet nostras spica Cilissa comas. Lib. iv. el. 6. v. 74.

In the time of Homer it was usual both to wash and anoint before meals not the head only, but the feet also. (*Iliad* x. 577.) See Luke vii. 38, 46. It is spoken of as an ancient custom by Aristophanes (*Vesp.* p. 473) for daughters to anoint the feet of their parents after they had washed them.

PSALM xxiii. 5. *Thou anointest my head with oil : my cup runneth over.*] In the East the people frequently anoint their visitors with some very fragrant perfume ; and give them a cup or a glass of some choice wine, which they are careful to fill till it runs over. The first was designed to show their love and respect ;

the latter to imply that while they remained there, they should have an abundance of every thing. To something of this kind the Psalmist probably alludes in this passage.

ISAIAH lii. 15. *So shall he sprinkle many nations.*] "This passage has been embarrassing to commentators, especially the expression of *sprinkling many nations*. The sense of astonishing many has been followed by the LXX. our translators say *sprinkle*. Some have united the ideas, 'he shall sprinkle many nations with astonishment.' By attending to the scope of the passage, perhaps we shall see whence these ideas, seemingly so different, took their rise, and that they are radically the same. Imagine a great personage, a king, to be the speaker; 'I, myself, consider a certain servant of mine, my officer of state, as a very prudent and wise person; but when strangers look at him, they see only a mean and unpromising figure, so that when he introduces them into my presence, they wonder at seeing such an one in my court; but these strangers are from countries so very distant, as to be entirely unacquainted with our customs and manners; for when, as a sign of their kind reception, my servant sprinkles them with fragrant waters, they are absolutely astonished at this mode of showing kindness, and what they had never before heard of, that they now see practised: and what they were entire strangers to, that they now experience.'

"Though I believe this representation of this passage to be uncommon, perhaps new, I shall not stay to consider who are these distant strangers, nor who is this person whose external appearance so ill denotes his internal excellencies, but shall merely subjoin the following extracts, which seem to me satisfactorily to account for the same Hebrew word being taken by some translators to signify *sprinkling*, by others to signify *astonishment*.

"He put it (the letter) accordingly in his bosom, and our coffee being done, I rose to take my leave, and was presently wet to the skin by deluges of orange-flower water." (*Bruce's Travels*, vol. iii. p. 14.) N.B. This is the customary mode of doing respectful and kind honour to a guest throughout the East.

"The first time we were received with all the eastern ceremonies (it was at Rosetta, at a Greek merchant's house) there was one of our company, who was *excessively surprised* when a domestic placed himself before him, and *threw water over him, as well on his face as over his clothes*. By good fortune there was with us an European acquainted with the customs of the country, who explained the matter to us in few words, without which we should have become laughing-stocks to the eastern people who were present." (*Niebuhr, Descrip. l'Arabie*, French edit. p. 52.)

How naturally then, might the idea of sprinkling suggest that of surprise, in relation to very distant strangers! and how near to equivalent were these ideas in the estimation of the ancient trans-

lators, though to us widely dissimilar. (See *Fragments supplementary to Calmet's Dict.* N. 14.)

2 COR. iii. 1. *Epistles of commendation.*] Commendatory epistles, certifying the piety and good character of the person to whom they were given, and recommending him to a hospitable reception in the places to which he travelled, were an ancient custom in the primitive church. Whether they took their rise from the *tesseræ hospitalitatis* of the heathens, or from the Jews, among whom the same custom prevailed, is an undecided point. *Hammond*, in loc.

EPHES. ii. 18. *For through him we both have access by one spirit unto the Father.* The word *προσαγωγήν*, which we render *access*, properly refers to the custom of introducing persons into the presence of some prince, or of any other greatly their superior, in which case it is necessary they should be ushered in by one appointed for that purpose, to preserve a becoming decorum. *Doddridge*, in loc.

GIFTS.

1 SAM. ix. 7. *There is not a present to bring to the man of God.*] Presents of some kind or other are the regular introducers of one party to another in the East. Pococke tells us of a present of fifty radishes. Bruce relates, that in order to obtain a favour from him, he received a very inconsiderable present. "I mention this trifling circumstance," he says, "to show how essential to humane and civil intercourse presents are considered to be in the East: whether it be dates, or whether it be diamonds, they are so much a part of their manners, that without them an inferior will never be at peace in his own mind, or think that he has hold of his superior for his protection. But superiors give no presents to their inferiors." *Travels*, vol. i. p. 68.

1 SAM. ix. 7. *A present.*] Presenting gifts is one of the most universal methods of doing persons honour in the East. Maundrell (*Journey*, p. 26) says, "Thursday, March 11, this day we all dined at Consul Hastings's house, and after dinner went to wait upon Ostan, the bassa of Tripoli, having first sent our present, as the manner is among the Turks, to procure a propitious reception. It is counted uncivil to visit in this country without an offering in hand. All great men expect it as a kind of tribute due to their character and authority, and look upon themselves as affronted, and indeed defrauded, when this compliment is omitted. Even in familiar visits amongst inferior people, you shall seldom have them come without bringing a flower, or an orange, or some other such token of their respect to the person visited; the Turks in this

point keeping up the ancient oriental custom hinted 1 Sam. ix. 7. 'If we go (says Saul) what shall we bring the man of God? there is not a present,' &c.; which words are questionless to be understood in conformity to this eastern custom, as relating to a token of respect, and not a price of divination." To this account it may be added, that when Lord Macartney had his interview with the Emperor of China, in his embassy to that prince, in 1793, the receiving and returning of presents made a considerable part of the ceremony.

PSALM lxxii. 10. *The kings of Tarshish and of the Isles shall bring presents.*] Presents were sometimes made as an acknowledgment of inferiority and subjection. They were a kind of tribute from those who made to those who received them: in this light we are doubtless to understand those spoken of in this verse. *Harmer*, vol. ii. p. 20.

JUDGES iii. 18. *When he had made an end to offer the present.*] There is often in the East a great deal of pomp and parade in presenting their gifts. "Through ostentation," says Maillet (*Lett. x. p. 86*) "they never fail to load upon four or five horses what might easily be carried by one. In like manner as to jewels, trinkets, and other things of value, they place in fifteen dishes, what a single plate would very well hold." Something of this pomp seems to be referred to in this passage, where we read of "making an end of offering the present," and of a number of people who conveyed it. This remark also illustrates 2 Kings viii. 9. "So Hazeael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden." *Harmer*, vol. ii. p. 18.

2 SAM. xviii. 11. *I would have given thee ten shekels of silver and a girdle.*] Rewards are both honorary and pecuniary, and a great distinction is with us carefully preserved. But in the East they are generally blended together. Du Tott did many great services to the Turkish empire in the time of their late war with Russia; and the Turks were disposed to acknowledge them by marks of honour. "His Highness," said the first minister, speaking of the Grand Signor, "has ordered me to bestow on you this public mark of his esteem;" and, at the same time he made a sign to the master of the ceremonies to invest me with the pelisse, while the hasnadar (or treasurer) presented me with a purse of two hundred sequins. *Memoirs*, tom. iii. p. 127. Thus Joab would have rewarded an Israelitish soldier with ten shekels of silver and a girdle. The girdle would have been an honorary reward; the ten shekels would have been a pecuniary one. *Harmer*, vol. iii. p. 363.

1 SAM. xviii. 4. *And Jonathan stripped himself of the robe that*

was upon him, and gave it to David, and his garments, even to the sword, and to his bow, and to his girdle.] It was anciently a custom to make such military presents as these to brave adventurers. Besides the present instance of the kind, two others may be quoted: the first is from Homer:

Next him Ulysses took a shining sword,
A bow and quiver, with bright arrows stor'd:
A well-prov'd casque, with leather braces bound,
(Thy gift, Meriones) his temples crown'd. II. x. 307. POPE.

The other is from Virgil, in the story of Nisus and Euryalus:

Euryalus phaleras Rhamnetis, et aurea bullis, &c. Æn. ix. 359.
Nor did his eyes less longingly behold
The girdle belt, with nails of burnish'd gold;
This present Cædicus, the rich, bestowed
On Romulus, when friendship first they vowed,
And absent, joined in hospitable ties:
He dying, to his heir bequeathed the prize;
Till by the conqu'ring Ardean troops oppress'd
He fell, and they the glorious gift possess'd. DRYDEN.

We read in *Tavernier* (p. 43) of a nazar, whose virtue and behaviour so pleased a king of Persia, after being put to the test, that he caused himself to be disapparelled, and gave his habit to the nazar, which is the greatest honour that a king of Persia can bestow on a subject. See also Rom. xiii. 14; Ephes. iv. 24; Col. iii. 10.

ESTHER ix. 19. *Sending portions.*] The eastern princes and people, not only invite their friends to feasts, but "it is their custom to send a portion of the banquet to those that cannot well come to it, especially their relations, and those in a state of mourning." (MS. *Chardin*.) Thus when the grand emir found it incommoded M. D'Arvieux to eat with him, he desired him to take his own time for eating, and sent him from his kitchen what he liked, and at the time he chose. (*Voy. dans la Pal.* p. 20.) (Nehem. viii. 10; 2 Sam. xi. 8—10.) *Harmer*, vol. i. p. 353.

COMPACTS.

1 SAM. xviii. 3. *Then Jonathan and David made a covenant.*] Various ceremonies have been used on these occasions. When treaties were made, either of a private or public nature, such usages were observed as were of established authority, or significantly important. The Scythians had a peculiar method of forming their treaties. Herodotus (l. iv. c. 70), relates that they first poured wine into a large earthen vessel, and then the contracting parties, cutting their arms with a knife, let some of their blood run into the wine, and stained likewise their armour therewith. After

which they themselves, and all that were present, drank of that liquor, making the strongest imprecations against the person that should violate the treaty.

1 SAM. xviii. 4. *And to his girdle.*] To ratify the covenant which Jonathan made with David, amongst other things, he gave him his girdle. This was a token of the greatest confidence and affection. In some cases it was considered as an act of adoption. Agreeably to this Pitts informs us (*Travels*, p. 217), "I was bought by an old bachelor; I wanted nothing with him; meat, drink, and clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him. But before we came to Alexandria, he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash, in which was much gold, and also my letter of freedom, (which he intended to give me when at Mecca,) he took it off, and bid me put it on about me, and took my girdle, and put it on himself."

GEN. xvii. 10. *This is my covenant.*] Covenants were anciently made in the eastern countries by dipping their weapons in blood, as Xenophon tells us, and by pricking the flesh, and sucking each other's blood, as we read in Tacitus, who observes (l. i. *Annal.*) that when kings made a league, they took each other by the hand, and their thumbs being hard tied together, they pricked them, when the blood was forced to the extreme parts, and each party licked it. This was accounted a mysterious covenant, being made sacred by their mutual blood. How old this custom had been we do not know; but it is evident God's covenant with Abraham was solemnized on Abraham's part by his own and his son Isaac's blood, and so continued through all generations, by circumcision: whereby, as they were made the select people of God, so God, in conclusion, sent his own Son, who by this very ceremony of circumcision, was consecrated to be their God and Redeemer. *Patrick*, in loc.

GEN. xv. 10. *Divided them in the midst.*] There is no foot-step of this rite anywhere in the Scripture, except in Jer. xxxiv. 18, 19. But from this affair of Abraham, it appears to have been very ancient. St. Cyril, in his tenth book against Julian, derives this custom from the ancient Chaldeans. Others derive the word בְּרִית *birith*, which signifies a covenant, from בָּתַר *batar*, which signifies to divide or cut asunder, because covenants were made by dividing a beast, and by the parties covenanting passing between the parts of the beast so divided: intimating that so should they be cut asunder who broke the covenant. We find in Zenobius, that the people called *Molotti* retained something of this custom;

for they confirmed their oaths, when they made their covenants, by cutting oxen into little bits. *Patrick*, in loc.

JER. xxxiv. 18. *They cut the calf in twain, and passed between the parts thereof.*] It was a customary thing to cut the victim which was to be offered as a sacrifice upon the occasion, into two parts, and so placing each half upon two different altars, to cause those who contracted the covenant to pass between both. (Gen. xv. 9, 10, 17). This rite was practised both by believers and heathens at their solemn leagues; at first doubtless with a view to the great sacrifice, who was to purge our sins in his own blood; and the offering of these sacrifices, and passing between the parts of the divided victim, was symbolically staking their hopes of purification and salvation on their performance of the conditions on which it was offered.

This remarkable practice may be clearly traced in the Greek and Latin writers. Homer has the following expression :

Ορχια πιστα ταμοντες. *Iliad* ii. ver. 124.

Having cut faithful oaths; Eustathius explains the passage by saying, they were oaths relating to important matters, and were made by the division of the victim. See also Virgil, *Æn.* viii. ver. 640.

The editor of the fragments supplementary to Calmet (No. 129) is of opinion that what is yet practised of this ceremony may elucidate that passage in Isaiah xxviii. 15. "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves," q. d. We have cut off a covenant sacrifice, a purification offering with death, and with the grave we have settled, so that the scourge shall not injure us. May not such a custom have been the origin of the following superstition related by Pitts? "If they (the Algerine corsairs) at any time happen to be in a very great strait or distress, as being chased, or in a storm, they will gather money, light up candles in remembrance of some dead mar-rabot (saint) or other, calling upon him with heavy sighs and groans. If they find no succour from their before-mentioned rites and superstitions, but that the danger rather increases, then they go to sacrificing a sheep (or two or three upon occasion, as they think needful), which is done after this manner: having cut off the head with a knife, they immediately take out the entrails, and throw them and the head over-board; and then, with all the speed they can, without skinning, they cut the body into two parts by the middle, and throw one part over the right side of the ship, and the other over the left, into the sea, as a kind of propitiation.

Thus those blind infidels apply themselves to imaginary intercessors, instead of the living and true God." (*Travels*, p. 18.) In the case here referred to, the ship passes between the parts thus thrown on each side of it. This behaviour of the Algerines may be taken as a pretty accurate counterpart to that of making a *covenant with death*, and with imminent danger of destruction, by appeasing the angry gods.

Festivities always accompanied the ceremonies attending oaths. Isaac and Abimelech feasted at making their covenant, Gen. xxvi. 30. "And he made them a feast, and they did eat and drink." Gen. xxxi. 54, "Jacob offered sacrifice upon the mount, and called his brethren to eat bread." This practice was also usual amongst the heathen nations.

LEV. ii. 13. *With all thine offerings thou shalt offer salt.*] Salt amongst the ancients was the emblem of friendship and fidelity, and therefore was used in all sacrifices and covenants. Bruce mentions a kind of salt so hard, that it is used as money, and passes from hand to hand no more injured than a stone would be. *A covenant of salt* seems to refer to the making of an agreement wherein salt was used as a token of confirmation. Baron Du Tott, speaking of one who was desirous of his acquaintance, says, upon his departure, "he promised in a short time to return. I had already attended him half way down the staircase, when stopping, and turning briskly to one of my domestics, *bring me directly*, said he, *some bread and salt*. What he requested was brought; when, taking a little salt between his fingers, and putting it with a mysterious air on a bit of bread, he eat it with a devout gravity, assuring me, that I might now rely on him." (part i. p. 214.) Among other exploits which are recorded of Jacob ben Laith, he is said to have broken into a palace, and having collected a very large booty, which he was on the point of carrying away, he found his foot kicked something which made him stumble; putting it to his mouth, the better to distinguish it, his tongue soon informed him it was a lump of salt; upon this, according to the morality, or rather superstition of the country, where the people considered salt as a symbol and pledge of hospitality, he was so touched that he left all his booty, retiring without taking away any thing with him. (*D'Herbelot, Bibl. Orient.* p. 466.) This use of salt is also evident from Homer:

Then near the altar of the darting king,
Dispos'd in rank, their becatomb they bring;
With water purify their hands, and take
The sacred off'ring of the SALTED cake.

Il. i. p. 584.

And again:

Above the coals the smoking fragments turns,
And sprinkles SACRED SALT from lifted urns.

Il. ix. l. 281.

EZRA iv. 14. *Maintenance from the king's palace.*] Marg. *Salted with the salt of the palace.* Some have supposed these words refer to their receiving of a stipend from the king in salt; others, that it expresses an acknowledgment that they were protected by the king as flesh is preserved by salt. It is sufficient, however, to put an end to all these conjectures, to recite the words of a modern Persian monarch, whose court Chardin attended some time. "Rising in wrath against an officer who had attempted to deceive him, he drew his sabre, fell upon him and hewed him in pieces at the feet of the grand vizir, who was standing (and whose favour the poor wretch courted by this deception) and looking fixedly upon him, and the other great lords that stood on each side of him, he said with a tone of indignation, I have then such ungrateful servants and traitors as these *to eat my salt.*" (tom. iii. p. 149.) I am well informed, says Mr. Parkhurst (*Heb. Lex.* p. 448, 3d edit.), that it is a common expression of the natives in the East Indies, "I eat such an one's salt," meaning, I am fed by him. Salt, among the eastern natives, formerly was, as it still is, a symbol of hospitality and friendship. The learned Jos. Mede observes (*Works*, p. 370, fol.), that in his time, "when the emperor of Russia would show extraordinary grace and favour to any, he sent him bread and *salt* from his table. And when he invited baron Sigismund, the emperor Ferdinand's ambassador, he did it in this form, 'Sigismund, you shall eat your bread and salt with us.'" So Tamerlane in his Institutes, mentioning one Share Behraum, who had quitted his service, joined the enemy, and fought against him, says, "at length my *salt, which he had eaten*, overwhelmed him with remorse, he again threw himself on my mercy, and humbled himself before me." *Harmer*, vol. iv. p. 458.

NAMES.

1 KINGS xvii. 1. *Elijah.*] "We are deceived by not seeing titles among the Israelites, like those of our nobility. Every one was called plainly by his own name, but their names signified great things, as those of the patriarchs. The name of God was part of most; which was in a manner a short prayer. Elijah and Joel are made up of two of God's names, joined in a different way. Jehoshaphat and Shephatiah signify the judgment of God: Jehozedek and Zedekiah, his justice: Johanan, his mercy: Nathanael, Elnathan, Jonathan, and Nathaniah, all four, signify, God-given, or the gift of God. Sometimes the name of God was understood, as in Nathan, David, Obadiah, &c. as is plain by Eliezer, God my helper; Uzziel, God my strength; and Obadiah, the Lord's servant. The Greek names also are of the same import, many are composed of the names of their gods; as Diodorus, Diogenes, Hermodorus, Hæphestion, Athenais, and Artemisia." *Fleury's Hist. of the Israelites*, p. 20.

GEN. xvi. 13. *And she called the name of the Lord that spake unto her, Thou God seest me.*] The religion of names was a matter of great consequence in Egypt. It was one of their essential superstitions: it was one of their native inventions: and the first of them which they communicated to the Greeks. Thus when Hagar the handmaid of Sarai, who was an Egyptian woman, saw the name of the Lord in the wilderness, "she called the name of the Lord that spake unto her, Elroi, the God of vision," or "the visible God:" that is, according to the established custom of Egypt, she gave him a name of honour: not merely a name of distinction, for such all nations had (who worshipped local tutelary deities) before their communication with Egypt. But after that they decorated their gods with distinguished titles, indicative of their specific office and attributes. Zechariah (chap. xiv. 9), evidently alluding to these notions, when he prophesies of the worship of the supreme God, unmixed with idolatry, says, "in that day shall there be one Lord, and his name one." Out of indulgence, therefore, to this weakness, God was pleased to give a name. "And God said unto Moses, I am that I am." Exod. iii. 14. *Warburton's Divine Legation*, b. iv. sec. 6.

GEN. xxix. 32. *And she called his name Reuben, for she said, Surely the Lord hath looked upon mine affliction.*] Many names which occur in the Scriptures were taken from particular incidents and circumstances. Other people besides the Jews have acted in this manner. "The children of the Mandingoes are not always named after their relations; but frequently in consequence of some remarkable occurrence. Thus, my landlord at Kamalia was called *Karfa*, a word signifying to replace; because he was born shortly after the death of one of his brothers. Other names are descriptive of good or bad qualities: as *Modi*, a good man: *Fadibba*, father of the town. Indeed the very names of their towns have something descriptive in them, as, *Sibidooloo*, the town of sibo trees. *Kenneyetoo*, victuals here. *Dorita*, lift your spoon. Others appear to be given by way of reproach, as *Bammakoo*, was a crocodile. *Karankalla*, no cup to drink from. Among the negroes, every individual, besides his own proper name, has likewise a kongtong or surname, to denote the family or clan to which he belongs. Every negro plumes himself on the importance or the antiquity of his clan, and is much flattered when he is addressed by his kongtong. *Mungo Park's Travels in Africa*, p. 269.

GEN. xxix. 6. *Rachel his daughter.*] Her name in Hebrew signifies a *sheep*. It was anciently the custom to give names even to families from cattle, both great and small. So Varro tells us (lib. ii. de re rustica, c. 1) "Multa nomina habemus ab utroque pecore, &c. à minore," *Porcius, Oviliius, Capriilius*; à majore,

Equitius, Taurus," &c. See *Bochart*, p. i. *Hieroz.* lib. ii. cap. 43.

ACTS ix. 36. *Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas.*] It was common not only among the Arabs, but also among the Greeks, to give their females the names of agreeable animals. Tabitha appears to have been a word used in the Syriac, which being interpreted is Dorcas; that is, an antelope; an animal remarkable for beautiful eyes. On this account it might have been given to the person here designated by it. *Parkhurst's Greek Lex.* p. 692.

JOB xlii. 14. *And he called the name of the first Jemima.*] To vary names by substituting a word similar in sound is very prevalent in the East. The following extract from Sir Thomas Roe (p. 425) is a striking example of this circumstance. "They speak very much in honour of Moses, whom they call *Moosa calim Alla*, Moses the publisher of the mind of God: so of Abraham, whom they call *Ibrahim carim Alla*, Abraham the honoured, or the friend, of God: so of Ishmael, whom they call *Ismal*, the sacrifice of God: so of Jacob, whom they call *Acob*, the blessing of God: so of Joseph, whom they call *Eesoff*, the betrayed for God: so of David, whom they call *Dahood*, the lover and praiser of God: so of Solomon, whom they call *Selymon*, the wisdom of God: all expressed in short Arabian words, which they sing in ditties, unto their particular remembrances. Many men are called by these names: others are called Mahmud, or Chaan, which signifies the moon; or Frista, which signifies a star. And they call their women by the names of spices or odours; or of pearls or precious stones; or else by other names of pretty or pleasing signification. So Job called his daughters."

1 KINGS xv. 2. *Three years reigned he in Jerusalem, and his mother's name was Maachah.*] It has been conjectured by Mr. Baruh, that the phrase, "and his mother's name was," &c. when expressed on a king's accession to the throne, at the beginning of his history, does not always refer to his natural mother, but that it is a title of honour and dignity, enjoyed by one of the royal family, denoting her to be the first in rank. This idea appears well founded from the following extracts: "The oloo kani is not governess of the Crimea: this title, the literal translation of which is, great queen, simply denotes a dignity in the harem, which the khan usually confers on one of his sisters; or, if he has none, on one of his daughters, or relations: to this dignity are attached the revenues arising from several villages, and other rights." (*Baron du Tott*, vol. ii. p. 64.) "On this occasion the king crowned his

mother Malacotawit, conferring upon her the dignity and title of *iteghe*, i. e. as king's mother, regent and governess of the king when under age." *Bruce's Travels*, vol. ii. p. 531.

JOHN i. 42. *When Jesus beheld him, he said, thou art Simon the son of Jona, thou shalt be called Cephas.*] The eastern people are often-times known by several names; this might arise from their having more names than one given them at first; or it might arise from their assuming a new and different name upon particular occurrences in life. This last is probable, since such a custom continues in the East to this day, and it evidently was sometimes done anciently. (2 Chron. xxxvi. 4; 2 Kings xxiv. 17.)

The sixth volume of the MS. Chardin seems to complain of expositors, for supposing that one person had frequently different names; and says, that the custom of the East still continues, for persons to have a new name upon a change of circumstances. There seems to be some want of precision here: commentators have supposed, and the fact is apparent, that one and the same person has had different names; but they have determined, in common at least, nothing about the manner in which they came by them. Sir John Chardin thinks, very justly, that they were given upon some change in life; but then there might be a variation as to the consequences. Some might invariably be called by the new name after its being given them. Thus Abraham was always so called in the latter part of his life, and never Abram: and his wife in like manner Sarah, and not Sarai; others might be called sometimes by the one, sometimes by the other, and sometimes by both joined together. So St. John tells us, that Jesus gave the new name of Peter to the brother of Andrew; yet he represents Jesus afterwards calling him Simon: and John himself sometimes called him Peter, and sometimes Simon Peter.

But as the account that is given us of this variety of names in the MS. Chardin is curious, it shall be subjoined. "Expositors suppose the Israelites, and other eastern people, had several names; but this is an error. The reason of their being called by different names is, because they frequently change them, as they change in point of age, condition, or religion. This custom has continued to our times in the East, and is generally practised upon changing religions (Acts xiii. 9), and it is pretty common upon changing condition. The Persians have preserved this custom more than any other nation. I have seen many governors of provinces among them assume new names with their new dignity. But the example of the reigning king of Persia (1667) is more remarkable. The first year of the reign of this prince having been unhappy, on account of wars and famine in many provinces, his counsellors persuaded him that the name he had till then borne was fatal, and that the fortune of the empire would not be changed till he changed that name. This was done, the prince was crowned

again under the name of Soliman; all the seals, all the coins that had the name of Sefi, were broken, the same as if the king had been dead, and another had taken possession. The women more frequently change their names than the men, whether owing to a natural inconstancy, or that they do not agree to the alterations they find in life, being put upon them on account of their beauty, gaiety, their agility in dancing, or fine voice; and as these natural qualities are quickly lost, either by accident, or by age, they assume other names, which better agree to their changed state. Women that marry again, or let themselves out anew, and slaves, commonly alter their names upon these changes." *Harmer*, vol. ii. p. 501.

JOHN xi. 16. *Thomas, which is called Didymus.*] It was customary with the Jews, when travelling into foreign countries, or familiarly conversing with the Greeks and Romans, to assume to themselves a Greek or Latin name of great affinity, and sometimes of the very same signification with that of their own country, as those of Thomas and Didymus, one in the Syriac and the other in the Greek, do both signify a twin. He no doubt was a Jew, and, in all probability, a Galilean, as well as the other apostles; but the place of his birth, and the nature of his calling (unless we should suppose that he was brought up to the trade of fishing) are things unknown.

REV. iii. 12. *I will write upon him the name of my God.*] Great numbers of inscriptions are yet remaining, brought from the Grecian cities of Europe and Asia, and some from the islands in the neighbourhood of Patmos, in which the victories of eminent persons are commemorated. Some of these were placed *near* the temples of their deities, others were *in* the temples, to signify that they were put under their particular protection; upon these were inscribed the names of the deities, of the conquerors, and of the cities to which they belonged, and the names of the generals by whose conduct the victory was gained. Inscriptions also were sometimes placed upon pillars, to record the privileges granted to cities, and also the names of their benefactors.

REV. ii. 17. *A new name written, which no man knoweth, saving he that receiveth it.*] Doddridge on this passage says, I have sometimes thought ο λαμβανων may signify "one that hath received it," as it seems a name given to any person must be known to others, or it would be given in vain; and then it intimates, honour should be conferred upon such a one, which shall only be known to the inhabitants of that world to which he shall be admitted, and who have already received it; otherwise it must refer to a custom which has sometimes prevailed among princes, of giving particular names, expressing familiarity and delight, to distinguished favourites, by which to call them in the greatest in-

timacy of converse, whether by discourse, or by letter, and which have not been communicated to others, or used by them at other times.

REV. xix. 12. *He had a name written that no man knew but he himself.*] Among the Hindoos it never has been customary to call any prince by his proper name. This custom has been communicated to the Burmans with such strength, that it is almost impossible to learn the name of any prince during his reign. His titles only can lawfully be mentioned: and the law is enforced with such vigour, that Burmans, even in Calcutta, shudder when requested to mention the dreadful name. Nor am I satisfied (says the writer of this article) that either Capt. Symes or I could ever procure the real name of the reigning monarch. *Asiatic Researches.*

JOB xxxii. 21. *Neither let me give flattering titles unto man.*] The Hebrew word here used signifies to surname, or more properly to call a person by a name which does not strictly belong to him, and that generally in compliment or flattery. Mr. Scott on this passage informs us from Poccoke, that "the Arabs make court to their superiors by carefully avoiding to address them by their proper names, instead of which they salute them with some title or epithet expressive of respect."

HONOURS.

JOB xxix. 7. *I prepared my seat in the street.*] Sitting upon a cushion is an expression of honour; and preparing a seat for a person of distinction seems to mean, laying things of this kind on a place where such a one is to sit. Chardin says, "it is the custom of Asia for persons in common not to go into the shops of that country, which are mostly small, but there are wooden seats on the outside, where people sit down; and if it happens to be a man of quality, they lay a cushion there. The people of quality cause carpets and cushions to be carried everywhere that they like, in order to repose themselves upon them more agreeably." It is then extremely natural to suppose that Job sent his servants to lay a cushion or a carpet upon one of the public seats, or some such place. Eli's seat by the way side (1 Sam. iv. 13) was a seat adorned, we may believe, after the same manner. *Harmer*, vol. ii. p. 59.

JUDGES viii. 26. *The chains that were about their camels' necks.*] These chains were probably like those which Poccoke saw in Egypt, hanging from the bridles of the agas of the seven military bodies of that country, to the breast-plates of the animals on which they rode, in the grand procession of the caravan, about setting out for Mecca. They were undoubtedly marks of distinction and grandeur. *Harmer*, vol. ii. p. 134.

ESTHER v. 12. *Haman said moreover, Yea, Esther the queen let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the king.*] Athenæus mentions it as a peculiar honour, which no Grecian ever had before or after, that Artaxerxes vouchsafed to invite Timagoras the Cretan to dine even at the table where his relations ate, and to send sometimes a part of what was served up at his own: which some persons looked upon as a diminution of his majesty, and a prostitution of their national honour. Plutarch, in his life of Artaxerxes, tells us, that none but the king's mother and his real wife were permitted to sit at his table; and therefore he mentions it as a condescension in that prince, that he sometimes invited his brothers. So that this particular favour was a matter which Haman had some reason to value himself upon. *Biblical Researches*, vol. ii. p. 199.

JAMES ii. 2. *A man with a gold ring.*] By this circumstance the apostle describes a rich man. Among the Romans, those of the senatorian and equestrian orders were distinguished from the common people by wearing a gold ring. In time the use of them became promiscuous. The ancients used to wear but one.

JOHN vi. 27. *Him hath God the Father sealed.*] Some have ingeniously conjectured that this may allude to a custom which princes might have when making grand entertainments, to give a commission under their hand and seal, or perhaps to deliver a signet to those whom they appointed to preside in the management of them. (See *Elsner*, vol. i. p. 311.) Though it may possibly be sufficient to say, that to seal is a general phrase for authorizing by proper credentials, whatever the purpose be for which they are given, or for marking a person out as wholly devoted to his service whose seal he bears. *Doddridge*, in loc.

1 SAM. xxiv. 12. *The Lord judge between me and thee.*] Full of reverence as the eastern addresses are, and especially those to the great, in some points they are not so scrupulous as we are in the West. An inferior's mentioning of himself before he names his superior is an instance of this kind. Chardin assures us, that it is customary among the Persians for the speaker to name himself first. Thus David spoke to Saul, even when he so revered him, that "he stooped with his face to the earth, and bowed himself." (Gen. xxiii. 15, compared with v. 6, is a similar instance.) *Harmer*, vol. ii. p. 41.

NAHUM ii. 7. *And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves.*] When D'Arvieux was in the camp of the great emir, his princess was visited by other Arab princesses. The

last that came, whose visit alone he describes, was mounted, he says, on a camel, covered with a carpet, and decked with flowers; a dozen women marched in a row before her, holding the camel's halter with one hand; they sung the praises of their mistress, and songs which expressed joy, and the happiness of being in the service of such a beautiful and amiable lady. Those which went first, and were more distinct from her person, came in their turn to the head of the camel, and took hold of the halter, which place, as being the post of honour, they quitted to others, when the princess had gone a few paces. The emir's wife sent her women to meet her, to whom the halter was entirely quitted, out of respect, her own women putting themselves behind the camel. In this order they marched to the tent, where they alighted. They then all sung together the beauty, birth, and good qualities of this princess. (*Voy. dans la Pal.* p. 249.)

REV. xii. 1. *And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*] It was a well known custom at the time of this prophecy, to represent the several virtues and public societies, by the figure of a woman in some peculiar dress, many of which are to be seen on the Roman coins; in particular *Salus*, the emblem of security and protection, is represented as a woman standing upon a globe, to represent the safety and security of the world under the emperor's care, as in a coin of Hadrian's; "globum pede calcans significans se imperante, orbi salutem publicam datam." The consecration of the Roman emperors is expressed in their coins, by a moon and stars, as in two of Faustina, to express a degree of glory superior to any on earth. *Lowman*, in loc.

MEMORIALS.

1 SAM. xv. 12. *Saul came to Carmel, and behold, he set him up a place.*] In this place the LXX. read χεῖρα a hand, probably because the trophy or monument of victory was made in the shape of a large hand, (the emblem of power,) erected on a pillar. These memorial pillars were much in use anciently: and the figure of a hand was by its emblematical meaning well adapted to preserve the remembrance of a victory. Niebuhr (*Voyage en Arabie*, tom. ii. p. 211, French edit.) speaking of Ali's mosque at Mesched-Ali says, that "at the top of the dome, where one generally sees on the Turkish mosques a crescent, or only a pole, there is here a hand stretched out, to represent that of Ali." Another writer informs us that at the Alhambra, or red palace of the Moorish kings, in Grenada, "on the key-stone of the outward arch (of the present principal entrance) is sculptured the figure of an arm, the symbol of strength and dominion." *Annual Register for 1779, Antiquities*, p. 124.

GEN. xix. 26. *A pillar of salt.*] Or, as some understand it, an everlasting monument, whence, perhaps, the Jews have given her the name of Adith (*Pirke Elieser*, cap. 25), because she remained a perpetual testimony of God's just displeasure. For she standing still too long, some of that dreadful shower of brimstone and fire overtook her, and falling upon her, wrapped her body in a sheet of nitro-sulphureous matter, which congealed into a crust as hard as stone, and made her appear like a pillar of salt, her body being as it were candied in it. Kimchi calls it a heap of salt; which the Hebrews say continued for many ages. Their conjecture is not improbable, who think the fable of Niobe was derived hence; who, the poets feign, was turned into a stone upon her excessive grief for the death of her children. *Patrick*, in loc.

OLD AGE.

LEV. xix. 32. *Thou shalt rise up before the hoary head, and honour the face of the old man.*] The Jewish writers say that the rule was, to rise up to them when they were at the distance of four cubits; and as soon as they were gone by, to sit down again, that it might appear they rose up purely out of respect to them. Most civilized people have adopted the practice. Juvenal says,

Credebant hoc grande nefas et morte piamum,
Si juvenis vetulo non assurrexerat——

SAT. xiii. v. 54.

The Lacedæmonians had a law, that aged persons should be revered like fathers. See also Homer, *Il.* xv. 204, et xxiii. 788. *Odys.* xiii. 141.

EXOD. xviii. 12. *The elders of Israel.*] Not only fathers, but all old men, had great authority among the Israelites and all the people of antiquity. They everywhere, in the beginning, chose judges for private affairs, and counsellors for the public, out of the oldest men. Thence came the name of senate and fathers at Rome, and that great respect for old age which they borrowed from the Lacedæmonians. As soon as the Hebrews began to be formed into a people they were governed by old men.

JOHN viii. 57. *Thou art not yet fifty years old.*] The age of fifty is often spoken of by the Jews, and much observed: at the age of fifty they say a man is fit to give counsel; hence the Levites were dismissed from service at that age, it being more proper for them then to give advice than to bear burdens. A *melhurgeman*, or an interpreter in a congregation, was not chosen under fifty years of age; and if a man died before he was fifty, this was called the death of cutting off; a violent death, a death inflicted by God as a punishment. *Gill*, in loc.

JOB xxix. 8. *The aged arose, and stood up.*] “This is a most elegant description, and exhibits most correctly that great reverence and respect which was paid even by the old and decrepit, to the holy man in passing along the streets, or when he sat in public. They not only rose, which in men so old and infirm was a great mark of distinction, but they stood; they continued to do it, though even the attempt was so difficult.” *Lowth’s Lect.* vol. ii. p. 412.

DISCOURSE.

JOB iii. 1. *After this opened Job his mouth.*] It is to be observed, says Mr. Blackwell (*Inquiry into the Life of Homer*, p. 43), that the Turks, Arabians, and Indians, and in general most of the inhabitants of the East, are a solitary kind of people; they speak but seldom, and never long without emotion. Speaking is a matter of moment among such people, as we may gather from their usual introductions: for, before they deliver their thoughts, they give notice by saying, “I will open my mouth;” as here, that is, unloose their tongue. It is thus in Homer, Hesiod, and Orpheus: and thus also Virgil:

———— finem dedit ore loquendi. ÆN. vi. 75.

He made an end of speaking with his mouth.

LUKE vii. 40. *And he saith, master, say on.*] This was a way of speaking in use with the Jews, giving leave to proceed in a discourse; and as Christ was now a guest in this man’s house, he asks leave of him, and he grants it. We read of R. Simeon ben Gamaliel, that he said to R. Ishmael ben Elishah, “Is it thy pleasure that I should say before thee one thing? he said unto him, say on.” *Gill*, in loc.

EZEKIEL xxxiii. 30. *Thy people still are talking against thee by the walls.*] Severe as sometimes the cold weather is in the East, Russel observes, that even in the depth of that season, when the sun is out, and there is no wind, it is warm, nay, sometimes almost hot, in the open air; and Pococke informs us, that the people there enjoy it, for the Coptics spend their holidays in sauntering about, and sitting under their walls in winter, and under shady trees in summer. (*Trav.* i. p. 176.) This, doubtless, is to be understood of the poorer sort, who have no places more proper for conversation with their friends; the better houses having porches, with benches on each side, where the master of the family receives visits, and dispatches business. These circumstances greatly illustrate the words of Ezekiel. “Also thou son of man, the children of thy people are still talking against thee,” or rather, “concerning thee, by the walls, and in the doors of the houses,” &c. *Harmer*, vol. i. p. 22.

ACTS xvii. 17. *Therefore disputed he in the market daily with them that met him.*] This is perfectly agreeable to the customs of the East. In Arabia it is frequently practised. People usually meet in such places for conversation. *Harmer*, vol. ii. p. 526.

I SAM. x. 5, 6. *Thou shalt meet a company of prophets coming down from the high place, with a psallery and a tabert.*] We are told in a book which gives an account of the sufferings of the crew of an English privateer wrecked on the African coast in 1745, and which occasionally mentions the education of their children, and their getting the Koran by heart, that "when they have gone through, their relations borrow a fine horse and furniture, and carry them about the town in procession with the book in their hands, the rest of their companions following, and all sorts of music of the country going before." Shaw mentions the same custom. (*Travels*, p. 105). This seems to be a lively comment on these words, which describe a procession of prophets or scholars. *Harmer*, vol. ii. p. 106.

CITIZENSHIP.

EPHESIANS ii. 19. *Ye are no more strangers and foreigners, but fellow-citizens with the saints.*] Sojourners and strangers in Greece "were permitted to dwell in the city, and follow their own business without disturbance, but could not be entrusted with any public office, give their votes in the assemblies, or have any share in the government; being obliged to sit still as spectators in a theatre, without intermeddling, or any way concerning themselves with state affairs; and patiently submit to the decrees enacted by the citizens, and observe all the laws and customs of the country. They were not allowed to act any thing or manage any business, in their own names, but were obliged to choose out of the citizens one, to whose care and protection they would commit themselves, and whose duty it was to defend them from all violence and oppression." *Potter's Archæol. Græc.* vol. i. p. 55.

PHIL. iv. 3. *The book of life.*] This expression refers to the custom of those cities which had registers containing the names of all the citizens, from which the names of infamous persons were erased. Agreeably to this we read of names being blotted out of God's book (Rev. iii. 5). Those citizens who were orderly and obedient were continued on the roll, from whence they could easily obtain their title to all the immunities and privileges common to all the members of the city; and to be excluded from these was both disgraceful and injurious.

MATT. ix. 1. *And came into his own city.*] This was Capernaum, where Christ chiefly dwelt, and paid tribute as an inhabi-

tant. According to the Jewish canons, he was entitled to citizenship by dwelling there twelve months, or by purchasing a dwelling-house. One or other of these things it is probable Christ had done, on which account the city is denominated his. *Gill*, in loc.

EPH. ii. 19. *Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.*] The proselytes who joined themselves to the God of Israel, were by the Jews and by the scriptures styled *strangers*. He that only took upon him to worship the true God, and observe the precepts of Noah, was *Ger Toshab*, a stranger permitted to dwell among them, and to worship in the court of the Gentiles. He that was circumcised, and became obedient to the law of Moses, was *Ger Tzedek*, a proselyte of righteousness: but both were called strangers according to the maxim of the Jews: all the nations of the world are called strangers before the God of Israel; but the Jews are said to be near to him. But now, according to the language of the apostle, there is no such difference, the believing Gentiles being equally admitted with believing Jews, to the privileges of the New Jerusalem, and equally related to God as part of his family. *Whitby*, in loc.

1 COR. x. 17. *For we being many are one bread.*] It was a custom anciently among the barbarians to meet together in a friendly manner over one bread. *Jamblich Vit. Pythag.* § lxxxvi. p. 71.

NUMB. xxvi. 55. *The land shall be divided [by lot.]* This appears to have been a very ancient method of dividing land. It was not only adopted in the present instance in the distribution of a whole country, but was commonly resorted to in order to apportion particular inheritances. See *Hesiod*, b. i. 55. Thus also in *Homer*, Ulysses is made to say:

Sprung of a handmaid from a bought embrace,
I shar'd his kindness with his lawful race.
But when that fate which all must undergo
From earth remov'd him to the shades below,
The large domain his greedy sons divide,
And each was portion'd as the lots decide.

ODYSS. xiv. 234. POPE.

SERVANTS.

GEN. xxix. 24. *And Laban gave unto his daughter Leah, Zilpah his maid, for an handmaid.*] Chardin observes that none but very poor people marry a daughter in the East, without giving her a female slave for an handmaid, there being no hired servants there as in Europe. So Solomon supposes they were extremely poor that had not a servant. *Prov. xii. 9.* *Harmer*, vol. ii. p. 366.

2 KINGS iii. 11. *Who poured water on the hands of Elijah.*] This was a part of the service which Elisha performed to his master. We read of it in other instances. Pitts tells us (p. 24), "the table being removed, before they rise (from the ground whereon they sit) a servant, who stands attending on them with a cup of water to give them drink, steps into the middle, with a bason or copper pot of water, somewhat like a coffee-pot, and a little soap, and lets the water run upon their hands one after another, in order as they sit." Mr. Hanway, speaking of a Persian supper, says (*Travels*, vol. i. p. 223), "supper being now brought in, a servant presented a bason of water, and a napkin hung over his shoulders; he went to every one in the company, and poured water on their hands to wash." See also Homer, *Odys.* iv. 216; Virgil, *Æn.* i. line 705.

PSALM cxxiii. 2. *As the eyes of servants look unto the hands of their masters.*] The servants or slaves in the East attend their masters or mistresses with the profoundest respect. Maundrell (*Journey at March*, p. 13) observes, that the servants in Turkey stand round their master and his guests with the profoundest respect, silence, and order imaginable. Pococke says, that at a visit in Egypt, every thing is done with the greatest decency, and the most profound silence, the slaves or servants standing at the bottom of the room, with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs. De la Motraye (*Travels*, vol. i. p. 249) says, that the eastern ladies are waited on "even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers." The Baron du Tott (vol. i. p. 30) relates a remarkable instance of the authority attending this mode of commanding, and of the use of significant motions. "The customary ceremonies on these occasions were over, and Racub (the new visir) continued to discourse familiarly with the ambassador, when the muzur-aga (or high provost) coming into the hall, and approaching the pacha, whispered something in his ear, and we observed that all the answer he received from him was a slight horizontal motion with his hand, after which the visir, instantly resuming an agreeable smile, continued the conversation for some time longer: we then left the hall of audience, and came to the foot of the great stair-case, where we remounted our horses: here, nine heads, cut off, and placed in a row on the outside of the first gate, completely explained the *sign*, which the visir had made use of in our presence." Hence we discover the propriety of the *actions* performed by the prophets. Ezekiel was a sign to the people in not mourning for the dead (chap. xxiv.), in his removing into captivity, and digging through the wall (chap. xii.). Such conduct was perfectly well understood, and was very significant.

DAN. i. 4. *Well-favoured.*] Curtius (*Hist.* l. vi. c. 5), says, that in all barbarous or uncivilized countries the stateliness of the body is held in great veneration: nor do they think any capable of great services or actions, to whom nature has not vouchsafed to give a beautiful form and aspect. It has always been the custom of the eastern nations to choose such for their principal officers, or to wait on princes and great personages. Sir Paul Ricaut (*Present State of the Ottoman Empire*, b. i. c. 5, p. 13) observes, "that the youths that are designed for the great offices of the Turkish empire must be of admirable features and pleasing looks, well-shaped in their bodies, and without any defects of nature: for it is conceived, that a corrupt and sordid soul can scarce inhabit in a serene and ingenuous aspect; and I have observed not only in the seraglio, but also in the courts of great men, their personal attendants have been of comely lusty youths well-habited, deporting themselves with singular modesty and respect in the presence of their masters; so that when a pacha aga spahi travels, he is always attended with a comely equipage, followed by flourishing youths, well clothed and mounted, in great numbers."

JER. xxxviii. 7. *Now when Ebed-melech the Ethiopian, one of the king's eunuchs, who was in the king's house.*] The possession of black eunuchs is not very common in the Levant; they are hardly anywhere to be found, except in the palaces of the sovereign or of the branches of the royal family. When the Baron Du Tott's wife and mother-in-law were permitted to visit Asma Sultana, daughter of the emperor Achmet, and sister of the then reigning prince, he tells us, that "at the opening of the third gate of her palace several black eunuchs presented themselves, who, with each a white staff in his hand, preceded the visitors, leading them to a spacious apartment, called the chamber of strangers." He adds, that to have such attendants is a piece of great state, as the richest people have not more than one or two of them. *Harmer*, vol. iii. p. 327.

DEUT. xvi. 14. *Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant.*] There was a law similar to this enacted at Athens by Cecrops, who ordained, that the master of every family should, after harvest, make a feast for his servants, and eat together with them who had taken pains together with him in tilling his ground—"delectari enim Deum honore servorum, contemplatu laboris;" for God delighted in the honour done to servants, in consideration of their labour. This law it is probable he borrowed from Moses, as he reigned much about the same time that Israel came out of Egypt.

LUKE xii. 37. *And will come forth and serve them.*] The

Arabic version renders it, "he shall stand to minister unto them." The phrase is expressive of the posture of a servant, who, as Dr. Lightfoot observes, goes round the table while others sit. Some think there is an allusion in the words to a custom used at some feasts, particularly at those in honour of Saturn, in which servants changed clothes with their masters, and sat at their tables, their masters serving them.

JEREMIAH li. 41. *How is Sheshach taken!*] It is conceived that Babylon is called Sheshach from one of her idols, and that the term is used by way of opprobrium. The idol Shach was worshipped there, and had a festival kept for five days together. It is said, that during this festival Cyrus took Babylon. Athenæus speaks of this feast (*Deipnosophistæ*, lib. xiv. cap. 17), saying, Berosus, in the first book of the Babyloñish History, relates, that, on the 16th of the calends of September, the feast Saicea was celebrated at Babylon for five days; during which time it was customary for masters to obey their servants; one of them, being master of the house, was clothed in a royal garment, and called Zoganez. See some curious particulars about Sheshach in *Assembly's Annotations on Jer.* xxv. 26.

2 TIM. ii. 15. *Rightly dividing the word of truth.*] It is possible that this is an allusion to what the Jewish high-priest or Levite did in dissecting the victim and separating the parts in a proper manner, as some were to be laid on God's altar, and others to be given to those who were to share in the sacrifice; others think it refers to guiding a plough aright, in order to divide the clods in the most proper and effectual manner, and make straight furrows. But perhaps the metaphor may be taken from the distribution made by a steward, in delivering out to each person under his care, such things as his office and their necessities required. *Doddridge*, in loc.

EXODUS xxi. 6. *And his master shall bore his ear through with an awl, and he shall serve him for ever.*] This Jewish custom was borrowed by other nations, particularly by the Arabians, as appears from a passage of Petronius Arbiter (*Satyricon*, p. 364), where he introduces one Giton expressing himself in these terms: "Circumcide nos, ut Judæa videamur; et purtunde aures, ut imitemur Arabes. Juvenal puts the following expressions in the mouth of Libertinus:

————— *Quamvis*
Natus ad Euphratem, molles quod in aure fenestræ
Arguerint, licet ipse negem. SAT. i. 103.

GEN. xl. 13. *Within three days shall Pharaoh lift up thine head.*] "The ancients, in keeping their reckonings or accounts

of time, or their list of domestic officers or servants, made use of tables with holes bored in them, in which they put a sort of pegs, or nails with broad heads, exhibiting the particulars, either number or name, or whatever it was. These nails or pegs the Jews call *heads*, and the sockets of the heads they call *bases*. The meaning therefore of Pharaoh's *lifting up his head* is, that Pharaoh would take out the peg, which had the cup-bearer's name on the top of it, to read it, i. e. would sit in judgment, and make examination into his accounts; for it seems very probable that both he and the baker had been either suspected or accused of having cheated the king, and that, when their accounts were examined and cast up, the one was acquitted, while the other was found guilty. And though Joseph uses the same expression in both cases, yet we may observe that, speaking to the baker, he adds, "that Pharaoh shall lift up thine head from off thee," i. e. shall order thy name to be struck out of the list of his servants, by taking thy peg out of the socket." *Bibliotheca Bibl.* in locum, cited in *Stackhouse's Hist. of the Bible*, vol. i. p. 331.

JOHN viii. 36. *If the son therefore shall make you free, ye shall be free indeed.*] By some commentators it has been supposed that Christ alludes to the mode of adoption called *αδελφοθεσια*, but Dr. Gill refers it rather to a custom among the Romans of a son's making free, after his father's death, such as were born slaves in his house. Perhaps there may be also some reference to such sort of persons among the Jews as were partly servants and partly free: such as were servants to two partners, and were made free by one of them; or who had paid half the price of redemption, but left the other half due: of a person in such circumstances it is said, he may not eat of his master's lamb at the passover.

COMMON LIFE.

GEN. xxiv. 11. *At the time of the evening, even the time that women go out to draw water.*] Homer mentions the same custom of women being employed in drawing water among the Phæacians and Læstrygonians. (*Od.* vii. 20, et x. 105.) Dr. Shaw, speaking of the occupation of the Moorish women in Barbary, says, "to finish the day, at the time of the evening, even at the time that the women go out to draw water, they are still to fit themselves with a pitcher or goat-skin, and tying their sucking children behind them, trudge it in this manner two or three miles to fetch water." *Travels*, p. 421.

2 SAM. xvii. 17. *And a wench went out and told them.*] In the East the washing of foul linen is performed by women by the sides of rivers and fountains. Dr. Chandler (*Travels in Asia*

Minor, p. 21) says, that “the women resort to the fountains by the houses, each with a large two-handled earthen jar on her back, or thrown over her shoulder, for water. They assemble at one without the village or town, if no river be near, to wash their linen, which is afterwards spread on the ground or bushes to dry.” May not this circumstance, says Mr. Harmer, (vol. iv. p. 438), serve to confirm the conjecture, that the young woman that was sent to En-rogel went out of the city with a bundle of linen, as if she were going to wash it? Nothing was more natural, or better calculated to elude jealousy.

PSALM xc. 4. *As a watch in the night.*] “As the people of the East have no clocks, the several parts of the day and of the night, which are eight in all, are given notice of. In the Indies, the parts of the night are made known, as well by instruments of music as by the rounds of the watchmen, who, with cries and small drums, give them notice that a fourth part of the night is passed. Now as these cries awakened those that had slept all that quarter part of the night, it appeared to them but as a moment.” (Chardin.) It is apparent the ancient Jews knew how the night passed away, though we cannot determine by what means the information was communicated to them. *Harmer*, vol. i. p. 210.

JUDGES xvi. 19. *And she made him sleep upon her knees.*] Samson is here described as sleeping upon the lap of Delilah; for so the phrase of *sleeping upon her knees* evidently supposes. Her posture while sitting on the cushion upon her dnan, implies this very attitude of the unwary champion. So Braithwaite (*Journey to Morocco*, p. 123) mentions a favourite court lady, in whose lap the emperor constantly slept when drunk. If this custom were an usual one between intimates, as implying a kind of gallantry, we see how Delilah might thus engage Samson, without exciting in him the least suspicion of her insidious purpose. *Fragments by the Editor of Calmet's Dict.* No. 198.

2 COR. xi. 29. *Who is offended, and I burn not?*] *Who is offended, and I am not fired?* So *πυρρουναι* properly signifies. It may perhaps in this connexion allude to the sudden hurry of spirits into which a man is put by the dangerous fall of a person he tenderly loves, especially when occasioned by the carelessness and folly of another. *Doddridge*, in loc.

2 KINGS xi. 12. *Clapped their hands.*] The way by which females in the East express their joy, is by gently applying one of their hands to their mouths. This custom appears to be very ancient, and seems to be referred to in several places of Scripture. Pitts (*Religion and Manners of the Mahometans*, p. 85), describ-

ing the joy with which the leaders of their sacred caravans are received in the several towns of Barbary through which they pass, says, "This Emir Hagge, into whatever town he comes, is received with a great deal of joy, because he is going about so religious a work. The women get upon the tops of the houses to view the parade, where they keep striking their four fingers on their lips softly as fast as they can, making a joyful noise all the while." The sacred writers suppose two different methods of expressing joy by a quick motion of the hand; the clapping of the hands, and that of one hand only, though these are confounded in our translation. The former of these methods obtained anciently, as an expression of malignant joy (Lam. ii. 15; Job xxvii. 15); but other words, which our version translates, clapping the hands, signify, the applying of only one hand somewhere with softness, in testimony of a joy of a more agreeable kind. Thus in 2 Kings xi. 12, and Psalm xlvii. 1, it should be rendered in the singular, "Clap your hand," and as the word implies gentleness, it may allude to such an application of the hand to the mouth as has now been recited. *Harmer*, vol. iii. p. 277.

This practice was not only an expression of joy, as in the present instance, but was also the ordinary method in the East of calling the attendants in waiting. Thus in the history of Caliph Vathek (p. 127), we are told, that Nourouishar clapped her hands, and immediately came together Gulcheurouz and her women. See also Psalm xlvii. 1, xcvi. 8.

GEN. xxxi. 46. *And Jacob said unto his brethren, gather stones; and they took stones and made an heap; and they did eat there upon the heap.*] Niebuhr relating his audience with the Imam of Yemen, says, "I had gone from my lodgings indisposed, and by standing so long found myself so faint, that I was obliged to ask permission to quit the room. I found near the door some of the principal officers of the court, who were sitting, in a scattered manner, in the shade, upon stones, by the side of the wall. Among them was the nakib (the general, or rather master of the horse), Cheir Allah, with whom I had some acquaintance before. He immediately resigned his place to me, and applied himself to draw together stones into an heap, in order to build himself a new seat." This management might be owing to various causes. The extreme heat of the ground might render sitting there disagreeable. The same inconvenience might arise also from its wetness. It was certainly a very common practice; and as it appears from the instance of Jacob, a very ancient one. *Harmer*, vol. iii. p. 215.

LUKE xvi. 20. *Who was laid at his gate.*] This was the place where beggars stood, or were laid, and asked alms: hence is that rule with the Jews, "If a man die and leave sons and daughters, if he leave but a small substance, the daughters shall be taken care of, and the sons shall beg at the gates." *Gill*, in loc.

CHAPTER XII.

CUSTOMS RELATING TO FESTIVITIES.

GAMES.

MATT. xi. 16. *But whereunto shall I liken this generation? it is like unto children sitting in the markets, and calling unto their fellows.*] It was the custom of children among the Jews, in their sports, to imitate what they saw done by others upon great occasions, and particularly the customs in festivities, wherein the musician beginning a tune on his instrument, the company danced to his pipe. So also in funerals, wherein the women beginning the mournful song (as the *præfica* of the Romans), the rest followed lamenting and beating their breasts. These things the children acted and personated in the streets in play, and the rest not following the leader as usual, gave occasion to this speech, "we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

LUKE xxii. 64. *Blindfolded him.*] This usage of Christ refers to that sport so ordinary among children, called *μυινδα*, in which it is the manner first to blindfold, then to strike (ver. 63), then to ask who gave the blow, and not to let the person go till he named the right man who had struck him. It was used on this occasion to reproach our blessed Lord, and expose him to ridicule. *Hammond*, in loc.

ZECH. xii. 3. *A burdensome stone.*] Jerome upon this place thinks that a burdensome stone is an expression taken from an exercise kept in Judea to his time, where young men used to make trial of their strength by lifting great stones as high as they could. In such an exercise, where men undertook to lift a stone too heavy for their strength, they were in danger of its falling upon them, and bruising or crushing them to pieces. To the same purpose Christ saith "on whomsoever this stone shall fall, it will grind him to powder," Matt. xxi. 44.

MATT. vi. 1. *To be seen by men.*] In the distribution of alms it is absolutely necessary to avoid ostentation. Charity to men should proceed from love to God; such a principle alone can render it acceptable in his sight. Our Lord found it necessary to deliver an explicit precept upon this subject. This he introduces by an admonition—*take heed that ye do not your alms before men, to be seen, θεαθῆναι, of them.* This word is very significant, alluding to such a beholding or looking on as there is at a theatre

for men that act parts, or strive for masteries, whose reward consists only in the approbation and applause of the spectators. In this sense the word is evidently used by our Lord, who speaks of the reward as consisting in being thus beheld and observed (ver. 3.)

MATT. vi. 2. *Do not sound a trumpet before thee.*] This may be an allusion to the trumpet which was sounded before the stage-players and gladiators, when they were brought into the theatre, and by which the company were called together. Trumpets were also used in very ancient times to assemble people together in companies. The Pharisees, it is possible, might carry matters to such an excess of pride and vain glory as literally thus to proclaim their liberality; but probably we are to understand it of the pompous and public manner in which they spoke of and dispensed their benevolence. Chardin relates, that in the East the dervises use rams' horns, which there are remarkably long, for trumpets, and that "they blow them in honour of the donor, when any thing is given them." It is not impossible but that some of the poor Jews that begged alms might be furnished like the Persian dervises, who are a sort of religious beggars, and that these hypocrites might be disposed to confine their almsgiving very much to such as they knew would pay them this honour. *Harmer*, vol. i. p. 474, note.

JUDGES xv. 8. *And he smote them hip and thigh with a great slaughter.*] Setting aside the various interpretations which have been given of this expression, the editor of Calmet's Dictionary proposes to illustrate it by the following extract:—"It appears probable, from the following circumstances, that the exercise of wrestling, as it is now performed by the Turks, is the very same that was anciently used in the Olympic games. For, besides the previous covering of the palæstra with sand, that the combatants might fall with more safety, they have their *pellowan bashee*, or master wrestler; who, like the *αγωνοθετης* of old, is to observe and superintend the *jura palæstræ*, and to be the umpire in all disputes. The combatants, after they are anointed all over with oil, to render their naked bodies the more slippery and less easily to be taken hold of, first of all look one another steadfastly in the face, as Diomedes or Ulysses does the palladium upon antique gems. Then they run up to and retire from each other several times, using all the while a variety of antic and other postures, such as are commonly used in the course of the ensuing conflict. After this prelude they draw nearer together, and challenge each other, by clapping the palms of their hands first upon their own knees or thighs, then upon each other, and afterwards upon the palms of their respective antagonists. The challenge being thus given, they immediately close in and struggle with each other,

striving with all their strength, art, and dexterity (which are often very extraordinary), which shall give his antagonist a fall, and become the conqueror. During this contest I have often seen their arms, legs, and thighs so twisted and linked together, that they have both fallen together, and left the victory dubious, too difficult sometimes for the *pellowan bashee* to decide." *Shaw's Travels*, p. 217.

Do not these well deserve the description of leg and thigh men, or shoulder and thigh men? The name seems to be taken from their very attitudes, and correctly to express them. If this idea be admitted, it cannot be difficult to understand the above cited expression.

* 1 COR. ix. 25. *Every man that striveth for the mastery is temperate in all things.*] The preparatory discipline which the *Athletæ* underwent before they contended for victory in the Grecian games was protracted and severe. "At first," says Rollin, "they had no other nourishment than dried figs, nuts, soft cheese, and a gross, heavy sort of bread, called *μαζα*. They were absolutely forbid the use of wine, and enjoined continence, which Horace expresses thus. (*Art. Poet.* v. 412.)

Qui studet optatum cursu contingere metam
 Multa tulit fecitque puer, sudavit et alsit
 Abstiniuit venere et vino.

Who in the Olympic race the prize would gain,
 Has borne from early youth fatigue and pain.
 Excess of heat and cold has often tried,
 Love's softness banished, and the glass denied.

"St. Paul, by an allusion to the *Athletæ*, exhorts the Corinthians, near whose city the Isthmian games were celebrated, to a sober and penitent life."

1 COR. ix. 25. *Now they do it to obtain a corruptible crown, but we an incorruptible.*] It is well known, that the crown in the olympic games, sacred to Jupiter, was of wild-olive: in the Pythian, sacred to Apollo, of laurel; in the Isthmian or Corinthian, solemnized in honour of *Palæmon*, of pine-tree; and in the *Nemæan*, of smallage, or parsley. Now most of these were ever-greens; yet they would soon grow dry and break to pieces. *Elsner* (*Observ.* vol. ii. p. 103) produces many passages in which the contenders in these exercises are rallied by the Grecian wits for the extraordinary pains they took for such trifling rewards. And Plato has a celebrated passage, which greatly resembles this of St. Paul, but by no mean equals it in beauty and force. (1 Pet. v. 4.) *Doddridge*, in loc.

1 COR. ix. 26. *So fight I, not as one that beateth the air.*] In order to attain the greater agility and dexterity, it was usual for

those who intended to box in the games, to exercise their arms with the gauntlet on, when they had no antagonist near them, and this was called *σκιομαχία* in which a man would of course beat the air. But Bos has taken a great deal of pains in his note here, to show that it is a proverbial expression for a man's missing his blow, and spending it, not on his enemy, but on empty air. *Doddridge*, in loc.

I Cor. ix. 27. *But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself shall be a cast-away.*] The latter part of this verse *Doddridge* renders, "lest after having served as an herald, I should be disapproved," and says in a note, I thought it of importance to retain the primitive sense of these gymnastic expressions. It is well known to those who are at all acquainted with the original, that the word *κηρυξας* expresses the discharging the office of an herald, whose business it was to proclaim the conditions of the games, and display the prizes, to awaken the emulation and resolution of those who were to contend in them. But the apostle intimates, that there was this peculiar circumstance attending the christian contest, that the person who proclaimed its laws and rewards to others was also to engage himself, and that there would be a peculiar infamy and misery in miscarrying. *Αδοκιμος*, which we render *cast-away*, signifies one who is disapproved by the judge of the games, as not having fairly deserved the prize.

I Cor. xvi. 9. *A great door and effectual is opened unto me.*] It is thought that there is an allusion to the door of the circus, from whence chariots were let out when the races were to begin; and that the word *αντικειμενοι*, which is translated *adversaries*, but which *Doddridge* renders *opposers*, signifies the same with antagonists, with whom the apostle was to contend as in a course. (Acts xix. 20.) This opposition rendered his presence more necessary, to preserve those that were already converted, and to increase the number, if God should bless his ministry. Accordingly a celebrated church was planted at Ephesus; and so far as we can learn from the tenor of his epistle to it, there was less to reprove and correct among them, than in most of the other churches to which he wrote.

2 Cor. x. 14. *We stretch not ourselves.*] It may help very much to understand this and the following verses, if with *Hammond* we consider the terms used in them as *agonistical*. In this view of them, the measure of the rule *το μετρον του κανονος*, alludes to the path marked out and bounded by a white line, for racers in the Isthmian games, observed among the Corinthians; and so the apostle represents his work in preaching the gospel as his spiritual race, and the province to which he was appointed

as the compass or stage of ground which God had distributed or measured out, *εμερισεν αυτω*, for him to run in. Accordingly, *to boast without his measure* (ver. 15), *εις τα αμετρα*, and *to stretch himself beyond his measure*, *υπερ εκτεινεσθαι*, refer to one that ran beyond or out of his line. *We are come as far as to you* (ver. 14), *αχρι υμων εφθασαμεν*, alludes to him that came foremost to the goal; and *in another man's line* (ver. 16), *εν αλλοτριω κανονι*, signifies in the province that was marked out for somebody else, in allusion to the line by which the race was bounded, each of the racers having the path which he ought to run chalked out to him, and if one stepped over into the other's path, he extended himself over his line.

PHIL. iii. 12. *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*] Doddridge thus renders and paraphrases this last sentence: "for which also I am apprehended by Christ Jesus," whose condescending hand graciously laid hold of me in my mad career, in so extraordinary a manner, as you have often heard, and has introduced me into that blessed race in which I am now engaged. To this he adds in a note, that candidates in the Grecian games, especially when they first presented themselves, were often introduced by some person of established reputation, who, at the same time that he spoke as honourably as might be of his friend, urged him to acquit himself with the utmost vigour and resolution; and, it is possible, that this clause may allude to that circumstance. I conclude that even on this interpretation, it further expresses the sense the apostle had of his obligations to the condescension and grace of Christ, in pursuing and seizing him while he fled from him, and so engaging him to aspire to this crown of life.

PHIL. iii. 14. *I press toward the mark for the prize of the high calling of God in Christ Jesus.*] Here is all along a beautiful allusion to the Olympic games, and especially the foot-races, which made the most celebrated part of them. The prize was placed in a very conspicuous situation, so that the competitors might be animated by having it always in their sight. The word *βραβειον* is considered by some as expressing the principal prize, whereas it is possible that some of the racers might come to the goal, and receive lower rewards. Doddridge says, that though such inferior prizes were common in funeral games, secondary prizes were not bestowed on the Olympic foot-race. See *West's Dissert. on the Olympic Games*, p. 63.

L'Enfant thinks that the apostle compares our Lord to those who stood at the elevated place at the end of the course, calling the racers by their names, and encouraging them, by holding out the crown, to exert themselves with vigour.

2 PETER i. 20. *No prophecy of the Scripture is of any private interpretation.*] The word *επιλυσαις* seems to be agonistical, and signifies the starting, or watchword, or sign, upon which the racers set out, or began their course. The place from whence they set out is called *αφετηρια*, where when they set out, they are said to be let loose, and this is literally *επιλυσθαι*; to this is the sending of prophets here compared, who are said to run. (Jer. xxiii. 21. Ezek. xiii. 6, 7.) "They ran, and I sent them not," i. e. I gave them no watch-word to run, as in the Psalmist, "God gave the word, great was the company of preachers." *Hammond*, in loc.

GAL. v. 7. *Who hath hindered you?*] It hath been observed that *ενεκοψε* is an Olympic expression, answerable to *επρεχετε*, and it properly signifies, *coming across the course*, while a person is running in it, in such a manner as to jostle and throw him out of the way. *Doddridge*, in loc.

2 THESS. iii. 1. *That the word of the Lord may have free course and be glorified.*] Some think that these words allude to the applauses given to those who made a speedy progress in the races, which constituted so important a part of the Grecian games.

HEB. xii. 1. *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*] Capellus thinks that the *cloud of witnesses* is an allusion to vast numbers of birds flying together like a cloud. (Isaiah lx. 8.) The word *witnesses* certainly refers to the Olympic race, where persons were appointed to stand at the mark, to observe who first came thither, and give evidence in favour of the conqueror, upon whom a crown was bestowed according to their testimony.

HEB. xii. 2. *Looking unto Jesus, the author and finisher of our faith.*] Some eminent writers are of opinion that Christ is called the "author and finisher of faith," in allusion to the judges of the games, who set laws before the contenders, whereby they were to govern themselves, and then adjudged the crowns to the conquerors. Thus, says Mr. Dunlop (*Sermons*, vol. i. p. 309), he eases us of our burdens, animates our faintness, retards the progress of our enemies, and at length will with his own hand set upon our heads that beautiful diadem which he hath purchased with his own blood.

HEB. xii. 11. *The peaceable fruit of righteousness.*] This may possibly allude to the crown of olive given to the victor in the Olympic games, which was also an emblem of peace. The learned Bos would translate the word *ειρηνικον*, *pleasant, joyful*,

it being usual to express pleasure and happiness by peace. Wolfius is of opinion, that the expression refers to that *peace with God* which we obtain by faith. See *Curæ Philolog.* vol. iv. p. 783.

HEB. xii. 4. *Ye have not yet resisted unto blood striving against sin.*] It has been justly observed by several commentators, that there are many agonistical terms in this context. In the phrase before us there seems to be an allusion to the *pugiles*, or boxers, who fought erect, with their hands stretched out, and were often besmeared with blood. Saurin observes, in his illustration of this text (*Serm.* ix. p. 90), that sometimes men were killed by the blows of the *cæstus*.

ACTS xix. 29. *The theatre.*] Among the Greeks, the theatres served not only for the exhibition of public shows and games, but often for holding public assemblies on affairs of the greatest consequence. Josephus says (*de Bell.* lib. ii. cap. 18, § 7), "when the Alexandrians were assembled concerning the embassy which they were sending to Nero, many of the Jews crowded into the amphitheatre with the Greeks:" and again (cap. v. § 2) we find the Antiochians holding an assembly upon public business in their theatre.

I COR. xv. 32. *If after the manner of men I have fought with beasts at Ephesus.*] There were two sorts of usages among the Romans in their theatres. Sometimes they cast men naked to the wild beasts, to be devoured by them: this was the punishment of wicked servants and vile persons. Sometimes they put men armed into the theatre to fight with beasts; and if they could conquer them and save themselves, they had their liberty; but if not, they fell a prey to the beasts. It is this last custom to which the apostle refers.

I COR. iv. 9. *God hath set forth us the apostles last.*] In the word *εσχάρους*, which the apostle here uses, there is a reference to the Roman custom of bringing forth those persons on the theatre in the after part of the day, to fight, either with each other, or with wild beasts, who were appointed to certain death; and had not that poor chance of escaping which those brought forth in the morning had. Such kind of spectacles were so common in all the provinces, that it is no wonder we should find such an allusion here. The words *ἀπεδείξεν*, *exhibited*, and *θεατρον*, *a spectacle on the theatre*, have, in this connexion, a beautiful propriety. The whole passage is indeed full of high eloquence, and finely adapted to move their compassion in favour of those who were so generously expiring, and sacrificing themselves for the public good. *Doddridge*, in loc.

PROCESSIONS.

EXOD. xv. 20. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances.*] Lady M. W. Montague, speaking of the eastern dances, says, "Their manner is certainly the same that Diana is said to have danced on the banks of Eurotas. The great lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and, if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. Their steps are varied, according to the pleasure of her that leads the dance, but always in exact time, and infinitely more agreeable than any of our dances." (*Letters*, vol. ii. p. 45.) This gives us a different apprehension of the meaning of these words than we should otherwise form. "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances." She led the dance, and they imitated her steps, which were not conducted by a set well known form, but extemporaneous. Probably David did not dance alone before the Lord when the ark was removed, but led the dance in the same authoritative kind of way. 2 Sam. vi. 14; Judges xi. 34; 1 Sam. xviii. 6. *Harmer*, vol. ii. p. 114.

1 SAM. xviii. 6. *And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul.*] The dancing and playing on instruments of music before persons of distinction, when they pass near the dwelling-places of such as are engaged in country business, still continues in the East. This was practised by some persons in compliment to the Baron Du Tott. He says (*Memoirs*, part iv. p. 131), "I took care to cover my escort with my small troop of Europeans; and we continued to march on in this order, which had no very hostile appearance, when we perceived a motion in the enemy's camp, from which several of the Turcomen advanced to meet us: and I soon had the musicians of the different hordes playing and dancing before me, all the time we were passing by the side of their camp." *Harmer*, vol. iii. p. 292. It was customary for women to celebrate the praises of God in public on remarkable occasions. See Exod. xv. 20, 21.

ISAIAH lx. 13. *The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary.*] On great occasions the temple was decorated with branches of various sorts of trees. In the apocrypha allusions are to be found to this practice. "Upon the same day that the strangers profaned the temple, on the very same day it was

cleansed again, even the five and twentieth day of the same month, which is Casleu; and they kept eight days with gladness; therefore they bare branches, and fair boughs, and palms also, and sang psalms." 2 Macc. x. 5, 6, 7. The usage is again confirmed when the high-priest Alcimus, to recover access to the holy altar which he had forsaken, is said to present to the king Demetrius a crown of gold and a palm, and also (some) of the boughs which were used solemnly in the temple, 2 Macc. xiv. 4. The prophet Isaiah is supposed to have the same allusion in the passage above cited.

SOL. SONG iii. 1. *Night.*] In the East they now have a public festival called Zeenah, in which crowds, of both sexes, dress out in their best apparel, and laying aside all modesty and restraint, go in and out where they please; at other times the women are very closely confined. (*Shaw's Trav.* p. 207.) Mr. Harmer (*Outlines of a Commentary*, p. 270) seems to suppose the night referred to in these words was one of those festivals.

ISAIAH ii. 5. *O house of Jacob, come ye, and let us walk in the light of the Lord.*] "In the evening, when they (the Jews) proceeded to testify their joy for the effusion of water, the temple was so completely illuminated by means of lights, placed fifty yards high, that, it is said, there was not a street in Jerusalem which was not lighted by them. Many carried lighted torches in their hands. Deyling supposes that there is an allusion to this custom in the beautiful invitation given by believing gentiles to the Jews, as above-cited. *Jamieson's Use of Sacred History*, vol. i. p. 449.

1 COR. xiv. 26. *When ye come together, every one of you hath a psalm.*] This, Mr. Harmer (vol. i. p. 436) says, is to be understood of extemporary devotional songs. Such were by no means contrary to the turn of mind of these people. The songs of the Israelitish women, when they came to meet Saul after the slaughter of the Philistines by David, seem to have been of this kind. A guard of Arab horsemen escorted the gentlemen that visited Palmyra in 1751; and when the business of the day was over, coffee and a pipe of tobacco were their highest luxury: and when they indulged in this, sitting in a circle, one of the company entertained the rest with a song or a story, the subject love or war, and the composition sometimes extemporary.

FEASTS.

ESTHER i. 4. *When he showed the riches of his glorious kingdom and the honour of his excellent majesty many days, even a hundred and fourscore days.*] Some persons apprehend that he was thus long in making preparations for this splendid entertain-

ment, which did not last many days. But this custom is still continued of keeping an annual festival an hundred and eighty days, according to Dr. Fryer (*Lett.* v. p. 348), who lived lately in this country, and gives an account of it in his travels. And Cheus, a Chinese emperor, used frequently to make a feast which lasted one hundred and twenty days.

MATT. xiv. 6. *When Herod's birth-day was kept.]* The birth-day of a prince, and the day of his accession to the throne, were kept with great pomp amongst the Gentiles. It was usual with the Egyptians, Gen. xl. 20, the Persians, (*Herodot.* l. i. c. 133) and the Romans, (*Plin. Ep.* l. ex. ep. 61) but not with the Jews, who reckoned these among the feasts of idolaters.

MATT. xxii. 3. *And sent forth his servants to call them that were bidden to the wedding.]* To explain the reason why the servants were sent to call them that were already bidden, Grotius (*in loc.*) informs us, that it was sometimes customary to give two invitations to a feast.

LUKE xiv. 16, 17. *A certain man made a great supper, and bade many, and sent his servant at supper-time to say to them that were bidden, come, for all things are now ready.]* There is a striking conformity between the circumstances intimated in the introductory part of this parable, and the ceremonies attendant upon a Chinese entertainment. Amongst this people "an invitation to an entertainment is not supposed to be given with sincerity, until it has been renewed three or four times in writing. A card is sent on the evening before the entertainment; another on the morning of the appointed day; and 'a third when every thing is prepared.'" (*Goldsmith's Geography*, p. 117.) The invitation to this great supper is supposed to have been given, when the *certain man* had resolved upon making it. But it is again repeated at supper-time, when all things were ready. Now, as it does not appear that the renewal of it arose from the refusal of the persons invited, of which no hint is yet given, we may suppose it was customary thus to send repeated messages. The practice was very ancient among the Chinese, and, if admitted to have prevailed amongst the Jews, certainly gives a significancy to the words not usually perceived.

LUKE xiv. 13. *When thou makest a feast, call the poor.]* Notwithstanding there is so much distance kept up between superiors and inferiors in the East, and such solemnity and awfulness in their behaviour, yet we find them in some cases very condescending. As an instance of this, Dr. Pococke assures us that they admit the poor to their tables. In his account of a great entertainment made by the governor of an Egyptian village for the cashif, with whom

he travelled, he says, the custom was for every one, when he had done eating, to get up, wash his hands, and take a draught of water, and so in a continual succession, till the poor came in, and eat up all. The Arabs never set by any thing that is brought to table, so that when they kill a sheep, they dress it all, call in their neighbours and the poor, and finish every thing (*Travels*, vol. i. p. 357). The same author also mentions what is still more surprising; for in giving an account of the diet of the eastern people (p. 182), he informs us that an Arab prince will often dine in the street, before his door, and call to all that pass, even beggars, in the usual expression of *Bisnuillah*, that is, in the name of God, who come and sit down, and when they have done, retire with the usual form of returning thanks.

The picture then, which our Lord draws, of a king's making a great feast, and, when the guests refused to come, sending for the poor, the maimed, and the blind, is not so unlike life as we have perhaps been ready to imagine. *Harmer*, vol. ii. p. 125.

PROV. ix. 3. *She has sent forth her maidens.*] Hasselquist observed a custom in Egypt, which he imagines to be very ancient. He saw a number of women, who went about inviting people to a banquet. They were about ten or twelve in number, covered with black veils, as is usual in that country. They were preceded by four eunuchs; after them, and on the side, were Moors with their usual walking-staves. As they were walking, they all joined in making a noise, which he was told signified their joy, but which he could not find resembled a pleasing song. This passage of Solomon seems to allude to this practice; for wisdom is said to have "sent forth her maidens," and to "cry upon the high places of the city." *Harmer*, vol. iii. p. 193.

MATT. xxii. 11. *And when the king came in to see the guests.*] The Persians "in circumstances of grief or joy visit each other with great attention, which is a tribute of duty always expected from persons of inferior condition, especially if they be dependent. The guests are ushered into a large room, and served with coffee and tobacco. After some time 'the master of the house enters,' and his visitors, rising to receive him, continue standing till he has passed through the whole company, and paid his respects to each: he then takes his seat, and by signs permits them to be also seated." *Goldsmith's Geography*, p. 216. In the parable now referred to, the circumstances of which may reasonably be supposed conformable to existing customs, it is evidently implied that the guests were collected together previous to the appearance of the king, who "came in to see the guests." So also in Luke xiv. 10, in a similar parable, it is said, "when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, go up higher." This unquestionably confirms the

application of the Persian ceremony to the parable first cited. It may just be further observed, that in the last-mentioned passage it seems as if it had then been the prevailing practice for the master of the house "to pass through the guests and pay his respects to each of them," as was certainly the case in Persia.

JOHN ii. 8. *The governor of the feast.*] The master or intendant of a marriage-feast, ἀρχιτρικλινος, was the husband's friend, and charged with the order of the feast. He gave directions to the servants, had an eye over every thing, commanded the tables to be covered, or to be cleared of the dishes, as he thought proper; from whence he had his name as regulator of the triclinium, or festive board: he tasted the wine, and distributed it to the guests. The author of Ecclesiasticus (c. xxii. v. 1) thus describes the office of master of the feast. "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thine office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast."

JOHN ii. 9. *The ruler of the feast.*] It was the custom amongst the ancients at feasts to choose a king or master, to order how much each guest should drink, whom all the company were obliged to obey. He was chosen by throwing dice, upon the sides of which were engraven or painted the images of Saturn, Jupiter, Mars, Apollo, Venus, and Diana. He who threw up Venus was made king, as Horace insinuates: "Quem Venus dicet arbitrum bibendi," b. ii. od. 7, whom Venus shall appoint judge of drinking.

MATT. xxiii. 6. *And love the uppermost rooms at feasts, and the chief seats in the synagogues.*] Jarchi on this passage observes, that by the manner of sitting it was known who was the greatest. With the Romans, the most honourable place was at the upper end of the table. Some think it was more honourable to sit in the middle: but the master of the feast sat at the lower end: and to senior men, who were venerable with age or excelled in prudence and authority, the first sitting down, and the more honourable place were given: and when the table was taken away, they used to rise first. (*Alex. ab Alex. Genial. Dier.* l. 5, c. 21. The middle place was the more honourable with the Numidians (*Sallust. Bell. Jugurth.* p. 45), and also with the Jews; and this was what the Pharisees sought for. The chief seats in the synagogue were so placed, that those who occupied them had their faces to the people: the Pharisees therefore coveted them, that they might be in full view of all who were present. *Gill*, in loc. "At their feasts matters were commonly ordered thus: three couches were set in the form of the Greek letter Π. The table was placed in the middle, the lower end whereof was left open to

give access to servants for setting and removing the dishes, and serving the guests. The other three sides were enclosed by the couches, whence it got the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the pharisees are said particularly to have affected, was distinguished by the name *πρωτοκλισια*." *Campbell, Prelim. Dissert.* p. 365.

GEN. xliii. 34. *And they drank.*] After they had dined, plenty of wine was brought in, for every one to drink as much as he pleased. Such is the custom of the Abyssinians to this day: they do not drink or talk at dinner, but after the meat is taken away, as Ludolphus assures us from Telezius. This he also supposes to have been the ancient custom among other nations, particularly the Romans; for which he alleges the words of Virgil:

Postquam prima quies epulis, mensæque remotæ,
Crateras magnos statuunt et vina coronant. *ÆN.* i. 727.

A different custom, however, prevailed in Persia; where the time for drinking wine was at the beginning, not at the close of the entertainment.

MATT. xx. 23. *Ye shall drink indeed of my cup.*] It was anciently the custom, at great entertainments, for the governor of the feast to appoint to each of his guests the kind and proportion of wine which they were to drink, and what he had thus appointed them it was thought a breach of good manners either to refuse or not drink up; hence a man's *cup*, both in sacred and profane authors, came to signify the portion, whether of good or evil, which befalls him in this world. Thus Homer introduces Achilles comforting Priam for the loss of his son:

Two urns by Jove's high throue have ever stood,
The source of evil one, and one of good:
From thence the cup of mortal man be fills,
Blessings to those, to these distributes ills;
To most he mingles both—the wretch decreed
To taste the bad unmix'd is curs'd indeed:
Pursued by wrongs, by meagre famine driven,
He wanders, outcast both of earth and heaven.
The happiest taste not happiness sincere,
But find the cordial draught is dash'd with care. *Iliad* xxiv.

Similar to this is what we meet with in Psalm lxxv. 8. "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." What Christ means by the expression, we cannot be at a loss to understand, since, in two remarkable passages (Luke xxii. 42, and John xviii. 11), he has been his own interpreter; for "lethale poculum bibere," or, to taste of death, was a common phrase among

the Jews, and from them we have reason to believe that our Lord borrowed it.

HAB. ii. 16. —*the cup of the Lord's right hand shall be turned unto thee.*] In the entertainments of the ancients the cup was delivered towards the right hand; express mention is made of this practice by Homer :

From where the goblet first begins to flow,
From right to left, in order take the bow. ODYSSEY, b. xxi.

See also *Iliad*, b. i. 597.

This custom seems to be referred to in the words of the prophet.

PSALM lxxv. 8. *For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out and drink them.*] At entertainments, when they drank healths, it was usual to drain the vessel the drank out of as far as the sediment. So Theocritus :

————— I'll drink
Till to the lees the rosy bowl I eink. IDYLL, vii. 86. FAWKES.

And Horace :

Nec poti fæce tenus cadi. B. iii. Od. 15.

See also Isaiah li. 17, 22.

PSALM cxvi. 13. *The cup of salvation.*] It has been observed that the expression, "the cup of salvation," was at least imitated by the Greeks in their phrase, the *bowl of liberty*. It occurs in Tryphiodorus (*Destruction of Troy*), but is supposed to be borrowed from Homer, *Il.* vi. 526.

These ills shall cease, whene'er by Jove's decree
We crown the bowl to heaven and liberty. POPE.

The free bowl, or bowl of liberty, was that in which they made libations to Jupiter, after the recovery of their liberty. Athenæus mentions those cups which the Greeks called *γραμματικά εκπωματα*, and were consecrated to the gods in consequence of some success. He gives us the inscription of one of this sort, which was ΔΙΟΣ ΣΩΤΗΡΟΣ.

DANIEL v. 2. *Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem.*] Mr. Harmer (vol. i. p. 385) conjectures that a false devotion, excited by wine, might be the cause of Belshazzar's con-

duct; and, as an illustration of this remark, informs us, from Sir J. Chardin, that it is the custom of the greatest part of the eastern Christians, and above all of the Iberians and the people of Chalcis, when they are drunk, to lift up their eyes to heaven, beat themselves on the breast, to sigh and sob; remorse for their sins awaking, and their fear of future punishment operating afresh.

LUKE xv. 25. *Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing.*] To express the joy which the return of the prodigal afforded his father, music and dancing was provided as a part of the entertainment. This expression does not, however, denote the dancing of the family and guests, but that of a company of persons hired on this occasion for that very purpose. Such a practice prevailed in some places to express peculiar honour to a friend, or joy upon any special occasion. Major Rooke, in his travels from India through Arabia Felix, relates an occurrence which will illustrate this part of the parable. "Hadjé Cassim, who is a Turk, and one of the richest merchants in Cairo, had interceded on my behalf with Ibrahim Bey, at the instance of his son, who had been on a pilgrimage to Mecca, and came from Judda in the same ship with me. The father, in celebration of his son's return, gave a most magnificent fête on the evening of the day of my captivity, and as soon as I was released, sent to invite me to partake of it, and I accordingly went. His company was very numerous, consisting of three or four hundred Turks, who were all sitting on sofas and benches, smoking their long pipes. The room in which they were assembled was a spacious and lofty hall, in the centre of which was a band of music, composed of five Turkish instruments, and some vocal performers: as there were no ladies in the assembly, you may suppose it was not the most lively party in the world, but being new to me, was for that reason entertaining." (p. 104.)

LUKE xv. 25. *He heard music and dancing.*] There can be no doubt but that music frequently accompanied eastern meals, especially those which were of a superior kind. Homer thus represents Ulysses's meal,

Ἥστιε δ' ὡς ὅτ' αἰδοῦς ἐνὶ μεγάροισιν αἰεῖεν, &c.
Odyss. xvii. 358.

Long as the bard
Chanted he ate, and when he ceas'd to eat,
Then also ceas'd the bard divine to sing.

GAL. v. 21. *Revellings.*] Κῶμοι, or revellings, among the Greeks, were a disorderly spending of the night in feasting, with a licentious indulging in wine, music, dancing, &c. In this sense the word is explained by Hesychius and Suidas. We meet with

it but twice elsewhere (Rom. xiii. 13; 1 Pet. iv. 3), and in both places it is joined, as here, with other riotous excesses.

1 PET. iv. 3. *For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.*] Much of the distinguishing spirit of this passage is lost when it is understood as descriptive of the immoralities of common life, and not as giving an account of the polluted nature of what the heathens called sacred transactions. The first word here used, *lasciviousness*, refers to lewd practices: the second, *lusts*, to irritation of voluptuous desire: the third, *Οινοφλυγία*, translated *excess of wine*, seems to mean *buffoonery through drinking too much wine*: the other two words, *revellings* and *banquetings*, mean riotous and excessive eating and drinking.

JOB xxix. 3. *When his candle shone upon my head.*] The houses of Egypt, according to Maillet, are never without lights in the night-time. If such were the ancient custom, not only of Egypt, but of the neighbouring countries of Judea and Arabia, it will strongly illustrate this passage. Mr. Scott, however, thinks that there is probably an allusion to the lamps which hung from the ceiling in the banqueting-rooms of the wealthy Arabs; not unlike what Virgil mentions in the palace of Dido,

— dependent lychoi Isquesribus sureis
Incensi.

Æt. i. 730.

From gilded roofs depending lamps display
Nocturnal beams that imitate the day.

DRYDEN.

MATT. viii. 12. *The children of the kingdom shall be cast out into outer darkness.*] This phrase, which is often used after the kingdom of heaven had been compared to a banquet, contains a beautiful allusion to the lustre of those illuminated rooms, in which such feasts were generally celebrated, as opposed to that darkness which surrounded those who by night were turned out. But it also sometimes goes yet farther, when the persons excluded are supposed to be thrown into a dark dungeon. Compare Matt. xxii. 13, xxv. 30; and Jude 13. *Doddridge*, in loc.

JUDGES xiv. 12. *And Samson said unto them, I will now put forth a riddle unto you.*] This shows how ancient the custom was (which we find afterwards amongst the Greeks) of proposing questions to be resolved in their computations and feasts, that they might not be spent merely in eating and drinking, but that there might be something to exercise their wit and ingenuity. Such riddles as were contrived to puzzle and perplex were called by the names of *γριφος*, which the scholiast upon Aristophanes defines to

be a question put among their cups. See *Bochart. Hieroz.* lib. iv. cap. 12. It should also be observed, that they incurred a forfeiture equal to the reward, if they failed altogether in their answers.

JOHN xiii. 24. *Simon Peter therefore beckoned to him.*] Peter being at some distance from Christ, beckoned to John to propose an inquiry to him. This was usually done at meals, when they could not, by reason of their posture, discourse together. This being the case, they made signs by nodding to each other. *Gill*, in loc.

ISAIAH xxviii. 1. *Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower.*] The city of Sebaste, the ancient Samaria, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley and a circle of other hills beyond it, suggested the idea of a chaplet, or wreath of flowers, worn upon their heads on occasions of festivity; expressed by the proud crown and the fading flower of the drunkards. That this custom of wearing chaplets in their banquets prevailed among the Jews, as well as among the Greeks and Romans, appears from *Wisdom* ii. 7, 8. *Bp. Lowth*, in loc.

ESTHER i. 9. *Feast for the women.*] *Chardin* says, "it is the custom of Persia, and of all the East, for the women to have their feasts at the same time (with), but apart from the men." *Harmer*, vol. i. p. 354.

ESTHER i. 11. *To bring Vashti the queen before the king.*] The Persians on festival occasions used to produce their women in public. To this purpose *Herodotus* relates a story of seven Persians being sent to *Amyntas* a Grecian prince, who received them hospitably, and gave them a splendid entertainment. When, after the entertainment, they began to drink, one of the Persians thus addressed *Amyntas*: "Prince of Macedonia, it is a custom with us Persians, whenever we have a public entertainment, to introduce our concubines and young wives." On this principle *Ahasuerus* gave command to bring his queen *Vashti* into the public assembly.

JAMES v. 5. *Ye have nourished your hearts as in a day of slaughter.*] *Mr. Blackwall* (*Sacred Classics*, vol. ii. p. 183) in speaking of this passage says, "The ordinary reader cannot see the relation between a day of slaughter and such high indulgence and merriment. The ideas seem to be oddly put together; the pertinence of the passage may at least be doubted, and the grace of the metaphor is entirely lost. *Εν ημερα σφαγης* might not improperly be rendered, in a day, or time of public feasting, or feasting upon sacrifice. It was the custom of all nations, in times of joy or happy success, first to offer some peculiar parts of the

sacrifice by way of burnt-offering, in gratitude and acknowledgment to their gods, and then to entertain and feast themselves upon all the rest, prepared and dressed for them, with great freedom and gaiety of heart; and upon these occasions the people often ran into great disorders and indecencies, to which the apostle here alludes."

PSALM xxxv. 16. *With hypocritical mockers in feasts.*] This may probably refer to some of Saul's courtiers, who were parasites and flatterers, and made it their business at Saul's table and in their banquetings to mock at David. They were *hypocritical mockers of or for a piece of bread*, as it may be rendered: the same word is used for a pasty or cake, and for flatterers: they used at their feasts to throw a pasty baked with honey to parasites. *Weemse's Christ. Syn.* l. i. c. 6, p. 209.

EZEK. xvi. 18, 19. *And thou hast set mine oil and mine incense before them,—thou hast even set it before them for a sweet savour.*] The burning of perfumes is now practised in the East in times of feasting and joy; and there is reason to believe that the same usage obtained anciently in those countries. Niebuhr (*Voy. en Arabie*, vol. i. p. 307) mentions a Mohammedan festival, "after which every one returned home, feasted, chewed kaad, burnt fragrant substances in his house, stretched himself at length on his sofa, and lighted his kiddre, or long pipe, with the greatest satisfaction." *Harmer*, vol. iii. p. 191.

PROV. xxvii. 9. *Ointment and perfume.*] At the close of a visit in the East, it is common to sprinkle rose or some other sweet-scented water on the guests, and to perfume them with aloes wood, which is brought last, and serves for a sign that it is time for a stranger to take leave. It is thus described by M. Savary: "Towards the conclusion of a visit amongst persons of distinction in Egypt, a slave, holding in his hand a silver plate, on which are burning precious essences, approaches the faces of the visitors, each of whom in his turn perfumes his beard. They then pour rose water on the head and hands. This is the last ceremony; after which it is usual to withdraw." As to the method of using the aloes wood, Maundrell says (p. 30), they have for this purpose a small silver chafing-dish, covered with a lid full of holes, and fixed upon a handsome plate. In this they put some fresh coals, and upon them a piece of lignum aloes, and then shutting it up, the smoke immediately ascends with a grateful odour through the cover. Probably to such a custom, so calculated to refresh and exhilarate, the words of Solomon have an allusion.

JOB i. 5. *When the days of their feasting were gone about.*] The feasting continued till they had been at each other's house

in turn. Something like this is practised by the Chinese, who have their co-fraternities, which they call the brotherhood of the month; this consists of thirty, according to the number of days therein, and in a circle they go every day to eat at one another's house by turns. If one man have not convenience to receive the fraternity in his own house, he may provide for it at another; and there are many public-houses very well provided for this purpose. *Semedo's Hist. of China*, part i. c. 13.

SOLOMON'S SONG v. 13. *His cheeks are as a bed of spices.*] The ancients, by way of indulgence, used to repose themselves on large heaps of fragrant herbs, leaves, and flowers. Among others, we may take an instance from Anacreon, in *Ode* iv. b. 1. of himself, he says,

Reclined at ease on this soft bed,
With fragrant leaves of myrtle spread
And flow'ry lote, I'll now resign
My cares, and quaff the rosy wine.

FAWKES.

CHAPTER XIII.

CUSTOMS RELATING TO TRAVELLING.

2 KINGS iv. 23. *It is neither new moon nor sabbath.*] Peter Della Vallé assures us (*Travels into Arabia Deserta*, p. 258), that it is now customary in that country to begin their journeys at the new moon. When the Shunamite proposed going to Elisha, her husband dissuaded her by observing that it was neither new moon nor sabbath. *Harmer*, vol. ii. p. 514.

GEN. xxxi. 27. *Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp?*] The Easterns used to set out, at least on their longer journeys, with music. When the prefetto of Egypt was preparing for his journey, he complains of his being incommoded by the songs of his friends, who in this manner, took leave of their relations and acquaintance. These valedictory songs were often extemporary. If we consider them as they probably were used, not on common but more solemn occasions, there appears peculiar propriety in the complaint of Laban. *Harmer*, vol. i. p. 435.

GEN. xxxi. 27. *That I might have sent thee away with mirth and with songs, with tabret and with harp?*] A striking similarity

prevails between the modern dance of the South Sea islands, as performed before Captain Cook, and the ancient choral dance of Egypt and Palestine. "A band or chorus of eighteen men seated themselves before us; they sung a slow and soft air; twenty women entered. Most of them had upon their heads garlands, of the crimson flowers of the china rose, or others. They made a circle round the chorus, and began by singing a soft air, to which responses were made by the chorus in the same tone; and these were repeated alternately. All this while the women accompanied their song with several very graceful motions of their hands towards their faces, and in other directions. Their manner of dancing was now changed to a quicker measure, in which they made a kind of half turn by leaping, and clapped their hands, repeating some words in conjunction with the chorus. Toward the end, as the quickness of the music increased, their gestures and attitudes were varied with wonderful vigour and dexterity." *Last Voyage*, vol. i. p. 250.

LUKE xii. 35. *Let your loins be girded about.*] They who travel on foot are obliged to fasten their garments at a greater height from their feet than they do at other times. This is what is understood by girding up their loins. Chardin observes, that "all persons that travel on foot always gather up their vest, by which they walk more commodiously, having the leg and knee unburthened and disembarassed by the vest, which they are not when that hangs over them." After this manner he supposes the Israelites were prepared for their going out of Egypt, when they eat the first passover. (Exod. xii. 11.) *Harmer*, vol. i. p. 450.

MATT. x. 14. *Shake off the dust of your feet.*] In these words there seems to be an allusion to some maxims and customs of the Jews, with respect to the dust of heathen countries. With them all dust which comes from the land of the Gentiles is reckoned defiling. Hence they would not suffer herbs to be brought out of a heathen country into the land of Israel, lest dust should be brought along with them. *Gill*, in loc.

ROADS.

JUDGES v. 6. *In the days of Shamgar, the son of Anath, the highways were unoccupied, and the travellers walked through by-ways.*] Though there are roads in the eastern countries, it is very easy to turn out of them, and to go a place by winding about over the lands when that is thought safer. Shaw took notice of this circumstance in Barbary, where he says they found no hedges, or mounds, or inclosures, to retard or molest them. (*Travels*, pref. p. 14.) To this Deborah doubtless refers, when she says, "In the days of Shamgar, the son of Anath, in the days of Jael,

the highways were unoccupied, and the travellers walked through by-ways." The account Poccoke gives of the manner in which the Arab, under whose care he had put himself, conducted him to Jerusalem, greatly illustrates this circumstance; he says, "It was by night, and not by the high road, but through the fields; and I observed that he avoided as much as he could going near any village or encampment, and sometimes stood still, as I thought, to hearken." Just in that manner people were obliged to travel in Judea in the days of Shamgar and Jael. *Harmer*, vol. i. p. 452.

ISAIAH lxii. 10. *Cast up the highway.*] The following extracts will sufficiently explain the nature of these highways. Herbert says (p. 170), "the most part of the night we rode upon a paved causey, broad enough for ten horses to go abreast; built by extraordinary labour and expense over a part of a great desert, which is so even that it affords a large horizon. Howbeit, being of a boggy loose ground upon the surface, it is covered with white salt, in some places a yard deep, a miserable passage; for, if either the wind drive the loose salt abroad, with is like dust, or that by accident the horse or camel forsake the causey, the bog is not strong enough to uphold them, but suffers them to sink past all recovery."

"The most important and most useful monument of antiquity in this country is the causey built by Shah Abbas the Great about the beginning of the last century, which runs from Keskar in the south-west corner of the Caspian, by Astrabad in the south-east corner, and several leagues yet farther, being in all near three hundred English miles. During this period it has hardly ever been repaired; it must however be observed, that few or no wheel carriages are in use in this country, so that the pavement is yet preserved in many places very perfect. In some parts it is above twenty yards broad, being raised in the middle, with ditches on each side. There are many bridges upon it, under which water is conveyed to the rice fields; but these are made level, and do not interrupt the prospect." *Hanway's Travels in Persia*, vol. i. p. 198.

ISAIAH xl. 3. *Prepare ye the way of the Lord.*] This passage is an allusion to the custom of sending persons before a great prince, to clear the way for his passage. Sir Thomas Roe's chaplain (p. 468), says, "I, waiting upon my lord ambassador two years, and part of a third, and travelling with him in progress with that king (the mogul) in the most temperate months there, betwixt September and April, was in one of our progresses betwixt Mandoa and Amadavar nineteen days, making but short journeys in a wilderness, where, by a very great company sent before us to make those passages and places fit to receive us, a way was cut-out and made even, broad enough for our convenient passage. And in the

place where we pitched our tents a great compass of ground was rid and made plain for them, by grubbing a number of trees and bushes : yet there we went as readily to our tents as we did when they were set up in the plains."

LUKE iii. 4. *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*] The roads which led to the Jewish cities of refuge were required to be kept good, that the slayer might flee to them without impediment. The rabbies inform us, among other circumstances, that at every cross-road was set up an inscription, Asylum, asylum. Upon which Hottinger remarks, that it was probably in allusion to this custom that John the Baptist is described as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

* PSALM lxxvii. 19. *Thy footsteps are not known.*] "Ayd still expressed his certainty that somebody had approached us last night, so much confidence did he place in the barking of his dog; he therefore advised me to hasten my way back, as some Arabs might see our footsteps in the sand, and pursue us in quest of a booty. On departing, Ayd, who was barefooted, and whose feet had become sore with walking, took from under the date-bush round which we had passed the night, a pair of leathern sandals, which he knew belonged to his Heywat friend, the fisherman, and which the latter had hidden here till his return. In order to inform the owner that it was he who had taken the sandals, he impressed his footstep in the sand just by, which he knew the other would immediately recognise; and he turned the toes towards the south, to indicate that he had proceeded with the sandals in that direction." *Travels in Syria and the Holy Land, by the late John Lewis Burckhardt, p. 513.*

LUKE xi. 5, 6. *Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me?*] The eastern journeys are often performed in the night, on account of the great heat of the day; this is the time in which the caravans chiefly travel: the circumstance therefore of the arrival of a friend at midnight is very probable. *Harmer, vol. i. p. 468.*

BAGGAGE.

GEN. xliv. 1. *Sacks.*] There are two sorts of sacks taken notice of in the history of Joseph, which ought not to be confounded; one for the corn, the other for the baggage. There are no wag-gons almost through all Asia, as far as to the Indies, every thing is carried upon beasts of burthen, in sacks of wool, covered in the

middle with leather, the better to make resistance to water. Sacks of this sort are called *tambillet*; they inclose in them their things done up in large parcels. It is of this kind of sacks we are to understand what is said here and all through this history, and not of their sacks in which they carry their corn. (Chardin.) *Harmer*, vol. i. p. 429.

DEUTERONOMY xxviii. 5. *Blessed shall be thy basket and thy store.*] Hasselquist informs us, that baskets, made of the leaves of the palm-tree, are used by the people of the East on journeys, and in their houses. (p. 261.) Mr. Harmer (vol. i. p. 418, note) conjectures, that such baskets are referred to in these words, and that the store signifies their leathern bags, in both which they used to carry things in travelling.

MATT. xiv. 20. *They took up of the fragments that remained, twelve baskets full.*] The reason why they were so easily supplied with such a number of baskets in a desert place, might be a custom which the Jews have of carrying baskets with hay and straw, in commemoration of what they did in Egypt, when they were obliged to carry bricks in baskets, and to go about and pick up straw to make bricks. Hence Martial (*Epigram* l. v. ep. 17) calls a Jew *cistifer*, a basket-bearer.

JUDGES vii. 16. *He put a trumpet in every man's hand, with empty pitchers.*] Though leathern bottles were much used by the people of the East, earthen jars or pitchers were sometimes used also. Dr. Chandler (*Travels in Asia Minor*, p. 25) tells us, that "the vessel in which their water was to be carried was an earthen jar, which not only served them in the wherry in which they coasted some of the nearer parts of Asia Minor, but was carried upon the ass of a poor peasant, along with other luggage, when they made an excursion from the sea-side up into the country, to visit the great ruin at Troas." If this were the practice in Gideon's time, it could not be difficult for him to collect three hundred water-jars from among ten thousand men. *Harmer*, vol. iii. p. 258.

BEASTS OF BURDEN.

2 KINGS iv. 24. *Then she saddled an ass, and said to her servant, drive and go forward.*] Asses were much used for riding, and Pococke tells us (vol. i. p. 191), that "the man (the husband, I suppose, he means) always leads the lady's ass, and if she has a servant, he goes on one side; but the ass-driver follows the man, goads on the beast, and when he is to turn, directs his head with a pole." The Shunamite, when she went to the prophet, did not desire so much attendance, but only requested her husband to

send her an ass and its driver, to whom she said, "Drive, and go forward." *Harmer*, vol. i. p. 449.

GEN. xxii. 3. *Saddled his ass.*] There is no ground for supposing that the ancient eastern saddles were like our modern ones. Such were not known to the Greeks and Romans till many ages after the Hebrew judges. "No nation of antiquity knew the use of either saddles or stirrups" (*Goguet, Origin of Laws*, vol. iii. p. 172, English edit.): and even in our own times, Hasselquist, when at Alexandria, says, "I procured an equipage which I had never used before; it was an ass with an Arabian *saddle*, which consisted only of a cushion, on which I could sit, and a handsome bridle." (*Travels*, p. 52.) But even the cushion seems an improvement upon the ancient eastern saddles, which were probably nothing more than a kind of rug girded to the beast. *Parkhurst's Heb. Lex.* p. 213.

JOB i. 3. *Five hundred she-asses.*] "It is remarkable, that in this passage female asses only are enumerated; the reason is, because in them great part of their wealth consisted; the males being few, and not held in equal estimation. We find that the former were chosen for riding by the natives of these parts: and the ass of Balaam is distinguished as a female. They were probably led to this choice from convenience; for, where the country was so little fertile, no other animal could subsist so easily as this: and there was another superior advantage in the female; that whoever traversed these wilds upon a she-ass, if he could but find for it sufficient browse and water, was sure to be rewarded with a more pleasing and nutritious beverage." *Bryant's Observations*, p. 61.

GEN. xxxi. 34. *The camel's furniture.*] Pocke informs us, that "one method of conveyance, still used in the East, is by means of a sort of round basket, slung on each side of a camel (with a cover), which holds all their necessaries, and on it (the camel) a person sits cross-legged." Mr. Moryson, whose travels were printed in the year 1596, mentions (p. 247) in his journey from Aleppo to Constantinople, "two *long chairs*, like *cradles*, covered with red cloth, to hang on the two sides of the camel, which chairs the Turks used to ride in, and sleep upon camels' backs." Mr. Hanway likewise mentions (*Travels*, vol. i. p. 190) *kedgavys*, "which are a kind of covered chairs, which the Persians hang over camels in the manner of panniers, and are big enough for one person to sit in."

JOB ix. 25. *My days are swifter than a post.*] The common pace of travelling in the East is very slow. Camels go little more than two miles an hour. Those who carried messages in haste

moved very differently. Dromedaries, a sort of camel which is exceedingly swift, are used for this purpose; and Lady M. W. Montague asserts, that they far outrun the swiftest horses. (*Lett.* ii. 65.) There are also messengers who run on foot, and who sometimes go an hundred and fifty miles in less than twenty-four hours; with what energy then might Job say, "my days are swifter than a post." Instead of passing away with a slowness of motion like that of a caravan, my days of prosperity have disappeared with a swiftness like that of a messenger carrying dispatches. *Harmer*, vol. i. p. 438.

ISAIAH v. 28. *The hoofs of their horses.*] "The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and was unknown to the ancients, as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine, who could not have passed over a matter so obvious, and of such importance, that now the whole science takes its name from it, being called by us farriery. The horse-shoes of leather and of iron, which are mentioned; the silver and the gold shoes, with which Nero and Poppea shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity, were of a very different kind; they inclosed the whole hoof, as in a case, or as a shoe does a man's foot, and were bound or tied on. For this reason the strength, firmness, and solidity of a horse's hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse. For want of this artificial defence to the foot, which our horses have, Amos (vi. 12) speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen. These circumstances must be taken into consideration, in order to give us a full notion of the propriety and force of the image by which the prophet sets forth the strength and excellence of the Babylonish cavalry, which made a great part of the strength of the Assyrian army." *Bp. Lowth*, in loc.

ISAIAH li. 11. *And come with singing unto Zion.*] In describing the order of the caravans Pitts informs us, "that some of the camels have bells about their necks, and some about their legs, like those which our carriers put about their fore horses' necks, which together with the servants (who belong to the camels and travel on foot) singing all night, make a pleasant noise, and the journey passes away delightfully." This circumstance is explanatory of the singing of the Israelites in their return to Jerusalem. *Harmer*, vol. i. p. 469.

1 CHRON. xii. 40. *And on oxen.*] Dandini seems to have been surprised to see oxen employed to carry burthens upon their backs, like camels, mules, and asses, when he was making his ob-

servations on the customs of the East at Tripoly in Syria; contrary to the old saying,

Optat ephippia boa piger, optat arare caballua.

It appears, however, to have been a very ancient practice. *Harmer*, vol. ii. p. 465.

LODGING PLACES.

SOL. SONG ii. 3. *I sat down under his shadow with great delight, and his fruit was sweet to my taste.*] “Shade,” according to Mr. Wood, in his description of the ruins of Balbec (p. 5) “is an essential article in oriental luxury. The greatest people seek these refreshments as well as the meaner. So Dr. Pococke found the patriarch of the Maronites (who was one of their greatest families) and a bishop sitting under a tree. (*Travels*, vol. ii. p. 95.) Any tree that is thick and spreading doth for them; but it must certainly be an addition to their enjoying of themselves, when the tree is of a fragrant nature, as well as shady, which the citron tree is. Travellers there, we find in their accounts, have made use of plane trees, walnut trees, &c., and Egmont and Heyman were entertained with coffee at Mount Sinai, under the orange trees of the garden of that place (vol. ii. p. 178.)

The people of those countries not only frequently sit under shady trees, and take collations under them, but sometimes the fruit of those trees, under which they sit, is shaken down upon them, as an agreeableness. So Dr. Pococke tells us, when he was at Sidon, he was entertained in a garden, in the shade of some apricot trees, and the fruit of them was shaken upon him. (*Travels*, vol. ii. p. 85.) He speaks of it indeed as if it was done as a great proof of their abundance, but it seems rather to have been designed as an agreeable addition to the entertainment.” *Harmer*, on *Solomon's Song*, p. 247.

PSALM lxxxiv. 7. *They go from strength to strength.*] The scarcity of water in the East makes travellers particularly careful to take up their lodgings as much as possible near some river or fountain. D’Herbelot informs us, that the Mahommedans have dug wells in the deserts, for the accommodation of those who go in pilgrimage to Mecca (p. 396.) To conveniences perhaps of this kind, made, or renewed, by the devout Israelites in the valley of Baca, to facilitate their going up to Jerusalem, the Psalmist may refer in these words. Hence also there appears less of accident than we commonly think of, in Jacob’s lodging on the banks of Jabbok (Gen. xxxii. 22), and the men of David’s waiting for him by the brook Besor (1 Sam. xxx. 21) when they could not hold out with him in his march. *Harmer*, vol. i. p. 421.

I SAM. xxii. 6. *Under a tree.*] However common it might be for the generality of persons, when travelling, to take up with a temporary residence under a tree, it seems extraordinary that kings and princes should not be better accommodated; yet according to eastern customs it is perfectly natural. Thus when Pococke was travelling in the company of the Governor of Faiume, who was treated with great respect as he passed along, they spent one night in a grove of palm trees. *Harmer*, vol. ii. p. 127.

LUKE ii. 7. *The inn.*] It will be proper here to give a full and explicit account of the inns or caravanserais of the East, in which travellers are accommodated. They are not all alike, some being simply places of rest, by the side of a fountain if possible, and at a proper distance on the road. Many of these places are nothing more than naked walls; others have an attendant, who subsists either by some charitable donation, or the benevolence of passengers; others are more considerable establishments, where families reside, and take care of them, and furnish the necessary provisions.

“Caravanserais were originally intended for, and are now pretty generally applied to, the accommodation of strangers and travellers, though, like every other good institution, sometimes perverted to the purposes of private emolument or public job. They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent or weary traveller an asylum from the inclemency of the weather; are in general built of the most solid and durable materials, have commonly one story above the ground floor, the lower of which is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings; besides which they are always accommodated with a fountain, and have cooks’ shops and other conveniences to supply the wants of lodgers. In Aleppo, the caravanserais are almost exclusively occupied by merchants, to whom they are like other houses rented.” (*Campbell’s Trav.* part. ii. p. 8.)

“In all other Turkish provinces, particularly those in Asia, which are often thinly inhabited, travelling is subject to numberless inconveniences, since it is necessary not only to carry all sorts of provisions along with one, but even the very utensils to dress them in, besides a tent for shelter at night and in bad weather, as there are no inns except here and there a caravanserai, where nothing but bare rooms, and those often very bad, and infested with all sorts of vermin, can be procured.” (*Antes’s Observations on Egypt*, p. 55.)

The poverty of the eastern inns appears also from the following extract: “there are no inns anywhere; but the cities, and commonly the villages, have a large building called a *kan*, or *kervanserai*, which serves as an asylum for all travellers. These houses of reception are always built without the precincts of towns, and

consist of four wings round a square court, which serves by way of enclosure for the beasts of burthen. The lodgings are cells, where you find nothing but bare walls, dust, and sometimes scorpions. The keeper of this *kan* gives the traveller the key and a mat, and he provides himself the rest: he must therefore carry with him his bed, his kitchen utensils, and even his provisions, for frequently not even bread is to be found in the villages. On this account the orientals contrive their equipage in the most simple and portable form. The baggage of a man, who wishes to be completely provided, consists in a carpet, a mattress, a blanket, two saucepans with lids contained within each other, two dishes, two plates, and a coffee-pot, all of copper well tinned; a small wooden box for salt and pepper, a round leathern table, which he suspends from the saddle of his horse; small leathern bottles or bags of oil, melted butter, water, and brandy (if the traveller be a Christian), a pipe, a tinder-box, a cup of cocoa-nut, some rice, dried raisins, dates, cyprus cheese, and above all coffee-berries, with a roaster and wooden mortar to pound them." (*Volney's Travels*, vol. ii. p. 419.)

"The caravanserais are the eastern inns, far different from ours; for they are neither so convenient nor handsome: they are built square, much like cloisters, being usually but one story high, for it is rare to see one of two stories. A wide gate brings you into the court, and in the midst of the building, in the front, and upon the right and left hand, there is a hall for persons of the best quality to keep together. On each side of the hall are lodgings for every man by himself. These lodgings are raised all along the court, two or three steps high, just behind which are the stables, where many times it is as good lying as in the chambers. Right against the head of every horse there is a niche with a window into the lodging chamber, out of which every man may see that his horse is looked after. These niches are usually so large that three men may lie in them, and here the servants usually dress their victuals." (*Tavernier's Travels*, p. 45.)

"The entrance is under a high and magnificent portal, adorned with Mosaic work, like all the rest of the buildings, and upon the sides runs a portico, where you may lie in the day-time conveniently, and as pleasantly as in the inn itself. The fountain in the middle of the court is raised above five feet, and the brims of it are four feet broad, for the convenience of those that will say their prayers after they have performed their purification." (*Chardin*, p. 412.)

It appears from the preceding extracts, that there are inns or caravanserais of different kinds, some better than others. The scriptures use two words to express a caravanserai, in both instances translated *inn* (Luke ii. 7.) *There was no room for them in the INN, χαταλυματι*—the place of untying; that is, of beasts for rest (Luke x. 34.) *And brought him to the inn, πανδοχειον*,

whose keeper is called in the next verse *πανδοχευς*. This word properly signifies *a receptacle open to all comers*.

CARAVANS.

LUKE ii. 44. *The company.*] As at the three great festivals all the men who were able were obliged, and many women chose, at least at the passover, to attend the celebration at Jerusalem, they used, for their greater security against the attacks of robbers on the road, to travel in large companies. All who came, not only from the same city, but from the same canton or district, made one company. They carried necessaries along with them, and tents for their lodging at night. Sometimes, in hot weather, they travelled all night, and rested in the day. This is nearly the manner of travelling in the East to this hour. Such companies they now call caravans; and in several places have got houses fitted up for their reception, called caravansaries. This account of their manner of travelling furnishes a ready answer to the question, how could Joseph and Mary make a day's journey, without discovering before night that Jesus was not in the company? In the day-time, we may reasonably presume that the travellers would, as occasion, business, or inclination led them, mingle with different parties of their friends or acquaintance; but that in the evening, when they were about to encamp, every one would join the family to which he belonged. As Jesus did not appear when it was growing late, his parents first sought him where they supposed he would most probably be, amongst his relations and acquaintance; and not finding him, returned to Jerusalem. *Campbell's Translation of Gospels*, note.

EZEK. xii. 3. *Prepare thee stuff for removing, and remove by day in their sight.*] "This is as they do in the caravans; they carry out their baggage in the day-time, and the caravan loads in the evening; for in the morning it is too hot to set out on a journey for that day, and they cannot well see in the night. However, this depends on the length of their journeys; for when they are too short to take up a whole night, they load in the night, in order to arrive at their journey's end early in the morning; it being a greater inconvenience to arrive at an unknown place in the night, than to set out on a journey then." *Chardin MS. Harmer*, vol. i. p. 432.

ISAIAH lxii. 6. *I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace, day nor night; ye that make mention of the Lord, keep not silence.*] The image in this place is taken from the temple service, in which there was appointed a constant watch, day and night, by the Levites. Now the watches in the East, even to this day, are performed by a loud

try from time to time by the watchmen, to mark the time, and that very frequently, and in order to show that they themselves are constantly attentive to their duty. "The watchmen in the camp of the caravans go their rounds, crying one after another, 'God is one, he is merciful;' and often add, 'take heed to yourselves.'" (*Tavern. Voyage de Perse*, l. i. c. 9.) The reader will observe in this extract how mention is made of the name of God by the watchmen.

GEN. xxxiii. 3. *And he passed over before them.*] In travelling it was usual to place the women and children in the rear of the company. This was evidently the situation occupied by Leah and Rachel, in their journey with Jacob. From other sources we derive the same information. In the history of the caliph Vathek, it is said, that the black eunuchs were the inseparable attendants of the ladies, the rear was consequently their post. In the argument to the poem of Amriolkais, it is related that one day when her tribe had struck their tents, and were changing their station, the women as usual, came behind the rest with the servants and baggage, in carriages fixed on the backs of camels. See also Gen. xxiv. 61.

GEN. xxxiii. 13. *And he said unto him, my lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flocks will die.*] Prepared as the Arabs are for speedy flight, a quick motion is very destructive to the young of their flocks. "Their flocks," says Chardin, "feed down the places of their encampment so quick, by the great numbers which they have, that they are obliged to remove them too often, which is very destructive to their flocks, on account of the young ones, which have not strength enough to follow." This circumstance shows the energy of Jacob's apology to Esau for not attending him. *Harmer*, vol. i. p. 126.

JER. iii. 2. *In the ways hast thou sat for them, as the Arabian in the wilderness.*] Chardin has given a very strong and lively description of the eagerness with which the Arabians look out for prey. "The Arabs wait for caravans with the most violent avidity, looking about them to all sides, raising themselves up on their horses, running here and there to see if they can perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along." *Harmer*, vol. i. p. 95.

DANGERS.

JOB xxvii. 21. *The east-wind carrieth him away, and he departeth; and as a storm hurleth him out of his place.*] The ancients were persuaded that some persons were carried away by

storms and whirlwinds. Homer gives us an instance of this, making one exclaim,—

Snatch me, ye whirlwinds, far from human race,
Toss'd through the void illimitable space.

Odys. b. xx.

See also Isaiah xli. 16.

JOB xxxvii. 9. *Out of the south cometh the whirlwind.*] M. Savary speaking of the southern wind, which blows in Egypt from February to May, says, it fills the atmosphere with a subtle dust, which impedes respiration, and brings with it pernicious vapours. Sometimes it appears only in the shape of an impetuous whirlwind, which passes rapidly, and is fatal to the traveller, surprised in the middle of the deserts. Torrents of burning sand roll before it, the firmament is enveloped in a thick veil, the sun appears of the colour of blood. Sometimes whole caravans are buried in it. Does not Job allude to this wind when he says, “out of the south cometh the whirlwind?”

JOB ix. 18. *He will not suffer me to take my breath.*] Dr. Gill is of opinion that in these words there is an allusion to the hot burning winds, which prevailed in the eastern countries; and which sometimes blow so strong as almost to take away a man's breath. Thevenot (*Travels*, part i. b. 1, c. 34) reports, that between Suez and Cairo they had, for a day's time and more, so hot a wind, that they were forced to turn their backs to it to take breath.

JOB xxx. 22. *Thou liftest me up to the wind, thou causest me to ride upon it, and dissolvest my substance.*] Amongst other interpretations given of this passage, the editor of Calmet's Dictionary refers to a *sand-storm*, and justifies the application of such an idea by the following extract from Mr. Bruce:—“On the 14th, at seven in the morning, we left Assa Hagga, our course being due north. At one o'clock we alighted among some acacia trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N.W. of us, we saw a number of prodigious *pillars of sand* at different distances, at times *moving with great celerity*, at others stalking on with a majestic slowness! at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, *their tops reaching to the very clouds*; their tops often separated from the bodies; and these, once disjoined, *dispersed in the air*, and did not appear more. Sometimes they were broken near the middle,

as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged alongside of us about the distance of three miles. The greatest diameter of the largest appeared to me at that distance as if it would measure ten feet. They retired from us with a wind at S.E., leaving an impression upon my mind to which I can give no name, though surely one ingredient in it was fear, with a considerable deal of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger; and the full persuasion of this rivetted me as if to the spot where I stood, and let the camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them." (*Travels*, vol. iv. p. 553.) If this quotation is allowed to explain the imagery used by Job, we see a magnificence in it not before apparent. "We see how Job's dignity might be exalted in the air, might rise to great grandeur, importance, and even terror, in the sight of beholders; might ride upon the wind, which bears it about, causing it to advance or to recede; and after all, when the wind diminishes, might disperse this pillar of sand into the undistinguished level of the desert. This comparison seems to be precisely adapted to the mind of an Arab, who must have seen, or have been informed of, similar phenomena in the countries around him."

I KINGS xviii. 44. *A little cloud.*] When Elijah's servant reported to his master, that he saw a *little cloud* arising out of the sea like a man's hand, he commanded him to "go up and say unto Ahab, prepare thy chariot, and get thee down, that the RAIN stop thee not." This circumstance was justly considered as the sure indication of an approaching shower, "for it came to pass in the meanwhile that the heaven was black with clouds and wind, and there was a great rain." Mr. Bruce (*Travels*, vol. iii. p. 669) has an observation which greatly corroborates this relation. He says, "there are three remarkable appearances attending the inundation of the Nile: every morning in Abyssinia is clear and the sun shines; about nine, a small cloud, not above four feet broad, appears in the East, whirling violently round as if upon an axis; but arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah's foretelling rain on mount Carmel. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its own form in the collection of clouds opposite, and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows; with rain; and after some hours the sky again clears."

I KINGS xviii. 44. *And he said, go up, say unto Ahab, prepare thy chariot, and get thee down, that the rain stop thee not.*] That is, says Bp. Patrick, Elijah saw such abundance of rain coming as would cause floods, and render the way impassable, if Ahab did not make haste home: and accordingly, in a very short space of time that little cloud spread itself, and with a great thickness covered the face of the sky.

Thus the translator of an Arabian tale from an unpublished manuscript, in describing the journey of the caliph Vathek, informs us, that the caliph having travelled three days, on the fourth day the heavens looked angry, and a terrible tempest ensued: this tempest, says this writer, may be deemed somewhat the more violent, from a supposition that Mahomet interfered, which will appear the more probable, if the circumstance of its obliterating the road through which the camels passed be considered. It frequently happens that a sudden blast will arise in the vast deserts of the East, and sweep away in its eddies the last passenger, whose camel therefore in vain is sought by the wanderer that follows. (*Hist. of Caliph Vathek*, p. 247.)

William of Tyre hath recorded one of a similar nature, that visited Baldwin in his expedition against Damascus. He, against whose will all projects are vain, suddenly overspread the sky with darkness, poured down such torrents of rain, and so entirely effaced the roads, that scarce any hope of escaping remained. These disasters were portended by a gloominess in the air, lowering clouds, irregular wind, increasing thunder, and incessant lightning. *Gesta Dei per Francos*, p. 849. Gillingwater MS.

DEUT. xxviii. 24. *The Lord shall make the rain of thy land powder and dust.*] An extract from Sir T. Roe's *Embassy*, p. 373, will greatly illustrate this. "Sometimes there (in India) the wind blows very high in hot and dry seasons, raising up into the air, a very great height, thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall; enough to smite them all with a present blindness: filling their eyes, ears, nostrils, and mouths too, if they be not well guarded; searching every place, as well within as without, so that there is not a little key-hole of any trunk or cabinet, if it be not covered, but receives some of the dust into it." If this was the judgment threatened, it must have been a calamity much to be deprecated.

LUKE xii. 55. *When ye see the south-wind blow, ye say there will be heat, and it cometh to pass.*] This circumstance accords perfectly with the relations of travellers into Syria, Egypt, and several parts of the East. When the south-wind begins to blow, the sky becomes dark and heavy, the air grey and thick, and the whole atmosphere assumes a most alarming aspect. The heat produced by these southern winds has been compared to that of a

large oven at the moment of drawing out the bread; and to that of a flame blown upon the face of a person standing near the fire which excites it. Compare *Thevenot's Travels*, b. i. p. 2, c. 10, with *Maillet's Descript. de l'Egypte*, tom. i. lett. 2, and *Volney's Voyage*, tom. i. c. 4.

2 KINGS xix. 7. *Behold, I will send a blast upon him.*] The destruction of Sennacherib and his army appears to have been effected by that pestilential wind called the simoom. Mr. Bruce thus speaks of it: "We had no sooner got into the plains than we felt great symptoms of the simoom; and about a quarter before twelve our prisoner first, and then Idris, called out, The simoom! the simoom! My curiosity would not suffer me to fall down without looking behind me; about due south, a little to the east, I saw the coloured haze as before. It seemed now to be rather less compressed, and to have with it a shade of blue: the edges of it were not defined as those of the former, but like a very thin smoke, with about a yard in the middle tinged with those colours. We all fell upon our faces, and the simoom passed with a gentle ruffling wind. It continued to blow in this manner till near three o'clock, so we were all taken ill that night, and scarcely strength was left us to load the camels, and arrange the baggage." *Travels*, vol. iv. p. 581. In another place, Mr. Bruce describes it as producing a desperate kind of indifference about life—that it brought upon him a degree of cowardice and languor, which he struggled with in vain; and that it completely exhausted his strength. From the accounts of various travellers it appears to have been almost instantaneously fatal and putrefying. It was consequently a fit agent to be employed in desolating the army of Sennacherib.

NUMB. xi. 1. *The fire of the Lord burnt among them.*] Commentators have understood this to mean lightning, or the breaking forth of fire from the cloud which marked the presence of God; but it may be as natural to explain it of the *deadly fiery wind*, which sometimes appears in those eastern deserts. Maillet mentions its being felt in the desert between Egypt and Mecca, in part of which Israel wandered forty years. "If the north wind happens to fail, and that from the south comes in its place, then the whole caravan is so sickly and exhausted, that three or four hundred persons are wont, in common, to lose their lives; even greater numbers, as far as fifteen hundred, of whom the greatest part are stifled on the spot, by the *fire* and dust of which this fatal wind seems to be composed." (p. 228.)

GEN. xix. 24. *Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire.*] The curious Wormius tells of the raining of brimstone, May 16, 1646. "Here, at Copenhagen, when the whole town was overflowed by a great fall of rain, so

that the streets became impassable, the air was infected with a sulphureous smell; and when the waters were a little subsided, one might have collected, in some places, a sulphureous powder, of which I have preserved a part, and which, in colour, smell, and every other quality, appeared to be real sulphur." *Mus. Worm.* l. i. c. 11, sec. 1.

PSALM CXXXV. 7. *He maketh lightnings for the rain.*] Russell (p. 154) says, that at Aleppo a night seldom passes without lightning in the north-west quarter, but not attended with thunder. When it appears in the west or south-west points, it is a sure sign of the approaching rain; this lightning is often followed by thunder. Thus God "maketh lightnings for the rain;" and "when he uttereth his voice, there is a multitude of waters in the heavens;" and as these refreshing showers are preceded by squalls of wind, "he bringeth forth the wind out of his treasures." Jer. li. 16. *Harmer*, vol. i. p. 67.

ISAIAH XXXV. 7. *And the parched ground shall become a pool.*] Instead of the *parched ground*, Bp. Lowth translates it, the *glowing sand shall become a pool*, and says in a note, that the word is Arabic as well as Hebrew, expressing in both languages the same thing, the glowing sandy plain, which, in the hot countries at a distance, has the appearance of water. It occurs in the Koran (cap. xxiv.), "But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing." Mr. Sale's note on this place is, the Arabic word *serab* signifies that false appearance, which in the eastern countries is often seen in sandy places about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sunbeams. ["By the quivering undulating motion of that quick succession of vapours and exhalations, which are extracted by the powerful influence of the sun." *Shaw's Travels*, p. 378.] It sometimes tempts thirsty travellers out of their way, but deceives them when they come near, either going forward (for it always appears at the same distance), or quite vanishes.

JER. XV. 18. *Wilt thou be altogether unto me as a liar, and as waters that fail?*] Mr. Harmer (vol. i. p. 483) proposes it as a query, whether in these words the prophet does not allude to a phenomenon mentioned by Chardin. "There is a splendour, or vapour," he says, "in the plains of the desert, formed by the repercussion of the rays of the sun from the sand, that appears like a vast lake. Travellers of the desert, afflicted with thirst, are drawn on by such appearances, but coming near, find themselves mistaken; it seems to draw back as they advance, or quite vanishes. Q. Curtius takes notice of it in speaking of Alexander the Great,

in Susiana." It must however be left to the determination of the judicious reader, whether this observation is applicable to the passage now cited.

DEUT. vii. 22. *Lest the beasts of the field increase upon thee.*] That wild beasts are at present in that country in considerable numbers, and terrify strangers, appears in that passage of Haynes, where, describing his arrival at Cana of Galilee, he says, (p. 118) "the approaching to Cana, at the close of day, as we did, is at once terrifying and dangerous. The surrounding country swarms with wild beasts, such as tigers, leopards, jackals, &c. whose cries and howling, I doubt not, as it did me, would strike the boldest traveller, who had not been frequently in a like situation, with the deepest sense of horror." See also Ezek. xxxiv. 25. *Harmer*, vol. iv. p. 171.

PSALM xxxv. 6. *Let their way be dark and slippery.*] This is an allusion to some of the valleys in the land of Palestine, which were dark, and the roads in them very smooth and slippery. *Maundrell's Travels*, p. 7.

JER. xli. 8. *But ten men were found among them, that said unto Ishmael, slay us not, for we have treasures in the field, of wheat, and of barley, of oil, and of honey.*] Shaw tells us (*Trav.* p. 139), that in Barbary, when the grain is winnowed, they lodge it in *mattamores*, or subterraneous repositories; two or three hundred of which are sometimes together, the smallest holding four hundred bushels. These are very common in other parts of the East, and are mentioned by Russell (p. 20) as being in great numbers about Aleppo, which makes travelling in the night there very dangerous, the entry into them being often left open when they are empty. *Harmer*, vol. ii. p. 452.

JOEL i. 17. *Garners.*] Dr. Shaw informs us (*Travels*, p. 139), that "in Barbary, after the grain is winnowed, they lodge it in *mattamores*, or *subterraneous magazines*, two or three hundred of which are sometimes together, the smallest holding four hundred bushels." And Dr. Russell says (*Hist. of Aleppo*, p. 18), that "about Aleppo in Syria their granaries are even at this day subterraneous grottos, the entry to which is by a small hole or opening like a well, often in the highway; and as they are commonly left open when empty, they make it not a little dangerous riding near the villages in the night."

PROV. xxii. 14. *The mouth of strange women is a deep pit.*] Maundrell (p. 5) describing the passage out of the jurisdiction of the bassa of Aleppo into that of Tripoli, tells us, that the road was rocky and uneven, but attended with variety. He says, "they

descended into a low valley, at the bottom of which is a fissure into the earth of a great depth : but withal so narrow, that it is not discernible to the eye till you arrive just upon it, though to the ear a notice is given of it at a great distance, by reason of the noise of a stream running down into it from the hills. We could not guess it to be less than thirty yards deep ; but it is so narrow that a small arch, not four yards over, lands you on its other side. They call it the sheik's wife ; a name given it from a woman of that quality, who fell into it and perished." Probably Solomon might allude to some such dangerous place, in comparing a whore to a deep pit. See also Prov. xxiii. 27. *Harmer*, vol. i. p. 461.

LUKE iv. 1. *And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.*] Mr. Maundrell, in his travels in the Holy Land, saw the place which was the scene of Christ's temptations, and thus describes it :—"From this place (the Fountain of the Apostles) you proceed in an intricate way amongst hills and valleys interchangeably, all of a very barren aspect at present, but discovering evident signs of the labour of the husbandman in ancient times. After some hours' travel in this sort of road, you arrive at the mountainous desert into which our blessed Saviour was led by the Spirit to be tempted by the devil. A most miserable, dry, barren, place it is ; consisting of high rocky mountains, so torn and disordered as if the earth had suffered some great convulsion, in which its very bowels had been turned outward." *Journey*, p. 79.

* LUKE x. 30. *A certain man went down from Jerusalem to Jericho.*] "Descending from the brow of the range of hills on which Jerusalem is seated, and going about north-easterly, we passed through the higher or northern part of the valley of Kedron, leaving Bethany, Bethphage, and the mount of Olives, on our right or to the south of us.

"In about three hours from the time of our quitting the gates of Jerusalem, having gone the whole of the way over stony and rugged ground, we reached an encampment of the tribe of Arabs to which our guides belonged. There were only six small tents of coarse hair cloth, and in each of them not more than half a dozen persons. The Arabs of this tribe extending their range over all the country between the Jordan and Jerusalem, branch off into small parties to obtain pasture for their camels and goats. It was thus that this party occupied a small hollow of the land, in which were a few shrubs, very sparingly scattered over the surface, and hardly sufficient to furnish food for their flocks for more than a few days.

"We halted here to receive the pledge of protection from our guides, by eating bread and salt with them beneath their own

tents. A meal was prepared for us of sour milk and warm cakes, by the wives of our companions, and coffee was served to us by their children, while we sat around a fire of brush-wood, kindled for the occasion. The appearance of the Arabs who composed our party at this halt, was much more different from those who inhabited towns, than that of the peasantry of our own country is from its citizens. In these tented dwellers, there is seen an air of independence mixed, perhaps, with something of ferocity, that is never to be witnessed, even in the Mussulmans of large cities; and a more robust, though less pampered frame, with deeply browned complexions and piercing eyes, gave them altogether a brave and manly appearance.

“ We remounted and quitted this encampment at one o'clock, though the dangers that were talked of during our entertainment, as likely to beset us in the way, were sufficient to have deterred persons who were not very firmly bent on their purpose from proceeding. In half an hour, going now more easterly, we came to a very narrow pass, cut through the hill, in a bed of hard rock. There was here an old fort, which had once guarded this passage, but was now deserted, and close by were the ruins of a large square building belonging to it. This is too far distant from Jerusalem to be the Anathath spoken of by Josephus, as the country of Jeremiah, that place being fixed at twenty furlongs, whereas this is at least from twelve to fourteen miles. It corresponds more accurately with the position given to Ephraim, in D'Anville's map, or even of Adommin, a little to the southward of it; but of these no details are given by which we could ascertain to which, or whether indeed to either of them, this site might be assigned; nor did we learn that it had any name by which our conjectures might have been assisted.

“ After going through the pass, we descended again into deeper vallies, travelling sometimes on the edges of cliffs and precipices, which threatened destruction on the slightest false step. The scenery all around us was grand and awful, notwithstanding the forbidding aspect of the barren rocks that everywhere met our view; but it was that sort of grandeur which excited fear and terror rather than admiration.

“ The whole of this country, from Jerusalem to the Jordan, is held to be the most dangerous about Palestine, and, indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those that pass that way. It was partly to prevent any accident happening to us, in this early stage of our journey, and partly perhaps to calm our fears on that score, that a messenger had been dispatched by our guides, to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here accordingly by a band of about twenty persons on foot, all armed with matchlocks,

and presenting the most ferocious and robber-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent forth from hill to hill, and which were re-echoed through all the vallies, while the bold projecting crags of rocks, the dark shadows in which every thing lay buried below, the towering heights of the cliffs above, and the forbidding desolation which everywhere reigned around, presented a picture that was quite in harmony throughout all its parts.

“ It made us feel most forcibly, the propriety of its being chosen as the scene of the delightful tale of compassion, which we had before so often admired for its doctrine, independently of its local beauty. Luke x. 30—34.

“ One must be, amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller, who rushes on to catch a new view at every pass and turn; one must be alarmed at the very tramp of the horses' hoofs, rebounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the vallies: one must witness all this upon the spot, before the full force and beauty of the admirable story of the good Samaritan can be perceived. Here pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of every thing around. Here the unfeeling act of passing by a fellow-creature in distress, as the Priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw from him the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue his fellow-creature.

“ After about three hours' travel from the camp at which we had halted, and little more than six hours' journey from Jerusalem, in nearly a north-eastern direction, we came upon the ruins of an aqueduct, leading from the foot of a hill towards the plain. The channel for the water was lined on the inside with plaster and gravel, like the aqueduct at Tyre. Close by it were the remains of a fine paved way, with a single column, now fallen, probably one of the mile-stones on the high road from Jerusalem to Jericho.

“ We caught from hence the first view of the great plain, as it is called, or of the valley of Jordan. We could see too, the point at which that river emptied itself into the Dead Sea, after pursuing its serpentine course through the plain, in nearly a south-east direction. The sea itself is bounded by high mountains, both on the east and on the west, and its surface is generally unruffled, from the hollow of the bason in which it lies, scarcely admitting the free passage necessary for a strong breeze.

It is, however, for the same reason, subject to whirlwinds or squalls of short duration; but, at the present moment, its surface exhibited a dead calm, and its waters gave back a whitish glare, from the reflection of the sun on them.

“ Still descending, we came, in half an hour, to other portions of aqueducts, originally perhaps connected with these, which we had seen above. Here, however, we noticed the addition of arched or vaulted reservoirs for the water, at the termination of the channel; so that it was conveyed to these as places of general store, rather than to any actual town. Indeed, we saw no vestiges which might lead us to infer that any large settlement existed on the immediate spot, though it may be presumed that there were once dwellers near, for whose convenience these reservoirs were constructed.

“ We conceived it probable that these aqueducts might have been connected with the fountain which was near to Jericho, the waters of which were sweetened by the prophet Elisha. The fact of the aqueducts being found here, on the foot of the hills, is sufficient to prove that water was at least so scarce an article as to render expensive and artificial means necessary to its preservation. This, too, would be perfectly consistent with such local details as are left us regarding the country immediately about Jericho.

“ When Elijah was taken up in a chariot and horses of fire, and carried by a whirlwind to heaven, leaving only his mantle behind him; and when the fifty men of Jericho had sought him on the mountains and high places where they thought he might have dropped, but returned without success to this place, where Elisha himself staid, the Scriptures say, ‘ Now the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth, but the water is nought and the ground barren.’ ”

“ Josephus, after observing that the great plain here is all destitute of water, excepting the river Jordan, says, ‘ notwithstanding which, there is a fountain by Jericho that runs plentifully, and is very fit for watering the ground. It arises near the old city, where Joshua, the son of Nun, the general of the Hebrews, took the first of all the cities of the land of Canaan, by right of war.’ He then mentions the report of its waters being of such a nature as to destroy every thing over which it ran; but by the virtue of Elisha’s throwing into it a little salt, accompanied by a prayer, the pouring out a milk drink-offering, and joining to this the proper operations of his hands, after a skilful manner, the waters became not only sweet and wholesome, but possessed afterwards so fertilizing a quality as to be superior to all others, and to occasion the writer to say, after enumerating the benefits of its stream, ‘ that he who should pronounce this place to be divine, would not be mistaken.’ ”

“At the present moment, even such channels as were evidently those of streams and torrents, were destitute of water, from the long-continued drought that had prevailed; so that we could say nothing regarding the peculiar qualities of any of the fountains in this neighbourhood; and probably from the same cause, the plain here, at the foot of the hills, was parched and barren.” *Travels in Palestine through the countries of Bashan and Gilead, east of the River Jordan, including a Visit to the Cities of Geraza and Gamala, in the Decapolis.* By J. S. Buckingham, vol. ii. pp. 51—61.

ECCLES. vii. 26. *I find more bitter than death the woman whose heart is snares and nets, and her hands as bands.*] The following insidious mode of robbery gives a very lively comment upon these words of Solomon. “The most cunning robbers in the world are in this country. They use a certain slip with a running noose, which they cast with so much sleight about a man’s neck when they are within reach of him, that they never fail, so that they strangle him in a trice. They have another curious trick to catch travellers. They send out a handsome woman upon the road, who, with her hair dishevelled, seems to be all in tears; sighing, and complaining of some misfortune which she pretends has befallen her. Now, as she takes the same way as the traveller goes, he easily falls into conversation with her, and finding her beautiful, offers her his assistance, which she accepts; but he hath no sooner taken her up on horseback behind him, but she throws the snare about his neck, and strangles him, or at least stuns him; until the robbers who lie hid come running in to her assistance, and complete what she hath begun.” *Thevenot*, part. iii. p. 41.

EXOD. xvii. 1. *Rephidim.*] “After we had descended, with no small difficulty, the western side of Mount Sinai, we come into the other plain that is formed by it, which is Rephidim. Here we still see that extraordinary antiquity, the rock of Meribah, which hath continued down to this day, without the least injury from time or accident. It is a block of granite marble, about six yards square, lying tottering as it were, and loose in the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs in a variety of precipices all over this plain. The ‘waters which gushed out, and the stream which flowed,’ (Psalm lxxviii. 20) have hollowed, across one corner of this rock, a channel about two inches deep and twenty wide, appearing to be encrusted all over, like the inside of a tea-kettle that had been long in use. Besides several mossy productions that were still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. It likewise may be further observed, that art or chance

could by no means be concerned in the contrivance, for every circumstance points out to us a miracle, and, in the same manner with the rent in the rock of Mount Calvary, at Jerusalem, never fails to produce a religious surprise in all who see it." *Shaw's Travels*, p. 352, 353.

EXOD. xiv. 29. *The waters were a wall unto them on their right hand and on their left.*] Diodorus Siculus relates that the Ichthyophagi, who lived near the Red Sea, had a tradition handed down to them through a long line of ancestors, that the whole bay was once laid bare to the very bottom, the waters retiring to the opposite shore, and that they afterwards returned to their accustomed channel with a most tremendous revulsion. (*Bib. Hist.* lib. iii. p. 174.) Even to this day the inhabitants of the neighbourhood of Corondel preserve the remembrance of a mighty army having been once drowned in the bay, which Ptolemy calls Clysma. (*Shaw's Travels*, p. 349.) The very country where the event is said to have happened in some degree bears testimony to the accuracy of the Mosaical narrative. The scriptural Etham is still called Etti; the wilderness of Shur, the mountain of Sinai, and the country of Paran, are still known by the same names. *Niebuhr's Travels*, vol. i. p. 189, 191.

NUMB. x. 31. *Thou mayest be to us instead of eyes.*] The importance of a guide in traversing the deserts must be evident, when we peruse the following extract from *Bruce's Travels* (vol. iv. p. 586), "A *hybeer* is a guide, from the Arabic word *hubbah*, to inform, instruct, or direct, because they are used to do this office to the caravan travelling through the desert in all its directions, whether to Egypt and back again, the coast of the Red Sea, or the countries of Sudan, and the western extremities of Africa. They are men of great consideration, knowing perfectly the situation and properties of all kinds of water to be met on the route, the distances of wells, whether occupied by enemies or not, and if so, the way to avoid them with the least inconvenience. It is also necessary to them to know the places occupied by the simoon, and the seasons of their blowing in these parts of the desert; likewise those occupied by moving sands. He generally belongs to some powerful tribe of Arabs inhabiting these deserts, whose protection he makes use of to assist his caravans, or protect them in time of danger, and handsome rewards are always in his power to distribute on such occasions: but now that the Arabs in these deserts are everywhere without government, the trade between Abyssinia and Cairo given over, that between Sudan and the metropolis much diminished, the importance of the office of *hybeer*, and its consideration, is fallen in proportion, and with these the safe conduct."

EXOD. xiii. 21. *The Lord went before them by day in a pillar*

of a cloud, to lead them the way; and by night in a pillar of fire, to give them light.] Xenophon, in his Lacedæmonian republic, describing the march of a Spartan king when he goes out to war, mentions a servant or officer under the name of fire-carrier, who went before him with fire taken from the altar, at which he had just been sacrificing, to the boundaries of the Spartan territory, where, sacrificing again, and then proceeding, a fire, kindled likewise from this latter sacrifice, goes before him, without ever being extinguished.

*I SAM. xxx. 11. *And they found an Egyptian in the field and brought him to David, and gave him bread and he did eat, and they made him drink water.*] “In the afternoon we entered a lateral branch of the Naszeb, more northerly than the main branch which contains the well, and we gradually ascended it. We had been joined at the Ayoun Mousa by an Egyptian Bedouin, belonging to the Arabs of the province of Shierkyeh, who was married to a girl of the Towara Arabs. Last night, being in the vicinity of the place where he knew his wife to be, he put spurs to the ass on which he was mounted, and thinking that he knew the road, he quitted the Wady Sheberjke two hours before we did, and without any provision of water. He missed his way on the sandy plain of Debbe, and instead of reaching the spring of Naszeb, where he intended to allay his thirst, he rode the whole of this morning and afternoon about the mountain in different directions, in fruitless search after the shady and conspicuous rock of Naszeb. Towards the evening we met him, so much exhausted with thirst that his eyes had become dim, and he could scarcely recognise us; had he not fallen in with us he would probably have perished. My companions laughed at the effeminate Egyptian, as they called him, and his presumption in travelling alone in districts with which he was unacquainted.” *Travels in Syria and the Holy Land, by the late John Lewis Burckhardt*, pp. 479, 480.

NAVIGATION.

ACTS xxvii. 29. *Then, fearing lest they should have fallen upon rocks.*] The ancients dreaded shipwreck as the worst sort of death, as being thereby liable to be devoured by fish, dashed against rocks, or cast upon uninhabited islands. So Horace:—

Quem mortis timuit gradum,
 Qui siccis oculis monstra natantia,
 Qui vidit mare turgidum, et
 Infames scopulos Acroceraunia?

B. i. od. 3, l. 17.

What kind of death could affright him, who could behold the sea monsters swimming, the sea raging, and the infamous (by reason of shipwrecks) rocks of Acroceraunia, with dry eyes?

ACTS xxvii. 27. *The shipmen deemed that they drew near to some country.*] Literally, that some land approached them. No doubt this was an usual sea phrase for drawing near to land. So Virgil:—

Provehimur portū, terræque urbesque recedunt. ÆN. iii. 72. |
We leave the port; the lauds and towns recede.

Thus also Ovid:—

Admotumque fretum remis, tellusque repulsa est. MET. vi. 512.
The oars now dash the sea, the shore's repell'd.

ACTS xxvii. 34. *There shall not a hair fall from the head of any of you.*] Some think this alludes to a custom among mariners, to make vows in times of extremity, and to shave their heads in consequence of them, and so interpret these words as if it were said, you need not vow your hair, you shall be safe without that expedient; but it appears to have been a proverbial and general expression of entire safety. (1 Kings i. 52; Matt. x. 30; Luke xii. 7.) *Doddridge*, in loc.

ACTS xxvii. 34. *There shall not a hair fall from the head of any of you.*] This was a proverbial phrase expressing the utmost safety, and therefore they might cheerfully eat their food and be satisfied. To dream of shaving the head portended shipwreck to sailors: nor was it lawful for any to pare his nails, or cut off his hair, but in a storm: to which custom some think the apostle here alludes. See *Kirchman*, *de Funer. Rom.* l. ii. c. 14. p. 212.

PSALM civ. 26. *There go the ships; there is that leviathan whom thou hast made to play therein.*] The terms of the original Hebrew are here so very strong, that we cannot doubt of the author's intention to couch a figurative sense under the literal and more obvious acceptation of his expressions. Leviathan is unquestionably the prince and people of Egypt, exhibited under the apt emblem of their own crocodile. It is not unusual with the sacred writers to allude to that country under this formidable image. Compare Isaiah xxvii. 1, with Ezek. xxix 3. If therefore it be here said literally of the great and wide waters to which the Psalmist is pointing, "their ships shall make procession, that leviathan thou has fashioned to perform the actions of his feast therein," the author must intend to speak of the rejoicings of the Egyptians at the height of their flood, rather than of the sports of the leviathan, of which natural history affords no proof. The very term here applied is used to express the action of the multitude when Aaron celebrated the Egyptian feast of the golden calf, and they rose up to dance and sing before it. It is also used to denote the gestures of the triumphal procession of the Hebrews, the

motions of the women who sung with timbrels, "Saul hath slain his thousands, and David his ten thousands." That the Egyptians did anciently make processions by water to their temples, Herodotus bears witness. The feast of Bubastis, which is mentioned by him as the greatest of the Egyptian feasts, commenced with a procession by water. He says that "both men and women embark together, a vast multitude of each in every vessel; some of the women being furnished with crotala, play with them, while some of the men perform on the pipe, during the whole of the voyage. The remainder both of women and men sing and clap hands. This they particularly do when they draw near to any city. The women also at such times call upon the female inhabitants of those cities severally to exert themselves, and they accordingly come forth and dance." *Hurd's Diss.* p. 133.

ACTS xxviii. 11. *Castor and Pollux.*] It was the custom of the ancients to have images on their ships, both at the head and stern; the first of which was called *παρασημου*, the *sign*, from which the ship was named; and the other was that of the tutelar deity, to whose care the ship was committed. There is no doubt but they had sometimes deities at the head, and then it is most likely, if they had any figure at the stern, it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another. *Doddridge*, in loc.

ACTS xxvii. 40. *And loosed the rudder-bands.*] The ancient ships had frequently two rudders. They were a kind of very large and broad oars on each side of the hinder part of the ship. When occasion required they unloosed them, and even let them drop when in danger, as well as cut off the anchors. See more in *Parkhurst's Greek Lex.* p. 555.

PHIL. i. 23. *In a strait between two.*] The original is very emphatical, and seems to be an allusion to a ship stationed at a particular place, and riding at anchor, and at the same time likely to be forced to sea by the violence of the winds; which presents us with a lively representation of the apostle's attachment to his situation in the christian church, and the vehemence of his desire to be unbound, that is, to weigh anchor, and set sail for the heavenly country. *Doddridge*, in loc.

PHIL. ii. 15. *Among whom ye shine as lights in the world.*] This metaphor has an allusion to the buildings which we call *light-houses*, the most illustrious of which was raised in the island of Pharos, when Ptolemy Philadelphus built that celebrated tower, on which a bright flame was always kept burning in the night, that mariners might perfectly see their way, and be in no danger of

suffering shipwreck. Some of these light-houses were constructed in the form of human figures. The colossus at Rhodes held in one hand a flame which enlightened the whole port. These lights were also sometimes moveable, and were used to direct the marches of the caravans in the night. Pitts thus describes them: "They are somewhat like iron stoves, into which they put short dry wood, which some of the camels are loaded with. Every cotter hath one of these poles belonging to it, some of which have ten, some twelve of these lights on their tops, and they are likewise of different figures, one perhaps oval, another triangular, or like an N or M, &c. so that every one knows by them his respective cotter. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another." (*Harmer*, vol. i. p. 472.) The meaning of the passage from these representations is obvious. "Ye shine as elevated lights in the dark world about you," that ye may direct those that sail on this dangerous sea, and secure them from suffering shipwreck, or guide those who travel through this desert in their way to the city of rest. (Matt. v. 14; Luke ii. 32; John v. 35; 2 Pet. i. 19.)

CHAPTER XIV.

CUSTOMS RELATING TO GOVERNORS.

KINGS.

1 SAM. x. 24. *All the people shouted and said, God save the king.*] The acclamations of the people attended the ceremony of the inauguration of the Jewish kings. This fully appears in the case of Saul, and also of Solomon: for when Zadok anointed him king, "they blew the trumpet, and said, God save king Solomon," 1 Kings i. 39.

2 KINGS ix. 13. *Then they hasted, and took every man his garment, and put it under him at the top of the stairs, and blew with trumpets, saying, Jehu is king.*] "When I read," says Mr. King (*Archæol.* vol. vi. p. 293), "that on Jehu's being anointed king over Israel at Ramoth-gilead, the captains of the host, who were then sitting in council, as soon as they heard thereof, 'took every man his garment, and put it under him on the top of the stairs,' and blew with trumpets, proclaiming, Jehu is king; and when I consider the account given by Herodotus of the ancient Ecbatana, which was at no great distance from Syria, and in a

country much connected with it; and reflect also upon the appearance of the top of the stair-cases, both at Launceston and Connisborough (which were narrow and steep), I am very apt to conclude, that at either of the two latter places is still to be beheld nearly the same kind of scenery, as to building, which was exhibited to the world on the remarkable occasion of inaugurating Jehu at Ramoth-gilead."

MATT. vi. 29. *Solomon in all his glory was not arrayed like one of these.*] The royal robes which were put on the king of Judah at his coronation were very rich and splendid. These may certainly be gathered from the declaration of Christ in these words. This allusion is the more apposite, if, as Josephus saith (*Antiq.* lib. viii. c. 7), Solomon were usually clothed in white. On this supposition; it is probable that this was the colour of the royal robes of his successors. But it being likewise the colour of the priest's garments, the difference between them must be supposed to lie in the richness of the stuff they were made of. *Jennings's Jewish Ant.* vol. i. p. 184.

2 KINGS xi. 14. *And when she looked, behold, the king stood by a pillar, as the manner was.*] From various testimonies it appears, that a seat erected near a pillar or column was particularly honourable and distinguishing. Homer furnishes an instance of this kind. Speaking of Ulysses, he says,

The monarch by a column high enthroned,
His eye withdrew, and fix'd it on the ground.
Odys. xxiii. 93. POPE.

The same custom is also twice mentioned in Odys. b. viii. See also 2 Kings xxiii. 3.

2 KINGS xx. 13. *And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour.*] Vertomannus, in his voyage to the East, describing the treasure of the king of Calicut, says, that it is esteemed so immense that it cannot be contained in two remarkably large cellars or warehouses. It consists of precious stones, plates of gold, and as much coined gold as may suffice to lade a hundred mules. They say that it was collected together by twelve kings who were before him, and that in his treasury is a coffer three spans long and two broad, full of precious stones of incalculable value. This custom for the eastern princes to amass enormous loads of treasure, merely for show and ostentation, appears to have been practised by the kings of Judea. One instance of it at least is found in the case of Hezekiah, in the passage now referred to. The display which Hezekiah made of his treasure was to gratify the

ambassadors of the king of Babylon. It appears to have been an extraordinary thing, and not done but upon this and occasions of a similar nature; such probably was the general practice. Lord Macartney informs us, that "the splendour of the emperor of China and his court, and the riches of the mandarins, surpass all that can be said of them. Their silks, porcelain, cabinets, and other furniture, make a most glittering appearance. These, however, are only exposed when they make or receive visits: for they commonly neglect themselves at home, the laws against private pomp and luxury being very severe."

DAN. ii. 4. *O king, live for ever.*] This ancient wish and address to the throne seems most manifestly to have taken its rise from an ancient and original apprehension, that those who could obtain favour and mercy through the promised Messiah would *really* live for ever, and have not only as great, but greater powers to be useful hereafter, than they have had on earth. *Morsels of Criticism*, vol. i. p. 469.

DANIEL v. 27. *Thou art weighed in the balances.*] From the following extract it will appear, that there is an allusion in these words, which will justify a literal interpretation of them. "The first of September (which was the late Mogul's birth-day), he, retaining an ancient yearly custom, was in the presence of his chief grandees, weighed in a balance: the ceremony was performed within his house, or tent, in a fair spacious room, whereinto none were admitted but by special leave. The scales in which he was thus weighed were plated with gold; and so was the beam, on which they hung by great chains, made likewise of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor; then was he weighed against gold; after that against jewels (as they say), but, I observed (being there present with my lord ambassador), that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light. (Dan. v. 27.) By his weight (of which his physicians yearly keep an exact account), they presume to guess of the present estate of his body, of which they speak flatteringly, however they think it to be." *Sir Thomas Roe's Voyage to India*.

EZEKIEL xlv. 2. *This gate shall be shut.*] Amongst other instances of the extreme distance and profound awe with which eastern majesty is treated, Chardin says (tom. iii. p. 69), "It is a common custom in Persia, that when a great man has built a palace, he treats the king and his grandees in it for several days; then the great gate of it is open; but when these festivities are over, they shut it up, never more to be opened. This account

may serve as a comment on the words of Ezekiel: "Then said the Lord unto me, this gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord God of Israel hath entered in by it, therefore it shall be shut. It is for the prince." *Harmer*, vol. iii. p. 329.

JOHN i. 49. *Thou art the king of Israel.*] Those who entertained any expectations that Christ should appear as a temporal prince, had embraced very false ideas of his mission and character. They were however, in a great measure induced by this mistaken hope to overlook the office which he was to discharge as a spiritual ruler in Israel. In this way he was far more honoured and exalted than he could have been by any of those ceremonies which were practised upon the coronation of kings in the East. It may be worth while to relate the circumstances of so great an event, as it may serve to evince on what objects the minds of the Jews were most intent. Mr. Bruce has given us a description of this kind, which, on account of the conformity it exhibits between the manners of Abyssinia and Judea, shall have the preference to any other. He says, that "it was on the 18th of March (according to the Abyssinian account, the day of our Saviour's first coming to Jerusalem) that this festival began. The king's army consisted of 30,000 men. All the great officers, all the officers of state, and the court, then present, were every one dressed in the richest and gayest manner; nor was the other sex behindhand in the splendour of their appearance. The king, dressed in crimson damask, with a great chain of gold round his neck, his head bare, mounted upon a horse richly caparisoned, advanced at the head of his nobility, passed the outer court, and came to the paved way before the church. Here he was met by a number of young girls, daughters of the umbares, or supreme judges, together with many noble virgins standing on the right and left of the court.

"Two of the noblest of these held in their hands a crimson cord of silk, somewhat thicker than a common whipcord, but of a looser texture, stretched across from one company to another, as if to shut up the road by which the king was approaching the church. When this cord was prepared, and drawn tight about breast high by the girls, the king entered, advancing at a moderate pace, curvetting, and showing the management of his horse. He was stopped by the tension of this string, while the damsels on each side, asking who he was, were answered, I am your king, the king of Ethiopia. To which they replied with one voice, You shall not pass, you are not our king.

"The king then retires some paces, and presents himself as to pass, and the cord is again drawn across his way by the young women, so as to prevent him, and the question repeated, Who are you? The king answered, I am your king, the king of Israel; but the damsels resolved, even on this second attack, not to sur-

render, but upon their own terms. They again answer, You shall not pass, you are not our king.

“The third time, after returning, the king advances with a face and air more determined, and the cruel virgins again presenting the cord, and asking who he is, he answers, I am your king, the king of Sion, and, drawing his sword, cuts the silk cord asunder. Immediately upon this, the young women say, It is a truth, you are our king, you are the king of Sion. Upon which they begin to sing Hallelujah, and in this they are joined by the court and army upon the plain; fire-arms are discharged, drums and trumpets sound, and the king, amidst these acclamations and rejoicings, advances to the foot of the stairs of the church, where he dismounts, and there sits down upon a stone, which, by its remains, apparently was an altar of Anubis, or the dog-star. At his feet there is a large slab of freestone, on which is an inscription.

“The king is first anointed, then crowned, and is accompanied half-way up the steps by the singing-priests, called dipteras, chanting psalms and hymns: here he stops at a hole made for the purpose in one of the steps, and is then fumigated with incense and myrrh, aloes and cassia. Divine service is then celebrated, and after receiving the sacrament, he returns to the camp, where fourteen days should regularly be spent in feasting, and all manner of rejoicing, and military exercise.” (*Travels*, vol. ii. p. 278.) This extract affords some illustration of Psalms xxiv. and xlv.

LUKE xxii. 25. *They that exercise authority upon them are called benefactors.*] In this expression there is an allusion to the titles affected by monarchs and conquerors in those ages, amongst which benefactors, Energetes, was one. *Campbell's Translation of the Gospels*, note.

REV. v. 8. *When he had taken the book.*] Some interpreters understand the delivering of this book into the hands of Christ, as an act of inauguration, or investiture, into his regal power and authority, and that many of the expressions here used are taken from the ceremonies of solemn investitures, in which there are several instances of its having been done by the delivery of a book.

SUBORDINATE RULERS.

GEN. xli. 40. *Thou shalt be over my house, and according to thy word shall all my people be ruled.*] The Easterns *kiss* what comes from the hand of a superior. The editor of the Ruins of Balbec observed, that the Arab governor of that city respectfully applied the firman of the grand seignior (which was presented to him) to his forehead, when he and his fellow-travellers first waited on him, and then *kissed* it, declaring himself the sultan's slave's slave (p. 4). Is not this what Pharaoh refers to in these words?

“Thou shalt be over my house, and according unto thy word,” or “on account of thy word shall all my people KISS (for so it is in the original); only in the throne will I be greater than thou;” that is, I imagine, the orders of Joseph were to be received with the greatest respect by all, and *kissed* by the most illustrious of the princes of Egypt. *Harmer*, vol. ii. p. 48.

GEN. xli. 42. *And arrayed him in vestures of fine linen.*] To be arrayed in a rich dress, and to ride in great pomp and ceremony were the ancient modes of investing with the highest degree of subordinate power in Egypt: and, with a small variation, still remain so. The history of the revolt of Ali Bey (p. 43) informs us, that on the election of a new sheik bellet, the pasha who approves of him invests him with a valuable fur, treats him with sherbet, and when the sheik bellet departs, the pasha presents him with a horse richly caparisoned. *Harmer*, vol. iii. p. 308.

DAN. ii. 48. *Then the king made Daniel a great man.*] For various purposes and services the eastern princes honoured and dignified men of wisdom and particular abilities: but they sometimes carried their attachment to a very singular excess; even imprisoning them if they suspected them of an intention to retire. If they happened to escape, an embassy with presents and apologies sometimes followed the man of learning; and a peremptory demand was often made, where gentler methods had not the desired effect: a demand, however, seldom complied with, if the power of the sovereign with whom they had taken refuge bore any proportion to that of his competitor. See *Richardson's Dissert. on the Eastern Nations*, p. 30.

DAN. v. 13. *Then was Daniel brought before the king.*] Chardin gives an account of a very singular kind of honour paid the Persian princes after their deaths—that it was usual to drive their physicians and astrologers from court. This he supposes to be of great antiquity, and to have been the cause of Daniel's absence, when Belshazzar saw in the hand-writing his doom on the wall, which writing nobody that was then with him could explain. Daniel was not, it is certain, only occasionally absent from this solemnity, which was conducted in a manner affronting to the God of Israel; for it appears from ver. 13, that he was not at all personally known to Belshazzar. This has been supposed to have been owing to his having been a vicious and a weak prince. Chardin supposes, on the other hand, that the ceremonial of the Persian court required it. The first reason hardly accounts for his absence, since weak and vicious as he might be, Nicotris, his mother, who appears to have been no stranger to the great abilities of Daniel, who is said to have been a lady of great wisdom, and who is believed to have had the chief management of affairs, might have employed Daniel in matters of state, which, in all probability,

considering his eminence, would have made him known to the king; he did not however know him; she did not therefore employ Daniel. From the queen mother's recommending Belshazzar to consult Daniel, I collect, says Chardin, that Daniel had been *mazouled* (displaced) at the death of the king; for in the East, when the king dies, the physicians and astrologers are displaced; the first, for not having driven away death; and the other, for not having predicted it. *Harmer*, vol. ii. p. 165.

EXOD. xxiv. 11. *And upon the nobles of the children of Israel he laid not his hand.*] It is usually said, that *God laid not his hand* in a way of terror, or anger, on these nobles on account of their intrusion: but in the Monthly Magazine for January, 1804, is the following description of the appearance at court of the Mogul's officers, who partake of his bounty or rewards. "Those officers of the districts, whose time has expired, or who have been recalled from similar stations, repair to the imperial presence, and receive the reward, good or evil, of their administration. When they are admitted into the presence, or retire from thence, if their rank and merit be eminent, they are called near to his majesty's person, and allowed the honour of placing their heads below his sacred foot. The emperor lays his hand on the back of a person, on whom he means to bestow an extraordinary mark of favour. Others from a distance receive tokens of kindness, by the motion of the imperial brow or eyes." Now if the nobles of Israel were not admitted to the same nearness of approach to the deity as Moses and Aaron, perhaps this phrase should be taken directly contrary to what it has been. *He laid not his hand* in a way of special favour, nevertheless they saw God, and did eat and drink in his presence. This sense of laying on the hand is supported by a passage in *Bell's Travels to Persia*, p. 103. "The minister received the credentials, and laid them before the *shah*, who touched them with his hand, as a mark of respect. This part of the ceremony had been very difficult to adjust: for the ambassador insisted on delivering his letters into the *shah's* own hands. The Persian ministers, on the other hand, affirmed, that their king never received letters directly from the ambassadors of the greatest emperors on earth." *Theological Magazine*, vol. iv. p. 140.

2 COR. viii. 19. *Who was also chosen by the churches.*] This choice was by the suffrage of the churches, performed by holding up hands. It was derived from an ancient custom of the Athenians in the choice of their magistrates. The candidates being proposed to the people, they showed their choice by holding up their hands. He who had the most was declared duly elected. Thus there was a brother appointed by the suffrage of the churches to travel along with Paul, and convey their alms to the poor saints in Judea. See also Acts xiv. 23.

ENVOYS.

2 COR. v. 20. *We are ambassadors.*] Ambassadors were usually persons of great worth or eminent station, that by their quality and deportment they might command respect and attention from their very enemies; and what injuries or affronts soever had been committed, their persons were held sacred by all sides. Gods and men were thought to be concerned, to prosecute with the utmost vengeance all injuries done to them; whence we read that the Lacedæmonians having inhumanly murdered Xerxes' ambassadors, the gods would accept none of their oblations and sacrifices, which were all found polluted with direful omens, till two noblemen of Sparta were sent as an expiatory sacrifice to Xerxes, to atone for the death of his ambassadors by their own. Whence this holiness was derived upon ambassadors, has been a matter of dispute. Fabulous authors deduce it from the honour paid by the ancients to the *χηρυκες* or *heralds*, who were either themselves ambassadors, or when others were deputed to that service, accompanied them, being held sacred on account of their original, because descended from Ceryx, the son of Mercury, who was honoured with the same employment in heaven which these obtained on earth. The Lacedæmonian ambassadors carried in their hand a staff of laurel or olive, called *κηρυκιον*, round which two serpents, without their crests erected, were folded, as an emblem of peace and concord. The Athenian heralds frequently made use of the *Ειρεσιωνη*, which was a token of peace and plenty, being an olive-branch covered with wool, and adorned with all sorts of fruits of the earth. *Potter's Archæologia Græca*, vol. ii. p. 66.

MATT. v. 41. *Whosoever shall compel thee.*] Our Lord in this passage refers to the *angari*, or Persian messengers, who had the royal authority for pressing horses, ships, and even men, to assist them in the business on which they were employed. In the modern government of Persia there are officers not unlike the ancient *angari*, called *chappars*, who serve to carry despatches between the court and the provinces. When a *chappar* sets out, the master of the horse furnishes him with a single horse, and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable. (See *Hanway's Travels*, vol. i. p. 262.)

The Jews, and inhabitants of other provinces, were compelled by the Roman governors or the tetrarchs to furnish horses, and themselves to accompany their public messengers, as those on public business might compel the horse of those on the road to attend them. The Persian couriers wore a dagger as a mark of authority, called a *hanger*, from which the name of *angari* is sup-

posed by some to be derived. (*Chardin's Travels*, vol. ii. p. 242.)

A very full and clear account of these messengers is afforded us in *Campbell's Travels*, part ii. p. 92. "As I became familiarized to my Tartar guide, I found his character disclose much better traits than his first appearance bespoke. I began insensibly to think him a very entertaining fellow. Perceiving that I was very low-spirited and thoughtful, he exhibited manifest tokens of compassion, and taking it into his head that I was actually removed for ever from my friends and my family, he spoke in a style of regret and feeling that did honour to his heart; and, to say the truth, he did every thing in his power to alleviate my feelings, conversing with me either by means of the interpreter, or in broken *lingua Franca*, supplying all my wants cheerfully and abundantly, changing horses with me as often as I pleased, and going slowly or galloping forward just as best suited my inclination or humour.

"The first object he seemed to have in view on our journey was to impress me with a notion of his consequence and authority, as a messenger belonging to the sultan. As all these men are employed by the first magistrates in the country, and are as it were the links of communication between them, they think themselves of great importance to the state, while the great men, whose business they are employed in, make them feel the weight of their authority, and treat them with the greatest contempt. Hence they become so habitually servile to their superiors, and by natural consequence insolent and overbearing to their inferiors, or those who, being in their power, they conceive to be so.

"As carriers of despatches, their power and authority wherever they go are in some points undisputed, and they can compel a supply of provisions, horses, and attendants, whenever it suits their occasion; nor dare any man resist their right to take the horse from under him, to proceed on the emperor's business, be the owner's occasion ever so pressing.

"As soon as he stopped at a caravanserai, he immediately called lustily about him in the name of the sultan; demanding, in a menacing tone of voice, fresh horses, victuals, &c. on the instant. The terror of this great man operated like magic; nothing could exceed the activity of the men, the briskness of the women, and the terror of the children (for the caravanserais are continually attended by numbers of the very lowest of the people), but no quickness of preparation, no effort could satisfy my gentleman, he would show me his power in a still more striking point of view, and fell to belabouring them with his whip, and kicking them with all his might."

REVENUES.

1 KINGS iv. 7. *And Solomon had twelve officers over all Israel, who provided victuals for the king and his household.*] These are

doubtless to be considered as his general receivers; for "the revenues of princes in the East are paid in the fruits and productions of the earth; there are no other taxes upon the peasants." *Chardin*, MS. *Harmer*, vol. ii. p. 284.

JER. xxxiii. 13. *The flocks shall pass again under the hands of him that telleth them.*] The revenues of princes in the East are paid in the fruits and productions of the earth. There are no other taxes upon the peasants. (*Chardin*.) The twelve officers of Solomon, mentioned 1 Kings iv. 7—19, are to be considered as his general receivers. They furnished food for all that belonged to the king; and the having provisions for themselves and attendants seem to have been, in those times of simplicity, all the ordinary gratification his ministers of state, as well as his meaner servants, received. Silver, gold, horses, armour, precious vestments, and other things of value, came to him from other quarters; partly a kind of tribute from the surrounding princes (1 Kings x. 15—25), partly from the merchants, whom he suffered to pass through his country to and from Egypt and elsewhere (ver. 15), partly from his own commerce by the Red Sea. (ver. 22.) The horses and armour he seems to have distributed among the most populous towns, which were to find horsemen, and people to drive chariots, to such a number, when called for; and out of the silver and other precious things that came to him, he made presents upon extraordinary occasions to those that distinguished themselves in his service. (1 Kings x. 26, 27.)

Sir J. Chardin supposes *the telling of the flocks* was for the purpose of paying tribute, it being the custom in the East to count the flocks, in order to take the third of the increase and young ones for the king. *Harmer*, vol. ii. p. 284.

2 CHRON. ix. 24. *And they brought every man his present, vessels of silver, and vessels of gold, and raiment.*] Thevenot tells us (part i. p. 253), it was a custom in Egypt in his time, for the consuls of the European nations to send the bashaw a present of so many vests, and so many besides to some officers, both when a new bashaw came, and a new consul entered his office, as were rated at above a thousand piastres. Doth not this last account remind us of the presents that were made to Solomon by the neighbouring princes at set times, part of which, we are expressly told, consisted of raiment? *Harmer*, vol. ii. p. 89.

1 SAM. x. 27. *And brought him no presents.*] When D'Arvieux was attending an Arab emir, a vessel happened to be wrecked on the coast. The emir perceived it from the top of the mountains, and immediately repaired to the shore to profit by the misfortune. Staying some time, it grew so late that he determined to spend the night there under his tents, and ordered supper to be

got ready. He says that nothing was more easy, for every body at Tartoura vied with each other as to the presents they brought, of meat, fowl, game, fruit, coffee, &c. Were they not presents of this kind that the children of Belial neglected to bring? *Harmer*, vol. ii. p. 15.

MALACHI i. 8. *Offer it now to thy governor.*] This is designed as a reproof to Israel for offering such sacrifices for the service of God's altar as were imperfect; and such as, if offered to a superior, would not be accepted. Presents in general are acceptable; but circumstances in the East make a considerable difference on this head, as to the ideas which would be attached by those people to gifts, and those which are commonly entertained in this part of the world. Presents were indispensably necessary to obtain the favour of the great. Frequently indeed the royal revenue was paid in the necessary articles of subsistence; so also was that of individuals; of course such persons would be particularly careful to have what was good and perfect, and would disdain to receive what was otherwise.

Agreeably to this statement, Mr. Bruce (*Travels*, vol. i. p. 353) tells us, that "the present governor of Dahalac's name is Hagi Mahomet Abd el Cader. The revenue of this governor consists in a goat brought to him monthly by each of the twelve villages. Each vessel that puts in there pays him also a pound of coffee, and every one from Arabia a dollar, or pataka." Chardin observes that "it is the custom of the East for poor people, and especially those in the country, to make presents to the lords of lambs and sheep, as an offering or tribute." Presents to men, like offerings to God, expiate offences. See more in *Harmer*, vol. ii. p. 25.

MATT. ii. 11. *Gold, frankincense, and myrrh.*] Some of the ancients are of opinion, that in the presents which these eastern sages made, they had a mystical meaning, and designed to signify their acknowledgment both of the divinity, royalty, and humanity of our Lord; for the incense, they say, was proper to be given him as a God; the gold, as a king; and the myrrh, as a mortal man, whose body was to be embalmed therewith. It is certain that the eastern people never came into the presence of their princes without some presents, and that their presents were usually of the most choice things that their country afforded. All that they meant, therefore, was to do homage to a new-born prince of a neighbouring nation, in the best manner they could; and if what naturalists tell us be true, that myrrh was only to be found in Arabia, and frankincense in Sabæa, which is a part of Arabia, and that this country was not destitute of gold (2 Chron. ix. 14), and at the same time was famous for men conversant in astronomy, it makes a very probable argument that the wise men came from thence.

INSIGNIA.

GEN. xlix. 10. *The sceptre shall not depart from Judah.*] Sceptres, or staves of some kind or other, have been among almost all nations the ensigns of civil authority, as they are to this day, being in themselves very proper emblems of power extended, or acting at a distance from the person. Achilles, who was the chief of a Grecian tribe or clan, is described in Homer as holding a sceptre or staff which

The delegates of Jove, dispensing laws,
Bear in their hands.

IL. i. 238.

NUMB. xvii. 6. *The rod of Aaron.*] It has been the custom in all ages for elderly men, and for those in authority, to carry, as a mark of dignity, a rod or walking-staff, which at length became the sceptre peculiar to princes. Minos, king of Crete, is represented in Hesiod as bearing the sceptre of Jupiter; and Homer (*Il. i. 14*) says, the priest Chryses had a sceptre of gold. The priests among the Greeks and Romans had their recurved rods; and bishops in later ages have their crosiers; all which are ensigns of dignity and office. *Expository Ind. p. 69.*

1 SAM. xxii. 6. *Having his spear in his hand.*] By his spear is to be understood his sceptre, according to the mode of expression prevalent in these times. So Justin (*lib. xliii. cap. 3*), speaking of the first times of the Romans, says, "Per ea adhuc tempora reges hastas pro diademate habebant, quas Græci sceptrâ dixere," &c. "In those days kings hitherto had spears as signs of royal authority, which the Greeks called sceptres: for in the beginning of things, the ancients worshipped spears for immortal gods; in memory of which religion, spears are still added to the images of the gods." Thus the kings of Argos, according to Pausanias, called their sceptres, spears.

EZEK. xix. 11. *She had strong rods for the sceptres of them that bear rule.*] The allusion here is evidently to the sceptres of the ancients, which were no other than walking-sticks, cut from the stems or branches of trees, and decorated with gold, or studded with gold nails. Thus Achilles is introduced as swearing by a sceptre, which being cut from the trunk of a tree on the mountains, and stripped of its bark and leaves, should never more produce leaves and branches, or sprout again. Such an one the Grecian judges carried in their hands. See *Homer, Il. i. 234.*

1 KINGS x. 20. *There was not the like made in any kingdom.*] In after ages we read of thrones very glorious and majestic. Athenæus says, that the throne of the Parthian kings was of gold,

encompassed with four golden pillars, beset with precious stones. The Persian kings sat in judgment under a golden vine, and other trees of gold, the bunches of whose grapes were made of several sorts of precious stones.

To this article may be very properly annexed the following account of the famous peacock throne of the Great Mogul. "The Great Mogul has seven thrones, some set all over with diamonds; others with rubies, emeralds, and pearls. But the largest throne is erected in the hall of the first court of the palace; it is, in form, like one of our field-beds, six feet long and four broad. I counted about a hundred and eight pale rubies in collets about that throne, the least whereof weighed a hundred carats; but there are some that weigh two hundred. Emeralds I counted about a hundred and forty, that weighed some threescore, some thirty carats.

The under part of the canopy is entirely embroidered with pearls and diamonds, with a fringe of pearls round the edge. Upon the top of the canopy, which is made like an arch with four panes, stands a peacock, with his tail spread, consisting entirely of sapphires and other proper-coloured stones; the body is of beaten gold, enchased with numerous jewels; and a great ruby adorns his breast, to which hangs a pearl that weighs fifty carats. On each side of the peacock stand two nosegays, as high as the bird, consisting of various sorts of flowers, all of beaten gold enamelled. When the king seats himself upon the throne there is a transparent jewel, with a diamond appendant, of eighty or ninety carats weight, encompassed with rubies and emeralds, so suspended that it is always in his eye. The twelve pillars also that uphold the canopy are set round with rows of fair pearl and of an excellent water, that weigh from six to ten carats a-piece. At the distance of four feet, upon each side of the throne, are placed two umbrellas, the handles of which are about eight feet high, covered with diamonds; the umbrellas themselves being of crimson velvet, embroidered and fringed with pearl. This is the famous throne which Timur began and Shah Johan finished, and is really reported to have cost a hundred and sixty millions and five hundred thousand livres of our money. *Tavernier's Indian Travels*, tom. iii. p. 331, edit. 1713.

MATT. xxvii. 29. *And when they had platted a crown of thorns, they put it upon his head.*] Amongst other circumstances of suffering and ignominy which accompanied the death of Christ, it is said that they plaited "a crown of thorns, and put it upon his head." Hasselquist (*Travels*, p. 288) says, "The naba or nabka of the Arabians is in all probability the tree which afforded the crown of thorns put on the head of Christ: it grows very common in the East. This plant is very fit for the purpose, for it has many small and sharp spines, which are well adapted to

give pain; the crown might be easily made of these soft, round, and pliant branches; and what in my opinion seems to be the greatest proof is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment." Other writers have advanced different opinions on this subject. Some have asserted that it was the *acacia*, or the *white thorn*, or the *juncus marinus*; but after all, the matter must be left indeterminate. See *Bartholin. Dissert. de spineâ Coronâ*.

LAMENTATIONS ii. 1. *And remembered not his footstool in the day of his anger.*] The footstool was not only a great convenience as an appendage to the throne, but was a peculiar mark of regal honour: on this account the earth is called the footstool of the throne of God. In this manner it is mentioned by Homer:

A splendid footstool, and a throne, that shine
With gold unfading, Somnus, shall be thine.

IL. xiv. 275. POPE.

ROMANS xiii. 4. *He beareth not the sword in vain.*] This is spoken agreeably to the notions and customs of the Romans at the time when the apostle wrote. Thus Suetonius says (in *Vitell. cap. 15*) that Vitellius gave up his dagger, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over to the citizens. So the kings of Great Britain are not only at their inauguration solemnly girt with the sword of state, but this is afterwards carried before them on public occasions, as a sword is likewise before some inferior magistrates among us.

PROV. iii. 16. *Length of days is in her right hand, and in her left riches and honour.*] Wisdom is here represented as a queen, holding in one hand, instead of a sceptre, length of days, and in the other, instead of a globe, riches and honour. The allusion is thought by some to be to an ancient custom of numbering things and the ages of men by the hand and fingers, beginning with the left hand; and when they came to a hundred, going on to the right. So that in her right hand might be said to be length of days, few persons arriving to that number. (*Alex. ab Alex. Genial. Dier. l. i. c. 14.*) To this Juvenal refers when speaking of Nestor,

Suos jam dextra computat annos.

SAT. x. 249.

ECCLES. x. 7. *I have seen servants riding upon horses, and princes walking as servants upon the earth.*] Riding on a horse is a very honourable thing in the East, and what Europeans are not in common permitted to do. They are ridden in a very stately

manner. It is contrary to the Turkish dignity to go on a horse faster than a foot pace in the streets. When they appear thus abroad they are attended with a number of servants. Ideas of stateliness consequently attach themselves to riding on horseback. In other instances, asses were very much used both by the men and by the women, but the former practice became so prevalent in the time of Solomon, that speaking of state and pomp, he says, "I have seen servants upon horses, and princes walking as servants upon the earth." *Harmer*, vol. ii. p. 104.

ZECH. i. 8. *A red horse.*] The word here translated red, signifies blood-red, not any kind of bright bay, or other colour usual amongst horses. But the custom of painting and dyeing horses for riding, whether asses or horses, explains the nature of this description. Tavernier (*Travels*, p. 111), speaking of a city which he visited, says, "Five hundred paces from the gate of the city we met a young man of a good family, for he was attended by two servants, and rode upon an ass, the hinder part of which was painted red." And Mungo Park informs us, that the Moorish sovereign Ali always rode upon a milk-white horse, with its tail dyed red. See also Zech. vi. 2; Rev. vi. 4. *Fragments Supp. to Calmet*, No. 478.

ESTHER vi. 8. *And the horse that the king rideth upon, and the crown royal which is set upon his head.*] Herodotus relates, that the kings of Persia had horses peculiar to themselves, which were brought from Armenia, and were remarkable for their beauty. If the same law prevailed in Persia, as did in Judea, no man might ride on the king's horse, any more than sit on his throne, or hold his sceptre. The crown royal was not to be set on the head of the man, but on the head of the horse; this interpretation is allowed by Aben-Ezra, by the Targum, and by the Syriac version. No mention is afterward made of the crown as set upon the head of Mordecai; nor would Haman have dared to advise that which could not be granted. But it was usual to put the crown royal on the head of a horse led in state; and this we are assured was a custom in Persia, as it is with the Ethiopians to this day; and so with the Romans. Horses drawing triumphal chariots were crowned. *Gill. in loc.*

JUDGES v. 10. *Ye that ride on white asses.*] In this song Deborah expressly addresses herself to those who sit in judgment, whom she describes as riding upon white asses. Officers of justice, it seems, form a part of the procession, and they are going up to the high place, as usual, for the purpose of holding their annual judgment. They ride on asses, which appear to be white from the garments which have been spread over them for the accommodation of their riders; none but white garments being worn by the

Hebrews during their public festivals and days of rejoicing. When Alexander the Great came to Jerusalem, we are informed by Josephus (Ant. l. xi. c. 8) that he was met by the people in white raiment, the priests going before them. Philo also, in his book *περι αρετων*, describing the public rejoicings in Europe and Asia, speaks of sacrifices, men dressed in white and garlands, solemn assemblies, and nightly feasts, with pipe and harp. It was customary to throw the white garments thus worn, over animals that carried persons of distinction. *Hurdis's Diss.* p. 62. Dr. Gill seems rather to favour the idea, that they were really white asses, and not such as were made to appear so from having white garments thrown over them. He observes, that a traveller in those parts (Cartwright) tells us, that on the banks of the Euphrates they had beheld every day great droves of wild beasts, as wild asses, &c. all white.

ESTHER iii. 10. *And the king took his ring from his hand, and gave it unto Haman.*] This he did both as a token of affection and honour. With the Persians, for a king to give a ring to any one was a token and bond of the greatest love and friendship imaginable. (*Alex. ab Alex. Genial. Dier.* l. i. c. 26.) It may be this was given to Haman to seal with it the letters that were or should be written, giving orders for the destruction of the Jews.

Among the Romans, in after times, when any one was put into the equestrian order, a ring was given to them; for originally none but knights were allowed to wear them. It was sometimes used in appointing a successor in the kingdom: as when Alexander was dying, he took his ring from off his finger, and gave it to Perdiccas, by which it was understood that he was to succeed him. See 1 Macc. vi. 14, 15. "Sit annulus tuus, non ut vos aliquod, sed tanquam ipse tu: non minister alienæ voluptatis, sed testis tuæ." *Cic. ad Q. Frat.*

REV. vii. 2. *And I saw another angel ascending from the east, having the seal of the living God.*] The bearing of a seal is a token of a high office, either by succession or deputation. (Gen. xli. 42; Esther viii. 2.) Josephus gives several instances of this, (lib. xi. cap. 6, lib. xii. cap. 14.) Thus in Aristophanes, the taking away of the ring signifies the discharging of a chief magistrate.

MATT. xvi. 19. *I will give unto thee the keys of the kingdom of heaven.*] As stewards of a great family, especially of the royal household, bore a key, probably a golden one, in token of their office, the phrase of giving a person the key naturally grew into an expression of raising him to great power. (Comp. Isaiah xxii. 22, with Rev. iii. 7.) This was with peculiar propriety applicable to the stewards of the mysteries of God. (1 Cor. iv. 1.) Peter's

opening the kingdom of heaven, as being the first that preached it both to the Jews and to the Gentiles, may be considered as an illustration of this promise; but it is more fully explained by the power of binding and loosing afterwards mentioned.

LUKE xi. 52. *Key of knowledge.*] It is said, that authority to explain the law and the prophets was given among the Jews by the delivery of a key; and of one rabbi Samuel we read, that after his death they put his key and his tablets into his coffin, because he did not deserve to have a son to whom he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the expression, the key of knowledge, may seem a beautiful reference to it.

ISAIAH xxii. 22. *The key of the house of David will I lay upon his shoulder.*] The difficulties which commentators have found in this passage are judiciously removed by the learned Bp. Lowth, whose note is as follows: "As the robe and the baldrick, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil. The priestess of Juno is said to be the key-bearer of the goddess, κλειδουχος Ηρας. *Æschyl. Suppl.* 299. A female high in office under a great queen has the same title:

Καλλιθη κλειδουχος Ολυμπιαδος Βασιλειης.

(*Auctor Phoronidis ap. Clem. Alex. p. 418, edit. Potter.*) This mark of office was likewise among the Greeks, as here in Isaiah, borne on the shoulder: the priestess of Ceres *κατωμαδιαν εχε κλαιδα.* (*Callim. Ceres, ver. 45.*) To comprehend how the key could be borne upon the shoulder, it will be necessary to say somewhat of the form of it: but without entering into a long disquisition, and a great deal of obscure learning concerning the locks and keys of the ancients, it will be sufficient to observe that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape very much bent and crooked. Aratus, to give his reader an idea of the form of the constellation of Cassiopeia, compares it to a key. It must be owned that the passage is very obscure; the learned Huetius has bestowed a great deal of pains in explaining it (*Animadvers. in Manilii, lib. i. 355*), and I think has succeeded very well in it. Homer (*Odyss. xxi. 6*) describes the key of Ulysses's store-house, as *ευκαμπης*, of a large curvature, which Eustathius explains by saying it was *δρεπανοειδης*, in shape like a reap-hook. Huetius says, the constellation Cassiopeia answers to this description: the stars to the north making the curve part, that is, the principal part of the key; the southern stars the handle. The curve part was introduced into the key-hole; and, being properly directed by the handle, took hold of the

bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. Ulysses's key was of brass, and the handle of ivory; but this was a royal key; the more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day; even the gates of Cairo have no better. (*Baumgarten, Peregr.* i. 18. *Thevenot*, part ii. ch. 10.)

ISAIAH ix. 6. *The government shall be upon his shoulder.*] Raphelius, in his note on this text, says, "I believe that because we carry burthens upon our shoulders, therefore government is said to be laid upon them." Herodotus (lib. ii. cap. 106) mentions a statue of Sesostris king of Egypt, on which some sacred Egyptian letters were engraved, reaching from one shoulder to the other, of this import, "I obtained this country by my shoulders."

HOMAGE.

ISAIAH xlix. 23. *They shall bow down to thee with their face toward the earth.*] It is well known, that expressions of submission, homage, and reverence, always have been, and are still carried to a great degree of extravagance in the eastern countries. When Joseph's brethren were introduced to him, "they bowed down themselves before him with their faces to the earth." (Gen. xlii. 6.) The kings of Persia never admitted any one to their presence without exacting this act of adoration, for that was the proper term for it. The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing. Mr. Harmer (vol. ii. p. 43) gives the following instance of it from D'Herbelot:—A certain prince threw himself one day on the ground, and kissed the prints that his victorious enemy's horse had made there, reciting some verses in Persian, which he had composed, to this effect:

The mark that the foot of your horse has left upon the dust serves me now for a crown.

The ring, which I wear as a badge of my slavery, is become my richest ornament. While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favours me with its tenderest caresses, and its sweetest kisses.

These expressions, therefore, of the prophet are only general poetical images, taken from the manners of the country, to denote great respect and reverence: and such splendid poetical images, which frequently occur in the prophetic writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter. *Bp. Lowth*, in loc.

PSALM lxxii. 9—11. *His enemies shall lick the dust.*] In Mr. Hugh Boyd's account of his embassy to the king of Candy in Ceylon, there is a paragraph which singularly illustrates this part of the psalm, and shows the adulation and obsequious reverence with which an eastern monarch is approached.

Describing his introduction to the king, he says, "The removal of the curtain was the signal of our obeisances. Mine, by stipulation, was to be only kneeling. My companions immediately began the performance of theirs, which were in the most perfect degree of eastern humiliation. They almost literally licked the dust; prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs; then rising on their knees, they repeated in a very loud voice a certain form of words of the most extravagant meaning that can be conceived:—that the head of the king of kings might reach beyond the sun; that he might live a thousand years, &c."

Compare this with the passage of Scripture now referred to. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust," i. e. the wild unconquered Arabians shall be brought to abject submission. This is beautifully emblematic of the triumph of Christ over those nations and individuals, whom it appeared impossible for the gospel to subdue. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him."

REV. xix. 10. *I fell at his feet to worship him.*] This appears to have been the act of homage usually paid to great men in the East, and which was now performed under impressions more solemn than those which were made by the presence of princes and kings. Mr. Bruce thus describes the ceremony now alluded to: "The next remarkable ceremony in which these two nations (Persia and Abyssinia) agreed, is that of adoration, inviolably observed in Abyssinia to this day, as often as you enter the sovereign's presence. This is not only kneeling, but absolute prostration; you first fall upon your knees, then upon the palms of your hands, then incline your head and body till your forehead touches the ground, and, in case you have an answer to expect, you lie in that posture till the king, or somebody from him, desires you to rise." (*Travels*, vol. iii. p. 270.)

MATT. xxi. 8. *Others cut down branches from the trees, and strewed them in the way.*] It was usual in the East to strew flowers and branches of trees in the way of conquerors and great princes. So we find that those who esteemed Christ to be the Messiah and their king acted towards him. A similar instance

may be found in Herodotus, (vii. p. 404.) He informs us that people went before Xerxes passing over the Hellespont, and burnt all manner of perfumes on the bridges, and strewed the way with myrtles.

2 KINGS x. 15. *And he gave him his hand.*] In token of acknowledging a newly-elected prince it was not uncommon, or inconsistent with the reverence due to his character, to take him by the hand. D'Herbelot (p. 204), in explaining an eastern term, which he tells us signifies the election or inauguration of a khalif, informs us, that this ceremony consisted in stretching forth a person's hand, and taking that of him that they acknowledged for khalif. This was a sort of performing homage, and swearing fealty to him. *Harmer*, vol. iii. p. 330.

This was also sometimes done as a token of friendship and fidelity, Gal. ii. 9. With this view it was also practised by the Romans, as appears from Virgil:—

*Iipse pater dextram Anchises, haud multa moratus,
Dat juveni; atque animum præsentî pignore firmat.*

Æu. iii. 610.

“My father Anchises frankly gives the youth his right hand, and fortifies his mind by that kindly pledge.”

JOB xxxi. 35, 36. *That mine adversary had written a book! surely I would take it upon my shoulder, and bind it as a crown to me.*] From the following extracts it appears, what is the customary kind of homage, which, in the East, is paid, not only to sovereignty, but to communications of the sovereign's will, whether by word or letter. “When the mogul, by letters, sends his commands to any of his governors, these papers are entertained with as much respect as if himself were present; for the governor, having intelligence that such letters are coming near him, himself, with other inferior officers, rides forth to meet the ‘patamar,’ or messenger, that brings them, and as soon as he sees those letters, he alights from his horse, falls down on the earth, and takes them from the messenger, ‘and lays them on his head, whereon he binds them fast:’ then retiring to his place of public meeting, he reads, and answers them.” (*Sir Thomas Roe's Embassy*, p. 453.)

“The letter which was to be presented to the new monarch was delivered to the general of the slaves, it was put up in a purse of cloth of gold, drawn together with strings of twisted gold and silk, with tassels of the same, and the chief minister put his own seal upon it; nor was any omitted of all those knacks and curiosities, which the oriental people make use of in making up their epistles.”

“The general threw himself at his majesty's feet, bowing to the very ground: then rising upon his knees, he drew out of the bosom of his garment the bag, wherein was the letter which the assembly

had sent to the new monarch. Presently he opened the bag, took out the letter, kissed it, laid it to his forehead, presented it to his majesty, and then rose up." (*Chardin's Coron. of Soleiman*, p. 44.) To such a custom as is here described, Job seems to allude in this passage.

PROV. xxiv. 26. *Every man shall kiss his lips that giveth a right answer.*] The rescripts of authority used to be kissed whether they were believed to be just or not; and the letters of people of figure were treated in this manner; but it is possible these words may refer to another custom, which D'Arvieux gives an account of in his description of the Arabs of Mount Carmel, who, when they present any petition to their emir for a favour, offer their billets to him with their right hands, after having first kissed the papers. (*Voy. dans la Pal.* p. 155.) The Hebrew manner of expression is short: *every lip shall kiss, one maketh to return a right answer*, that is, every one shall be ready to present the state of his case, kissing it as he delivers it, when there is a judge whose decisions are celebrated for being equitable. *Harmer*, vol. ii. p. 52.

DISTINCTIONS.

2 KINGS v. 18. *And he leaneth upon my hand.*] This might be done out of state, or on account of weakness. In the additions to the book of Esther (xv. 4) mention is made of two young women that waited on that queen, upon one of whom she leaned, and the other held up her train. It was not only the custom amongst the Persians and Syrians, but the Israelites also. 2 Kings vii. 2, 17. *Patrick*, in loc.

1 KINGS ii. 7. *But show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table.*] The privilege of eating at court was both private and public. Those passages which speak of a right to eat at a royal table, may be understood as referring to public and solemn feasts. Chardin thus understood the dying advice of David to Solomon, which, he says, may be referred to the megelez, not the daily and ordinary repasts; at these megelez many persons have a right to a seat; others are present only from special grace. We are therefore to consider it, of their receiving a right to a constant attendance there. *Harmer*, vol. i. p. 351.

DAN. v. 12. *Dissolving of doubts.*] Literally from the Hebrew, *untying of knots*. In the copy of a patent given to Sir John Chardin by the king of Persia, we find it is addressed, "To the lords of lords, who have the presence of a lion, the aspect of Deston, the princesses who have the stature of Tahem-ten-ten,

who seem to be in the time of Ardevon, the regents who carry the majesty of Ferribours, the conquerors of kingdoms, superintendents that *unloose all manner of knots*, and who are under the ascendant of Mercury," &c.

JUDGES iii. 19. *All that stood by him went out from him.*] From a circumstance mentioned by Mr. Bruce, it appears that Ehud acted in strict conformity to the customs of the time and place, so that neither the suspicion of the king nor his attendants should be excited by his conduct. It was usual for the attendants to retire when secret messages were to be delivered. "I drank a dish of coffee, and told him that I was a bearer of a confidential message from Ali Bey of Cairo, and wished to deliver it to him without witnesses, whenever he pleased. The room was accordingly cleared without delay, excepting his secretary, who was also going away, when I pulled him back by the clothes, saying, stay, if you please: we shall need you to write the answer." *Travels*, vol. i. p. 153.

ESTHER vi. 1. *The book of records.*] In these diaries (which we now call journals), wherein was set down what passed every day, the manner of the Persians was, to record the names of those who had done the king any signal service. Accordingly, Josephus informs us, "that, upon the secretary's reading of these journals, he took notice of such a person, who had great honours and possessions given him, as a reward for a glorious and remarkable action; and of such another, who made his fortune by the bounties of his prince for his fidelity: but that when he came to the particular story of the conspiracy of the two eunuchs against the person of the king, and of the discovery of this treason by Mordecai, the secretary read it over, and was passing forward to the next, when the king stopped him, and asked if that person had any reward given him for his service." This shows a singular providence of God, that the secretary should read in that very part of the book, wherein the services of Mordecai was recorded, vide *Jewish Antiq.* lib. xi. cap. 6.

ESTHER vi. 7—9. *And Haman answered the king, For the man whom the king delighteth to honour, Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.*] Pitts gives an account (p. 198) of a cavalcade at Algiers upon a person's

turning Mahomedan, which is designed to do him, as well as their law, honour. "The apostate is to get on horseback on a stately steed, with a rich saddle and fine trappings; he is also richly habited, and hath a turban on his head, but nothing of this is to be called his own; only there are given him about two or three yards of broad cloth, which is laid before him on the saddle. The horse, with him on his back, is led all round the city, which he is several hours in doing. The apostate is attended with drums and other music, and twenty or thirty serjeants. These march in order on each side of the horse, with naked swords in their hands. The crier goes before, with a loud voice giving thanks to God for the proselyte that is made." The conformity of custom in the instance now cited, and the passage alluded to in Esther, must appear remarkable. *Harmer*, vol. ii. p. 102.

ISAIAH xlv. 18. *Shut their eyes.*] One of the solemnities at a Jewish wedding at Aleppo is, fastening the eyelids together with gum. The bridegroom is the person who opens the bride's eyes at the appointed time. (*Russell's History of Aleppo*, p. 132.) To this custom there does not appear to be any reference in the Scriptures; but it was used also as a punishment in these countries. Sir T. Roe's chaplain, in his account of his voyage to the East Indies, mentions a son of the great mogul, whom he had seen, who had been cast into prison by his father, where "his eyes were sealed up (by something put before them which might not be taken off) for the space of three years, after which time that seal was taken away, that he might with freedom enjoy the light, though not his liberty." (p. 471.) Other princes have been treated after a different manner, when it has been thought fit to keep them under: they have had drugs administered to them to render them stupid. Thus Olearius tells us (p. 915) that Schach Abas, the celebrated Persian monarch, who died in 1629, ordered a certain quantity of opium to be given every day to his grandson, who was to be his successor, to render him stupid, that he might not have any reason to fear him. Such are probably the circumstances alluded to in this passage, as also in Isaiah vi. 10; and in this view how beautiful do these words appear! The quality of the persons thus treated, the tenderness expressed in these sorts of punishments, the temporary nature of them, and the after design of making them partakers of the highest honours, all which circumstances appear in these quotations, serve to throw a softness over this dispensation of Providence towards those who deserved great severity. *Harmer*, vol. ii. p. 278.

CHAPTER XV.

CUSTOMS RELATING TO CRIME.

LAWS.

ISAIAH x. 1. *Woe unto them that decree unrighteousness.*] The manner of making Eastern decrees differs from ours; they are first written, and then the magistrate authenticates or annuls them. D'Arvieux (*Voyage dans la Pal.* p. 61, 154) tells us, that when an Arab wants a favour, he applies to the secretary, who draws up a decree according to the request of the party. If the emir grants the favour, he prints his seal upon it; if not, he returns it torn to the petitioner. Hence we learn wherein the wickedness of those persons consisted, who wrote those decrees to be thus authenticated or annulled by great men. The latter only confirmed or rejected, whereas all the injustice and iniquity contained in those decrees originated with the petitioner and the scribe, who might so concert matters as to deceive their superiors. *Harmer*, vol. ii. p. 289.

PROV. xvi. 11. *A just weight and balance are the Lord's, all the weights of the bag are his work.*] The Jews were required to be exact in their weights and measures, that the poor might not be defrauded. Hesychius remarks upon this point, as a reason for such great care, that what the possession of a field or house is to a wealthy man, that the measure of corn, or wine, or the weight of bread is to the poor, who have daily need of such things for the support of life. "The Jewish doctors assert, that it was a constitution of their wise men, for the preventing of all frauds in these matters, that no weights, balances, or measures, should be made of any metal, as of iron, lead, tin, (which were liable to rust, or might be bent or easily impaired,) but of marble, stone, or glass, which were less subject to be abused: and therefore the Scripture, speaking of the justice of God's judgments, observes (according to the Vulgate), that 'they are weighed with all the stones in the bag.'" *Lewis's Origines Hebrææ*, vol. iii. p. 403.

DEUT. xix. 14. *Thou shalt not remove thy neighbour's landmarks, which they of old time have set in thine inheritance.*] It was the common practice, both with the Hebrews and with the Romans, to erect land-marks to distinguish the boundaries of particular estates: and in setting apart land for any use, they erected a pillar, upon which was marked its length and breadth. From many ancient inscriptions it is evident that the Romans added the following letters: H. M. H. N. S. "Hoc monumentum hæredes

non sequitur." See *Horace*, b. i. sat. viii. 12. The heathens had a deity called Jupiter Terminalis, appointed to preside over bounds and land-marks. Numa Pompilius appointed stones to be set as bounds to every man's land, and dedicated them to Jupiter Terminalis. He ordered that those who removed them should be slain as sacrilegious persons, and they and their oxen devoted to destruction.

EPH. iv. 28. *Let him that stole steal no more.*] This exhortation, though agreeing with the first and most obvious principle of all moral duties, was necessary in the present instance, because in many nations it was not counted a sin to steal, nor were they ashamed of it when it was charged on them. *Whitby*, in loc.

1 TIM. i. 10. *For men-stealers.*] There were persons who made it their business to decoy servants and free-men, that they might steal and sell them for slaves. Against this practice there were particular laws enacted, Exod. xxi. 16; Deut. xxiv. 7. It was also condemned by the Flavian law among the Romans, and was not allowed of among the Greeks. The death with which such persons were punished, according to the Jews, was strangling.

GENESIS xlviii. 20. *And he set Ephraim before Manasseh.*] The preference given in this instance to the younger brother, has in many cases been paralleled. Some nations have even gone so far as to form institutions upon this very principle. For the younger son to succeed his father in preference to his elder brothers, was a custom long prevalent in Tartary, and among the northern nations: and it is to be found in our old Saxon tenures, under the description of *Borough-English*. Sir William Blackstone, after mentioning the opinions of Littleton and other eminent lawyers, in regard to the origin of this strange custom, conjectures, with great judgment, that it might be deduced from the Tartars. Amongst those people, the elder sons, as they grew to man's estate, migrated from their father with a certain portion of cattle; and the youngest son only remaining at home, became, in consequence, the heir to his father's house and all his remaining possessions. *Richardson's Dissert. on Eastern Nations*, p. 162.

MATT. xxii. 40. *On these two commandments hang all the law and the prophets.*] These words allude to a custom mentioned by Tertullian, of writing the laws and hanging them up in a public place, that they might be seen by all the people. It imports that in these two commandments is contained all that the law and the prophets require, in reference to our duty to God and man; for though there are some precepts of temperance which we owe to

ourselves, yet they are such as we may be inclined to perform from the true love of God and of our neighbour; for the love of God will preserve us from impatience, discontent, and evil lusting, it will make us watchful over ourselves to keep a good conscience, as being solicitous for our eternal welfare: and the love of our neighbour will restrain us from all angry passions, such as envy and malice, which arise against him: so that these two commandments may be very justly called an abridgement or compendium of the whole scriptures. *Whitby, in loc.*

DAN. vi. 8. *The law of the Medes and Persians which altereth not.*] Chardin says that in Persia, when the king has condemned a person, it is no longer lawful to mention his name, or to intercede in his favour. Though the king were drunk or beside himself, yet the decree must be executed; otherwise he would contradict himself, and the law admits of no contradiction.

SOL. SONG iii. 3. *The watchmen that go about the city found me.*] In Persia the watch is kept up very strictly. In the night they suffer no person to go about the streets without a lantern. They incessantly walk about the streets to prevent mischief and robberies, with vigilance and exactness, being obliged to indemnify those who are robbed. "It is reported, that one night Shah Abbas, desirous to make trial of the vigilance of these people, suffered himself to be surprised by them, and had been carried to prison, had he not been known by one of the company, who discovering him to the rest, they all cast themselves at his feet to beg his pardon." *Ambassador's Travels, p. 328.* See Ezek. xxxiii. 2.

DEUT. xiii. 8. *Neither shalt thou conceal him.*] This law, which requires that relations should both reveal and punish the wickedness of those who were the nearest in blood to them, though apparently severe, is actually the law of several countries; where the subjects are commanded, on pain of death, to disclose conspiracies, in which they are not so much as even concerned. In Japan, where the laws subvert every idea of human reason, the crime of concealment is applied even to the most ordinary cases. A certain narrative (*Collection of Voyages which contributed to the Establishment of the East India Company, p. 423*), makes mention of two young ladies, who were shut up for life in a box thick set with pointed nails, the one for having had a love intrigue, the other for not disclosing it.

GEN. xxxiv. 27. *The sons of Jacob came upon the slain and spoiled the city, because they had defiled their sister.*] "In the east, as well as in Europe, the relations of the principals in a quarrel, seem to have been bound by honour and custom to espouse

their party, and to revenge their death; one of the highest reproaches with which one Arabian could upbraid another, being an accusation of having left the blood of his friend unrevenged." *Richardson's Dissert. on Eastern Nations*, p. 214. It was on this principle that the sons of Jacob acted towards Shechem, for his conduct towards their sister.

NUMB. xxxv. 21. *The revenger of blood shall slay the murderer when he meeteth him.*] "The civil law declared a man to be unworthy to enjoy the inheritance of one that was murdered, if he neglected to prosecute the person that killed him, in some court of justice. But the Jewish law allowed, or rather required, a great deal more—that the next of kin should kill the murderer with his own hands if he met him. Thus the Abyssinians at this day (as Ritterhusius observes out of Alvarez) deliver the murderer into the hand of the next kinsman to torture him." *Patrick*, in loc. The ancient Greeks had no public officer charged by the state to look after murderers. The relations of the deceased alone had a right to pursue vengeance. (*Homer, Il. ix. 628.*) Pausanias, in many places, speaks of this ancient usage, (lib. v. c. 1, p. 376, lib. viii. c. 34, p. 669) an usage that appears to have subsisted always in Greece. *Goguet's Origin of Laws*, vol. ii. p. 71.

ACCUSATION.

ACTS xxii. 23. *They cried out and cast off their clothes, and threw dust into the air.*] A great similarity appears between the conduct of the Jews, when the chief captain of the Roman garrison at Jerusalem presented himself in the temple, and the behaviour of the Persian peasants, when they go to court to complain of the governors under whom they live, upon their oppressions becoming intolerable. Sir John Chardin tells us respecting them, that they carry their complaints against their governors by companies, consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace near to which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice. The king, upon hearing these cries, sends to know the occasion of them. The people deliver their complaint in writing, upon which he lets them know that he will commit the cognizance of the affair to such or such a one. In consequence of this justice is usually done them. *Harmer*, vol. iv. p. 203.

2 SAM. xvi. 13. *And cast dust.*] When the consul, whom Poccocke attended, entered Cairo, "according to an ancient custom of state, a man went before, and sprinkled water on the ground to

lay the dust" (vol. i. p. 17.) In hot and dry countries this practice must have been very convenient. If it was used in Judea before the time of David, it will explain Shimei's behaviour, and give it great energy. He threw stones and dust at him, who probably had been honoured by having the ground moistened, that the dust might not rise when he walked out. So also Acts xxii. 23. Chardin has made an observation, which places this matter in a different point of view. He says that "in almost all the East those who accuse a criminal, or demand justice against him, throw dust against him; as much as to say, he deserves to be put under ground: and it is a common imprecation of the Turks and Persians—'Be covered with earth.'" The Jews certainly thought Paul deserved to die; and Shimei might design to declare, by what he did, that David was unworthy to live. *Harmer*, vol. ii. p. 109.

PSALM lxi. 9. *The zeal of thine house hath eaten me up.*] Peyssonnel, in his remarks on Baron Du Tott (p. 45), describes a custom which probably is alluded to by the Psalmist. "Those who are aggrieved stand before the gate of the seraglio: each carries on his head a kind of match, or wick, lighted and smoking, which is considered as the allegorical emblem of the fire that consumes his soul." The LXX., acquainted with this practice, have given a version of the passage more bold than our own, and more agreeable to the Hebrew. "The zeal of thine house hath MELTED me"—i. e. consumed me by fire.

LUKE xviii. 5. *Weary me,*] The word *υπωπιαζειν* properly signifies *to beat on the face*, and particularly under the eye, so as to make the parts black and blue. Here it has a metaphorical meaning, and signifies to give great pain, such as arises from severe beating. The meaning therefore is, that the uneasy feelings which this widow raised in the judge's breast, by the moving representation which she gave of her distress, affected him to such a degree that he could not bear it, but to get rid of them, resolved to do her justice. The passage understood in this sense, has a peculiar advantage, as it throws a beautiful light on our Lord's argument (ver. 6, 7), and lays a proper foundation for the conclusion which it contains. *Macknight's Harmony*, vol. ii. p. 78.

JUDE 4. *For there are certain men crept in unawares, who were before of old ordained to this condemnation.*] Those who were summoned before the courts of judicature, were said to be *προγεγραμμενοι εις κρισιν*, because they were cited by posting up their names in some public place, and to these judgment was published or declared in writing. Elsner remarks, that the Greek writers apply the term *προγεγραμμενους*, to those whom the Roman called *proscriptos*, or proscribed, i. e. whose names were

posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them. He says also, that those persons who are spoken of by St. Jude, as "before of old ordained to this condemnation," must not only give an account to God for their crimes, and are liable to his judgment, but are *destined* to the punishment they deserve, as victims of the divine anger.

ASYLUMS.

1 KINGS ii. 28. *And caught hold of the horns of the altar.*] That it was customary to fly to the altar as to a place of safety, is evident from this and various other passages of scripture. It was equally practised by the Jews and other nations. With the Greeks it certainly prevailed. Of the altar of Jupiter Hercæus it is said to one,

————— fly
To Jove's inviolable altar nigh. *Odyss.* xxii. 372. POPE.

The altar mentioned by Virgil was of the same nature: to this Priam fled at the taking of Troy. See *Æn.* ii.

ESTHER vii. 8. *And Haman was fallen upon the bed whereon Esther was.*] They sat, or rather lay, upon beds, as they eat and drank; and Haman fell down as a supplicant at the feet of Esther, laying his hand upon her knees, and beseeching her to take pity upon him. It was the custom amongst the Greeks and Romans to embrace the knees of those whom they petitioned to be favourable to them. It was indeed usual in their religious worship to touch the knees of their gods. Sulpitius Severus apprehends this to have been done by Haman in the present instance. *Patrick*, in loc.

OATHS.

HEB. vi. 16. *An oath for confirmation is to them an end of all strife.*] The manner in which an oath was taken amongst the Jews, and to which the apostle, writing to such, must be supposed to refer, was this: "He that swore took the book of the law in his hand, and stood and swore by the name of God, or by his surnames: the judges did not suffer any to swear but in the holy tongue: and thus he said, Behold, I swear by the God of Israel, by him whose name is merciful and gracious, that I do not owe this man any thing." Herodotus says that the Arabians, when they swore at making covenants, anointed the stones with blood. *Gill*, in loc.

GEN. xxi. 23. *Swear unto me here by God.*] This kind of oath

appears not only to have been generally in use in the time of Abraham, but also to have descended through many generations and ages in the East. When Mr. Bruce was at Shekh Ammer, he entreated the protection of the governor in prosecuting his journey. Speaking of the people who were assembled together at this time in the house, he says (*Travels*, vol. i. p. 148), "the great people among them came, and, after joining hands, repeated a kind of prayer, of about two minutes long, by which they declared themselves and their children accursed, if ever they lifted up their hands against me in the tell, or field in the desert; or in case that I, or mine, should fly to them for refuge, if they did not protect us at the risk of their lives, their families, and their fortunes, or, as they emphatically expressed it, to the death of the last male child among them." See also Gen. xxvi. 28, 29.

GEN. xxiv. 2, 3. *And Abraham said unto his eldest servant of his house, that ruled over all that he had, put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord.*] The present mode of swearing among the Mohammedan Arabs, that live in tents as the patriarchs did, according to de la Roque (*Voy. dans la Pal.* p. 152), is by laying their hands on the Koran. They cause those who swear to wash their hands before they give them the book; they put their left hand underneath, and the right over it. Whether, among the patriarchs, one hand was under and the other upon the thigh, is not certain; possibly Abraham's servant might swear with one hand under his master's thigh, and the other stretched out to Heaven. As the posterity of the patriarchs are described as coming out of the thigh, it has been supposed, this ceremony had some relation to their believing the promise of God, to bless all the nations of the earth, by means of one that was to descend from Abraham. *Harmer*, vol. iv. p. 477.

GEN. xlii. 15. *By the life of Pharaoh.*] Most authors take this for an oath, the original of which is well explained by Mr. Selden (in his *Titles of Honour*, p. 45), where he observes, that the names of gods being given to kings very early, from the excellence of their heroic virtue, which made them anciently great benefactors to mankind; thence arose the custom of swearing by them: which Aben Ezra saith continued in his time (about 1170), when Egypt was governed by caliphs. If any man swore by the king's head, and were found to have sworn falsely, he was punished capitally.

Extraordinary as the kind of oath which Joseph made use of may appear to us, it still continues in the East. Mr. Hanway says, the most sacred oath among the Persians is "by the king's head" (*Trav.* vol. i. p. 313); and among other instances of it we read in the *Travels of the Ambassadors*, p. 204, "there were but

sixty horses for ninety-four persons. The mehemander (or conductor) swore 'by the head of the king' (which is the greatest oath amongst the Persians), that he could not possibly find anymore." And Thevenot says (*Trav.* p. 97, part 2), "his subjects never looked upon him but with fear and trembling; and they have such respect for him, and pay so blind an obedience to all his orders, that how unjust soever his commands might be, they performed them, though against the law both of God and nature. Nay, if they swear 'by the king's head,' their oath is more authentic, and of greater credit, then if they swore by all that is most sacred in heaven and upon earth."

EXOD. xvii. 16. *Because the Lord hath sworn.*] Saurin (*Dissertations*, vol. i. p. 433) says, that the Hebrew of this text is equivocal: it signifies literally, "because the hand on the throne of God, war of God against Amalek from generation to generation:" and from Patrick he observes that it is pretended, that to put the hand upon the throne was in some countries a ceremony that attended a solemn oath, as laying it on the altar was in other places. This was as much as our laying the hand on the Bible, a principal external character of an oath: whence Juvenal (*Sat.* xiii. 89), says, atheists do "intrepidus altaria tangere," touch the altars boldly without trembling; that is, make no conscience of an oath.

DEUT. xxxii. 40. *For I lift up my hand unto heaven.*] This was an ancient mode of swearing, or taking an oath, Gen. xiv. 22. So when God promised to bring the Israelites into Canaan, he is said "to lift up his hand," Exod. vi. 8; Nehem. ix. 15, from hence some think the word *promittere* is derived, signifying, to engage by stretching out the hand; and that from thence sprang the custom of stretching out and lifting up the hand when they took an oath. Thus also Virgil,—

Suspiciens cœlum, tenditque ad sidera dextram.

ÆN. xii. 196.

Thus Agamemnon swears in Homer:—

—το σκηπτρον ανεσχεθε πασι θεοισιν.

Il. vii. 412.

To all the gods his sceptre he uplifts.

JUDGES xxi. 18. *Cursed be he.*] The ancient manner of *adjuring* subjects or inferiors to any conditions, was by their superiors *denouncing a curse* on them, in case they violated those conditions. To this manner of swearing our blessed Lord himself submitted, Matt. xxvi. 63. It may be further remarked, that when the curse was expressed in general terms, as *cursed be he*, i. e. *whosoever* doth so or so, the superior who pronounced it was as much bound by it as the inferior who heard it; thus there can be

no doubt but the curses pronounced, Deut. xxvii. 14, obliged the Levites who pronounced them ; and those also, Joshua vi. 26, and 1 Sam. xiv. 24, obliged Joshua and Saul, who pronounced them, as much as the other people : they therefore, by pronouncing those curses, *sware* or *took an oath* themselves. *Parkhurst's Heb. Lex.* p. 20, 3rd. ed.

1 KINGS viii. 31. *And the oath come before thine altar in this house.*] It was the custom of all nations to touch the altar when they made a solemn oath, calling God to witness the truth of what they said, and to punish them if they did not speak the truth. *Patrick*, in loc.

PROV. xi. 21. *Though hand join in hand.*] To join hands was anciently, and still continues in the East, a solemn method of taking an oath, and making an engagement. This circumstance is probably alluded to in these words of Solomon ; its present existence is clearly ascertained by what Mr. Bruce (*Travels*, vol. i. p. 199) relates : “ I was so enraged at the traitorous part which Hassan had acted, that, at parting, I could not help saying to Ibrahim, now, shekh, I have done every thing you have desired without ever expecting fee or reward ; the only thing I now ask you, and it is probably the last, is, that you avenge me upon this Hassan, who is every day in your power. Upon this, ‘ he gave me hand,’ saying, ‘ he shall not die in his bed, or I shall never see old age.’ ” (See also 2 Kings x. 15.)

MATT. v. 35. *Neither by Jerusalem.*] It was common with the Jews both to swear and vow by Jerusalem. “ As the altar, as the temple, as Jerusalem,” are expressions frequently to be met with in their writings. In the Gemara it is, “ He that says as Jerusalem does not say any thing, till he has made his vow concerning a thing which is offered up in Jerusalem.”

MATT. v. 36. *Neither shalt thou swear by the head, because thou canst not make one hair white or black.*] It was ordinary among the ancients to swear by the head, thus Virgil :

Per caput hoc juro, per quod pater ante solebat. ÆN. ix. 300.

I swear by this head of mine, by which my father before me was wont to swear. So also Horace, reproaching Barinè, says,

Sed tu simul obligasti

Perfidum votis caput. —————

B. ii. od. 8. l. 5.

But you, as soon as you have bound your perfidious head with vows.

It may also be observed, that many used to swear by the ashes of their parents : we have the form of this oath in Propertius.

Ossa tibi juro per matris, et ossa parentis ;
Si fssillo, cinis, heu ! sit mihi uterque gravis.

B. ii. el. 20.

See also Horace, b. ii. od. 8. l. 9.

Martial refers to this custom of swearing by the head:

Per tua iurares sacra csputque tuum.

Lib. ix. epig. 49.

Homer likewise mentions the adjuring of another by his head.

————— Υπερ
 Σης τ' αυτου κεφαλης.

Odys. lib. xv. 261.

O thou, that dost thy happy course prepare
 With pure libations and with solemn pray'r;
 By that dread pow'r to whom thy vows are paid,
 By all the lives of these; *thy own dear head*;
 Declare sincerely to no foe's demand
 Thy name, thy lineage, and paternal land.

This also was a common form of swearing among the Jews. "If any one be bound to his friend by an oath, and say to him, vow unto me by the life of thy head, R. Meir says he may retract it, but the wise men say he cannot." See also Juvenal, *Sat* vi. 17.

TRIALS.

JOB xxix. 7. *When I prepared my seat in the street.*] Job here speaks of himself as a civil magistrate, as a judge upon the bench, who had a seat erected for him to sit upon whilst he was hearing and trying causes: and this was set up in the street, in the open air, before the gate of the city, where great numbers might be convened, and hear and see justice done. The Arabs to this day hold their courts of justice in an open place, under the heavens, as in a field, or a market-place. See *Norden's Travels in Egypt*, vol. ii. p. 140.

REV. iv. 4. *Round about the throne.*] The situation of the elders is agreeable to the ancient manner of sitting in council or consistory among the Jews. There is a representation of this in Daniel vii. 9. "I beheld till the seats or thrones were pitched," not "thrown down," as in our translation, "and the ancient of days did sit" in the midst of the other thrones, as the father or head of the consistory, "and the judgment was set" (ver. 10), that is, the whole sanhedrim; the rest of the elders were seated on those thrones which were round about, and the books were opened preparatory to the judicature. *Hammond*, in loc.

LUKE xiii. 33. *It cannot be that a prophet perish out of Jerusalem.*] "The (Jewish) Sanhedrim could be held nowhere but at Jerusalem, in a place called Liscat Hagazit, the stone conclave, which was contiguous to the temple, or rather a part of it. This Liscat Hagazit was much the same thing with that which was formerly called at Constantinople, In Trullo. The Talmudists call it a Basilica; and all causes of considerable importance were

finally determined in that place. This remark gives light to those words of Christ, 'it cannot be that a prophet perish out of Jerusalem.' " *Picari's Religious Ceremonies*, vol. i. p. 115.

ZECH. iii. 3. *Now Joshua was clothed with filthy garments.*] It was usual, especially among the Romans, when a man was charged with a capital crime, and during his arraignment, to let down his hair, suffer his beard to grow long, to wear filthy ragged garments, and appear in a very dirty and sordid habit. Hence such were called *Sordidati*. When the accused person was brought into court to be tried, even his near relations, friends, and acquaintance, before the court voted, appeared with dishevelled hair, and clothed with garments foul and out of fashion, weeping, crying, and deprecating punishment. (*Alex. ab Alex. Genial. Dier.* l. iii. c. 5.) The guilty person sometimes appeared before the judges, clothed in black, and his head covered with dust.

JOHN xviii. 28. *The hall of judgment.*] The party accused, when he was upon his trial, stood in an eminent place in the court, that the people might see him, and hear what was alleged against him, and the defence made by the criminal. There were two notaries in court; one stood on the right hand of the judge, to write the sentence of absolution; the other stood on the left, to write the sentence of condemnation. These tribunals were exceeding strict in the examination of witnesses, and would not admit their testimony before their behaviour and reputation were inquired into. Generally it was a rule, that whoever gave a false testimony was subject to the same penalty that the person should have suffered if he had been cast by his false accusation. No man was to be found guilty but by two witnesses at least, and those of a competent age, of good fame, and not convicted of ever having given a false testimony; it was a law among the Jews, that no man was to suffer his neighbour to perish in judgment when he could free him by his testimony. After the cause had been carefully examined, and all parties impartially heard, sentence was pronounced in this manner: Thou, Simeon, art just. Thou, Reuben, art guilty. When the sentence was delivered, the witnesses, if the case was capital, put their hands upon the head of the condemned person, and said, thy blood be upon thy own head. Then was the malefactor led to execution, and no one was allowed openly to lament his misfortune. The distance between the court of judicature and the place of execution contributed often to save the life of the criminal; for as he was led to be executed, a public crier went before, saying, with an audible voice, such an one is going to be punished with such a death, &c.; if there be any one who knows of any thing that may be offered to his advantage, let him come forth and give his evidence. For this purpose a person was appointed to stand at the door of the consistory, with an

handkerchief or linen cloth in his hand, and if any one offered to speak in his defence, he who stood at the door waved the handkerchief in the air, upon which another, who was ready at a small distance, with a fleet horse, rode with all possible speed, and called back the condemned prisoner. So tender were they in cases of blood, that if the malefactor could think of any thing to say for his own purgation, he was indulged the liberty of returning back four or five times. When the criminal came within ten cubits of the place of execution, two of the scholars of the wise men exhorted him to confess; and after giving him a stupifying draught, the execution took place. *Lewis's Origines Hebrææ*, vol. i. p. 69.

MATT. xii. 42. *The queen of the South shall rise up in the judgment with this generation, and shall condemn it.*] This is spoken in allusion to a custom among the Jews and Romans, which was, for the witnesses to rise from their seats when they accused criminals, or gave any evidence against them.

MATT. xxvii. 11. *And Jesus stood before the governor.*] It was the custom for the judge to sit, and those who were judged to stand, especially whilst witness was given against them. The rabbins observe, that the witnesses in giving their testimony should also stand. *Gill*, in loc.

JAMES ii. 2. *If there come unto your assembly a man with a gold ring.*] By the assembly here mentioned we are not to understand a congregation convened for public worship, as is commonly represented, but a court of judicature, in which men are too apt to favour the cause of the rich against the poor. The phrase, "sit thou under my footstool," naturally refers to courts of justice, where the judge is commonly exalted upon a higher seat than the rest of the people. The apostle also says, that such a respect of persons as he here speaks of, is contrary to the law, and that those who are guilty of it, "are convinced of the law as transgressors." Now there was no divine law against distinction of places in worshipping assemblies, into those which were more or less honourable; this must therefore refer to the law of partiality in judgment. "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty." (Lev. xix. 15.) The Talmudists say it was a rule, that when a poor man and a rich man pleaded together in judgment, the rich should not be bid to sit down, and the poor to stand; but either both shall sit, or both shall stand. To this rule or custom the apostle seems to refer, when he insinuates a charge against them of saying to the rich man, "sit thou here in a good place, and to the poor, stand thou there." *Jennings's Jewish Ant.* vol. ii. p. 66.

ACTS xvii. 22. *Then Paul stood in the midst of Mars-hill.*] The court of the Areopagites, before which St. Paul was now brought, was so named from the place in which it was held, being on an hill not far from the city, called Areopagus. This court was of high antiquity; it was instituted before the time of Solon, but when, is uncertain. It is also equally unknown of what number this assembly was composed. It is however certain, that it was the most sacred and venerable tribunal in Greece. They were very particular in examining the characters of such persons as were admitted members of it. Any evidence of intemperance excluded from the office; and though the dignity was usually held for life, yet if any of the senators were convicted of immorality, they were expelled. The utmost gravity was preserved in this assembly, and to laugh in their presence was an unpardonable act of levity. Demosthenes tells us, that so impartial were they in their proceedings, that to his time there never had been so much as one of their determinations of which there had been any just reason to complain. Foreign states frequently referred to their decision. They had three meetings every month; and always sat in the open air, a custom practised in all the courts of justice that had cognizance of murder. They heard and determined all causes in the night, and in the dark, that they might not be biassed by the sight of either plaintiff or defendant.

EXOD. xxviii. 30. *The Urim and the Thummim.*] There was a remarkable imitation of this sacred ornament among the Egyptians; for we learn from Diodorus (lib. i. p. 68, ed. Rhod.) and from Ælian (*Var. Hist.* l. xiv. c. 34) that "their chief priest, who was also their supreme judge in civil matters, wore about his neck, by a golden chain, an ornament of precious stones called truth, and that a cause was not opened till the supreme judge had put on this ornament."

NUMB. v. 17. *And the priest shall take holy water in an earthen vessel.*] Similar to this ordeal by the water of jealousy, is the practice of some of the Africans, among whom Mr. Park travelled. He says, that "at Baniferile, one of our slatees (slave merchants) returned to his native town; as soon as he had seated himself on a mat by the threshold of his door, a young woman, his intended bride, brought a little water in a calabash, and kneeling down before him, desired him to wash his hands; when he had done this, the girl, with a tear of joy sparkling in her eyes, drank the water: this being considered as the greatest proof she could give him of her fidelity and attachment." *Travels*, p. 347.

"At Koolkorro, my landlord brought out his writing-board, or *walha*, that I might write him a saphie, to protect him from wicked men. I wrote the board full, from top to bottom, on both sides: and my landlord, to be certain of having the whole force of the

charm, washed the writing from the board into a calabash with a little water; and having said a few prayers over it, drank this powerful draught: after which, lest a single word should escape, he licked the board until it was quite dry." *Travels*, p. 236.

In the *Asiatic Researches* (vol. i. p. 389) is a curious account of the trials by ordeal, practised amongst the Hindoos. They have no less than nine different methods of conducting this test, one of which is strikingly conformable to the trial by the water of jealousy. "Trial by the *cosha* is as follows: the accused is made to drink three draughts of the water in which the images of the Sun, of Devi, and other deities have been washed for that purpose; and if, within fourteen days, he has any sickness, or indisposition, his crime is considered as proved."

1 SAM. iii. 21. *The word of the Lord.*] Without recurring to the learned explanations which have been given of this expression, it may possibly receive an agreeable illustration from the following extracts. "In Abyssinia there is an officer named Kal Hatze, who stands always upon steps at the side of the lattice window, where there is a hole covered in the inside with a curtain of green taffeta; behind this curtain the king sits." (*Bruce's Trav.* vol. iv. p. 76.) The king is described in another place as very much concealed from public view. He even "covers his face on audiences, or public occasions, and when in judgment. On cases of treason he sits within his balcony, and speaks through a hole in the side of it, to an officer called Kal Hatze, *the voice or word of the king*, by whom he sends his questions, or any thing else that occurs, to the judges, who are seated at the council table." (*Bruce's Trav.* vol. iii. p. 265.) If such a custom ever obtained among the Jews, the propriety of the expression, "the word of the Lord," is obvious, as the idea must have been very familiar to them. This clearly appears to have been the case as to Joseph and his brethren, Gen. xlii. 23. Joseph spake by an *interpreter*, not of languages, but of dignity and state. Other instances of the same nature may probably be traced in 2 Kings v. 10; Job. xxxiii. 23.

ESTHER vii. 8. *They covered Haman's face.*] The majesty of the kings of Persia did not allow malefactors to look at them. As soon as Haman was so considered, his face was covered. Some curious correspondent examples are collected together in Poole's Synopsis, in loc. From Pococke, we find the custom still continues. Speaking of the artifice by which an Egyptian bey was taken off, he says (*Travels*, vol. i. p. 172), "A man being brought before him like a malefactor just taken, with his hands behind him as if tied, and a napkin put over his head, as malefactors commonly have, when he came into his presence, suddenly shot him dead." *Harmer*, vol. ii. p. 96.

ACTS xxii. 24. *The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging.*] To put one to the question was a punishment among the Romans. They put criminals to the question, or endeavoured to extort confession from them by scourging them. Some think that the offender was stripped to his waist, and that his hands were tied to a pillar, that his back might be stretched out to receive the blows. Others are of opinion, that his hands were fastened to a stake, driven into the ground of a foot and a half or two feet high, so that the criminal stooping with his face towards the ground, might present his naked back to such as were appointed to scourge him.

ACTS xxii. 25. *And as they bound him with thongs, Paul said unto the centurion that stood by, is it lawful for you to scourge a man that is a Roman, and uncondemned?*] "Roman citizens were secured against the tyrannical treatment of the magistrates, first by the right of appealing from them to the people, and that the person who appealed should in no manner be punished till the people determined the matter; but chiefly by the assistance of their tribunes. None but the whole Roman people in the Comitia Centuriata could pass sentence on the life of a Roman citizen. No magistrate was allowed to punish him by stripes, or capitally. The single expression, 'I am a Roman citizen,' checked their severest decrees. Cic. in Ver. v. 54 and 57." *Adam's Roman Antiq.* p. 45.

ACTS xxiii. 2. *And the High Priest Ananias commanded them that stood by him to smite him on the mouth.*] A similar modern instance of the brutality with which criminals are treated in the East occurs in Hanway's Travels, vol. i. p. 299, when Sadoc Aga, one of the chiefs of the Persian rebels at Astrabad, in the year 1744, was brought before Nadir Shah's general, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which the general ordered him to be struck across the mouth, to silence him; which was done with such violence that the blood issued forth.

NEH. v. 15. *Even their servants bare rule over the people.*] By these words it is evident, that some oppressive practices are referred to. They probably relate to the forcible taking away of provisions from the people by the servants of former governors. In these countries this was no uncommon thing: many instances of it might be easily produced: the one which follows may however suffice. After the jealousy of the poor oppressed Greeks lest they should be pillaged, or more heavily loaded with demands by the Turks, had prevented their voluntarily supplying the Baron

Du Tott for his money, Ali Aga undertook the business, and upon the Moldavian's pretending not to understand the Turkish language, he knocked him down with his fist, and kept kicking him while he was rising; which brought him to complain in good Turkish of his beating him so, when he knew very well they were poor people, who were often in want of necessaries, and whose princes scarcely left them the air they breathed. "Pshaw! thou art joking, friend," was the reply of Ali Aga, "thou art in want of nothing, except of being basted a little oftener. But all in good time. Proceed we to business. I must instantly have two sheep, a dozen of fowls, a dozen of pigeons, fifty pounds of bread; four oques (a Turkish weight of about forty-two ounces) of butter, with salt, pepper, nutmeg, cinnamon, lemons, wine, salad, and good oil of olives, all in great plenty." With tears the Moldavian replied, I have already told you that we are poor creatures, without so much as bread to eat; where must we get cinnamon? The whip was taken from under his habit, and the Moldavian beaten till he could bear it no longer, but was forced to fly, finding Ali Aga inexorable, and that those provisions must be produced. A quarter of an hour was not expired, within which time Ali Aga required these things, before they were brought. (*Memoirs*, vol. i. part ii. p. 10.)

MATT. xxvii. 24. *He took water, and washed his hands before the multitude.*] This was in conformity to a custom among the Jews, whereby they testified their innocence as to the commission of murder, Deut. xxi. 6, 7; Psalm xxvi. 6; or to a gentile one used when murder was committed, for the lustration or expiation of it. (*Ovid. Fast. l. 2.*)

There are two ways in which Pilate is said to have given testimony to the innocence of the life, and the reality of the death of Jesus Christ. First, by an express written to Tiberius; and by him presented to the senate; and also by records written on tables, of all things of moment which occurred during his government. These proceedings were agreeable to a general custom, whereby all the governors of the provinces gave an account to the emperor, of all such passages as were most remarkable (*Euseb. Eccles. Hist. lib. ii. c. 2*); with regard to the written records, it may be observed, that the ancient Romans constantly preserved the remembrance of all such remarkable things as happened in the city. This was done either in their *acta senatus*, or *acta diurna populi*, which were diligently made and kept at Rome. In the same manner the governors of the provinces took care that everything worthy of notice should be written on public tables, and properly preserved. Agreeably to this custom Pontius Pilate kept the memoirs of the Jewish affairs, which were therefore called *acta Pilati*; and in which was given a particular account of Christ. To these memorials the primitive Christians appealed in their disputes with the

gentiles, as to a most undoubted testimony. *Pearson on the Creed*, p. 198, 8th edit. (See *Jones's New Method*, vol. ii. p. 404.)

2 SAM i. 16. *Thy blood be upon thy head.*] The malediction expressed in these words occurs in the same sense in other passages of Scripture, particularly Josh. ii. 19, and 1 Kings ii. 37. It appears to have been customary so to speak both with the Jews and Greeks, as repeated instances of it are found in the best writers of the last-mentioned people. Homer has this expression:—

————— Ο ση κεφαλη αναμαξεις,

“which you shall wipe upon your own head,” or, as Eustathius explains it, a crime which you shall make to cleave to your own head. A similar expression occurs in Sophocles :

————— καπι λουτροισιν καρα
Κηλιδας εξεμαξεν.

From whence it appears, that the blood which was found upon the sword was wiped upon the head of the slain; an intimation that his own blood was fallen upon the head of the deceased, and that the living were free from it. It was usual with the Romans to wash their hands in token of innocence and purity from blood. Thus the Roman governor washed his hands, and said respecting Christ, “I am innocent of the blood of this just person.” Matt. xxvii. 24.

TITUS iii. 11. *Knowing that he that is such is subverted and sinneth, being condemned of himself.*] “In order to induce the criminal to confess his crimes, they (the Jews) said to him, *give glory to God*, that is, confess the truth, and be your own judge. For the Jews were of opinion that criminals who confessed their crimes would partake in the happiness of a future state: and therefore they exhorted and pressed criminals not to draw down the hatred of God upon them, by obstinacy and stubbornness in concealing their crimes: St. Paul sometimes alludes to this custom; as when he says, *happy is he that condemneth not himself in that thing which he alloweth*, Rom. xiv. 22, that is, who, being convinced of the truth of a thing, is not weak enough to give testimony against himself, notwithstanding his conviction: and when he says, *that a heretic is condemned of himself*, Titus iii. 11.” *Lamy's Apparatus Biblicus*, p. 206.

PROV. xxiv. 11. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.*] It was allowed among the Jews, that if any person could offer anything in favour of a prisoner after sentence was passed, he might be heard before execution was done: and therefore it was usual, as the Mishna shows, that when a man was led to execution, a crier went before

him and proclaimed, "This man is now going to be executed for such a crime, and such and such are witnesses against him; whoever knows him to be innocent, let him come forth, and make it appear." *Doddridge's Works*, vol. iii. p. 236, note.

ISAIAH liii. 8. *And who shall declare his generation?*] It is said in the Mishna, that before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier, "Whoever knows anything of his innocence, let him come and declare it of him." On the original passage the Gemara of Babylon adds, that before the death of Jesus this proclamation was made for forty days, but no defence could be found. It is truly surprising to see such falsities, contrary to well known facts. *Bp. Lowth*, in loc.

AMOS ii. 6. *They sold the righteous for silver, and the poor for a pair of shoes.*] Maillet (*Lett.* x. p. 86), amongst other articles which are carried before a bride on the day of marriage, mentions wooden sandals; these in the East are called cobcal. They are not of much value, though sometimes they are ornamented. What Rauwolff says, in connexion with the above circumstance, greatly illustrates this passage of Amos. "The Turkish officers, and also their wives, go very richly clothed, with rich flowered silks, artificially made, and mixed of several colours. But these clothes are commonly given them by those that have causes depending before them (for they do not love to part with their own money), to promote their cause, and to be favourable to them." See also Amos viii. 6. *Harmer*, vol. ii. p. 21.

REV. ii. 17. *A white stone.*] The stone here referred to is such an one as was used in popular judicature, or in elections, the custom being to give the votes in either of these by such stones. These were either white or black; the white was a token of absolution or approbation, the black of condemnation or rejection. There were judges in the agonistical games, who awarded the prizes to the conqueror by the use of these stones, a white one, with the name of the person and the value of the prize, being given to such as were victorious.

Ovid expressly mentions, that black and white stones were used to absolve or condemn persons at Argos.

Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culps.

Metam. lib. xv. lin. 42.

MATT. xxv. 33. *He shall set the sheep on his right hand, but the goats on the left.*] This seems to allude to the custom in the sanhedrim, where the Jews placed those to be acquitted on the right, and those to receive sentence of condemnation on the left hand. *Whitby*, in loc.

MATT. xiv. 8. *And she being before instructed of her mother.]* The word *προβιβαζω*, according to *Budæus*, has an allusion to a client instructing an advocate in his cause, giving him the heads of his defence, and furnishing him with all necessary particulars. This gives peculiar energy to the part which we may suppose Herodias to have acted, in previously *instructing* her daughter what she should propose to the king by way of request; it manifests the contrivance, earnestness, and arrangement of the plan, which was so fatally carried into effect.

ACTS xxv. 11. *I appeal to Cæsar.]* This way of appealing was frequent among the Romans, introduced to defend and secure the lives and fortunes of the populace from the unjust encroachments and over-rigorous severities of the magistrates. In cases of oppression, it was lawful to appeal for redress and rescue. This practice was more than once sanctioned by the Valerian laws. These appeals were generally made in writing, by appellatory libels given into the court, and containing an account of the appellant, the person against whom, and from whose sentence he appealed; but where it was done in open court, it was enough for the criminal verbally to declare that he did appeal. In great and weighty cases, the appeal was made to the prince himself, whereupon, not only at Rome, but in all the provinces of the empire, every proconsul and governor was strictly forbidden to execute, scourge, bind, or put any badge of servility upon a citizen, or any that had the privilege of a citizen, who had made his appeal, or any ways to hinder him from going to Rome to obtain justice at the hands of the emperor. In the case of St. Paul, the privilege of appealing seems to have been so fully established by the Roman laws, that Festus durst not deny his demand. *Stackhouse's Hist. of Bible*, vol. ii. p. 1567.

IMPRISONMENT.

JER. xxxvii. 15. *Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe, for they had made that the prison.]* "The eastern prisons are not public buildings erected for that purpose, but a part of the house in which their criminal judges dwell. As the governor and provost of a town, or the captain of the watch, imprison such as are accused, in their own houses, they set apart a canton of them for that purpose, when they are put into these offices, and choose for the jailer the most proper person they can find of their domestics." (*Chardin*.) Here the prisoners were treated according to the will of the jailer, with greater or less severity, according as they were able by presents to purchase his favour. When, through the vindictive spirit of the prosecutors, large gifts were made by them to the keeper of the prison, to

induce him to adopt harsh measures with the prisoners, their sufferings were often extremely great. These circumstances place in a strong light those passages which speak of the *sighing* of the prisoner, and its coming before God. *Harmer*, vol. ii. p. 273.

MATT. xviii. 34. *And his lord was wroth, and delivered him to the tormentors.*] Imprisonment is a much greater punishment in the eastern parts of the world than here; state criminals especially, when condemned to it, are not only forced to submit to a very mean and scanty allowance, but are frequently loaded with clogs, or yokes of heavy wood, in which they cannot either lie or sit at ease; and by frequent scourgings, and sometimes by racking, are quickly brought to an untimely end. (See *Samedo's China*, p. 225.) To this there is probably a reference here. *Doddridge*, in loc.

ISAIAH xxiv. 22. *As prisoners are gathered in the pit, and shall be shut up in prison.*] In this verse the image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. *Bp. Lowth*, in loc.

ACTS xvi. 24. *Made their feet fast in the stocks.*] It is generally supposed that these were the cippi or large pieces of wood used among the Romans, which not only loaded the legs of prisoners, but sometimes distended them in a very painful manner; so that it is highly probable the situation of Paul and Silas here might be made more painful than that of an offender sitting in the stocks, as used among us, especially if (as is very possible) they lay with their bare backs, so lately scourged, on the hard or dirty ground; which renders their joyful frame, expressed by songs of praise, so much the more remarkable. Beza explains it of the *numellæ*, in which both the feet and the neck were fastened, in the most uneasy posture that can well be imagined. *Doddridge*, in loc.

LUKE iv. 18. *And recovering of sight to the blind, to set at liberty them that are bruised.*] It is beautifully observed by Mr. Cradock (*Harmony*, p. 69) that the clause, *recovering of sight to the blind*, alludes to the wretched state of those prisoners, who, according to the inhuman custom still retained in the East, had their eyes put out: and with regard to such as these, this great deliverer is represented as *restoring* them, a work far beyond all human power. Probably they are the same with those who are spoken of in the next clause, as *bruised* with the weight of their fetters; for it is plain that even blind captives were sometimes

loaded with them, as was the case with Samson, Judges xvi. 21, and Zedekiah, 2 Kings xxv. 7.

ACTS xii. 10. *Iron gate.*] Among different ways of securing their gates, one was by plating them over with thick iron. Pitts tells us (p. 10) that Algiers has five gates, and some of these have two, others three gates within them, some of them plated over with thick iron. After this manner the place where St. Peter was imprisoned seems to have been secured. "When they were past the first and second ward, they came unto the iron gate," &c. *Harmer*, vol. i. p. 207.

ACTS xxi. 33. *And commanded him to be bound with two chains.*] Prisoners amongst the Romans were fettered and confined in a singular manner. One end of a chain, which was of a commodious length, was fixed about the right arm of the prisoner, and the other about the left arm of a soldier. Thus a soldier was coupled to the prisoner, and everywhere attended him. To this Manilius alludes :

Vincitorum dominus, sociusque in parte catenæ,
Interdum pœnis innoxia corpora servat. Lib. v.

In this manner was St. Paul confined when he made his incomparable apology before Festus. Sometimes the prisoner was fastened to two soldiers, one on each side. See Acts xii. 6.

ACTS xxviii. 16. *And when we came to Rome, the centurion delivered the prisoners to the captain of the guard.*] It was customary for prisoners who were brought to Rome to be delivered to the præfect or commander of the prætorian cohorts, who had the charge of the state prisoners; as appears from the instance of Agrippa, who was taken into custody by Macro, the prætorian præfect who succeeded Sejanus. *Josephus's Ant.* lib. xviii. cap. 7, § 6.

PUNISHMENTS.

NUMB. xii. 14. *If her father had but spit in her face.*] Charadin observes, that "spitting before any one, or spitting upon the ground in speaking of any one's actions, is, through the East, an expression of extreme detestation." Hence we find it prescribed by the law (Deut. xxv. 9), as a mark of disgrace. *Harmer*, vol. ii. p. 510.

NEH. xiii. 25. *Plucked off their hair.*] To cut off the hair of guilty persons seems to be a punishment rather shameful than painful: yet it is thought that pain was added to disgrace, and that they *tore* off the hair with violence, as if they were *plucking*

a bird alive. This is the genuine signification of the Hebrew word used in this passage. Sometimes they put hot ashes on the skin, after they had torn off the hair, to make the pain the more exquisite: thus they served adulterers at Athens, as is observed by the Scholiast in Aristophanes in *Nubibus*. This kind of punishment was common in Persia. King Artaxerxes, instead of plucking off the hair of such of his generals as had been guilty of a fault, obliged them to lay aside the tiara, says Plutarch. (*Apophthegm.*) The emperor Domitian caused the hair and beard of the philosopher Apollonius to be shaved. (*Philostrat. lib. iii. cap. 24.*) *Calmet's Dict. art. Punishment.*

MATT. xxvi. 67. *Then did they spit in his face.*] This instance of contempt and reproach offered to Christ was, at the same time, an expression of malice, and a compliance with custom. The practice has descended to later generations; for, in the year 1744, when a rebel prisoner was brought before Nadir Shah's general, "the soldiers were ordered to spit in his face, an indignity of great antiquity in the East." *Hanway's Travels, vol. i. p. 298.*

ISAIAH l. 6. *I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting.*] Mr. Hanway has recorded a scene differing little, if at all, from that alluded to by the prophet. "A prisoner was brought, who had two large logs of wood fitted to the small of his leg, and rivetted together; there was also a heavy triangular collar of wood about his neck. The general asked me, if that man had taken my goods. I told him, I did not remember to have seen him before. He was questioned some time, and at length ordered to be beaten with sticks, which was performed by two soldiers with such severity as if they meant to kill him. The soldiers were then ordered to spit in his face, an indignity of great antiquity in the East. This, and the cutting off beards, which I shall have occasion to mention, brought to my mind the sufferings recorded in the prophetic history of our Saviour. Isaiah l. 6.

"Sadoc Aga sent prisoner to Astrabad—his beard was cut off; his face was rubbed with dirt, and his eyes cut out. Upon his speaking in pathetic terms with that emotion natural to a daring spirit, the general ordered him to be struck across the mouth to silence him; which was done with such violence that the blood issued forth." *Travels, vol. i. p. 297.*

MATT. xxvi. 68. *Who is he that smote thee?*] Some learned men have observed, that there was a play formerly used, called by the ancients *κολλαβισμος*; at which, one person having his face covered, the rest smote him; or one put his hands over his eyes, and another smote, or asked him who it was that smote. In this ludicrous way did they use and mock Christ. *Gill, in loc.*

1 COR. iv. 21. *Shall I come to you with a rod, or in love, and in the spirit of meekness?*] Here seems to be an allusion to a practice among the Jews, in punishing a drunkard or gluttonous person; they first corrected him with words, or with a rod; but if he went on in his sin, then they stoned him. Perhaps the allusion may be to the judges in the Sanhedrim, one of the ensigns of whose office was a rod or staff, to smite with. *Gill*, in loc.

MATT. x. 17. *They will scourge you.*] This punishment was very common amongst the Jews, with whom there were two ways of inflicting it; one with thongs or whips, made of ropes' ends or straps of leather, the other with rods, twigs, or branches of some tree. The rabbins think that ordinary faults committed against the law were punished by scourging, not with blows from a rod, but from a whip. They reckon up one hundred and sixty-eight faults liable to this penalty; and they hold that all punishable faults, to which the law has not annexed the penalty of death, must be punished by the scourge. The offender was stripped from his shoulders to his middle; and tied by his arms to a pretty low pillar, that he might lean forward, and the executioner might more easily come at his back. Some maintain that they never gave more or less than thirty-nine strokes, but that in greater faults they struck with proportionable violence. Others think, that when the fault and circumstances require it, they might increase the number of blows.

It is said, that after the stripping of the criminal, the executioner mounted upon a stone, to have more power over him, and then scourged him both on the back and breasts with thongs made of an ox's hide, in open court, before the face of the judges. The rule was, that the criminal was scourged before the council of three, for the violation of a negative precept; but for the breach of an affirmative, the execution was to be done before the court of twenty-three. All the time the executioner was scourging him, the principal judge proclaimed these words with a loud voice: "If thou observe not all the words of this law," &c. (Deut. xxviii. 58), adding, "keep therefore the words of this covenant," (Deut. xxix. 9,) and concluding at last with those of the Psalmist, "but he being full of compassion forgave their iniquities." (Psalm lxxviii. 38.) These words he was to repeat, if he had finished before the full number of stripes was given.

ACTS xvi. 22. *The magistrates rent off their clothes.*] It was usual for the Roman magistrates to command the lictors to rend open the clothes of the criminal, that he might the more easily be beaten with rods. No care was taken of the garments on these occasions: but they were suddenly and with violence rent open. Thus were Paul and Silas treated in this instance.

MATT. x. 38. *He that taketh not his cross.*] Wetstein shows that this is an allusion to the most degrading suffering, that of the punishment inflicted on slaves, who were whipped through the Circus, bearing a gallows (*furca*.) Cicero de *Divinat.* i. 26.

2 SAM. iii. 34. *Thy hands were not bound, nor thy feet put into fetters.*] The feet as well as the hands of criminals were usually secured, when they were brought out to be punished. Thus when Irwin was in Upper Egypt, where he was ill used by some Arabs, one of whom was afterwards punished for it, he tells us (*Trav.* p. 271, note), "the prisoner is placed upright on the ground, with his hands and feet bound together, while the executioner stands before him, and with a short stick strikes him with a smart motion on the outside of his knees. The pain which arises from these strokes is exquisitely severe, and which no constitution can support for any continuance." *Harmer*, vol. iv. p. 205.

HEB. xi. 35. *Tortured.*] It does not seem to be determined whether the torture here spoken of was a mode of punishment distinct from others, or whether the term is not to be taken in a general sense for all kinds of capital punishment and violent death. Doddridge says, the original word signifies a peculiar sort of torture, which was called that of the tympanum or drum, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain, when all the parts were on such a stretch.

MATT. xxiv. 51. *And appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth.*] In ancient times the stewards of great families were slaves, as well as the servants of the lower class, being raised to that trust on account of their fidelity, wisdom, sobriety, and other good qualities. If any steward, therefore, in the absence of his lord, behaved as is represented in the parable, it was a plain proof that the virtues on account of which he was raised were counterfeited, and by consequence, that he was a hypocrite. Slaves of this character, among other chastisements, were sometimes condemned to work in the mines; and as this was one of the most grievous punishments, when they first entered nothing was heard among them but weeping and gnashing of teeth, on account of the intolerable fatigue to which they were subjected in these hideous caves, without hope of release. *Macknight's Harm.* vol. ii. p. 139.

REV. i. 9. *I, John, was in the isle that was called Patmos, for the word of God, and for the testimony of Jesus Christ.*] This punishment, in the Roman law, is called *capitis diminutio*, because the person thus banished was disfranchised, and the city thereby lost an head. It succeeded in the room of that ancient punish-

ment, *aquâ et igni interdicere*, whereby it was implied, that the man must, for his own defence, betake himself into banishment, when it became unlawful for any to accommodate him with lodging, diet, or any other necessary of life. But this banishing into islands was properly called *disportatio*, being accounted the worst kind of exile, whereby the criminal forfeited his estate, and being bound, and put on board ship, was, by public officers, transported to some certain island (which none but the emperor himself might assign), there to be confined in a perpetual banishment. The place to which St. John was carried was Patmos, a little island in the Archipelago, now called Palmosa, mountainous, but moderately fruitful, especially in wheat and pulse, though defective in other commodities. The whole circumference of the island is about thirty miles, and on one of the mountains stands a town of the same name, having on the top of it a monastery of Greek monks; and on the north side of the town the inhabitants by tradition show a house in which the Apocalypse was written, and, not far off, the cave where it was revealed, both places of great esteem and veneration with the Greeks and Latins. *Wells's Geography of the New Testament*, part ii. p. 128.

GEN. iv. 15. *And the Lord set a mark upon Cain.*] Among the laws attributed to Menu, the following appointment is a remarkable instance of coincidence with, if it cannot be admitted to have been derived from, the punishment of Cain:

“ For violating the paternal bed, let the mark of a * * * * *

be impressed on the forehead with a hot iron.

For drinking spirits, a vintner's flag:

For stealing sacred gold, a dog's foot:

For murdering a priest, the figure of a headless corpse:

With none to eat with them,

With none to sacrifice with them,

With none to be allied by marriage to them;

Abject, and excluded from all social duties,

Let them wander over the earth;

Branded with indelible marks,

They shall be deserted by their paternal and maternal relations,

Treated by none with affection,

Received by none with respect:

Such is the ordinance of Menu.”

“ Criminals of all the classes, having performed an expiation, as ordained by law, shall not be marked on the forehead, but be condemned to pay the highest fine.”

1 KINGS ii. 9. *Now, therefore, hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoary head bring thou down to the grave with blood.*] Da-

vid is here represented in our English version, as finishing his life with giving a command to Solomon to kill Shimei; and to kill him on account of that very crime, for which he had sworn to him by the Lord, he would not put him to death. The behaviour thus imputed to the king and prophet, should be examined very carefully, as to the ground it stands upon. When the passage is duly considered, it will appear highly probable that an injury has been done to this illustrious character. It is not uncommon in the Hebrew language to omit the negative in a second part of a sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. The necessity of so very considerable an alteration, as inserting the particle NOT, may be here confirmed by some other instances. Thus Psalm i. 5, "The ungodly shall not stand in the judgment, NOR (the Heb. *and* signifying *and not*) sinners in the congregation of the righteous." (Psalm ix. 18; Psalm xxxviii. 1; Psalm lxxv. 5; Prov. xxiv. 12.) If then there are in fact many such instances, the question is, whether the negative, here expressed in the former part of David's command, may not be understood as to be repeated in the latter part; and if this *may* be, a strong reason will be added, why it *should* be so interpreted. The passage will run thus: "Behold, thou hast with thee Shimei, who cursed me, but I swear to him by the Lord, saying, I will not put thee to death by the sword. Now, therefore, hold him NOT guiltless, (for thou art a wise man, and knewest what thou oughtest to do unto him) but bring not down his hoary head to the grave with blood." Now, if the language itself will admit this construction, the sense thus given to the sentence derives a very strong support from the context. For, how did Solomon understand this charge? did he kill Shimei in consequence of it? Certainly he did not. For, after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei, and knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life. 1 Kings ii. 36—42. *Kennicott's Remarks*, p. 131.

ROMANS vii. 24. *Who shall deliver me from the body of this death?*] "Wretched man that I am! do I often cry out, in such a circumstance, with no better supports and incitements than the law can give. *Who shall rescue me*, miserable captive as I am, *from the body of this death?* from this continual burden which I carry about with me; and which is cumbersome and odious as a DEAD CARCASE tied to a living body, to be dragged along with it wherever it goes?" Thus are the words paraphrased by Dr. Doddridge, to which he subjoins this note. "It is well known that some ancient writers mention this as a cruelty practised by some tyrants on miserable captives who fell into their hands; and a more forcible and expressive image of the case represented cannot

surely enter into the mind of man." That such a cruelty was once practised is certain from Virgil :

Quid memorem infandas cædes? quid facta tyranni
 Effera? Di capiti ipsius generique reservent!
 Mortua quin etiam jungebat corpora vivis,
 Componens manibusque manus, atque oribus ora,
 Tormenti genus; et sanie taboque fluentes
 Complexu in misero, longâ sic morte necabat.

ÆN. lib. viii. ver. 483.

The same practice is also mentioned in *Valerius Maximus*, (lib. ix. cap. 2, § 10.)

EXOD. xix. 13. *He shall surely be stoned.*] "To be stoned to death was a most grievous and terrible infliction. When the offender came within four cubits of the place of execution, he was stript naked, only leaving a covering before, and his hands being bound, he was led up to the fatal place, which was an eminence twice a man's height. The first executioners of the sentence were the witnesses, who generally pulled off their clothes for the purpose: one of them threw him down with great violence upon his loins: if he rolled upon his breast, he was turned upon his loins again, and if he died by the fall there was an end; but if not, the other witnesses took a great stone, and dashed upon his breast as he lay upon his back; and then, if he was not despatched, all the people that stood by threw stones at him till he died. *Lewis's Origines Hebrææ*, vol. i. p. 74.

LUKE xx. 18. *Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.*] Here is an allusion to the two different ways of stoning among the Jews; the former by throwing a person down upon a great stone, and the other by letting a stone fall upon him. *Whitby*, in loc.

JOHN viii. 59. *Then took they up stones to cast at him.*] After describing various punishments which were inflicted by the Jews upon offenders and criminals, *Lewis* (in his *Origines Hebrææ*, vol. i. p. 85) says, "there was another punishment, called the *rebel's beating*, which was often fatal, and inflicted by the mob with their fists, or staves, or stones, without mercy, or the sentence of the judges. Whoever transgressed against a prohibition of the wise men, or of the scribes, that had its foundation in the law, was delivered over to the people to be used in this manner, and was called a *son of rebellion*. The frequent taking up of stones by the people to stone our Saviour, and the incursion upon him and upon St. Stephen for blasphemy, as they would have it, and upon St. Paul for defiling the temple, as they supposed, were of this nature."

2 CHRON. xxv. 12. *And cast them down from the top of the rock.*] This mode of punishment was practised by the Greeks and Romans, as well as the Jews. In Greece, according to the Delphian law, such as were guilty of sacrilege were led to a rock, and cast down headlong. (*Ælian. Var. Hist. lib. xi. c. 5.*) The Romans also inflicted it on various malefactors, by casting them down from the Tarpeian rock. (*Livy Hist. l. vi. c. 20.*) Mr. Pitts, in his account of the Mahometans (p. 10), informs us, that in Turkey, at a place called Constantine, a town situated at the top of a great rock, the usual way of executing great criminals is by pushing them off the cliff.

NUMB. xxv. 8. *And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel and the woman.*] The zeal of Phinehas on this particular occasion received the divine approbation, both in personal commendation and public deliverance. Similar impunity with respect to shedding of blood was given by the lawgivers of other nations: Pausanias relates that Draco the Athenian legislator granted impunity to any body that took revenge upon an adulterer. Such also was the institution of Solon, "If any one seize an adulterer, let him use him as he pleases." Thus Eratosthenes answered a person who begged his life after he had injured his bed, "It is not I who slay thee, but the law of thy country." But it was in the power of the injured person to take a pecuniary mulct by way of atonement: for thus Eratosthenes speaks in Lysias, "he entreated me not to take his life, but exact a sum of money."

NUMB. xxxv. 31. *Ye shall take no satisfaction for the life of a murderer.*] Moses absolutely forbids the acceptance of any compensation for the life of a murderer. Through the influence of money it appears, that punishment was often evaded in some countries, and probably to this time among the Jews. The Baron Du Tott tells us, that in case of a duel, if one of the parties is killed, the other is tried for the offence, and if condemned, "the criminal is conducted to the place of punishment; he who performs the office of executioner takes on him likewise that of mediator, and negotiates till the last moment with the next of kin to the deceased, or his wife, who commonly follows, to be present at the execution. If the proposals are refused, the executioner performs the sentence; if they are accepted, he reconducts the criminal to the tribunal to receive his pardon." p. 198. It may be proposed to consideration, whether or not there is any reference to this practice in the words of Christ, "agree with thine adversary quickly, while thou art in the way with him." (Matt. v. 25.)

1 SAM. xxxi. 10. *They fastened his body to the wall of Beth-*

shan.] After the death of Saul, we are informed that "they fastened his body to the wall of Beth-shan." Capital offences were sometimes punished by throwing the criminal upon hooks that were fixed in the wall below, where frequently they hung in the most exquisite agonies thirty or forty hours before they expired. The exposure of the body of Saul might be nothing more than the fixing of it to such hooks as were placed there for the execution of their criminals.

2 SAM. iv. 12. *And David commanded his young men, and they slew them, and cut off their hands and their feet, and hung them up over the pool in Hebron.*] In times of tumult and disorder they frequently cut off the hands and feet of people, and afterwards exposed them, as well as the head. Lady M. W. Montague speaking of the Turkish ministers of state (*Lett.* ii. 19) says, "if a minister displease the people, in three hours' time he is dragged even from his master's arms; they cut off his hands, head, and feet, and throw them before the palace gate, with all the respect in the world, while the sultan (to whom they all profess an unlimited adoration) sits trembling in his apartment." Thus were the sons of Rimmon served for slaying Ishbosheth. *Harmer*, vol. ii. p. 272.

1 KINGS xxi. 23. *The dogs shall eat Jezebel.*] Mr. Bruce, when at Gondar, was witness to a scene in a great measure similar to the devouring of Jezebel by dogs. He says, "the bodies of those killed by the sword were hewn to pieces, and scattered about the streets, being denied burial. I was miserable, and almost driven to despair, at seeing my hunting-dogs, twice let loose by the carelessness of my servants, bringing into the court-yard the heads and arms of slaughtered men, and which I could no way prevent, but by the destruction of the dogs themselves." He also adds, that upon being asked by the king the reason of his dejected and sickly appearance, among other reasons, he informed him, "it was occasioned by an execution of three men, which he had lately seen; because the hyænas, allured into the streets by the quantity of carrion, would not let him pass by night in safety from the palace, and because the dogs fled into his house, to eat pieces of human carcasses at their leisure." *Travels*, vol. iv. p. 81. This account illustrates also the readiness of the dogs to lick the blood of Ahab, 1 Kings xxii. 38, in perfect conformity to which is the expression of the prophet Jeremiah, xv. 3, "I will appoint over them the sword to slay, and the dogs to tear."

MATT. xiv. 11. *And his head was brought in a charger.*] Similar instances of unfeeling barbarity are to be met with in history. Mark Antony caused the heads of those he had proscribed to be brought to him while he was at table, and entertained his

eyes a long while with that sad spectacle. Cicero's head being one of those that was brought to him, he ordered it to be put on the very pulpit where Cicero had made speeches against him.

PROV. xvi. 14. *The wrath of a king is as messengers of death.*] When the enemies of a great man have gained influence enough over the prince to procure a warrant for his death, a capidgi, or executioner, is sent to him, and "shows him the order he has to carry back his head. The other takes the grand signior's order, kisses it, puts it upon his head in sign of respect, and then having performed his ablution and said his prayers, freely gives up his head. Thus they blindly obey the grand signior's order, the servants never offering to hinder the capidgi, though he often comes with few or no attendants." (*Thevenot*, cap. 46.) Much the same method was used by the Jewish princes. Benaiah was the capidgi sent by Solomon to put Adonijah to death. (1 Kings ii. 25.) A capidgi in like manner beheaded John the Baptist in prison. (Matt. xiv. 10.) Great energy will then be allowed to the term "messengers of death," if we understand the words, of the capidgi of the Jewish princes. *Harmer*, vol. iv. p. 207.

1 SAM. xxii. 17. *The king said unto the footmen.*] "In ancient times it was as much a custom for great men to do execution upon offenders, as it is now a usual thing for them to pronounce sentence. They had not then (as we have now) such persons as the Romans called *carnifices*, or public executioners; and therefore Saul bade such as waited on him to kill the priests, and Doeg, one of his chief officers, did it. *Patrick*, in loc.

MATT. xxiv. 51. *And cut him asunder.*] If this expression be understood in its primary and literal sense, it must denote that most horrible punishment of being cut in sunder whilst alive, which there is a tradition that the prophet Isaiah suffered. There are many instances in ancient writers of this method of executing criminals, and it is still practised by some nations, particularly by the western Moors in Barbary, as we are assured by Dr. Shaw, *Travels*, p. 254, 2nd edit. Calmet says (*Dict. of the Bible*, art. SAW), this punishment was not unknown among the Hebrews. It came originally from the Persians or the Chaldeans. It is still in use among the Switzers, and they practised it not many years ago on one of their countrymen, guilty of a great crime, in the plain of Grenelles, near Paris. They put him into a kind of coffin, and sawed him at length, beginning at the head, as a piece of wood is sawn. Parisates, king of Persia, caused Roxana to be sawn in two alive. Valerius Maximus says, that the Thracians sometimes made living men undergo this torture. The laws of the twelve tables, which the Romans had borrowed from the Greeks, condemned certain crimes to the punishment of the saw;

but the execution of it was so rare, as Aulus Gellius says (*Noct. Att.* lib. xii. cap. 2), that none remembered to have seen it practised. Herodotus (lib. 6) relates, that Sabacus, king of Egypt, received an order in a dream to cut in two all the priests of Egypt. Caius Caligula, the emperor, often condemned people of condition to be sawn in two through the middle. "Aut medios serrâ dissecuit." *Sueton. in Caio.*

PROV. xxx. 17. *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*] That ravens were understood to prey on criminals who had been executed, appears from many passages in ancient writers. The Greeks often speak of throwing to the ravens. The old man Mnesilochus, in Aristophanes, entreats for a mitigation of his sentence, and that he may not be hanged to serve as food for ravens. So we read in Horace,

— non pasces in cruce corvos.

Thou shalt not hang on a cross and feed ravens.

MATT. xviii. 6. *But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the sea.*] Grotius observes that the kind of punishment here alluded to was not used among the Jews, but that it was practised by the ancient Syrians. Casaubon (upon the 67th chapter of Suetonius's Augustus) relates, that the tutor and ministers of Caius Cæsar, for taking the opportunity of his sickness and death, to infest and ruin the province by their pride and covetousness, were with a heavy weight put about their necks, thrown headlong into a river. It may be observed also, that when the punishment of drowning was inflicted, the persons condemned were rolled up in sheets of lead, and so cast into the water. (*Vide Elsner, Observ.* vol. i. p. 85.)

PROV. xxvii. 22. *Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.*] That such a punishment as this was used in the East will clearly appear from the following testimonies. "Fanaticism has enacted in Turkey, in favour of the ulemats (or body of lawyers), that their goods shall never be confiscated, nor themselves put to death, but by being bruised in a mortar." *Baron Du Tott*, vol. i. p. 28. "As for the guards of the towers (who have let prince Coreskie, a prisoner, escape), some of them were empaled and some were pounded or beaten to pieces in great mortars of iron, wherein they do usually pound their rice, to reduce it to meal." *Knolles's History of the Turks*, p. 1374. See also

Complete System of Geography, vol. ii. p. 16, and *Volney's Travels*, vol. ii. p. 250.

REV. xiv. 10. *The same shall drink of the wine of the wrath of God; which is poured out without mixture into the cup of his indignation.*] The wine of the wrath of God, and the cup of his indignation, are expressions taken from the language of the prophets. It was not only customary to treat friends with a cup of wine as a mark of affection, but to execute the sentence of death on offenders by making them drink a cup of wine, in which some strong poison had been infused. Such was the execution of Socrates by a cup of poison. Grotius seems to give a just account of the expression *without mixture*, that it intimates, that the poisonous ingredients were infused in pure unmixed wine, to take a stronger tincture, and become a more deadly poison. *Lowman*, in loc.

1 KINGS xiii. 26. *And when the prophet that brought him back from the way heard thereof, he said, it is the man of God, that was disobedient to the word of the Lord.*] Disobedience in special cases has commonly been punished by those in authority. The Athenians put their ambassadors to death, whom they had sent into Arcadia, though they had faithfully performed their business, because they came another way, than that which had been prescribed to them. (*Ælian. Var. Hist. lib. vi. cap. 5.*)

EXOD. xx. 5. *Visiting the iniquity of the fathers upon the children, unto the third and fourth generation.*] This part of the divine law is doubtless founded in wisdom and equity, though to many persons it may have appeared harsh and severe. The principle of it has however been extended by some modern legislators. Thevenot (part ii. p. 161) says, that the punishment of the third and fourth generation does not always satisfy the king of Persia. "All the pearls that weigh half a medical or more, that are fished up at Bahreim, belong to the king; who, nevertheless, makes a liberal present to the fisherman who brings him such: but also, if any of them fail to do it, and sell such a pearl out of his dominions, were it even at the world's end, the king is soon acquainted with it, and to be revenged, he puts to death the whole family and all the kindred of the fisherman, even to the seventh generation, both males and females. Menu has also incorporated this principle in his laws." See Sir W. Jones's Works.

JER. xxv. 16. *And they shall drink, and be moved, and be mad.*] This is an allusion to those intoxicating draughts which used to be given to malefactors just before their execution, to take away their senses. Immediately before the execution began, says the Talmud, they gave the condemned a quantity of frankincense in a

cup of wine, to stupify him, and render him insensible of his pain. The compassionate ladies of Jerusalem generally provided this draught at their own cost. The foundation of this custom was the command of Solomon, "Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts." (Prov. xxxi. 6.) *Lewis's Origines Heb.* vol. i. p. 72.

MATT. xxvii. 31. *And led him away to crucify him.*] Capital punishments, both among the Jews and Romans, were inflicted without their cities. This was particularly observed in the crucifixion of malefactors.

Credo ego isthuc, extemplo tibi
Esse eundum actutum extra urbem dispeisis manibus,
Patibulum cum habebis. PLAUTUS.

Cum Mamertini more atque instituto suo crucem fixissent post urbem in viâ Pompeiâ. Tull.

JOHN xix. 17. *And he bearing his cross.*] This was usual for malefactors to do, as Lipsius shows from Artemidorus and Plutarch: the former says, The cross is like to death, and he that is to be fixed to it first bears it. The latter says, And every one of the malefactors that are punished in body carries out his own cross.

LUKE xxiii. 33. *And when they were come to the place which is called Calvary, there they crucified him.*] Calvary was made the place of suffering for Christ in conformity to common practice; as it was usual to crucify on high places and mountains. *Lipsius de Cruce*, l. iii. c. 13.

JOHN xix. 20. *For the place where Jesus was crucified was nigh unto the city.*] The cross stood by the way side, where persons were continually passing, and where it was usual to erect crosses to make public examples of malefactors, to deter others from committing the like crimes. Alexander the emperor ordered an eunuch to be crucified by the way-side, in which his servants used commonly to go to his country-house. Quinctilian (*Declamat.* 275) observes, "as often as we crucify criminals the most noted ways are chosen, where most may behold, and most may be moved with fear."

MATT. xxvii. 26. *To be crucified.*] When a person was crucified, he was nailed to the cross as it lay upon the ground, through each hand extended to its utmost stretch, and through both the feet together; the cross was then erected, and the foot of it thrust with violence into a hole prepared in the ground to receive it. By this means the body, whose whole weight hung upon the nails, which went through the hands and feet, was completely

disjointed, and the sufferer at last expired by the force of pain. This kind of death, which was the most cruel, shameful, and cursed death that could be devised, was used only by the Romans for slaves, and the basest of the people, who were capital offenders. Sometimes a fire was kindled at the foot of the cross, that so the sufferer might perish by the smoke and flame. The emperor, Alexander Severus, commanded one to be executed in this manner, who was a cheat, a quack, and a dealer in (as it were) smoke, that hereby there might be some relation between his crime and his penalty. It has been thought, that below the crucified person's feet was a kind of footstool, or piece of wood jutting out, on which his feet were laid and fastened. Without this the criminal could not long continue nailed to the cross, the whole weight bearing upon his hands. Some assert that there are no traces of this footstool in those descriptions of the cross, which the most ancient Greek and Latin writers have left us; but they speak of a kind of wooden horse, upon which the suffering person was as it were mounted, that so his hands might not be torn asunder by the weight of his body; this was a large peg fixed about half way up the cross, as appears in Justin, Irenæus, and others. Sometimes they who were fastened upon the cross lived long in that condition. Andrew is believed to have lived three days upon it, others nine days. Eusebius (lib. vii. cap. 8) speaks of certain martyrs in Egypt, who were kept on the cross till they were starved to death. Sometimes they were devoured by birds and beasts of prey:

—— cruxillam tollat in auras,
Viventerque oculos offerat alitibus.

PRUDENT.

And generally they were devoured after death by wolves, dogs, and birds. Guards were appointed to observe that none should take them down and bury them.

MATT. xxvii. 35. *And parted his garments.*] They stripped Christ of his clothes before they fixed him to the cross, and crucified him naked, as was the custom of the Romans. (*Lipsius de Cruce*, lib. ii. c. 7.)

MATT. xxvii. 36. *And sitting down they watched him there.*] It was usual with the Romans to set a soldier, or soldiers, to watch those who were crucified, not only before they expired, but after they were dead, lest they should be taken down and buried. (*Lipsius de Cruce*, l. ii. c. 16.)

MARK xv. 26. *The superscription of his accusation.*] It was the custom of the Romans to write the crime for which any man suffered death on a tablet, and carry it before him to his execution. Thus (*Euseb. Eccl. Hist.* lib. v. cap. 1.) Attalus the

martyr was led round the amphitheatre with a tablet before him, inscribed, "This is Attalus, the christian." So (*Sueton. Domitian. cap. 10*) the man was cast to the dogs in the arena to be devoured, with this inscription, "He spake impiously." The same custom prevailed in crucifixions. Dio. (lib. liv. 598) mentions a servant or slave, who was carried to the cross with a writing declaring the cause of his death.

MATT. xxvii. 25. *His blood be on us and on our children.*] This imprecation appears to have been remarkably fulfilled in the circumstances connected with the destruction of Jerusalem by Titus. A strong correspondence may be traced between their sin and their punishment. "They put Jesus to death, when the nation was assembled to celebrate the passover: and when the nation too was assembled to celebrate the passover, Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their crime: and the following of false Messiahs to their destruction was their punishment. They sold and bought Jesus as a slave: and they themselves were afterwards sold and bought as slaves, at the lowest prices. They preferred a robber and murderer to Jesus, whom they crucified between two thieves: and they themselves were afterwards infested with bands of thieves and robbers. They put Jesus to death, lest the Romans should come and take away their place and nation: and the Romans did come and take away their place and nation. They crucified Jesus before the walls of Jerusalem: and before the walls of Jerusalem they themselves were crucified, in such numbers, that it is said room was wanting for the crosses, and crosses for the bodies." *Newton on the Prophecies*, vol. ii. p. 354.

JOHN xix. 31. *That the bodies should not remain upon the cross on the sabbath-day.*] According to the Jewish law, Dent. xxi. 22, 23, the body of one that was hanged on a tree was not to remain all night, but to be taken down that day, and buried; though this was not always observed, 2 Sam. xxi. 9, 10. What was the usage of the Jews at this time is not certain: according to the Roman laws such bodies hung till they were putrefied, or eaten by birds of prey; wherefore, that their land might not be defiled, and especially their sabbath, by their remaining on the cross, they desired to have them taken down.

DAN. ii. 5. *Your houses shall be made a dunghill.*] This was a common practice among the Romans. When any person was found plotting against the government, or guilty of treason, they were not only capitally punished, but their houses were pulled down, or the names of them changed. Thus the house of Caius Cassius was pulled down for his affectation of government, and for treason; and that of M. Manlius Capitolinus, who was suspected

of seizing the government, after he was thrown down from the rock, was made a mint of. That of Spurius Melius, for the same crime, after he had suffered, was by reproach called *Æquimelium*. Other instances are mentioned in *Alex. ab Alex. Genial. Dier.* l. iii. c. 23. See 2 Kings x. 27.

EZRA vi. 11. *And let his house be made a dunghill for this.*] Thus the Romans pulled down the houses of very wicked men, for their greater disgrace: of this we have instances in Sp. Cassius and Ovidius Pollio.

MARK ix. 43. *Into the fire that never shall be quenched.*] This is a periphrasis of hell, and is an allusion to the valley of Hinnom, from whence hell has its name here and elsewhere. Kimchi (on Psalm xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehinnom."

CHAPTER XVI.

CUSTOMS RELATING TO WAR.

ARMS.

ROM. vi. 13. *Neither yield ye your members as instruments of unrighteousness unto sin.*] The word translated *instruments* signifies *arms* or *weapons*. The ancients formerly reckoned arms or weapons the members of soldiers. To this the apostle may allude. (*Alex. ab Alex. Genial. Dier.* l. i. c. 12.)

1 SAM. xiii. 19, 20. *Now there was no smith found throughout all the land of Israel, for the Philistines said, lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines to sharpen every man his share.*] The policy of the Philistines has been imitated in modern times. "Mulei Ismael went farther towards a total reduction of these parts of Africa than his predecessors had done. Indeed the vigorous Mulei Rashid, his brother and predecessor, laid the foundation of that absoluteness; but was cut off in the height of his vigour, his horse running away with him in so violent a manner, that he dashed out his brains against a tree. But this sheriff brought multitudes of sturdy Arabs and Africans, who used to be courted by the kings of Morocco, Fez, &c. to such a pass, that it was as

much as all their lives were worth to have any weapon in a whole dower (moveable village, or small community) more than one knife, and that without a point, wherewith to cut the throat of any sheep or other creature, when in danger of dying, lest it should jif, as they call it, i. e. die with the blood in it, and become unlawful for food." *Morgan's Hist. of Algiers*, p. 196.

PSALM xlv. 3. *Gird thy sword upon thy thigh.*] The eastern swords, whose blades are very broad, are worn by the inhabitants of these countries under their thigh when they travel on horseback. Chardin takes notice of these particulars. He says, the eastern people have their swords hanging down at length, and the Turks wear their swords on horseback under their thigh. This passage, and Sol. Song iii. 8, show they wore them after the same manner anciently. *Harmer*, vol. i. p. 448.

PSALM lvii. 4. *And their tongue a sharp sword.*] There was a sort of swords called *Lingulæ*, because in the shape of a tongue. *A. Gell. Noct. Attic.* l. x. c. 25.

ISAIAH xlix. 2. *He hath made my mouth like a sharp sword.*] The metaphor of the sword and the arrow applied to powerful speech is bold, but just. It has been employed by the most ingenious heathen writers, if with equal elegance, not with equal force. It is said of Pericles by Aristophanes (see *Cicero, Epist. ad Atticum*, xii. 6):—

Οὕτως ἐκῆλει, καὶ μόνος τῶν ρητορῶν
Τὸ κέντρον ἐγκατέγειπε τοῖς ἀκρωμένοις. Apud Diod. l. xii.

His powerful speech
Pierced the hearer's soul, and left behind
Deep in his bosom its keen point infix'd.

See also Pindar, *Olymp.* ii. 160. *Bp. Lowth*, in loc.

Though this language is confessedly figurative, it appears nevertheless to have been derived from the various uses to which the sword is applied, as an offensive or defensive weapon. Amongst the Tartars a similar mode of expression has been adopted. Montesquieu calls them the most singular people upon earth, but says they are involved in a political slavery. To this he adds in a note, that when a khan is proclaimed, all the people cry, that is word shall be as a sword. (*Spirit of Laws*, vol. i. p. 350.) This practice sufficiently accounts for the use of the word in a metaphorical sense. See also Psalm lvii. 4, lxiv. 3, lv. 21, lix. 7; Prov. xii. 18, xxv. 18, xxx. 14; Eph. vi. 17; Heb. iv. 12; Rev. i. 16, ii. 16, xix. 15, 21.

REV. i. 16. *Out of his mouth went a sharp two-edged sword.*] The sword is sometimes used in a figurative and metaphorical

sense in the Scriptures. Thus the Psalmist says, speaking of his enemies, "that swords are in their lips (Psalm lix. 7); and it is said of our Lord, that "out of his mouth went a sharp two-edged sword. This representation appears to correspond with the practice of some people with respect to this weapon. Thevenot has mentioned an incident which throws considerable light upon this point; he says (part i. p. 229), "The galliot being out a cruising, met with a Turkish galliot, and having laid her athwart hawse, met with a strong resistance. The Turks who were on board of her, 'having a naked sword between their teeth,' and a musket in their hands, beat off their adversaries." How this naked sword was used in combat does not appear, but if this ever had been part of a military custom, the figure of a sword issuing from the mouth seems as if it might be justified by matter of fact; and this expression may rank among those which occurrent circumstances may have formed.

1 SAM. xvii. 49. *And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead.*] The dexterity with which the sling may be used as an offensive weapon is surprising. It evidently appears in the conflict between David and Goliath, and may be confirmed by the following citation. "The arms which the Achæans chiefly used were slings. They were trained to the art from their infancy, by slinging from a great distance at a circular mark of a moderate circumference. By long practice they took so nice an aim, that they were sure to hit their enemies not only on the head, but on any part of the face they chose. Their slings were of a different kind from the Balearians, whom they far surpassed in dexterity." *Polyb.* p. 125.

JER. ix. 8. *Their tongue is as an arrow shot out.*] Arrows were formerly much used by different nations for various purposes. In war, they were a very destructive weapon, especially when they were poisoned, according to the custom of some people. In the chase also they were effectual in overcoming wild beasts, and killing such animals as they were aimed at. Since the invention of other methods of assault they have been less used, and certainly but little known, as they have been in a measure laid aside; but while it was so common to employ them in the field and the forest, it is not at all surprising that metaphors should be found, alluding to their nature and effects. We accordingly find the *bitter words* of the wicked are called their *arrows* (Psalm lxiv. 3), and that "their teeth are spears and arrows" (Psalm lvii. 4); and also, that "a man that beareth false witness against his neighbour is a sharp arrow." (Prov. xxv. 18.) But it appears also that there is a literal meaning in these comparisons, which suppose a connexion between the mouth and the arrow. The circumstance

related by Mr. Mungo Park, in the following extract, might possibly have its parallel in the conduct of the ancients; and if it had, clearly accounts for such figures as have been referred to: "Each of the negroes took from his quiver a handful of arrows, and putting two between his teeth, and one in his bow, waded to us with his hand to keep at a distance." *Travels in Africa*, p. 99.

PSALM xviii. 34. *He teacheth my hands to war, so that a bow of steel is broken by mine arms.*] This was an argument of great strength. Thus in the story of the bow of Ulysses, which none of the suitors were able to draw, it is said,

So the great master drew the mighty bow,
And drew with ease: one hand aloft display'd
The bending horns, and one the string essay'd.

ODYSS. lib. xxi. 409.

When Ulysses had thus bent his bow, and shot the arrows through the rings, he glories, and says to his son Telemachus,

———— Nor have I wrought thee shame;
Nor err'd this hand unfaithful to its aim;
Nor prov'd the toil too hard; nor have I lost
That ancient vigour, once my pride and boast. POPE.

Herodotus tells us that when Cambyses sent his spies into the country of Ethiopia, the king of that country, well understanding the intention of their coming, said to them, when the Persians can easily draw bows of this largeness, then let them invade the Ethiopians. He then unstrung the bow, and gave it them to carry to their master. (*Thalia*, c. 21.)

ISAIAH xiii. 18. *Their bows also shall dash their young men in pieces.*] Both Herodotus (i. 61) and Xenophon (*Anab.* iii.) mention that the Persians used large bows; and the latter says particularly, that their bows were three cubits long (*Anab.* iv.) They were celebrated for their archers, Jer. xlix. 35. Probably their neighbours and allies, the Medes, dealt much in the same sort of arms. In Psalm xviii. 34, and Job xx. 24, mention is made of a bow of brass. If the Persian bows were of metal, we may easily conceive that with a metalline bow of three cubits length and proportionably strong, the soldiers might dash and slay the young men, the weaker and unresisting part of the inhabitants, in the general carnage on taking the city. *Bp. Lowth*, in loc.

PSALM lxiv. 3. *And bend their bows to shoot their arrows, even bitter words.*] This appears to be an allusion to the practice of fixing letters in arrows, and shooting or directing them where it was desired they should fall and be taken up. Timoxenus and Artabazus sent letters to one another in this way, at the siege of Potidæa. Thus the Jews say Shebna and Joab sent letters to

Sennacherib, acquainting him that all Israel were willing to make peace with him, but Hezekiah would not suffer them. *Gill*, in loc.

HAB. iii. 9. *Thy bow was made quite naked.*] The oriental bows, according to Chardin, were usually carried in a case hung to their girdles; it was sometimes of cloth, but more commonly of leather. The expression in these words of the prophet must consequently be understood of the bow when out of the case. *Harmer*, vol. ii. p. 513.

JOB vi. 4. *The arrows of the Almighty are within me, the poison whereof drinketh up my spirit.*] It appears that the art of poisoning arrows was very ancient in Arabia. The *venenatæ sagittæ*, poisoned arrows, of the ancient Mauri or Moors in Africa are mentioned by Horace (lib. i. ode 22, line 3), and we are informed that "the Africans were obliged to poison their arrows, in order to defend themselves from the wild beasts with which their country was infested. This poison, Pliny tells us, was incurable." (*Dacier's and Francis's note.*) And that poisoned arrows were anciently used by other nations, besides the Mauri, may be seen in Grotius, *de Jure Belli et Pacis* (lib. iii. cap. 4, § 16); in Freinshemius's *Note on Curtius* (lib. ix. cap. 8, § 20); in Justin (lib. xii. cap. 10, § 2); and Berneccerus's note there; and in Virgil (*Æn.* xii. lin. 857.)

But perhaps no passage in any heathen author so clearly shows the antiquity and make of poisoned arrows, as what we read in Homer concerning Ulysses, that he went to Ephyra, a city of Thessaly, in order to procure "deadly poison for smearing his brazen-pointed arrows," from Ilus, the son of Mermerus, who is said to have been descended from Medea and Jason. *Odys.* i. line 260.

EPH. vi. 16. *Fiery darts.*] This is evidently in allusion to those javelins or arrows, which were sometimes used by the ancients in sieges and battles. Arrian (*de Exped. Alex.* lib. 2) mentions *πυρφορα βελη*, fire-bearing darts, and Thucydides (lib. ii. 75) *πυρφοροι οιστοι*, fire-bearing arrows. Livy (lib. xxi. cap. 8) calls a weapon of this kind a *falarica*, which he describes as a javelin surrounded at the lower part with combustible matter, which, when it was set on fire, the weapon was darted against the enemy.

ISAIAH xxi. 5. *Anoint the shield.*] As the Israelites were usually very careful of their armour, so particularly of their shields. Upon these their names and warlike deeds were generally engraved. These they scoured, polished, and oiled. To render and preserve them bright was an object to which they were exceedingly attentive. This appears to have been done by *anointing* them with oil. Accordingly we find Isaiah directing to "anoint the shield;" and

as this was done to give them a lustre, so they were covered with a case when they were not in use, to preserve them from becoming rusty. Hence we read of the "uncovering of the shield." (Isaiah xxii. 6.) To this practice may also be referred (2 Sam. i. 21) the anointing mentioned, belonging to the shield, and not to Saul, a version of the passage perfectly agreeable to the original.

HEB. x. 35. *Cast not away therefore your confidence.*] By the confidence here spoken of may be intended a profession of faith, which ought to be bold and courageous, firm and constant: or it may signify the grace of faith in its full assurance, which, as a spiritual shield, Eph. vi. 16, ought by no means to be cast away. It was reckoned infamous in soldiers to cast away or lose their shield: with the Grecians it was a capital crime, and punished with death. (*Alex. ab Alexand. Genial. Dier.* l. ii. c. 13.) Dr. Gill apprehends that the apostle may here allude to this circumstance.

1 KINGS x. 16. *Targets.*] The middle part of the target projected in a sharpish point, as some of the shields afterwards used by the Greeks and Romans did: and we are informed by the writers on their military affairs, that this pointed protuberance was of great service to them, not only in repelling or glancing off mis-sive weapons, but in bearing down their enemies: whence Martial has this allusion:

In turbam incideris, cunctos umbone repellet.

In crowds his pointed boss will all repel.

1 SAM. xvii. 16. *Greaves of brass.*] These were necessary to defend the legs and feet from the iron stakes placed in the way by the enemy, to gall and wound their opponents. They were a part of ancient military harness, and the artifices made use of by contending parties rendered the precaution important.

2 COR. vi. 7. *By the armour of righteousness on the right hand and on the left.*] It has been conjectured that the meaning of the apostle in these words is, that the spiritual warrior should be like the *αμφιδεξιος*, or those who could use with equal alertness and vigour the left hand and the right: prepared to resist on each side the wiles of the devil. They who could use both hands were on this account esteemed to be the greatest heroes. Such was Asteropæus in Homer. Such some suppose were the left-handed men mentioned Judges xx. 16. *Bulkley's Notes on the Bible.* The left side, according to the superstition of the Grecians, was accounted unlucky and of evil omen: and it was a part of the same superstition to call such things by more auspicious names. Thus according to Eustathius, they called the left *αριστερος*, from *αρι-*

ροσ, the best. The omens that appeared to the east were accounted fortunate, because the great principle of all light and heat, motion and life, diffuses his first influences from that part of the world. On the contrary the western omens were unlucky, because the sun declines in that quarter. The augurs, when they made observations, kept their faces towards the north, and the east was upon their right hand, and the west upon their left. Thus Homer brings in Hector telling Polydamas, that he regarded not the birds. *Il.* xii. 239.

Ye vagrants of the sky! your wings extend
Or where the suns arise or where descend,
To right and left unheeded take your way. POPE.

See *Potter's Arch. Græc.* vol. i. b. 2, cap. 15.

JOSHUA xvii. 16. *Chariots of iron.*] This does not intimate that the chariots were made of iron, but that they were armed with it. Such chariots were by the ancients called *currus falcati*; and in Greek *δρεπανοφύραι*. They had a kind of scythes of about two cubits long fastened to long axletrees on both wheels: these being driven swiftly through a body of men made great slaughter, mowing them down like grass or corn. See *Xenophon, Cyro-Pædia*, lib. vi. *Quintus Curtius*, lib. iv. cap. 9.

1 KINGS xvii. 12. *Barrel.*] As corn is subject to be eaten by worms, the Easterns keep what they are spending in long vessels of clay. (*Sandys's Trav.* p. 117.) So it appears the woman of Zarephath did. The word translated *barrel* properly signifies a *jar*; and is the same with that used for the vessels in which Gideon's soldiers concealed their torches, and which they brake when they blew with their trumpets. *Harmer*, vol. i. p. 277.

ZECH. xiv. 20. *The bells of the horses.*] Among the heathens of the East the Sun was called Baal or Bel, from his supposed dominion over all things; whence the word came at last to denote a lord or master in general. He was considered as the author of vibratory motion, the source of musical sound; and such instruments as emit a sound by percussion were called bells, from *bell*, or *bel*, the name by which the sun was denoted among the Druids.

For the above reason, a bell seems, in very early times, to have been made a sign or symbol of victory or dominion. Thus, as horses were employed in war, and are celebrated in the earliest antiquity for their strength, stately port, and undaunted courage, bells became a part of their martial furniture. This custom obtained in Greece, as is evident from Aristophanes, who calls the artificers that joined the bells to the furniture of the war-horses; *κωδωνοφάροπῳλοι*. Hence also, to bear the bell still signifies victory or dominion over others. *Pirrie's Works*, vol. iii. p. 202.

“The finest breed of Arabian horses is in this country, and has furnished us with those we make use of for the turf. They are here chiefly articles of luxury, used only in war, or for parade. The governor has a large stud opposite the house where I live, which affords me much pleasure, as I pay them frequent visits. They are small, but finely-shaped, and extremely active. Of this I had an opportunity of judging yesterday, when the cavalry had a field-day in the great square, which, from the mode of exercise, called to my mind the idea of our ancient tilts and tournaments. The horses were sumptuously caparisoned, being adorned with gold and silver trappings, bells hung round their necks, and rich housings. The riders were in handsome Turkish dresses, with white turbans, and the whole formed to me a new and pleasing spectacle.” *Rooke’s Travels to the Coast of Arabia Felix*, p. 82.

Chardin informs us, that something like this is seen in several places of the East. In Persia, in Turkey, the reins are of silk, of the thickness of a finger, on which is wrought the name of God, or other inscriptions. *Harmer*, vol. i. p. 470.

CAMPS.

1 SAM. xxvi. 5. *And Saul lay in the trench, and the people pitched round about him.*] An Arab camp is always round when the disposition of the ground will admit it, the prince being in the middle, and the Arabs about him at a respectful distance. Their lances were fixed near them in the ground all the day, ready for action. (*D’Arvieux, Voy. dans la Pal.* p. 173.) Such was probably the situation of Saul. *Harmer*, vol. ii. p. 245.

1 SAM. xxvi. 7. *And behold, Saul lay sleeping in the trench, and his spear stuck in the ground at his bolster; but Abner and the people lay round about him.*] A description, very similar to this, is given by *Homer*, of Diomed sleeping in his arms, with his soldiers about him, and the spears sticking upright in the earth.

Without his tent bold Diomed they found,
All sheath’d in arms, his brave companions round;
Each sunk in sleep, extended on the field,
His head reclining on his bossy shield:
A wood of spears stood by, that, fix’d upright,
Shot from their flashing points a quiv’ring light.

Il. iii. 89. POPE.

The circumstance of the spears being fixed in the ground, might be in conformity to the usual practice of warriors.

DANIEL xi. 45. *He shall plant the tabernacles of his palace,*] or *pavilion*, that is, the tents for his princes and generals. The word used has the signification of covering and clothing. Hence some translate it *the tents of his curtain*; tents covered with curtains or veils, such as the tents of kings, generals, and principa-

officers were distinguished by. Fuller (*Miscell. Sacr.* l. v. c. 18. So also Lydius *de re militari*, l. iv. c. 2, p. 155) conjectures, that it may refer to an ancient custom of the Roman emperors, who used before a battle to have a scarlet coat spread over their tents, or hung upon a spear, to give notice of it. And so this furious enemy of the church of God is represented as setting up his ensign, preparing for battle, and threatening with utter desolation.

EZEKIEL xxxii. 27. *They have laid their swords under their heads.*] “In Mingrelia they all sleep with their swords under their heads, and their other arms by their sides: and they bury them in the same manner, their arms being placed in the same position.” (Chardin.) Bochart supposes that Meshech and Tubal mean Mingrelia. This seems to have been an ancient method of honouring the dead. In the present instance, the meaning of the prophet is, that they shall be without the usual martial solemnities, with which the people of that country honoured their dead. *Harmer*, vol. ii. p. 138.

2 KINGS vii. 10. *Horses tied and asses tied.*] From the circumstances recorded concerning the flight of the Syrians, it appears to have been remarkably precipitate. That they were not altogether unprepared for a hasty departure may be inferred from comparing this passage with the following extract (from *Memoirs relative to Egypt*, p. 300): “As soon as the Arabs are apprehensive of an attack, they separate into several small camps, at a great distance from each other, and tie their camels to the tents, so as to be able to move off at a moment’s notice.” Such a precaution is not probably peculiar to the modern Arabs, but might be adopted by the Syrian army. If this was the case, it shows with what great fear God filled their minds, that though prepared as usual for a quick march, they were not able to avail themselves of the advantage, but were constrained to leave every thing behind as a prey to their enemies.

FORTRESSES.

JUDGES ix. 51. *But there was a strong tower within the city, and thither fled all the men and women, and all they of the city and shut it to them.*] Besides fortified towns and cities, we find that in the time of the croisades they had towers for the people of open towns to fly to in time of danger. Thus in the reign of Baldwin the Second, when the strength of the kingdom was collected together to the siege of Tyre, the people of Ashkalon suddenly invaded the country about Jerusalem, and put to the sword the greatest part of the inhabitants of a town called Mahomeria, five or six miles from Jerusalem. But the old men, the women, and the children, betaking themselves to a tower, escaped. (*Gesta Dei per Francos*, p. 840.) Towers of this sort appear to have been in use in very early times. *Harmer*, vol. ii. p. 239.

SOL. SONG viii. 10. *I am a wall, and my breasts like towers.*] In these words Solomon alludes to mounts, common in Greece, Egypt, and Syria. They were generally formed by art; being composed of earth, raised very high, which was sloped gradually with great exactness; the top of all was crowned with a tower: they were held in great reverence, and therefore considered as places of safety, and were the repositories of much treasure. (Josephus, Bell. Jud. l. vii. p. 417.) There were often two of these mounds, of equal height, in the same enclosure: to such as these Solomon refers in this passage. *Holwell's Mythological Dict.* p. 262.

1 KINGS xx. 34. *Thou shalt make streets for thee in Damascus.*] The circumstances connected with this passage, and those contained in the following extract, so much resemble each other, that it must be apparent with what propriety our translators have chosen the word *streets*, rather than any other which commentators have proposed instead of it. "Biazet hauing worthily relieued his beseiged citie, returned againe to the seige of Constantinople; laying more hardly vnto it than before, building forts and bulwarks against it on the one side towards the land; and passing over the strait of Bosphorus, built a strong castle vpon that strait ouer against Constantinople, to impeach so much as was possible all passage thereunto by sea. This streight seige (as most urite) continued also two yeres, which I suppose, by the circumstance of the historie, to haue been part of the aforesaid eight yeres. Emanuel, the beseiged emperor, wearied with these long wars, sent an ambassador to Biazet, to intreat with him a peace, which Biazet was the more willing to hearken vnto, for that he heard newes, that Tamerlane, the great Tartarian prince, intended shortly to warre upon him. Yet could not this peace be obtained, but upon condition that the emperor should grant free libertie for the Turks to dwell together in one STREET of Constantinople, with free exercise of their owne religion and lawes, vnder a iudge of their owne nation; and further, to pay vnto the Turkish king, a yerely tribute of ten thousand ducats, which dishonourable conditions the distressed emperor was glad to accept of. So was this long seige broken vp, and presently a great sort of Turks, with their families, were sent out of Bithynia, to dwell in Constantinople, and a church there built for them; which not long after was, by the emperor, pulled downe to the ground, and the Turks againe driuen out of the citie, at such time as Biazet was by the mightie Tamerlane overthrowne and taken prisoner." *Knolles's History of the Turks*, p. 206.

1 KINGS xiv. 10. *Shut up and left.*] Sometimes, when a successful prince has endeavoured to extirpate the preceding royal

family, some of them have escaped the slaughter, and secured themselves in a fortress or place of secrecy, while others have sought an asylum in foreign countries, from whence they have occasioned great anxiety to the usurper. The word *shut up*, strictly speaking, refers to the first of these cases; as in the preservation of Joash from Athaliah in a private apartment of the temple, 2 Kings xi. Such appears also to have been the case in more modern times. "Though more than thirty years had elapsed since the death of Sultan Achmet, father of the new emperor, he had not, in that interval, acquired any great information or improvement. *Shut up*, during this long interval, in the apartments assigned him, with some eunuchs to wait on him, and women to amuse him, the equality of his age with that of the princes who had a right to precede him, allowed him but little hope of reigning in his turn; and he had, besides, well-grounded reasons for a more serious uneasiness." *Baron Du Tott*, vol. i. p. 115. But when David was in danger, he "kept himself close" (1 Chron. xii. 1), in Ziklag, but not so as to prevent him from making frequent excursions. In later times, in the East, persons of royal descent have been left, when the rest of a family have been cut off, if no danger was apprehended from them, on account of some mental or bodily disqualification. Blindness saved the life of Mahammed Khodabendeh, a Persian prince of the sixteenth century, when his brother Ismael put all the rest of his brethren to death. *D'Herbelot*, p. 613. This explanation will enable us more clearly to understand 2 Kings xiv. 26; Deut. xxxii. 36. *Harmer*, vol. iv. p. 211.

JUDGES xv. 8. *And he went down and dwelt in the top of the rock Etam.*] It appears that rocks are still resorted to as places of security, and are even capable of sustaining a siege. So we read in De la Roque (p. 205.) "The grand signor, wishing to seize the person of the emir, gave orders to the pacha to take him prisoner: he accordingly came in search of him, with a new army, in the district of Chouf, which is a part of Mount Lebanon, wherein is the village of Gesin, and close to it the rock which served for retreat to the emir. The pacha pressed the emir so closely, that this unfortunate prince was obliged to shut himself up in the cleft of a great rock, with a small number of his officers. The pacha besieged him here several months, and was going to blow up the rock by a mine, when the emir capitulated."

JER. xlix. 8. *Dwell deep.*] When the Arabs have drawn upon themselves the resentment of the more fixed inhabitants of those countries, and think themselves unable to stand against them, they withdraw into the depths of the great wilderness, where none can follow them. (*Diodorus Siculus*, lib. xix. p. 722. *Niebuhr*, vol. ii. p. 199.) Thus also, very expressly,

M. Savary (tom. ii. p. 8): "always on their guard against tyranny, on the least discontent that is given them, they pack up their tents, load their camels with them, ravage the flat country, and, loaded with plunder, *plunge* into the burning sands, whither none can pursue them, and where they alone can dwell." Is it not then most probable, that the *dwelling deep*, mentioned in these words, means their plunging far into the deserts, rather than going into deep caves and dens, as has been most commonly supposed? This explanation is also strongly confirmed by verse 30: *Flee, get you far off, dwell deep.* *Harmer*, vol. i. p. 101.

1 CHRON. xxvii. 28. *Cellars of oil.*] Dr. Chandler (*Travels in Greece*, p. 126) says, "the modern Greeks keep their oil in large earthen jars, sunk in the ground, in the areas before their houses." The custom might obtain among the Jews; it is certain they sometimes buried their oil in the earth, to secrete it in times of danger, in which case they fixed upon the most likely place for concealment—the *fields*. (Jer. xli. 8.) Joash may therefore be properly considered as set over the *treasures* of oil, whatever was the place in which it was stored. *Harmer*, vol. iv. p. 108.

2 SAM. v. 6—8. *Wherefore they said, the blind and the lame shall not come into the house.*] Mr. Gregory (*Works*, p. 29) observes, that it was customary in almost every nation, at the founding of a city, to lay up an image magically consecrated (or talisman), in some retired part of it, on which the security of the place was to depend. The knowledge of this practice he supposes will clearly illustrate the passage now referred to.

Several Jewish writers agree that the blind and lame were images, and that these epithets were bestowed on them in derision. Psalm cxv. 5, 7. They were of brass, and are said to have had inscriptions upon them. They were set up in a recess of the fort. Though in scorn called the blind and the lame, yet they were so surely entrusted with the keeping of the place, that if they did not hold it out, the Jebusites said, they should not come into the house: that is, they would never again commit the safety of the fort to such palladia as these.

EZEK. xxvii. 11. *The men of Arvad with their army were upon thy walls round about, and the Gammadim were in thy towers; they hung their shields upon thy walls round about.*] The eastern soldiers in times of peace are disposed of about the walls of places, and particularly in the towers, and at the gates. Niebuhr tells us (p. 186) that the foot soldiers of the imam of Yemen have very little to do in times of peace, any more than the cavalry: some of them mount guard at the *dela's* (or governor's); they are also employed at the gates and upon the towers. Van Egmont and Hayman (*Travels*, vol. ii. p. 121) give a similar account.

Sandys, speaking of the decorations of one of the gates of the imperial seraglio in Constantinople, tells us, that it is hung with shields and cimeters. Through this gate people pass to the divan, where justice is administered; and these are the ornaments of this public passage. *Harmer*, vol. ii. p. 517.

1 PETER i. 5. *Kept by the power of God.*] The original word, *φρουρουμενους*, is very emphatical, and properly signifies being kept as in an impregnable garrison, secure from harm, under the observation of an all-seeing eye, and protection of an almighty hand.

JEREMIAH vi. 1. *Set up a sign of fire in Beth-haccerem.*] In this place there might possibly be a very high tower. Kimchi observes, that the word signifies a high tower, for the keepers of the vines to watch in. If it were so, it was a very proper place to set up the sign of fire in, to give notice to all the surrounding country. It was usual with the Persians, Grecians, and Romans, to signify in the night by signs of fire, and by burning torches, either the approach of an enemy, or succour from friends. The former was done by shaking and moving their torches; the latter by holding them still. (*Lyd. de Re Militari*, l. i. c. 3. p. 185.)

* ISAIAH xxi. 6. *Go, set a watchman; let him declare what he seeth.*] “During our stay at Suwarrow,” says Mr. Buckingham, “there were continual arrivals of persons from all quarters, most of whom halted here without intending to proceed farther, until the road was clear: and by a small party of the townsmen themselves, who came from the eastward, we learnt that the horsemen now intercepting the road in that quarter, were preparing for movement, and intended making a tour northward, in the course of the night. Many of the incidents of our present situation reminded me forcibly of being at sea in an unprotected merchantship in time of war, when every distant sail is magnified into an enemy, and all eyes are on the stretch for discovery. Look-outs were stationed on the terraces of the houses, and on the heaps of rubbish formed in different parts of the town; and messengers were repeatedly sent by them to the sheikh’s house, to report what they saw. One man, for instance, arrived to say that three horsemen were in sight to the southward, going westerly; another followed soon after to say, that five men on foot were seen in the western quarter, apparently bound this way; then came another announcement stating, that two horsemen, strangers, who had passed through Suwarro, without halting, about an hour before, were seen stopped by the plunderers to the eastward, by whom they were stripped, and were now returning on foot to the town; the whole of this affair being distinctly seen from the terrace of the sheikh’s house, and without a glass, so acute has nature and

habit together rendered the vision of these people: the transaction, though on a plain, taking place at the distance of at least three miles from the spot in which it was observed." *Travels among the Arab Tribes*, pp. 181, 182.

TACTICS.

JUDGES XIX. 29. *And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.*] Interpreters say but little concerning the real views of the Levite in this transaction: they merely intimate, that it was done to excite a general indignation against the authors of the injury he had sustained. His motives certainly were good and regular. He intended to unite the whole nation in vengeance against a crime, in which it was interested: but as they might be checked in the extent of the punishment by the number, the credit, and the power of the offenders; by the natural commiseration which is felt for those who are of the same blood; or by an aversion to involve a city in destruction; he sought and seized a method which put them to the indispensable necessity of espousing his cause. The only part which he had to take was, to cut in pieces the body of his wife, which he did, or else that of an ox, or other like animal, which had been either devoted or offered in sacrifice, and to send a part of it to each tribe. In consequence of this, every tribe entered into an indissoluble engagement to see justice done him for the injury he had received. This is what the interpreters of scripture seem not to have known, and which it is necessary to explain.

The ancients had several ways of uniting themselves together by strict ties, which lasted for a stipulated time: amongst these may be noticed the sacrifice of Abraham, the circumstances of which are mentioned Gen. xv. 9, &c. Another method was, to take a bullock offered or devoted in sacrifice, cut it in pieces, and distribute it. All who had a piece of this devoted bullock were thenceforward connected, and were to concur in carrying on the affair which had given occasion for the sacrifice. But as this devoting and dividing was variously practised, it also produced different engagements. If he who was at the expense of the sacrifice were a public person, or in high office, he sent of his own accord a piece of the victim to all who were subject to him; and by this act obliged them to enter into his views. If the sacrifice were offered by a private person, those only who voluntarily took a piece of the sacrifice entered into a strict engagement to espouse his interest. Connexions of this kind derived their force from the deities, in honour of which the sacrifice was offered: from the true God, when made by the Jews; from idols, when made by the Gentiles. The Jews were content to invoke and take the Lord to witness:

whereas the pagans never failed to place upon an altar of green turf the deities which presided over their covenant. These deities were called common, because they were the common deities of all who were thus united, and received in common the honours which they thought proper to pay them.

A direct proof of these facts is recorded in 1 Sam. xi. 7: "And Saul took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent." Another proof is drawn from the customs observed by the Scythians and Molossians. Lucian thus speaks of what passed between these people upon urgent occasions. "When any one had received an injury, and had not the means of avenging himself, he sacrificed an ox, and cut it into pieces, which he caused to be dressed and publicly exposed; then he spread out the skin of the victim, and sat upon it, with his hands tied behind him. All who chose to take part in the injury which had been done took up a piece of the ox, and swore to supply and maintain for him, one, five horses; another, ten; others still more; some infantry, each according to his strength and ability. They who had only their person engaged to march themselves. Now an army composed of such soldiers, far from retreating or disbanding, was invincible, as it was engaged by oath."

These circumstances, compared with the account given of the Levite's conduct and the subsequent behaviour of the tribes, clearly point out, that the method used by the Levite to obtain redress was consistent with the established usages of the times, and effected the retribution he desired to see accomplished.

1 SAM. XXI. 13. *And he changed his behaviour before them, and feigned himself mad in their hands.*] David is not the only instance of this kind. Among the Easterns, Baihasus the Arabian, surnamed Naama, had several of his brethren killed, whose death he wanted to revenge. In order to it he feigned himself mad, till at length he found an opportunity of executing his intended revenge, by killing all who had a share in the murder of his brethren (*Anthol. Vet. Hamasa*, p. 535, edit. Schuiten). Amongst the Greeks, Ulysses is said to have counterfeited madness, to prevent his going to the Trojan war. Solon also, the great Athenian lawgiver, practised the same deceit, and by appearing in the dress and with the air of a madman, and singing a song to the Athenians, carried his point, and got the law repealed that prohibited, under the penalty of death, any application to the people for the recovery of Salamis. *Plut. Vit. Solon.* p. 82, *Chandler's Life of David*, vol. i. p. 102, note.

JOB v. 23. *For thou shalt be in league with the stones of the field.]* It has been supposed that these words refer to a custom called scopilism, which is thus described by Van Egmont and Heyman (*Travels*, vol. ii. p. 156.) "In the province of Arabia there is a crime called σκοπιλισμος, or fixing of stones; it being a frequent practice among them to place stones in the grounds of those with whom they are at variance, as a warning that any person who dares to till that field should infallibly be slain by the contrivance of those who placed the stones there." This malicious practice is thought to have had its origin in Arabia Petræa. See 2 Kings iii. 19, 25.

JOB xvi. 9. *He gnasheth upon me with his teeth.]* Homer describing Achilles arming to revenge the death of Patroclus, among other signs of indignation mentions the grinding of his teeth:—

Του και οδοντων μεν καναχη πελε.

Il. xix. 365.

Grief and revenge his furious heart inspire,

His glowing eye-balls roll with living fire :

He grinds his teeth, and, furious with delay,

O'erlooks th' embattl'd host, and hopes the bloody day.

POPE.

Thus in Virgil, Hercules is described *furens animis, dentibus infrendens*, raging in mind, and gnashing his teeth. (*Æn.* viii. 228.) So also Polyphemus:—

Dentibus infrendens gemitu,

ÆN. iii. 664.

1 SAM. xvii. 44. *And the Philistine said to David, come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field.]* This mode of speaking and challenging was very common with the Orientals. Homer gives the same haughty air to his heroes; and it was doubtless a copy of the manners and hyperbolical speeches of the times. Thus he makes one say to another:

Bold as thou art, too prodigal of breath,
Approach, and enter the dark gates of death,

Il. ii. 107.

1 SAM. xvii. 45. *I come to thee in the name of the Lord of Hosts.]* The decision of national controversies by the duels of the chiefs was frequent in ancient times. That between the Horatii and Curiatii is well known: and even before that, Romulus, and Aruns, king of the Ceninenses, ended their national quarrel by the like method; Romulus killing his adversary, taking his capital, and dedicating the spoils to Jupiter Feretrius. (*Val. Max.* l. viii. c. 2. § 3.) *Chandler's Life of David*, vol. i. p. 70; note.

EZEKIEL xvii. 13. *The mighty of the land.]* The seventy,

Ἀρχοντες. Vulg. Arietes, rams. Thus Homer, speaking of Ulysses marshalling the Greeks :

Αὐτος δὲ, κτῖλος ὡς, ἐπιπῶλεται στιχας ἀνδρων, κ. τ. λ.
Il. iii. 196.

Nor yet appear his care and conduct small ;
From rank to rank he moves, and orders all.
The stately ram thus measures o'er the ground,
And, master of the flock, surveys them round. POPE.

Aristotle (H. A. vi. 19) says, that in every flock they prepare a leader of the males, which, when the shepherd calls him by name, goes before them.

JUDGES vii. 13. *And when Gideon was come.*] Gideon, raised up by God himself, and made general of the army of Israel, yet goes as a spy into the camp of Midian. To this conduct there was not formerly any reproach attached, as it was esteemed honourable to go on such expeditions by night, or to perform those offices which are now the task of the common soldiers only. Homer (*Il. b. x.*) represents Tydides as thus answering a command to penetrate the Trojan camp :—

—The man you seek is here :
Through yon black camps to bend my dang'rous way
Some god within commands, and I obey. POPE, v. 260.

ISAIAH xxxiii. 18. *Where is he that counted the towers?*] That is, the commander of the enemy's forces, who surveyed the fortifications of the city and took an account of the height, strength, and situation of the walls and towers, that he might know where to make the assault with the greatest advantage. As Capaneus before Thebes is represented in a passage of the Phœnissæ of Euripides (v. 187), which Grotius has applied as an illustration of this passage. *Bp. Lowth, in loc.*

MATT. xx. 16. *For many are called, but few chosen.*] There was not an Israelite that did not carry arms; the priests and Levites not excepted. 2 Sam. xxiii. 20; 1 Kings ii. 35. All were reckoned soldiers that were of age for service, and that was at twenty years old and upwards. Numb. i. 3, 22. They were like the militia in some countries, always ready to assemble at the first notice. The difference is, that with us all ecclesiastics are forbidden the use of arms, and that we have moreover an infinite number of people unfit for war; whereas they were all husbandmen and shepherds, inured from their childhood to labour and fatigue. Nor is it improbable that they used them to handle arms from the time of David and Solomon. Thus at Rome, all the citizens of such an age were obliged to serve a certain number of campaigns; when they were commanded; from whence it comes that they did not use the expression of *levying* troops, but called

it choosing (*delectum habere*) them, because they had always a great many more than they wanted. This is what our Lord refers to when he says, *many are called, but few chosen*. The great mass of the people were called together, and a choice was made of those who were most fit for service. *Fleury's Hist. of Israelites*, p. 152.

REV. xiv. 4. *These are they who follow the Lamb whithersoever he goeth.*] It has been suggested, that these words are probably an allusion to the oath taken by the Roman soldiers, part of which was, to follow their generals wherever they should lead. See 2 Sam. xv. 21. *Lydii Dissert. de Jurament. c. ii. p. 258.*

REV. xix. 13. *A vesture dipped in blood.*] This may probably be an allusion to the vesture worn by the Roman generals, which was sometimes purple or scarlet. This was the garb in which they fought; and this circumstance is particularly recorded of Lucullus. (*Alex. ab. Alex. Genial. Dier. l. i. c. 20.*)

2 CHRON. vi. 34. *If thy people go out to war against their enemies.*] The most usual time of going forth to war was at the return of spring. In the beginning of spring, says Josephus (*Ant. l. vii. c. 7*) David sent forth his commander-in-chief Joab, to make war with the Ammonites. At another place he says of Adad, that as soon as spring was begun he levied and led forth his army against the Hebrews. (*Ant. l. viii. c. 8.*) Antiochus, in the same maner, made ready to invade Judea at the first appearance of spring. Vespasian likewise, earnest to put an end to the war in Judea, marches with his whole army to Antipatris at the commencement of spring. Holofernes also receives his orders to lead forth the army of the king of Assyria on the two and twentieth day of the first month, that is, a few days after Easter. *Judith ii. 1. Hurdis's Diss. p. 30.*

PSALM cxlix. 5. *Let them sing aloud upon their beds.*] Among some of the most celebrated of the ancients war was proclaimed by the ministers of religion, and military expeditions were opened by devout processions and public sacrifices. The 149th Psalm was doubtless composed on such an occasion. It was sung when David's army was marching out to war against the remnant of the devoted nations, and first went up in solemn procession to the house of God, there as it were to consecrate the arms he put into their hands. The *beds* referred to, on which they were to sing aloud, were probably the couches on which they lay at the banquet attending their sacrifices; which gives a noble sense to a passage on any other interpretation hardly intelligible. *Doddridge's Works*, vol. iii. p. 52.

DEUT. xx. 2. *And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people.*] Maimonides and the Talmudical writers speak much of a “*sacerdos ad bellum unctus* :” a priest anointed for war, who they say was anointed with the same oil that the high-priest was, being little inferior to him in dignity, though in the sanctuary he ministered only as a common priest, and wore no other garments than they did. His proper office was to attend the camp in time of war, and encourage the people to the battle. When he had pronounced the words contained in Deut. xx. 3, 4, standing on a high place before the whole army, another priest proclaimed it to all the people with a loud voice. Dr. Jennings (*Jewish Ant.* vol. i. p. 207) does not, however, seem satisfied with this account, and infers from the silence of scripture on the point, that there really was no such officer.

EZEK. xxxiii. 26. *Ye stand upon your sword.*] You make your strength the law of justice, according to the character given of ungodly men. (*Wisdom* ii. 11.) Spencer (*de Legib. Heb.* lib. ii. cap. 11) thinks that the expression alludes to a custom of the heathens, who put the blood of their sacrifices into a vessel or pit, in order to call up and consult evil spirits, and then stood with their swords drawn, to keep the demons off from doing them any harm.

JUDGES xi. 30. *And Jephthah vowed a vow unto the Lord.*] Though he did not doubt, yet he supposed that he should be more certain of the victory, if he made a religious vow beforehand of being grateful to God for it. In this he acted conformably to the general practice of great warriors in all ages. Livy frequently mentions it as the custom of the Roman generals, who used to vow to Jupiter or Apollo part of the spoil they should take in war, or to build temples to their honour. Thus the Israelites, when Arad came against them as they were going to Canaan, made a vow respecting his country, if God would deliver it into their hands, Numbers xxi. 2.

1 SAM. vii. 5. *And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.*] Apprehensive of the chances of war, it was usual anciently to perform very solemn devotions before they went out to battle: and it seems that there were places particularly appropriated for this purpose. (See 1 Macc. iii. 46.) It appears that Samuel convened the people at Mizpeh, in order to prepare them by solemn devotion for war with the Philistines. The following account from Pococke (*Travels*, p. 36) may possibly serve to explain this custom. “Near Cairo, beyond the mosque of Sheik Duise, and in the neighbourhood of a burial-place of the sons of some pashas, on a hill, is a solid building of stone, about three feet wide, built with ten steps, being at

the top about three feet square, on which the sheik mounts to pray on any extraordinary occasion, when all the people go out at the beginning of a war, and, here in Egypt, when the Nile does not rise as they expect it should : and such a place they have without all the towns throughout Turkey." *Harmer*, vol. ii. p. 265.

PSALM xx. 5. *In the name of our God we will set up our banners.*] The banners formerly so much used were a part of military equipage, borne in times of war to assemble, direct, distinguish, and encourage the troops. They might possibly be used for other purposes also. Occasions of joy, splendid processions, and especially a royal habitation, might severally be distinguished in this way. The words of the Psalmist may, perhaps, be wholly figurative : but if they should be literally understood, the allusion of erecting a banner in the name of the Lord, acknowledging his glory, and imploring his favour, might be justified from an existing practice. Certain it is, that we find this custom prevalent on this very principle in other places, into which it might originally have been introduced from Judea. Thus Mr. Turner (*Embassy to Tibet*, p. 31) says, "I was told that it was a custom with the soobah to ascend the hill every month, when he sets up a white flag, and performs some religious ceremonies, to conciliate the favour of a dewta, or invisible being, the genius of the place, who is said to hover about the summit, dispensing, at his will, good and evil to every thing around him."

ISAIAH lxii. 10. *Lift up a standard for the people.*] The original word here used is of a general signification, and means not a *standard* only, but *any sign*. This may receive some illustration from a passage in Irwin's *Travels*, p. 139. He says, that it was customary to light up fires on the mountains within view of Cossir (a town near the Red Sea), to give notice of the approach of the caravans that came from the Nile to Cossir ; this was of great importance, at they required the assistance of the inhabitants of that place. It is to some such management as this that Isaiah refers in these words. *Harmer*, vol. iii. p. 267.

1 COR. xiv. 8. *Who shall prepare himself to the battle.*] The allusion to the custom of many nations, who, when about to engage in war, made use of musical instruments, particularly the trumpet, to gather the soldiers together, prepare them for the battle, give them notice of it, and animate them to it. (*Alex. ab. Alex. Genial. Dier.* l. iv. c. 2.) The sound of the trumpet was the alarm of war. Jer. iv. 5. There may also be a reference to the two silver trumpets, which the Lord ordered to be made of one piece for the Jews, for the journeying of the camps, and for war. Numbers x. 1, 2. *Gill*, in loc.

HABBAKKUK i. 8. *Their horsemen shall spread themselves.*] The account which the Baron Du Tott has given of the manner in which an army of modern Tartars conducted themselves, greatly illustrates this passage. "These particulars," says he, "informed the Cham (or prince) and the generals what their real position was; and it was decided that a third of the army, composed of volunteers, commanded by a sultan and several mirzas, should pass the river at midnight, divide into several columns, subdivide successively, and thus overspread New Servia, burn the villages, corn, and fodder, and carry off the inhabitants of the country. The rest of the army, in order to follow the plan concerted, marched till it came to the beaten track in the snow made by the detachment. This we followed till we arrived at the place where it divided into seven branches, to the left of which we constantly kept, observing never to mingle, or confuse ourselves, with any of the subdivisions, which we successively found, and some of which were only small paths, traced by one or two horsemen, &c. Flocks were found frozen to death on the plain; and twenty columns of smoke, already rising in the horizon, completed the horrors of the scene, and announced the fires which had laid waste New Servia. (*Memoirs*, part ii. pp. 170—175.) The difficulties which have attended the explanation of these words are thus happily removed, and the propriety of the expression fully established. *Harmer*, vol. iv. p. 230.

LAM. i. 3. *All her persecutors overtook her between the straits.*] It was the practice with those who hunted wild beasts to drive them, if possible, into some *strait* and *narrow* passage, that they might more effectually take them, as in such a situation an escape could hardly be effected. It is to this circumstance that the prophet alludes in these words. The same metaphor is supposed also to occur in Psalm cxvi. 3: "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."

JUDGES vii. 21, 22. *And they stood every man in his place round about the camp: and all the host ran, and cried, and fled: and the three hundred men blew the trumpets, and the Lord set every man's sword against his fellow.*] A modern piece of Arab history very much illustrates the defeat of the Midianites by Gideon, and at the same time points out wherein the extraordinary interposition of God appeared. It relates to a contest between two chiefs for the imamship of Oman; and the substance of it is, that one of them, whose name was Achmed, finding himself at first too weak to venture a battle, threw himself, with a few soldiers, into a little fortress built on a mountain, where he had deposited his treasures. Bel Arrab, his rival, at the head of four or five thousand men, invested the place, and would have forced

the new imam to surrender, had he not quitted the fortress, with two of his domestics, all three disguised like poor Arabs, who were looking out for grass for their camels. Achmed withdrew to a town a good day's journey from the besieged fortress, where he was much beloved; he found no difficulty in gathering together some hundreds of them, with which he marched against his enemy. Bel Arrab had placed his camp between some high mountains, near the above-mentioned fortress. Achmed ordered a coloured string to be tied round the heads of his soldiers, that they might be distinguished from their enemies. He then set several detachments to seize the passes of those mountains. He gave each detachment an Arab trumpet to sound an alarm on all sides, as soon as the principal party should give the signal. Measures being thus laid, the imam's son gave the signal at day-break, and the trumpets sounded on every side. The whole army of Bel Arrab being thrown into a panic at finding all the passes guarded, and judging the number of the enemy to be proportionate to the noise that was made, was routed. Bel Arrab himself marched with a party to the place where the son of the new imam was keeping guard; he knew Bel Arrab, fell upon him, killed him, and, according to the custom of the Arabs, cut off his head, which he carried in triumph to his father. *Niebuhr Trav.* p. 263. *Harmer*, vol. iv. p. 237.

2 KINGS vii. 12. *And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us: they know that we are hungry, therefore are they gone out of the camp to hide themselves in the field, saying, when they come out of the city, we shall catch them alive, and get into the city.]* In the history of the revolt of Ali Bey (p. 99), we have an account of a transaction very similar to the stratagem supposed to have been practised by the Syrians. The pasha of Sham (Damascus) having marched near to the sea of Tiberias, found Sheik Daher encamped there: but the sheik deferring the engagement till the next morning, during the night divided his army into three parts, and left the camp with great fires, all sorts of provisions, and a large quantity of spirituous liquors, giving strict orders not to hinder the enemy from taking possession of the camp, but to come down and attack them just before dawn of day. "In the middle of the night, the pasha of Sham thought to surprise Sheik Daher, and marched in silence to the camp, which, to his great astonishment he found entirely abandoned, and thought the sheik had fled with so much precipitation, that he could not carry off the baggage and stores. The pasha thought proper to stop in the camp to refresh his soldiers. They soon fell to plunder, and drank so freely of the liquors, that, overcome with the fatigue of the day's march, and the fumes of the spirits, they were not long ere they were in a sound sleep. At that time

Sheik Sleby and Sheik Crime, who were watching the enemy, came silently to the camp; and Sheik Daher, having repassed the sea of Tiberias, meeting them, they all rushed into the camp, and fell on the confused and sleeping enemy, eight thousand of whom they slew on the spot; and the pasha, with the remainder of his troops, fled with much difficulty to Sham, leaving all their baggage behind." *Harmer*, vol. iv. p. 244.

JUDGES v. 11. *They that are delivered from the noise of archers in the places of drawing water.*] Shaw mentions (*Travels*, p. 20) a beautiful rill in Barbary, which is received into a large bason called shrub we krub (drink and away), their being great danger of meeting there with rogues and assassins. If such places be proper for the lurking of murderers in times of peace, they must be suitable to lie in ambush in times of war; a circumstance that Deborah takes notice of in her song. *Harmer*, vol. ii. p. 235.

PSALM xviii. 33. *He maketh my feet like hinds' feet.*] This was reckoned a very honourable qualification amongst the ancient writers, who, as they generally fought on foot, were enabled by their agility and swiftness speedily to run from place to place, to give orders, attack their enemies, defend their friends, or for any other purposes the service might require of them. Achilles was ποδας ωκυς, swift-footed. Virgil's Nisus is hyperbolically described,

Et ventis et fulminis ocior alis.

Æn. v.

It was one of the warlike Camilla's excellences that she was able

———— Cursû pedum prævertere ventos.

Æn. vii.

See also 2 Sam. i. 23. 1 Chron. xii. 8.

ISAIAH xliii. 2. *When thou walkest through the fire thou shalt not be burnt.*] The setting of the grass and undergrowth on fire in the East was practised to annoy their enemies, and sometimes occasioned great terror and distress. So we find in Hawkesworth's account of the late voyages to the South Seas, the wild inhabitants of New South Wales endeavoured to destroy some tents and stores belonging to Captain Cook's ship, when he was repairing it, by setting fire to the long grass of that country. From the words of the prophet it appears to have been a very ancient stratagem. *Harmer*, vol. iv. p. 151.

ISAIAH xi. 15. *With his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.*] Herodotus (i. 189) tells a story of his

Cyrus (a very different character from that of the Cyrus of the Scriptures and Xenophon) which may somewhat illustrate this passage; in which it is said that God would inflict a kind of punishment and judgment on the Euphrates, and render it fordable, by dividing it into seven streams. "Cyrus being impeded in his march to Babylon by the Gyndes, a deep and rapid river which falls into the Tigris; and having lost one of his sacred white horses that attempted to pass it, was so enraged against the river, that he threatened to reduce it, and make it so shallow that it should be easily fordable even by women, who should not be up to their knees in passing it. Accordingly he set his whole army to work; and cutting three hundred and sixty trenches from both sides of the river, turned the waters into them, and drained them off."

PROV. xxv. 26. *A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.*] One method of rendering streams of water unfit for use to an enemy was, by throwing filth into them. This was sometimes practised (*Gesta Dei per Francos*, p. 1031), and in particular it was done by the people at a place called Bosseret. Accident has also sometimes had the same effect. The same writer mentions a large quantity of water collected in cisterns, as being spoiled by locusts perishing in it. A circumstance of this kind might be alluded to by Solomon in these words. *Harmer*, vol. ii. p. 234.

GEN. xxvi. 15. *For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.*] The same mode of taking vengeance which is here mentioned has been practised in ages subsequent to the time here referred to. Niebuhr (*Travels*, p. 302) tells us, that the Turkish emperors pretend to a right to that part of Arabia that lies between Mecca and the countries of Syria and Egypt, but that their power amounts to very little. That they have however garrisons in divers little citadels built in that desert, near the wells that are made on the road from Egypt and Syria to Mecca, which are intended for the greater safety of their caravans. But in a following page (p. 330) he gives us to understand, that these princes have made it a custom to give annually to every Arab tribe which is near that road, a certain sum of money and a certain number of vestments, to keep them from destroying the wells that lie in that route, and to escort the pilgrims across their country.

We find in D'Herbelot (p. 396), that Gianabi, a famous rebel in the tenth century, gathered a number of people together, seized on Bassora and Coufa, and afterwards insulted the reigning caliph, by presenting himself boldly before Bagdat his capital: after which he retired by little and little, filling up all the pits with sand, which

had been dug in the road to Mecca for the benefit of the pilgrims. *Harmer*, vol. iv. p. 247.

2 KINGS iii. 25. *Felled the good trees.*] In times of war it was formerly very common for one party to injure the other by "destroying their valuable trees." Thus the Moabites were punished, and thus the Arabs of the Holy Land still make war upon each other, burning the corn, cutting down the olive-trees, &c. *Hasselquist, Travels*, p. 143.

REV. ix. 19. *For their power is in their mouth and their tails.*] The power in the mouth and in the tails, as serpents, is plainly an allusion to those serpents which are supposed to have two heads, one at each end of their body, as Pliny describes the amphibœna; "geminum caput amphibœnæ, hoc est ad caput, et ad caudam, tanquam parum esset uno ore fundi venenum." (*Hist. Nat.* lib. viii. cap. 23.) A proper representation of a furious and terrible invasion. *Lowman*, in loc.

GEN. xvi. 12. *His hand will be against every man, and every man's hand against him.*] "The one is the natural and almost necessary consequence of the other. Ishmael lived by prey and rapine in the wilderness: and his posterity have all along infested Arabia and the neighbouring countries with their robberies and incursions. They live in a state of continual war with the rest of the world, and are both robbers by land, and pirates by sea. As they have been such enemies to mankind, it is no wonder that mankind have been enemies to them again; that several attempts have been made to extirpate them; and even now, as well as formerly, travellers are forced to go with arms, and in caravans, or large companies, and to march and keep watch like a little army, to defend themselves from the assaults of these freebooters, who run about in troops, and rob and plunder all whom they can by any means subdue. These robberies they also justify, by alleging the hard usage of their father Ishmael, who being turned out of doors by Abraham, had the open plains and deserts given him by God for his patrimony, with permission to take whatever he could find there: and on this account they think they may, with a safe conscience, indemnify themselves, as well as they can, not only on the posterity of Isaac, but also on every body else; always supposing a kind of kindred between themselves and those they plunder; and in relating their adventures of this kind, they think it sufficient to change the expression, and instead of, "I robbed a man of such and such a thing," to say, "I gained it." *Salé's Prelim. Discourse*, 30. *Newton on the Prophecies*, vol. i. p. 42.

VICTORS.

ISAIAH ix. 5. *For every battle of the warrior is with confused*

noise, and garments rolled in blood; but this shall be with burning and fuel of fire.] The burning of heaps of armour gathered from the field of battle, as an offering made to the god supposed to be the giver of victory, was a custom that prevailed among some heathen nations: and the Romans used it as an emblem of peace. A medal, struck by Vespasian on finishing his wars both at home and abroad, represents the goddess Peace, holding an olive-branch in one hand, and, with a lighted torch in the other, setting fire to a heap of armour. (*Addison on Medals*, series ii. 18.) Virgil mentions the custom:

O mihi præteritos referat si Jupiter annos!
Qualis eram, cum primam aciem Præneste sub ipsa,
Stravi, scutorumque incendi victor acervos. Æn. viii. 560.

Would heaven, said he, my strength and youth recal,
Such as I was beneath Præneste's wall,
Then when I made the foremost foes retire,
And set whole heaps of conquer'd shields on fire. DRYDEN.

See also Joshua xi. 6; Nahum ii. 13; Psalm xli. 9; Ezek. xxxix. 8, 10. *Bp. Lowth*, in loc.

JUDGES v. 30. *Have they not divided the prey—to Sisera a prey of divers colours, a prey of divers colours of needle work, of divers colours of needle-work on both sides.*] These were the richest parts of the spoil, being highly esteemed by all people. Pliny (lib. viii. cap. 48) mentions a great variety of them, both in his own and in ancient times; for he takes notice that Homer speaks of painted garments, *pictas vestes*, which shone with flowers and trees in beautiful colours. The Phrygians afterwards wrought these with needles, and Attalus invented the interweaving of gold into them. But for these garments, Babylon was above all places famous; from whence they had the name of Babylonish garments, and were much valued, Josh. vii. 21. In later ages Peter Martyr observes that they were so esteemed that only the greater sort of persons were allowed to wear them; which may be the reason that they are here appropriated to Sisera as his part of the spoil.

EPH. iv. 8. *And gave gifts unto men.*] Here is an allusion to the custom of conquerors, who used to give largesses to their soldiers after a triumph. Though the Roman instances of this custom are perhaps most familiar to our minds, yet all who are acquainted with antiquity know that it was not peculiar to them. (Judges v. 30.) *Doddridge*, in loc.

1 CHRON. xxvi. 27. *Out of the spoils won in battle did they dedicate to maintain the house of the Lord.*] According to the law of Moses, the booty was to be divided equally, between those who were in the battle and those who were in the camp, whatever

disparity there might be in the number of each party. The law farther requires, that out of that part of the spoils which was assigned to the fighting-men, the Lord's share should be separated: and for every five hundred men, oxen, sheep, &c., they were to take one for the high priest, as being the Lord's first-fruits, and out of the other moiety belonging to the children of Israel, they were to give for every fifty men, oxen, sheep, &c., one to the Levites. Amongst the Greeks and Romans, the plunder was brought together into one common stock, and divided afterwards amongst the officers and soldiers, paying some respect to their rank in the distribution. Sometimes the soldiers made a reserve of the chief part of the booty, to present by way of compliment to their respective generals. The gods were always remembered. And the priests had sufficient influence to procure them a handsome offering, and other acceptable presents. See Homer, *Il.* vii. 81. Eurip. *Herc. Fur.* 476. Virgil, *Æn.* iii. 286, et vii. 183. *Wilson's Archæol. Dict.* art. *Booty.*

REV. vi. 2. *A white horse.*] White horses were formerly used in triumphs in token of victory. To see a white horse in a dream was accounted a good sign by the Jews: and Astrampsychus says, a vision of white horses is an apparition of angels. One of those angels, which the Jews suppose to have the care of men, is said to ride by them, and at their right hand upon a white horse. *Gill*, in loc.

PSALM CXXXii. 18. *Upon his head shall the crown flourish.*] "This idea seems to be taken from the nature of the ancient crowns bestowed upon conquerors. From the earliest periods of history the laurel, olive, and ivy furnished crowns to adorn the heads of heroes who had conquered in the field of battle, gained the prize in the race, or performed some other important service to the public. These were the dear-bought rewards of the most heroic exploits of antiquity. This sets the propriety of the phrase in full view. The idea of a crown of gold and jewels flourishing is at least unnatural: whereas flourishing is natural to laurels and oaks. These were put upon the heads of the victors in full verdure." *Pirie's Works*, vol. iii. p. 124.

REV. vii. 9. *And palms in their hands.*] Conquerors used to carry palm-tree branches in their hands (*A. Gell. Noct. Att.* l. iii. c. 6). Those who conquered in the Grecian combats not only had crowns of palm-tree given them, but carried branches of it in their hands. (*Alex. ab Alex. Genial. Dier.* l. v. c. 8.) The Romans did the same in their triumphs. They sometimes wore *toga palmata*, a garment with the figures of palm-trees upon it, which were interwoven in it. *Gill*, in loc.

NUMBERS xxiii, 23. *What hath God wrought!*] When the Baron Du Tott was endeavouring to make the Turks better gunners, for want of which they suffered such great losses in the war with the Russians, which terminated in 1774, he was forced by them, very contrary to his wish, to fire a cannon at a certain mark. Upon redoubled solicitations he was prevailed on to point the piece, and was not less surprised than those around him, to see the bullet hit the piquet in the centre of the butt. The cry Machalla! resounded on all sides. (*Mem.* vol. ii. part 3, p. 96.) At the bottom of the page is this note: Machalla! what God has done! an expression of the greatest admiration. There is a singular coincidence between this and the exclamation of Balaam. *Harmer*, vol. iv. p. 462.

I CHRON. xxii. 8. *Thou shalt not build a house unto my name, because thou hast shed much blood upon the earth.*] The custom which prohibits persons polluted with blood to perform any offices of divine worship before they were purified, is so ancient and universal, that it may almost be esteemed a precept of natural religion, tending to inspire an uncommon dread and horror of bloodshed. In the case of David it amounted to a disqualification, as it respected the building of the temple. And with regard to some of the Israelites, it was the cause of the rejection of their prayers. Isaiah i. 15. The Greeks were influenced by the same principle. Euripides represents Iphigenia as arguing that it was impossible for human sacrifices to be acceptable to the gods, since they do not permit any defiled with blood, or even polluted with the touch of a dead body, to come near their altars (*Iphig. in Taur.* v. 380.) Homer makes Hector say,

Ill fits it me, with human gore distain'd,
To the pure skies these horrid hands to raise,
Or offer heaven's great sire polluted praise.

POPE, II. vi. 335.

Virgil also makes Æneas say,

Me bello è tanto digressum et cæde recenti
Attrectare nefas, donec me flumine vivo
Abluero.———

ÆN. ii. 717.

I KINGS ii. 5. *And shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.*] It is evident that David meant by these words to describe the violence of Joab, the effects of which seem to have been coincident with the sentiment of Abdollah, who “went out and defended himself, to the terror and astonishment of his enemies, killing a great many with his own hands, so that they kept at a distance, and threw bricks at him, and made him stagger; and when he felt the blood run down his face and

beard, he repeated this verse, 'the blood of our wounds doth not fall down on our heels, but on our feet,' meaning that he did not turn his back on his enemies." *Ockley's Hist. of the Saracens*, vol. ii. p. 291. In like manner the blood shed by Joab fell on his feet, on his shoes; it was not inadvertently, but purposely shed; shed with ferocity, rather than valour. *Fragments*, No. 321.

I SAM. xiv. 15. *So it was a great trembling.*] In the Hebrew it is, *a trembling of God*, that is, which God sent upon them. This was called by the heathens a *panic fear*: and, as it was thought to come from the gods, made the stoutest men quake. So Pindar excellently expresses it:

————— Εν γὰρ
Δαιμονιοισι φόβοις
Φευγονται και Παιδες Θεων. ΝΕΜΡΑ ix. 63.

"When men are struck with divine terrors, even the children of the gods betake themselves to flight."

PSALM cxxxvii. 9. *Happy shall he be that taketh and dasheth thy little ones against the stones.*] This was an instance of cruelty frequently exercised in the sacking of towns. Thus Isaiah (c. xiii. v. 16) foretels to Babylon, that her children shall be dashed in pieces before her eyes by the Medes. See also Hosea xiii. 16. So also in Homer, one exclaims,

My city hurnt,
My bleeding infants dash'd against the floor;
These I have yet to see, perhaps yet more. II. β. v. 22. POPE.

He also repeats Andromache lamenting over Hector :

Thou too, my son ! to barb'rous climes shalt go,
The sad companion of thy mother's woe ;
Driv'n hence a slave before the victor's sword ;
Condemn'd to toil for some inhuman lord ;
Or else some Greek, whose father press'd the plain,
Or son, or brother, by great Hector slain,
In Hector's blood his vengeance shall enjoy,
And hurl thee headlong from the tow'rs of Troy.

II. xxiv. 732. POPE.

ISAIAH xiii. 17. *Behold, I will stir up the Medes against them, who shall not regard silver; and as for gold, they shall not delight in it.*] That is, they were not to be induced by large offers of gold and silver for ransom to spare the lives of those whom they have subdued in battle; their rage and cruelty will get the better of all such motives. We have many examples in the *Iliad* and the *Æneid* of the addresses of the vanquished to the pity and avarice of the vanquishers, to induce them to spare their lives.

Est domus alta ; jacent penitus defossa talenta
 Calati argenti : sunt auri pondera facti, &c.

ÆN. x. 526.

High in my dome are silver talents roll'd,
 With piles of laboured and unlaboured gold :
 These, to procure my ransom, I resign—
 The war depends not on a life like mine.
 One, one poor life can no such difference yield,
 Nor turn the mighty balance of the field.
 Thy talents (cried the prince), thy treasured store,
 Keep for thy sons. PITT.

2 SAM. viii. 2. *Measured them with a line.*] These words seem to allude to a custom among the kings of the East, when they were thoroughly incensed against any nation—to make all the captives come together in one place, and prostrate themselves upon the ground, that, being divided into two parts, as it were, with a line, their conqueror might appoint which part he pleased, either for life or for death, which was sometimes determined by casting lots. *Stackhouse's Hist. of Bible*, vol. i. p. 689, note.

2 SAM. viii. 2. *Casting them down to the ground.*] The opinion of the learned authors of the *Universal History*, (*Anc. Hist.* vol. ii. p. 135, note 5) is, that David caused them to fall down flat, or prostrate on the ground. Le Clerc also says, that it seems to have been the manner of the eastern kings towards those they conquered, especially those that had incurred their displeasure, to command their captives to lie down on the ground, and then to put to death such a part of them as were measured by a line. Both Dr. Chandler (*Life of David*, vol. ii. p. 157, note) and Bp. Patrick (*Comment. in loc.*) are of opinion, that there is no evidence to prove the existence of such a practice amongst the Hebrews.

JUDGES viii. 20. *And he said unto Jether his first-born, up and slay them.*] In these ages it would be thought barbarous for a king to command his son to perform an execution, like that mentioned in this passage : but anciently it was thought no dishonour. Homer (*Odys.* b. xxii.) represents Ulysses as enjoining such a task upon his son, which was instantly performed. See also Virgil, *Æn.* xi. 15.

1 SAM. xvii. 51. *Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him and cut off his head therewith.*] Niebuhr presents us with a very similar scene in his *Descript. de l'Arabie*, p. 263, where the son of an Arab chief kills his father's enemy and rival, and, according to the custom of the Arabs, cuts off his head, and carries it in triumph to his father. In a note he adds, "cutting off the head of a slain enemy, and carrying it in triumph, is an ancient custom." Xenophon remarks, that it was practised by

the Chalybes. (*Retreat of the Ten Thousand*, lib. iv.) Herodotus attributes it to the Scythians, lib. iv. cap. 60.

I SAM. xxvii. 9. *And David smote he land, and left neither man nor woman alive.*] Camillus, after the burning of Rome by Brennus the Gaul, beat his army in two battles, and made such a thorough slaughter of them, as that there was not a messenger left to carry the news of their destruction. (*Liv.* l. v. c. 49.) In like manner Mummius the Roman general, when the Lusitanians had invaded some of the allies of Rome, killed fifteen thousand of those ravagers, and, just as David did, killed all those who were carrying away the booty, so that he did not suffer a single messenger to escape the carnage. (*Appian. al. de Bell. Hispan.* p. 485.) In like manner Gelo gave orders to take none of the Carthaginians alive; and they were so entirely cut off, that not so much as a messenger was left alive to escape to Carthage. (*Diodor. Sic.* l. xi. § 33.) *Chandler's Life of David*, vol. i. p. 220, note.

OBADIAH ver. 18. *There shall not be any remaining of the house of Esau.*] They shall all be cut off by, or swallowed up among, the Jews: not so much as a torch-bearer left, one that carries the lights before an army, as the Septuagint and Arabic versions; which versions, and the custom alluded to, serve very much to illustrate the passage. It was usual with the Greeks (*Alex. ab Alex. Genial. Dier.* l. v. c. 3) when armies were about to engage, that before the first ensigns stood a prophet or priest bearing branches of laurels and garlands, who was called Pyrophorus, or the torch-bearer, because he held a lamp or torch; and it was accounted a most criminal thing to do him any hurt, because he performed the office of an ambassador. This sort of men were priests of Mars and sacred to him, so that those who were conquerors always spared them. Hence, when a total destruction of an army, place, or people, was hyperbolically expressed, it used to be said, not so much as a torch-bearer, or fire-carrier, escaped. (*Herodot. Urania, sive* l. viii. c. 6.) So Philo the Jew, speaking of the destruction of Pharaoh and his host in the Red Sea, says, there was not so much as a torch-bearer left to declare the calamity to the Egyptians. And thus here, so general should be the destruction of the Edomites, that not one should be left in such an office as just described.

AMOS ii. 1. *He burnt the bones of the king of Edom into lime.*] "To plaster the walls of his house with it," as the Chaldee paraphrase explains the text, which was a cruel insulting over the dead. A piece of barbarity resembling this is told by Sir Paul Rycaut (*Present State of the Greek Church*, ch. ii.), that the wall of the city of Philadelphia was made of the bones of the besieged, by the prince who took it by storm.

JOHN XXI. 18. *When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee.]* It was customary in the ancient combats for the vanquished person to stretch out his hands to the conqueror, signifying that he declined the battle, acknowledging that he was conquered, and submitting to the direction of the victor. Thus Theocritus :—

And hands uprais'd with death-presaging mind,
At once the fight and victory declin'd.

Idyll. xxii.

So also Turnus in Virgil :—

Vicisti et victum tendere, &c.

Thine is the conquest ; lo, the Latian hands
Behold their gen'ral stretch his suppliant hands.

PRRr.

In the instance now above-cited the stretching out of the hands was to be a token of submission to that power, under which he would fall and perish.

ISAIAH li. 23. *Who have said to thy soul, Bow down, that we may go over.]* This is a very strong and expressive description of the insolent pride of eastern conquerors. The following is one out of many instances of it. The emperor Valerian being through treachery taken prisoner by Sapor king of Persia, was treated by him as the basest and most abject slave ; for the Persian monarch commanded the unhappy Roman to bow himself down, and offer him his back, on which he set his foot in order to mount his chariot or his horse, whenever he had occasion. *Lactantius de Mort. Persec. cap. 5. Aurel. Victor. Epitome, cap. 32. Bp. Lowth, in loc.*

2 SAM. xv. 32. *And earth upon his head.]* One method whereby submission was formerly expressed was by presenting *earth* to a conqueror. Hence we find it related of Darius, that being weary of a tedious and fatiguing pursuit, he sent a herald to the king of the Scythians, whose name was Indathyrus, with this message in his name : “ Prince of the Scythians, wherefore dost thou continually fly before me ? why dost thou not stop somewhere or other, either to give me battle, if thou believe thyself able to encounter me, or, if thou think thyself too weak, to acknowledge thy master, by presenting him with earth and water ?” *Rollin, Anc. Hist. vol. iii. p. 31.*

GEN. xlix. 8. *Thy hand shall be in the neck of thine enemies.]* This expression denotes triumph over an enemy, and that Judah should subdue his adversaries. This was fulfilled in the person of David, and acknowledged by him. “ Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.” Psalm xviii. 43. Treading on the neck of a vanquished

foe has been a very common practice. Amongst the Franks it was usual to put the arm round the neck as a mark of superiority on the part of him that did it. When Chrodin, declining the office of mayor of the palace, chose a young nobleman, named Gogen, to fill that place, he immediately took the arm of that young man, and put it round his own neck, as a mark of his dependence on him, and that he acknowledged him for his general and chief."

"When a debtor became insolvent, he gave himself up to his creditor as his slave, till he had paid all his debt: and to confirm his engagement, he took the arm of his patron, and put it round his own neck. This ceremony invested, as it were, his creditor in his person." *Stockdale's Manners of the Ancient Nations*, vol. i. p. 356. See Gen. xxvii. 40; Deut. xxviii. 48; Isaiah x. 27; Jer. xxvii. 8; Joshua x. 24; Lam. v. 5.

NAHUM iii. 10. *They cast lots for her honourable men.*] The custom of casting lots for the captives taken in war appears to have prevailed both with the Jews and Greeks. It is mentioned by another of the prophets, besides the one now referred to. *Strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem.* Obadiah, ver. 11. With respect to the Greeks, we have an instance in Tryphiodorus:

Shared out by lot, the female captives stand;
The spoils divided with an equal hand:
Each to his ship conveys his rightful share,
Price of their toil, and trophies of the war.

Destruction of Troy, Merrick, ver. 938.

ISAIAH iii. 17. *The Lord will expose their nakedness.*] It was the barbarous custom of the conquerors of these times to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather, and, the worst of all, to the intolerable heat of the sun. But this to the women was the height of cruelty and indignity, and especially to such as those here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress; and even whose faces had hardly ever been exposed to the sight of man. This is always mentioned as the hardest part of the lot of captives. (Nabum iii. 5, 6.) *Bp. Lowth*, in loc.

EPH. iv. 8. *And led captivity captive.*] This is an allusion to the public triumphs of the Romans, in which captives were led in chains, and exposed to open view.

JER. xxix. 18. *And deliver them to be removed to all the kingdoms of the earth.*] The transplanting of people or nations has been practised by modern conquerors. Thus in the year 796, Charlemagne transplanted the Saxons from their own country, to oblige them to remain faithful to him, into different parts of his kingdom, either Flanders or the country of the Helvetians. Their

own country was re-peopled by the Adrites, a Slavonian nation. (*Henault abregé Chronol. de l'Histoire de France*, tom. i. p. 65.) It was the policy of Abbas the First, who ascended the throne of Persia in 1585, to transplant the inhabitants of conquered places from one country to another, with a view not only to prevent any danger from their disaffection, but likewise of depopulating the countries exposed to an enemy. *Hanway's Revolutions of Persia*, vol. iii. p. 164.

JER. xxvi. 18. *Zion shall be ploughed like a field.*] The Jews suppose this prophecy to be fulfilled in the utter destruction of the second temple by Titus; when Terentius, or, as some of the modern Jews call him, Turnus Rufus razed the very foundations of the city and temple, and so fulfilled the prediction of Christ, "that there should not be left one stone upon another." See *Joseph. Bell. Jud.* lib. vii. c. 7. When conquerors would signify their purpose that a city should never be rebuilt, they used to break up the ground where it stood, Judges ix. 45. Horace alludes to this custom:

————— Imprimeretque muris
Hostile aratrum exercitus insolens. Lib. i. od. 16.

Hence also Ovid:

Et seges est ubi Troja fuit.

See Micah iii. 12.

DEUT. xxix. 23. *The whole land thereof is brimstone, and salt, and burning.*] The effect of salt, where it abounds, on vegetation, is described by burning. Thus Volney, speaking of the borders of the Asphaltic Lake, or Dead Sea, says, "the true cause of the absence of vegetables and animals, is the acrid saltness of its waters, which is infinitely greater than that of the sea. The land surrounding the lake being equally impregnated with that saltness, refuses to produce plants; the air itself, which is by evaporation loaded with it, and which moreover receives vapours of sulphur and bitumen, cannot suit vegetation: whence the dead appearance which reigns around the lake." (*Voyage en Syrie*, tom. i. p. 282.) Thus also Virgil, *Georg.* ii. lib. 238. Hence the ancient custom of sowing an enemy's city, when taken, with salt, in token of perpetual desolation. Judges ix. 45. And thus in aftertimes (An. 1162) the city of Milan was burnt, razed, sown with salt, and ploughed by the exasperated emperor Frederick Barbarossa. *Complete Syst. of Geog.* vol. i. p. 822.

JOSH. x. 11. *The Lord cast down great stones from heaven.*] Some writers are of opinion that this was hail, larger and more violent than usual; others maintain that Joshua is to be understood literally, of a shower of stones. Such a circumstance, so far from

being impossible, has several times occurred. The Romans, who looked upon showers of stones as very disastrous, have noticed many instances of them. Under the reign of Tullius Hostilius, when it was known to the people of Rome that a shower of stones had fallen on the mountain of Alba, at first it seemed incredible. They sent out proper persons to inquire into this prodigy, and it was found that stones had fallen after the same manner as a storm of hail driven by the wind. (*Tit. Liv. lib. 1, decad. 1, p. 12. Idem, lib. 25, 30, 34, 35, et alibi passim.*) Some time after the battle at Cannæ, there was seen upon the same mountain of Alba a shower of stones, which continued for two days together. In 1538, near a village in Italy, called Tripergola, after some shocks of an earthquake, there was seen a shower of stones and dust, which darkened the air for two days, after which they observed that a mountain had risen up in the midst of the Lucrine Lake. (*Mont-faucon, Diar. Italic. cap. 21.*)

CHAPTER XVII.

CUSTOMS RELATING TO FUNERALS.

MOURNING.

1 KINGS xxi. 27. *And went softly.*] Going softly seems to have been one of the many expressions of mourning commonly used among the eastern nations. That it was in use among the Jews appears from Ahab; and by mistake it has been confounded with walking barefoot. It seems to have been a very slow, solemn manner of walking, well adapted to the state of mourners labouring under great sorrow and dejection of mind.

2 SAM. xv. 30. *And had his head covered.*] Covering the head was used by persons in great distress, or when they were loaded with disgrace and infamy. Esther vi. 12; 2 Sam. xix. 4; Ezek xii. 6. Thus Darius, when he was informed by Tyriotes the eunuch that his queen was dead, and that she had suffered no violence from Alexander, covered his head, and wept a long while, and then throwing off the garment that covered him, gave the gods thanks for Alexander's moderation and justice. (*Curtius, l. iv. c. 10, § 33.*) So also, when the same prince was in the power of Bessus, who soon after murdered him, he took his leave of Artabazus with his head covered. *Id. l. v. c. 12, § 8. Chandler's Life of David, vol. ii. p. 304.*

ESTHER vi. 12. *Having his head covered.*] This was so

natural and significative a method of expressing confusion or grief, that it was adopted by other nations as well as the Jews. Demosthenes, being on a particular occasion hissed by the people, went home with his head covered. (Plutarch in *Demosthene*.) More instances of this may be found in *Lively's Chronology of the Persian Monarchy*, pp. 18, 19.

JER. xxxi. 19. *I smote upon my thigh.*] In deep mourning it appears to have been one method by which the Jews expressed their sorrow, to smite upon the thigh. This is mentioned as an accompanying circumstance of the repentance of Ephraim. In this manner also was Ezekiel commanded to act, to express that sorrow which should be produced by the divine threatenings against Israel. (Ezek. xxi. 12.) The practice was adopted and retained by the Greeks. Homer describes his heroes as using this circumstance of grief among others :

— και ω πεπληγετο μηρω. Il. μ' ver. 162.

So in Xenophon (*Cyrop.* 7), the brave Cyrus smites his thigh, upon receiving the news of the death of his generous friend Abradatas.

LUKE xviii. 13. *But smote upon his breast.*] This appears to have been a token of distress, and especially of penitent sorrow. We meet with frequent instances of it.

Στηθος δε πληξας, κραδιην ηνιπαπε μυθω. Odys. xx. 17.

Smiting upon his breast, he began to chide his heart.

Effusas laniata comas, concussa que pectus

Verberibus crebris ———

— — — sic mæsta profatur.

Lucan. l. ii. 335.

With dishevelled hair, and smitten breast; 'twas thus she spoke her grief.

MARK xiv. 35. *He went forward a little, and fell on the ground.*] Amongst other circumstances by which the ancients expressed the greatness of their distress, they frequently threw themselves down upon the ground, and rolled in the dust. Thus Homer introduces Priam lamenting the death of Hector :—

Permit me now, belov'd of Jove ! to steep

My careful temples in the dew of sleep :

For since the day that number'd with the dead

My hapless son, the dust has been my bed. Iliad. xxiv. lin. 804.

Thus also Ovid represents Oeneus behaving himself upon the death of his son Meleager :—

Pulvere canitiem genitor, vultusque seniles,
Fœdat humi fusos, spatiosumque increpat ævum.

His hoary head and furrow'd cheeks besmears

With noisome dirt, and chides the tedious years. Metam. lib. viii. v. 528.

Thus we find our Lord, when "exceeding sorrowful," leaving his disciples, and expressing his agony in a way that was chiefly appropriated to scenes of peculiar distress.

2 SAM. xii. 20. *Then David arose from the earth, and washed and anointed himself, and changed his apparel.*] During the time that David continued to mourn, it may be presumed from these words, that he was negligent of his apparel, and that it was not changed. This was also the custom of the Persians: they mourned forty days: and for a relation or a friend, it was denoted by a total negligence of dress, without any regard to the colour; during the forty days they affected not to shave, and refused to change their clothes. *Goldsmith's Geography*, p. 220.

2 SAM. xii. 20. *David arose from the earth.*] Chardin informs us, that "it is usual in the East to leave a relation of a person deceased to weep and mourn, till on the third or fourth day at farthest, the relations and friends go to see him, cause him to eat, lead him to a bath, and cause him to put on new vestments, he having before thrown himself upon the ground." The surprise of David's servants, who had seen his bitter anguish while the child was sick, was excited at his doing that himself, which it was customary for the friends of mourners to do for them. *Harmer*, vol. ii. p. 495.

EZEKIEL xxiv. 17. *Cover not thy lips.*] Dean Addison, in his account of the Jews of Barbary (p. 218) thus describes one of their mourning rites. "They return from the grave to the house of the deceased, where one, who as chief mourner receives them, with his jaws tied up with a linen cloth, after the same manner that they bind up the dead. And by this the mourner is said to testify, that he was ready to die with his friend. And thus muffled the mourner goes for seven days; during which time the rest of his friends come twice every twenty-four hours to pray with him." This certainly explains what is meant by covering the lips, or the mouth, from which Ezekiel was commanded to abstain. The same rite was to be made use of by the leper when pronounced such by the priest. (Levit. xiii. 45.)

EZEKIEL iv. 7. *Thine arm shall be uncovered.*] Among other rites of mourning made use of by the oriental Jews in the time of St. Jerome, was the beating of their arms with such vehemence as to render them black and blue. It will not then be an unnatural supposition to consider Ezekiel's uncovering of his arm, when he was personating the Jewish people at the time Jerusalem was besieged, as the exposing the bruises of lamentation he had inflicted on that part. Jerome tells us, that on the return of the day on which Jerusalem was taken by the Romans and demolished, the

Jews annually assembled in great numbers, many of them decrepit old women and aged men in rags, bearing the marks of God's displeasure, both in their persons and dress, and while the memorial of the death and resurrection of the Lord appeared with great splendour, and the figure of the cross shone on the top of Mount Olivet, these miserable people mourned over the ruins of their temple; and though their cheeks were covered with tears, their arms black and blue, and their hair all in disorder, the soldiers demanded money of them for the liberty of protracting their lamentations a little longer. *Harmer*, vol. iii. p. 413.

GEN. xxxvii. 34. *Jacob rent his clothes.*] This ceremony is very ancient, and is frequently mentioned in scripture. Levi (*Rites and Ceremonies of the Jews*, p. 174) says, it was performed in the following manner: "they take a knife, and holding the blade downwards, do give the upper garments a cut on the right side, and then rend it an hand's breadth. This is done for the five following relations, brother, sister, son, or daughter, or wife; but for father or mother, the rent is on the left side, and in all the garments, as coat, waistcoat," &c.

2 SAM. i. 2. *And earth upon his head.*] In several passages of Scripture mention is made of *dust* strewed on the head, as a token of mourning (Joshua vii. 6; Job ii. 12), or *earth* (2 Sam. i. 2), or *ropes* carried on the head, as a token of submission (1 Kings xx. 31). The following instance is remarkably analogous to these acts of humiliation: "He then descended the mountain, carrying, as is the custom of the country, for vanquished rebels, a stone upon his head, as confessing himself guilty of a capital crime." (*Bruce's Travels*, vol. ii. p. 650.)

JOSHUA vii. 6. *And put dust upon their heads.*] This was an expression of great grief, and of a deep sense of their unworthiness to be relieved. With this view it was a very usual practice with the Jews, 1 Sam. iv. 12; 2 Sam. i. 2; it was also imitated by the Gentiles, as in the case of the Ninevites, Jonah iii. 6. Homer also describes Achilles lamenting the death of Patroclus, by throwing dust upon his head, and lying down in it. (*Iliad* Σ. 23, 21.) Thus also Virgil:

————— It scissâ veste Latinus,
Conjugis attonitus fati, urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans. ÆN. xii. 609.

Latinus tears his garments as he goes,
Both for his public and his private woes:
With filth his venerable beard besmears,
And sordid dust deforms his silver hairs. DRYDEN.

2 SAM. xiii. 19. *And Tamar put ashes on her head.*] This

was a general practice with the people of the East, in token of the extremity of sorrow, and was common both to the Hebrews and the Greeks. Job ii. 12: "They rent every one his mantle, and sprinkled dust upon their heads towards heaven." Ezek. xxvii. 30: "And shall cast up dust upon their heads." Homer affords some instances of the same kind, as it respects the Greeks. Thus of Laertes he says:

Dsep from his soul he sigh'd, and sorrowing sprsd
A cloud of sshs on his hosry head. ODYS. xxiv. 369. POPE.

And of Achilles:

His purple garments, and his golden hairs,
Those he deforms in dust, and these he tears. IL. xviii.

Let men lament and implore ever so much, or pour ever so much dust upon their heads, God will not grant what ought not to be granted. *Maximus Tyrius, Diss. xxx. p. 366.*

ISAIAH iii. 26. *And she being desolate shall sit on the ground.*] Sitting on the ground was a posture that denoted mourning and deep distress. Lam. ii. 8. "We find Judæa on several coins of Vespasian and Titus in a posture that denotes sorrow and captivity,—sitting on the ground. I fancy the Romans might have an eye on the customs of the Jewish nation, as well as those of their own country, in the several marks of sorrow they have set on this figure. The Psalmist describes the Jews lamenting their captivity in the same pensive posture. 'By the waters of Babylon we sat down, and wept when we remembered thee, O Sion.' But what is more remarkable, we find Judæa represented as a woman in sorrow sitting on the ground, in a passage of the prophet that foretells the very captivity recorded on this medal." *Addison on Medals, Dial. ii.*

LUKE x. 13. *Sitting in sackcloth and ashes.*] This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonoured by Amnon. (2 Sam. xii. 19.) Thus also "when Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes." (Esther iv. 1.) Thus Job expressed his repentance. Job xlii. 6. Thus Daniel "set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes." (Dan. ix. 3.) Other nations adopted the practice, and it became a very common method, whereby to exhibit grief and misery. That it prevailed among the Greeks is clear and certain. Homer thus represents Achilles acting upon the news of the death of Patroclus.

Ἀμφοτερῆσι δὲ χερσὶν ἐλὼν κοινὴν αἰθαλοέσσαν,
Χεῦατο κακκεφαλῆς.

A sudden horror shot through all the chief,
And wrapt his senses in a cloud of grief:

Cast on the ground, with furious hands he spread
 The scorching ashes o'er his graceful head :
 His purple garments, and his golden hairs,
 Those he deforms with dust, and these he tears ;
 On the hard soil his groaning breast he threw,
 And roll'd and grov'ell'd as to earth he grew.

ILIAD xviii. ver. 23.

Agreeably to this practice our Lord, in declaring the miserable state of Chorazin and Bethsaida for disregarding his miracles and ministry, says, " if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes."

1 KINGS xx. 32. *They girded sackcloth on their loins, and put ropes on their heads.*] Approaching persons with a sword hanging to the neck is, in the East, a very humble and submissive act. Thevenot has mentioned this circumstance (part i. p. 289) in the account he has given of the taking of Bagdat by the Turks, in 1638. When the besieged entreated quarter, the principal officer went to the grand vizier with a scarf about his neck, and his sword wreathed in it, and begged mercy. The ropes mentioned in this passage were probably what they suspended their swords with. *Harmer*, vol. ii. p. 258.

JOB i. 20. *And shaved his head.*] Among the Jews and neighbouring nations, it was an usual sign of mourning to shave the head. This was the practice of Job: and in Jer. xli. 5, we read of fourscore men who were going to lament the desolations of Jerusalem, having their beards shaven, and their clothes rent. It was also usual among the Persians. (*Quint. Curt. de Gestis Alexand.* l. x. c. 5, § 17.) Suetonius in his Life of Caligula observes, that on the death of Cæsar Germanicus, some barbarous nations at war among themselves and with the Romans, agreed to a cessation of hostilities, as if their grief had been of a domestic nature, and on an occasion which alike concerned them both; he adds, " *Regulos quosdam (ferunt) barbam posuisse et uxorem capita rasisse ad indicium maximi luctûs.*" See also Jer. vii. 29; Micah i. 16; Isaiah vii. 20.

EZRA ix. 3. *And plucked off the hair of my head.*] In ordinary sorrow they only neglected their hair, and let it hang down scattered in a careless manner; the practice mentioned in these words was used in bitter lamentations; and that also amongst the heathens. Thus Homer, speaking of Ulysses and his companions bewailing the death of Elpenor, says:

Εζόμενοι δε ενταυθα γωνν τιλλοντο τε χαιτας.

ODYSSEY, x. 15.

They, sitting down there, howled and plucked off their hairs.

JER. vii. 29. *Cut off thy hair, O Jerusalem, and cast it away.*] Michaëlis (*Supplem. ad Lex. Heb.* p. 288) remarks, that this was done in token of great grief, and cites Curtius (lib. x. c. 14) in proof that the Persians did the same on the death of Alexander the Great, according to their custom in mourning; and refers to Lucian (*de Sacrific.*) that thus likewise the Egyptians lamented the funeral of their Apis, and the Syrians the death of Adonis.

LEV. xix. 27. *Ye shall not round the corners of your heads.*] The Hebrew word translated *corners*, signifies also the extremities of any thing: and the meaning is, they were not to cut their hair equal, behind and before; as the worshippers of the stars and the planets, particularly the Arabians, did. There are those, however, who think it refers to a superstitious custom amongst the gentiles, in their mourning for the dead. They cut off their hair, and that round about; and threw it into the sepulchre with the bodies of their relations and friends; and sometimes laid it upon the face or the breast of the dead, as an offering to the infernal gods, whereby they thought to appease them, and make them kind to the deceased. See *Maimonides de Idol.* c. xii. 1, 2, 5.

JER. xvi. 6. *Neither shall men lament for them, nor cut themselves, nor make themselves bald for them.*] Cutting the flesh was designed to express grief; the practice was very general; the Jews adopted it, Jer. xlviii. 37. It has also been observed in modern times, and at Otaheite, with circumstances remarkably similar to those alluded to by Jeremiah in this passage. There the women wound the crown of their head under the hair, with a shark's tooth. Cutting off the hair is still more general. This they throw on the bier of the dead.

JER. xlviii. 37. *Upon all the hands shall be cuttings.*] "We find Arabs," La Roque tells us from D'Arvieux, "who have their arms scarred by the gashes of a knife, which they sometimes give themselves, to mark out to their mistresses what their rigour and the violence of love make them suffer." From this extract we learn what particular part of the body received these *cuttings*. The scripture frequently speaks of them in a more general manner. *Harmer*, vol. ii. p. 516.

MARK v. 38. *Wailed greatly.*] The custom of employing *mourning women* by profession still prevails in the East. Shaw (*Travels*, p. 242) speaking of the Moorish funerals, says, "there are several women hired to act on these lugubrious occasions, who, like the *præfica* or mourning women of old, are skilful in lamentation (Amos v. 16); and great mistresses of these melancholy expressions, (that is, as he had before remarked, of squalling out several times together, loo, loo, loo, in a deep and hollow tone,

with several ventriloquous sighs): and indeed they perform their part with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were made in the neighbouring houses." So Niebuhr (*Voyage en Arabie*, tom. i. p. 150), says, "the relations of a dead Mahometan's wife, not thinking themselves able to mourn for him sufficiently, or finding the task of continual lamentation too painful, commonly hire for this purpose some women who understand this trade, and who utter woeful cries from the moment of the death of the deceased until he is interred." (See Jer. ix. 17, 18.)

GEN. l. 10. *They mourned with a great and very sore lamentation.*] This is exactly the genius of the people of Asia, especially of the women; their sentiments of joy or grief are properly transports, and their transports are ungoverned, excessive, and outrageous. When any one returns from a long journey, or dies, his family bursts into cries that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. Especially are these cries long in the case of death, and frightful; for their mourning is rightdown despair, and an image of hell. I was lodged, in the year 1676, at Ispahan, near the royal square; the mistress of the next house to mine died at that time; the moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry, that I was quite startled, and was above two hours before I could recover myself. These cries continue a long time, then cease all at once; they begin again as suddenly, at day-break, and in concert. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one would easily imagine. This enraged kind of mourning continued for forty days, not equally violent, but with diminution from day to day: the longest and most violent acts were when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. You are not to suppose that those who were ready to split their throats with crying out, wept as much; the greatest part of them did not shed a single tear through the whole tragedy. Chardin in *Harmer*, vol. ii. p. 136.

MARK v. 38. *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.*] The assembling together of multitudes to the place where persons have lately expired, and bewailing of them in a noisy manner, is a custom still retained in the East, and seems to be considered as an honour done to the deceased. Chardin, MS. informs us that the concourse in places where persons lie dead is

incredible. Every body runs thither, the poor and the rich; and the first more especially make a strange noise. *Harmer*, vol. ii. p. 135.

2 SAM. i. 12. *And they mourned and wept, and fasted until even, for Saul, and for Jonathan his son.*] History has recorded similar instances of conduct in persons remarkable for their military greatness. When the mangled body of Darius was brought to Alexander, and he had taken a view of it, his historians remark that he openly expressed his sorrow for his misfortunes, and shed tears over a prince that died in a manner so unworthy his former rank and dignity: (*Plutarch, Vit. Alex.* p. 690.) In like manner, when Cæsar saw the head of his son-in-law Pompey, after it had been separated from his body, forgetting that he had been his enemy, he put on the countenance of a father-in-law, and paid the tribute of tears due to Pompey and his own daughter. (*Valer. Max.* l. v. c. 10.) Augustus also, when he heard of the death of Antony, retreated into the innermost part of his tent, and wept over the man that had been his relation, fellow-consul, and companion in many public affairs. *Liv. Hist.* l. 25, c. 24, § 15. See other cases cited in *Chandler's History of David*, vol. i. p. 278, note.

2 SAM. i. 17. *And David lamented with this lamentation over Saul, and over Jonathan his son.*] Threnetic strains on the untimely decease of royal and eminent personages were of high antiquity amongst the Asiatics. Instances of this kind frequently occur in the sacred writings. See 1 Kings xiii. 30; Jer. ix. 17; Amos v. 1, 2, 16. They are also to be met with in profane authors; as in Euripides; Iphigenia in Taur. ver. 177; Orestes, ver. 1402.

AMOS vi. 10. *Then shall he say, hold thy tongue, for we may not make mention of the name of the Lord.*] One of the ceremonies attending the funerals of the Jews was that of conducting the corpse to the grave with singing. For this purpose mourning-women were retained in the East. On these occasions, Maillet says, "the lower class of people are wont to call in certain women who play on the tabor, and whose business it is to sing mournful airs to the sound of this instrument, which they accompany with a thousand distortions of their limbs as frightful as those of people possessed by the devil. These women attend the corpse to the grave, intermixed with the female relations and friends of the deceased, who commonly have their hair in the utmost disorder, like the frantic bacchanalian women of the ancient heathens, their heads covered with dust, their faces daubed with indigo, or at least rubbed with mud, and howling like mad people." It was also customary to accompany the body to its last home, with *devout sing-*

ing of men. Russell says (*Hist. of Aleppo*, p. 116), "when the corpse is carried out, a number of sheiks, with their tattered banners, walk first; next come the male friends, and after them the corpse, carried with the head foremost, upon men's shoulders. The bearers are relieved very often, for every passenger thinks it meritorious to lend some little help on such solemn occasions. The nearest male relations immediately follow, and the women close the procession with dreadful shrieks, while the men all the way are *singing prayers* out of the Koran." Dean Addison particularly mentions that he found this custom practised by the Jews of Barbary, and that they commonly made use of the forty-ninth Psalm for this purpose. (*Present State of the Jews*, p. 218.) Mr. Harmer (vol. iii. p. 411) conceives that this latter custom of men reciting portions of Scripture gives us the true meaning of the prohibition in these words of Amos: "we may not make mention of the name of the Lord:" it is to be understood of the more sedate singing of parcels of holy writ, according to the modern practice of these countries: and certainly this is confirmed from chap. viii. ver. 3, of the same prophet, where he speaks of many dead bodies in every place, and says, "they shall cast them forth with silence."

[*MATT. ix. 23. The minstrels.*] The custom of having musical instruments in funerals came to the Jews from the manners of the Gentiles. In the Old Testament there is no mention of any such custom. They used indeed to mourn for the dead, and commended them, thereby to excite the living to the imitation of their virtues. The use of instruments on these occasions was adopted not by the ancient, but more modern Jews. They might receive it into their ceremonies from other nations where it prevailed. It is frequently mentioned among the Romans under the style of *sicinnium*; and in Apuleius *monumentarii choraulæ*; and among the Grecians under that of *τυμβανλοι*. The custom in the time of our Lord was, for the musicians to begin the dirge, and for those who were present to follow, beating their breasts, according to what was played by the instruments. *Hammond*, in loc.

[*2 CHRON. xxxv. 25. And Jeremiah lamented for Josiah, and all the singing men and the singing women speak of Josiah in their lamentations to this day, and made them an ordinance in Israel.*] Public characters were lamented in anniversary solemnities with mournful music, and oftentimes in such a manner as might represent the circumstances of their affliction or death, as far as they could with propriety. The Persians annually mourn for Houssain (the grandson of Mohammed), and visit his sepulchre near the ancient Babylon. The mourning continues ten days; all pleasures are suspended; they dress as mourners; and they pronounce discourses relating to his death to numerous assemblies: all this is done in the royal palace in the hearing of the prince

himself, as well as in other places among the common people. *Chardin*. The mourning for the death of Josiah, and the mourning for the daughter of Jephthah, were probably of this kind. *Harmer*, vol. iii. p. 435.

JER. xxxi. 15. *A voice was heard in Ramah, lamentation and bitter weeping: Rahel, weeping for her children, refused to be comforted for her children, because they were not.*] From *Le Bruyn's Voyage in Syria* (p. 256) we learn, that "the women go in companies, on certain days, out of the towns to the tombs of their relations, in order to weep there; and when they are arrived, they display very deep expressions of grief.

While I was at Ramah, I saw a very great company of these weeping women, who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, in order to make their usual lamentations, I seated myself on an elevated spot. They first went and placed themselves on the sepulchres, and wept there; where, after having remained about half an hour, some of them rose up, and formed a ring, holding each other by the hands, as is done in some country-dances. Quickly two of them quitted the others, and placed themselves in the centre of the ring; where they made so much noise in screaming and in clapping their hands, as, together with their various contortions, might have subjected them to the suspicion of madness. After that they returned, and seated themselves to weep again, till they gradually withdrew to their homes. The dresses they wore were such as they generally used, white, or any other colour; but when they rose up to form a circle together, they put on a black veil over the upper parts of their persons."

EZEKIEL viii. 14. *Then he brought me to the door of the gate of the Lord's house, which was toward the north, and behold there sat women weeping for Tammuz.*] The ancient Greeks used to place their dead near the doors of their houses, and to attend them there with mourning. (*Potter's Archæol. Græc.* b. iv. cap. 3.) Chandler observed the continuance of this custom when travelling in Greece. "A woman was sitting at Megara, with the door of her cottage open, lamenting her dead husband aloud." (p. 195.) The *weeping for Tammuz* is described as performed near a door of the temple, perhaps with a view to such a custom. Possibly the mourning of Israel at the door of each of their tents, in the wilderness, which so much displeased Moses, was a bewailing of their relations, as if actually dead, which they might apprehend would be the sure consequence of their wandering there without any support but manna. *Harmer*, vol. iii. p. 378.

JER. xvi. 8. *Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.*] To make a funeral feast

was anciently a method of honouring the dead, and is still continued in the East. Chardin says, "the oriental Christians still make banquets of this kind, by a custom derived from the Jews; and I have been many times present at them among the Armenians in Persia." The seventh verse speaks of those provisions which used to be sent to the house of the deceased, and of those healths which were drunk to the survivors of the family, wishing that the dead may have been the victim for the sins of the family. The same, with respect to eating, is practised among the Moors. Thus the *bread of men* (Ezek. xxiv. 17), signifies the bread that the neighbours, relations, and friends, sent to mourners. *Harmer*, vol. ii. p. 137.

2 SAM. iii. 35. *And when all the people came to cause David to eat meat, while it was yet day—*] This was the usual practice of the Hebrews, whose friends commonly visited them after the funeral was over, to comfort the surviving relations, and send in provisions to make a feast. It was supposed that they were so sorrowful as not to be able to think of their necessary food. Jer. xvi. 5, 7, 8; Ezek. xxiv. 17. *Patrick*, in loc.

JOHN xi. 19. *Many of the Jews came to Martha and Mary to comfort them.*] "The general time of mourning for deceased relations, both among Jews and Gentiles, was seven days. During these days of mourning their friends and neighbours visited them, in order that by their presence and conversation they might assist them in bearing their loss. Many, therefore, in so populous a part of the country, must have been going to and coming from the sisters while the days of their mourning for Lazarus lasted. The concourse too would be the greater as it was the time of the pass-over. Besides, a vast multitude now attended Jesus on his journey. This great miracle, therefore, must have had many witnesses." *Macknight's Harmony*, vol. ii. p. 529.

JOHN xi. 19. *And many of the Jews came to Martha and Mary, to comfort them concerning their brother.*] This was the common practice of the Jews after a funeral; but they did not allow of it before. The first office of this kind was done when they returned from the grave: the mourners stood in their place in a row, and all the people passed by: every man as he came to the mourner comforted him and passed on. Besides these consolations, there were others administered at their own houses during the first week: and it was on the third day more particularly that these consolatory visits were paid. It was reckoned an act of great piety and mercy to comfort mourners. *Gill*, in loc.

2 SAM. xii. 23. *But now he is dead, wherefore should I fast? Can I bring him back again?*] Maimonides says, that the Jews

did not lament infants who died before they were thirty days old, but carried them in their arms to the grave, with one woman and two men to attend them, without saying the usual prayers over them, or the consolations for mourners. But if an infant were above thirty days old when it died, they carried it out on a small bier, and stood over it in order, and said both the prayers and consolations. If it were a year old, then it was carried out upon a bed. This custom Gierus thinks that David followed, in making no mourning for his child when it was dead. Bishop Patrick, however, doubts whether the practice were so ancient as to have prevailed in his reign.

DEUT. xxxiv. 8. *And the children of Israel wept for Moses in the plains of Moab thirty days.*] It was usual in the East to mourn for such persons as were absent from home, when they died and were buried at a distance from their relations. Irwin relates (*Travels*, p. 254), that one of the inhabitants of Ghinnah being murdered in the desert, gave birth to a mournful procession of females, which passed through the different streets, and uttered dismal cries for his death. Josephus expressly declares it was a Jewish custom, and says that upon the taking of Jotapata it was reported that he (Josephus) was slain, and that these accounts occasioned very great mourning at Jerusalem. It was after this manner that the Israelites lamented the death of Moses. He was absent from them when he died, neither did they carry him to the grave, but they wept for him in the plains of Moab. The mourning for Aaron, who died in mount Hor, might probably be of the same kind. Numb. xx. 25—29. *Harmer*, vol. iii. p. 392.

JOHN xi. 17. *He had lain in the grave four days.*] It was customary among the Jews to go to the sepulchres of their deceased friends, and visit them for three days, for so long they supposed that their spirits hovered about them; but when once they perceived that their visage began to change, as it would in three days in these countries, all hopes of a return to life were then at an end. After a revolution of humours, which in seventy-two hours is completed, the body tends naturally to putrefaction; and therefore Martha had reason to say, that her brother's body (which appears by the context to have been laid in the sepulchre the same day that he died) would now on the fourth day become offensive. *Stackhouse's History of the Bible*, vol. ii. p. 1386.

JOHN xi. 31. *She goeth unto the grave to weep there.*] The Jews used to go to the graves of their friends on various accounts, either to see whether they were dead or not; or from superstitious motives, frequenting the graves of the prophets and wise men to pray and weep. Dr. Pococke has given a form of prayer used by them at such times. Sometimes they went only to vent their grief,

and lament the loss of their friends. Such a custom as this prevails among the Turks, whose women on Friday, their day of worship, go before sun-rising to the grave of the deceased where they mourn, and sprinkle their monuments with water and flowers. The Persians also visit the sepulchres of the principal imams or prelates. *Gill*, in loc.

A striking conformity between the customs of the Jews and the East Indians may be traced in many instances. In mourning for the dead they appear to have expressed their sorrow much in the same manner. The evangelist has informed us that Mary went to the grave of Lazarus to weep there; and from the journal of the Baptist missionaries in the East Indies it appears that they do the same. Mr. Fountain says, "March 13. This morning when I awoke I heard a great noise by a number of people on the bank of the tank near my bungalow, an accommodation boat, used as an occasional residence. I went to see what was the matter, and found a number of women and girls assembled to lament over the grave of a lad, who had been killed by a wild buffalo ten days before. The mother sat on the earth at one end of the grave, leaning herself upon it, and bitterly exclaiming, Amor Banban! Amor Banban! oh my child! my child! On the other end of the grave sat another female, who was expressing her grief in a similar manner. This was not occasioned, however, by the affecting accident which befel the lad; but is one of the usual customs of the Mahomedans, who make lamentation for their friends ten days after their decease. There seems something feigned in it, as I have often observed that they leave off abruptly on the approach of a stranger. They did so this morning almost as soon as I appeared."

Authors that speak of the eastern people's visiting the tombs of their relations, almost always attribute this to the women: the men, however, sometimes visit them too, though not so frequently as the other sex, who are more susceptible of the tender emotions of grief, and think that propriety requires it of them; whereas the men commonly think that such strong expressions of sorrow would misbecome them. We find that some male friends came from Jerusalem to condole with Mary and Martha on account of the death of their brother Lazarus, who, when they supposed that her rising up and going out of the house was with a view to repair to his grave to weep, "followed her, saying, she goeth unto the grave to weep there."

It is no wonder that they thought her rising up in haste was to go to the grave to weep, for Chardin informs us, that the mourning in the East does not consist in wearing black clothes, which they call an infernal dress, but in great outcries, in sitting motionless, in being slightly dressed in a brown or pale habit, in refusing to take any nourishment for eight days running, as if they were determined to live no longer. Her starting up then with a sudden

motion, who, it was expected, would have sat still without stirring at all, and her going out of the house, made them conclude that it must be to go to the grave to weep there, though, according to the modern Persian ceremonial, it wanted five or six days of the usual time for going to weep at the grave: but the Jews possibly might repair thither sooner than the Persians do. *Harmer*, vol. iii. p. 459.

PSALM lvi. 8. *Put my tears into thy bottle.*] Doth not this seem to intimate, that the custom of putting tears into the *ampullæ*, or *urnæ lachrymales*, so well known amongst the Romans, was more anciently in use amongst the eastern nations, and particularly amongst the Hebrews? These urns were of different materials, some of glass, some of earth; as may be seen in *Montfaucon's Antiq. Expliq.* vol. v. p. 116, where also may be seen the various forms or shapes of them. These urns were placed on the sepulchres of the deceased, as a memorial of the distress and affection of their surviving relations and friends. It will be difficult to account for this expression of the Psalmist, but upon this supposition. If this be allowed, the meaning will be, "let my distress, and the tears I shed in consequence of it, be ever before thee, excite thy kind remembrance of me, and plead with thee to grant me the relief I stand in need of." *Chandler's Life of David*, vol. i. p. 106.

EMBALMING.

GEN. l. 3. *And forty days were fulfilled for him, (for so are fulfilled the days of those who are embalmed) and the Egyptians mourned for him threescore and ten days.*] We learn from two Greek historians (*Herodotus*, lib. ii. cap. 85, 86. *Diodorus*, lib. i. Bibl. p. 58) that the time of mourning was while the body remained with the embalmers, which *Herodotus* says was seventy days. During this time the body lay in nitre, the use of which was to dry up all its superfluous and noxious moisture: and when, in the compass of thirty days, this was reasonably well effected, the remaining forty (the time mentioned by *Diodorus*) were employed in anointing it with gums and spices to preserve it, which was the proper embalming. The former circumstance explains the reason why the Egyptians mourned for Israel *threescore and ten days*. The latter explains the meaning of "the forty days which were fulfilled for Israel, being the days of those who are embalmed." *Warburton's Divine Legation*, b. iv. sec. 3, § 4.

GEN. l. 26. *So Joseph died, being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt.*] When Joseph died he was not only embalmed, but put into a coffin.

This was an honour appropriated to persons of distinction, coffins not being universally used in Egypt. Maillet, speaking of the Egyptian repositories of the dead, having given an account of several niches that are found there, says, "it must not be imagined, that the bodies deposited in these gloomy apartments were all enclosed in chests, and placed in niches; the greatest part were simply embalmed and swathed after that manner that every one hath some notion of; after which they laid them one by the side of another without any ceremony: some were even put into these tombs without any embalming at all, or such a slight one, that there remains nothing of them in the linen in which they were wrapped but the bones, and those half rotten." (*Letter* vii. p. 281.) Antique coffins of stone, and sycamore wood, are still to be seen in Egypt. It is said that some were formerly made of a kind of pasteboard, formed by folding and glueing cloth together a great number of times; these were curiously plaistered and painted with hieroglyphics. *Thevenot*, part i. p. 137.

MARK xvi. 1. *Had bought sweet spices, that they might come and anoint him.*] This was the practice of the Jews: hence we read of *the spices of the dead*. It was one of these things that it was customary in Israel to perform to the dead. Maimonides observes, that they anoint them with various sorts of spices. *Gill*, in loc.

JOHN xix. 39. *And there came also Nicodemus, (who at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pounds weight.*] Notwithstanding the Jews object to the quantity of spices brought to embalm the body of Jesus, as being unnecessarily profuse and incredible, it appears from their own writing, that they were used in great abundance on some such occasions. See 2 Chron. xvi. 14. In the Talmud (*Massecheth Semacoth* viii.) it is said, that no less than eighty pounds of spices were used at the funeral of Rabbi Gamaliel the elder: and at the funeral of Herod, Josephus (*Antiq.* xvii. 8, 3) informs us that the procession was followed by five hundred of his domestics carrying spices.

INTERMENT.

ACTS ix. 37. *When they had washed.*] It was usual, immediately upon the decease of a person, to lay out the corpse, and then to wash it. This office was commonly performed by women related to the party deceased; only in cases of necessity others were employed therein. Among the Greeks this custom was very particularly observed: there were vessels in some of their ancient temples for this purpose: these were called in Latin *labra*. The Greeks used warm water on this occasion; the modern Jews,

warm water with roses and camomile. It was designed to prevent precipitate interment. See Virgil, *Æn.* vi. ver. 218.

GEN. xlv. 4. *Put his hand upon thine eyes.*] This appears to have been a very ancient and general custom, as there are evidences of its existence amongst the Jews, Greeks, and Romans. Among the Jews, Tobias is said to have shut the eyes of his wife's father and mother, and to have buried them honourably. Tobit xiv. 15. Maimonides represents it as a customary rite. Homer describes Ulysses thus expressing himself on the death of Socus :

Ah, wretch ! no father shall thy corpse compose,
Thy dying eyes no tender mother close. Il. xi. 570. POPE.

See also the *Odyss.* xi. 424, and xxiv. 294. Eurip. *Hecub.* 430. Virg. *Æn.* ix. 487. Ovid, *Trist.* iii. *El.* iii. 43, and iv. *El.* iii. 43.

REV. ii. 10. *I will give thee a crown of life.*] A crown of life is promised to those who are faithful unto death as an everlasting reward for their fidelity. Dr. Gill considers it to be an allusion to the practice of some nations, who used to crown their dead. See *Minut. Felix.* p. 42.

NUMB. xix. 11. *He that toucheth the dead body of any man shall be unclean seven days.* We meet with a remarkable account of the notions of certain modern heathens concerning pollution by the dead, and of their ceremonies respecting it, in Captain Cook's *Third Voyage*, vol. i. p. 305. Speaking of a walk he took in Tongataboo, one of the Friendly Islands in the Pacific Ocean, he says, "In this walk we met with about half a dozen women in one place at supper. Two of the company, I observed, being fed by the others, on our asking the reason, they said, *taboo mattee*. On further inquiry we found, that one of them had, two months before, washed the dead corpse of a chief, and that on this account she was not to handle any food for five months. The other had performed the same office to the corpse of another person of inferior rank, and was now under the same restriction, but not for so long a time. At another place, hard by, we saw another woman fed, and we learnt that she had assisted in washing the corpse of the above-mentioned chief."

"At the expiration of the time the interdicted person washes herself in one of their baths, which are dirty holes, for the most part of brackish water (compare Numb. xix. 19), she then waits upon the king, and, after making her obeisance in the usual way, lays hold of his foot, and applies it to her breast, shoulders, and other parts of her body. He then embraces her upon each shoulder, after which she retires, purified from her uncleanness." Vol. i. p. 410.

2 SAM. iii. 31. *The bier.*] The word here translated the *bier* is in the original the *bed*: on these persons of quality used to be carried forth to their graves, as common people were upon a bier. Kings were sometimes carried out upon beds very richly adorned; as Josephus tells us that Herod was; he says the bed was all gilded, set with precious stones, and that it had a purple cover curiously wrought. *Patrick*, in loc.

LUKE vii. 12. *Behold, there was a dead man carried out, the only son of his mother;—and much people of the city was with her.*] The Jews had different ways of carrying their dead to the grave. A child under a month old was carried out in the bosom of a person: if a full month, in a little coffin which they carried in their arms: one of a twelvemonth old was carried in a little coffin on the shoulder: and one of three years old on a bier or bed: in this manner was this corpse carried out. According to the age of persons was the company that attended them to the grave. If it were an infant not a month old, it was buried by one woman and two men; but not by one man and two women. If a month old, by men and women: and whoever was carried out on a bier or bed, many mourned for him. Persons well known were accompanied by great numbers of people. It was looked upon as an act of kindness and mercy to follow a corpse to the grave: and, what must have tended to increase the number of persons who attended at such a time, it was forbidden to do any work at the time a dead man was buried, even one of the common people. *Gill*, in loc.

HOSEA xii. 1. *And oil is carried into Egypt.*] Oil is now presented in the East to be burnt in honour of the dead, whom they reverence with a religious kind of homage. It is most natural to suppose that the prophet Hosea refers to a similar practice in the times of antiquity, when he upbraids the Israelites with carrying oil into Egypt. The Algerines, according to Pitts (*Account*, p. 17), when they are in the Streights Mouth, make a gathering of small wax candles, which they usually carry with them, and bind them in a bundle; and then, together with a pot of oil, throw them overboard, as a present to the marabbot or saint, who lies entombed there on the Barbary shore near the sea. *Harmer*, vol. iv. p. 305.

2 CHRON. xvi. 14. *And they made a very great burning for him.*] The Greeks and Romans burnt dead bodies, throwing frankincense, myrrh, cassia, and other fragrant things into the fire: and these were used in such vast quantities, that Pliny represents it as a piece of profaneness to bestow such heaps of frankincense upon a dead body, when they offered it to their gods by crumbs. (*Nat. Hist.* lib. xii. cap. 18.) The Israelites had no such custom; but from the ancient Egyptians perhaps adopted the practice, not of burning bodies, but of burning many spices at their funerals

(2 Chron. xxi. 19; Jer. xxxiv. 5.) Kimchi here says, that they burnt the bed on which they lay, and other household stuff, that none might have the honour to use them when they were gone. *Patrick*, in loc.

MARK ix. 44. *Where their worm dieth not, and the fire is not quenched.*] Dr. Rymer (*Representation of Revealed Religion*, p. 155) supposes that both the worm and the fire are meant of the body, and refer to the two different ways of funeral among the ancients, interment and burning; so that our Lord may seem here to prevent an objection against the permanent misery of the wicked in hell, arising from the frail constitution of the body; as if he should have said, the body will not then be as it is at present, but will be incapable of consumption or dissolution. In its natural state, the worms may devour the whole, and die for want of nourishment; the fire may consume it, and be extinguished for want of fuel; but there shall be perpetual food for the worm that corrodes it, perpetual fuel for the fire that torments it. The words of the apocryphal writer, in Judith xvi. 17, greatly illustrate this interpretation. It is said, "the Lord Almighty will take vengeance on the wicked in the day of judgment, putting fire and worms into their flesh, and they shall feel them, and weep for ever."

HEBREWS ii. 15. *And deliver them who through fear of death were all their lifetime subject to bondage.*] The apostle describes the state of the Jews as a state of bondage through fear of death. The reason of this fear is given in the preceding verse; the devil had the power of death. Hence he was called the angel of death; and the destroying angel. They imagined that this destroying angel had a power over men, even after death. The Midrash avers, that when a man is buried, the devil, the angel of death, comes and sits upon the grave, bringing with him a chain, partly of iron, partly of fire. Then causing the soul to return into the body, he breaks the bones, and torments variously both soul and body for a season. Thus one of their solemn prayers on the day of expiation is, that they may be delivered from this punishment of the devil in their graves. Their prayer to this purpose in their Berachoth is, "that it may please thee, good Lord, to deliver us from evil decrees or laws; from poverty, from contempt, from all kinds of punishment, from the judgment of hell, and from beating in the grave." A similar form of prayer is still in use among the Mahometans. *Pirie's Works*, vol. iii. p. 151.

SEPULCHRES.

JER. xxxvi. 30. *His dead body shall be cast out in the day to the heat, and in the night to the frost.*] The want of burial was considered as a great misfortune, and was therefore particularly

dreaded. The Romans were of opinion that the soul had no rest unless the body were properly interred. So Virgil :

Hæc omnis, quam cernis, inops inhumataque turba est :
 Poëitor ille, Charon; hi, quos vehit, undâ sepulti, &c.

Æn. vi. 325.

The ghosts rejected are the unhappy crew,
 Depriv'd of sepulchres and fun'ral due :
 The boatman Charon: those, the buried host,
 He ferries over to the farther coast.

DRYDEN.

JOB xxvii. 19. *He shall not be gathered.*] “The heathens had a conceit that the souls of such persons as had not had the due rites of burial paid them, were not admitted into Hades, but were forced to wander a hundred years, a parcel of vagabond ghosts, about the banks of the Styx. Hence we find the ghost of Patroclus supplicating Achilles to give him his funeral rites. ‘Bury me,’ says he, ‘that I may pass as soon as possible through the gates of Hades.’ So speaks Palinurus in Virgil: ‘Throw upon me some earth, that at last I may obtain rest in death, in quiet habitations.’ Here the self-conceited philosopher smiles at the rite of sprinkling the body three times with dust; but this, although misunderstood and tinged with the fabulous, was borrowed from the Hebrew nation.

“*To gather* denotes, as to the dead, the bringing of their souls to Paradise. Although this cannot be effected by mortals, yet they expressed the benevolent wish that the thing might be. On the other hand, Job says of the rich man, ‘he shall lie down, but he shall not be gathered.’ In the ages which followed, the performance of this rite was termed *sealing*. Of this we have a bright instance in the second book of Esdras: ‘Wheresoever thou findest the dead, seal them, and bury them;’ that is, express the benevolent prayer which is in use amongst the Jews to this day: ‘May he be in the bundle of life, may his portion be in Paradise, and also in the future world which is reserved for the righteous.’ It would also appear that, in this act of *sealing* a corpse, they either wrote upon the head with ink, or simply made the form with the finger (*Le-hovah*). This at bottom could make no difference in the state of the deceased, but it expressed their desire that such a person might be among those ‘who are written unto life.’ From a passage in Isaiah it appears, that persons were in use to mark with indelible ink on the hand, the words (*Le-hovah*) the contracted form of this sentence, ‘I am the Lord’s.’ This agrees with what Rabbi Simeon says, ‘The perfectly just are sealed, and in the moment of death are conveyed to Paradise.’ This sealing St. Paul applies, as far as wishes can go, to Onesiphorus. ‘May the Lord grant to Onesiphorus, that he may obtain mercy of the Lord in that day! As many,’ says the same apostle, ‘as walk according to this rule, peace be on them, and upon the Israel of God!’ (Gal. vi. 16.)

“Such being marked in death with the expression ‘belonging to the Lord,’ explains this sentence, ‘the foundation of the Lord standeth sure, having this SEAL, the Lord knoweth them that ARE HIS.’ ‘Hurt not the earth, nor the trees,’ says the angel in the book of Revelation, ‘until we have sealed the servants of our God in their foreheads.’ This seal, we are told, is their father’s name; that is, *Le-hovah, the Lord’s*, alluding to the Old Testament form. This name Christ says he himself writes, and by doing so, acts the part of the *Kedosh-Israel*, opening where none can shut. This sealing, then, is taking them off by death, and placing them in his father’s house; for, after they are so sealed, we find them before the throne, ‘hungering and thirsting no more,’ and the Lamb in the midst of them, and leading them forth into pastures.

“This ancient rite St. Paul improves upon. Men can, in sealing, go no farther than wishes, but the Spirit of God can do more; ‘ye are sealed by the Spirit, until the day of redemption;’ that is, what others of old may have done symbolically, he will do in reality—he will write upon you *Le-hovah*. This is a seal which no power can erase; it will last until the day of redemption. So in another place he says, ‘ye are sealed with the holy spirit of promise.’ Now the seal *Le-hovah, the Lord’s*, not only says they are his, but it is also their memorial through the hidden period, that he will appear, and receive them unto himself, and in this way the seal itself has in it the nature of a promise.” *Bennet’s View of the Intermediate State*, p. 353—356.

PSALM cxli. 7. *Our bones are scattered at the grave’s mouth.*] Whether this expression was designed to be understood literally or figuratively, Mr. Bruce relates a circumstance which shows that it might be literally verified. “At five o’clock we left Garigana, our journey being still to the eastward of north, and at a quarter past six in the evening arrived at the village of that name, whose inhabitants had all perished with hunger the year before, their wretched bones being all unburied, and scattered upon the surface of the ground where the village formerly stood. We encamped among the bones of the dead; no space could be found free from them.” (*Travels*, vol. iv. p. 349.) To the Jews such a spectacle must have been very dreadful, as the want of burial was esteemed one of the greatest calamities which could befall them.

MATT. xxiii. 27. *Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.*] Of the tombs of the ancients, accurate descriptions have been given by eastern travellers. Shaw presents us with the following account of these sepulchres. “If we except a few persons who are buried within the precincts of some sanctuary, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted

for that purpose. Each family hath a particular portion of it walled in like a garden, where the bones of their ancestors have remained undisturbed for many generations: for in these inclosures the graves are all distinct and separate, having each of them a stone placed upright, both at the head and feet, inscribed with the name of the person who lieth there interred, whilst the intermediate space is either planted with flowers, bordered round with stone, or paved all over with tiles. The graves of the principal citizens are further distinguished by some square chambers or cupolas, that are built over them. (Mark v. 3.) Now as all these different sorts of tombs and sepulchres, with the very walls likewise of the inclosures, are constantly kept clean white-washed and beautified, they continue to this day to be an excellent comment upon that expression of our Saviour's, where he mentions the garnishing of the sepulchres (Matt. xxiii. 29); and again, ver. 27, where he compares the scribes, pharisees, and hypocrites, to whited sepulchres." (*Travels*, p. 285, fol.) What is here narrated furnishes a comment upon Matt. viii. 28, where mention is made of the demoniacs who *came out of the tombs*. It is obvious that they might dwell in places that were constructed like chambers or rooms.

It may be agreeable to add to the above citation, that it was a customary thing to plant herbs and flowers either upon or close to the grave. The women in Egypt, according to Maillet, go "at least two days in the week to pray and weep at the sepulchres of the dead; and the custom then is, to throw upon the tombs a sort of herb which the Arabs call rihan, and which is our sweet basil: they cover them also with the leaves of the palm tree." (Lett. x. p. 91.) Myrtle, which has been frequently used on joyful occasions, is employed by the people of the East to adorn the tombs of the dead; for Dr. Chandler tells us, that in his travels in the Lesser Asia (p. 200), he found some Turkish graves there, which had each a bough of myrtle stuck at the head and the feet. Rauwolff mentions the same circumstance. (p. 65.) At Aleppo, there grow many myrtles, which they diligently propagate, because they are beautiful, and remain long green, to put about their graves.

The Jews used to mark their graves with white lime, that they might be known, that so priests, Nazarites, and travellers might avoid them, and not be polluted. Now because when the rains fell, these marks were washed away, on the first of Adar (February), when they used to repair the highways, they also marked the graves with white lime; and so also on their intermediate feast days. They made use of chalk, because it looked white like bones. *Gill*, in loc.

2 CHRON. xxviii. 27. *And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him*

not into the sepulchres of the kings of Israel.] The Israelites were accustomed to honour, in a peculiar manner, the memory of those kings who had reigned over them uprightly. On the contrary, some marks of posthumous disgrace followed those monarchs who left the world under the disapprobation of their people. The proper place of interment was in Jerusalem. There, in some appointed receptacle, the remains of their princes were deposited: and, from the circumstance of this being the cemetery for successive rulers, it was said, when one died and was so buried, that he was gathered to his fathers. Several instances occur in the history of the kings of Israel, wherein, on certain accounts, they were not thus interred with their predecessors, but in some other place in Jerusalem. So it was with Ahaz, who though brought into the city, was not buried in the sepulchres of the kings of Israel. In some other cases, perhaps to mark out a greater degree of censure, they were taken to a small distance from Jerusalem. It is said that "Uzziah was buried with his fathers in the field of the burial which belonged to the kings; for they said, he is a leper." (2 Chron. xxvi. 23.) It was doubtless with a design to make a suitable impression on the minds of their kings while living, that such distinctions were made after their decease. They might thus restrain them from evil or excite them to good, according as they were fearful of being execrated, or desirous of being honoured, when they were dead. The Egyptians had a custom in some measure similar to this; it was however general as to all persons, though it received very particular attention, as far as it concerned their kings. It is thus described in *Franklin's History of Ancient and Modern Egypt*, vol. i. p. 374. "As soon as a man was dead, he was brought to his trial. The public accuser was heard. If he proved that the deceased had led a bad life, his memory was condemned, and he was deprived of the honours of sepulture. Thus, that sage people were affected with laws which extended even beyond the grave, and every one, struck with the disgrace inflicted on the dead person, was afraid to reflect dishonour on his own memory, and that of his family.

"But what was singular, the sovereign himself was not exempted from this public inquest upon his death. The public peace was interested in the lives of their sovereigns, in their administration, and as death terminated all their actions, it was then deemed for the public welfare, that they should suffer an impartial scrutiny by a public trial, as well as the most common subject. Even some of them were not ranked among the honoured dead, and consequently were deprived of public burial. The Israelites would not suffer the bodies of some of their flagitious princes to be carried into the sepulchres appropriated to their virtuous sovereigns. The custom was singular: the effect must have been powerful and influential. The most haughty despot, who might trample on laws human and divine in his life, saw, by this solemn

investigation of human conduct, that at death he also would be doomed to infamy and execration." What degree of conformity there was between the practice of the Israelites and the Egyptians, and with whom the custom first originated, may be difficult to ascertain and decide, but the conduct of the latter appears to be founded on the same principle as that of the former, and as it is more circumstantially detailed, affords us an agreeable explanation of a rite but slightly mentioned in the Scriptures.

JOSH. xxiv. 30.] There is a remarkable addition in the Septuagint to the Sacred History concerning Joshua, which deserves attention, and naturally engages the mind to inquire whether it was made by the Egyptian translators of the Jewish Scriptures, in conformity to what they knew was practised in the burials of Egypt, or whether it was on that account expunged by the Jewish critics from the Hebrew original. The Vatican copy of the Septuagint has given us this addition to the account that appears in the Hebrew copies of the interment of Joshua. (Ch. xxiv. v. 30). "These they put with him, into the sepulchre in which they buried him, the knives of flint with which he circumcised the children of Israel in Gilgal, when he brought them out of Egypt, as the Lord commanded them, and there they are unto this day." On the contrary, the famous Alexandrine copy of the Septuagint, and some others, have not these clauses. Whether this superadded account is spurious or not, there seems to be a manifest allusion to the manner in which the ancient Egyptians were accustomed to bury their dead. Maillet informs us, "that some time before he wrote, the principal person of Sacara, a village near the plain where the mummies lie buried, caused some of these subterraneous vaults to be opened, and as he was very much my friend, he communicated to me various curiosities, a great number of mummies, of wooden figures, and inscriptions in hieroglyphical and unknown characters, which were found there. In one of these vaults they found, for instance, the coffin of an embalmed body of a woman, before which was placed a figure of wood, representing a youth on his knees, laying a finger on his mouth, and holding with his other hand a sort of chafing-dish, which was placed on his head, and in which, without doubt, had been some perfumes. This youth had divers hieroglyphical characters on his stomach. They broke this figure in pieces, to see if there was any gold inclosed in it. There was found in the mummy, which was opened in like manner, for the same reason, a small vessel, about a foot long, filled with the same kind of balsam with that made use of to preserve bodies from corruption; perhaps this might be a mark by which they distinguished those persons who had been employed in embalming the dead." (p. 277.) He goes on; "I caused another mummy to be opened, which was the body of a female, and which had been given me

by the Sieur Bagarry, it was opened in the house of the Capuchin fathers of this city (Grand Cairo). This mummy had its right hand placed upon its stomach, and under this hand were found the strings of a musical instrument, perfectly well preserved. From hence I should conclude, that this was the body of a person that used to play on this instrument, or at least of one that had a great taste for music. I am persuaded, that if every mummy were examined with the like care, we should find some sign or other by which the character of the party would be known." The burying of those knives of flint with Joshua, must have been done, or supposed to have been done, as a mark of an event the most remarkable of his life, in conformity to the Egyptian modes of distinguishing the dead, by tokens of a similar nature. *Harmer*, vol. iv. p. 398.

ISAIAH xiv. 9. *The dead.*] "The sepulchres of the Hebrews, at least those of respectable persons, and those which hereditarily belonged to the principal families, were extensive caves, or vaults, excavated from the native rock by art and manual labour. The roofs of them in general were arched: and some were so spacious as to be supported by colonnades. All round the sides were cells for the reception of the sarcophagi; these were properly ornamented with sculpture, and each was placed in its proper cell. The cave or sepulchre admitted no light, being closed by a great stone, which was rolled to the mouth of the narrow passage or entrance. Many of these receptacles are still extant in Judea: two in particular are more magnificent than all the rest, and are supposed to be the sepulchres of the kings. One of these is in Jerusalem, and contains twenty-four cells; the other, containing twice that number, is in a place without the city." *Lowth's Lectures on the Sacred Poetry of the Hebrews*, vol. i. p. 159. *Gregory's Translation.*

In the introductory observations to Isaiah xiii. the same learned writer, speaking of these sepulchres of the kings, says, "you are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies: here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. Ezek. xxxii. 27." See *Lowth's Isaiah*.

The account which Maundrell gives of such sepulchres is too interesting to be omitted. "The next place we came to was those famous grotts, called sepulchres of the kings: but for what reason they go by that name is hard to resolve; for it is certain none of the kings, either of Israel or of Judah, were buried here, the holy Scriptures assigning other places for their sepultures; unless it may be thought, perhaps, that Hezekiah was here interred, and

that these were the sepulchres of the sons of David, mentioned 2 Chron. xxxii. 33. Whoever was buried here, this is certain, that the place itself discovers so great an expense, both of labour and of treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty-paces square, cut down into the rock, with which it is encompassed instead of walls. On the south side of the court is a portico, nine paces long and four broad, hewn likewise out of the rock; this has a kind of architrave running along its front, adorned with sculpture of fruits and flowers, still discernible, but by time much defaced. At the end of the portico, on the left hand, you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it; but within, you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular; and the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into (I think) six more, one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

In every one of these rooms, except the first, were coffins of stone, placed in niches in the sides of the chambers: they had been at first covered with handsome lids, and carved with garlands; but now most of them were broke to pieces by sacrilegious hands. The sides and ceiling of the rooms were always dropping, with the moist damps condensing upon them; to remedy which nuisance, and to preserve these chambers of the dead polite and clean, there was in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it." *Journey from Aleppo to Jerusalem*, p. 76, 7th edit.

ISAIAH xxii. 16. *He heweth out a sepulchre on high, and graveth an habitation for himself in a rock.*] Persons of high rank in Judea, and in most parts of the East, were generally buried in large sepulchral vaults, hewn out in the rock, for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high in a lofty vault, and that probably in a high situation, that it might be more conspicuous. Hezekiah was buried in the chiefest, says our translation; rather, in the highest part of the sepulchres of the sons of David, to do him the more honour. (2 Chron. xxxii. 33.) There are some monuments still remaining in Persia of great antiquity, called Naksi Rustam, which give one a clear idea of Shebna's pompous design for his sepulchre. They

consist of several sepulchres, each of them hewn in a high rock near the top; the front of the rock to the valley below is adorned with carved work in relievo, being the outside of the sepulchre. Some of these sepulchres are about thirty feet in the perpendicular from the valley, which is itself raised perhaps above half as much by the accumulation of the earth since they were made. Diodorus Siculus (lib. 17), mentions these ancient monuments, and calls them the sepulchres of the kings of Persia. *Bp. Lowth* in loc.

JOB xxi. 33. *The clods of the valley shall be sweet unto him.]* These words seem to suppose, that the person buried in a grave may partake, in some respects, of the prosperous state of the tomb which contains him. Such an idea seems to have been indulged by Sultan Amurath the Great, who died in 1450. "Presently after his death, Mahomet his sonne, for feare of some innouation to be made at home, raised the siege, and returned to Hadriano-ple: and afterwards with great solemnitie buried his dead body at the west side of Prusa, in the suburbs of the citie, where he now lieth, in a chapell without any rooffe, his graue nothing differing from the manner of the common Turks; which they say, he commanded to be done in his last will, that the mercie and blessing of God, as he termed it, might come vnto him by the shining of the sunne and moone, and falling of the raine and dew of heauen upon his graue." *Knolles's Hist. of the Turks*, p. 332.

MATT. xxvii. 60. *And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre.]* The Jews distinguish between a new grave and an old one. "A new grave may be measured, and sold, and divided: an old one may not be measured nor sold nor divided." The sepulchres were not only made in rocks, but had doors to go in and out at: these doors were fastened with a large and broad stone rolled against them. It was at the shutting up of the sepulchre with this stone that mourning began: and after it was shut with this sepulchral stone, it was not lawful to open it.

MARK xvi. 5. *And entering into the sepulchre:]* The sepulchres of the Jews were made so large that persons might go into them. The rule for making them is this: "he that sells ground to his neighbour to make a burying-place must make a court at the mouth of the cave, six by six, according to the bier, and those that bury." It was into this court that the women entered. Here they could look into the sepulchre and the several graves in it, and see what were in them.

JOHN xi. 44. *And he that was dead came forth, bound hand and foot with grave-clothes.]* The Jewish sepulchres were generally caves or rooms hewn out of rocks. And as the Jews did not make use of coffins, they placed their dead separately in niches or

little cells cut into the sides of these caves or rooms. (*Maundrell's Travels*, p. 76.) This form of the Jewish sepulchre suggests an easy solution of a very important difficulty in the history of Lazarus's resurrection. It is said, that when Jesus called upon Lazarus to come forth, *he came out bound hand and foot*. But deists, talking of this miracle commonly ask with a sneer, how he could come out of a grave who was bound in that manner? The answer however is obvious. The evangelist does not mean that Lazarus walked out of the sepulchre, but that, lying on his back, he raised himself into a sitting posture, then putting his legs over the edge of his niche or cell, slid down, and stood upright upon the floor; all which he might easily do, notwithstanding his arms were close bound to his body, and his legs were tied straight together by means of the shroud and rollers with which he was swathed. Accordingly, when he was come forth, it is said, that Jesus ordered them to loose him and let him go; a circumstance plainly importing, that the historian knew that Lazarus could not walk till he was unbound. *Macknight's Harmony*, vol. ii. p. 799.

GEN. I. 13. *His sons carried him into the land of Canaan, and buried him in the cave of the field of Macpelah.*] That Jacob after his decease should be carried from Egypt into Canaan for interment, and Joseph also when he died, is perfectly conformable to the practice of the East. Homer represents the shade of Patroclus as thus addressing Achilles:—

Hear then; and as io fate and love we join,
Oh suffer that my bones may rest with thine!
Together have we lived, together bred,
One house received us, and one table fed;
That golden urn, thy goddess mother gave,
May mix our ashes in one common grave. POPE, II. xxiii. 103.

I KINGS II. 10. *So David slept with his fathers, and was buried in the city of David.*] In general the dead were buried out of the eastern cities: and as this was the usual practice, it was not departed from, but upon very particular occasions. It was a mark of distinguished honour to be interred within a city. "Hali Dey, as a very eminent mark of distinction, was buried within an inclosed tomb within the city." *Hist. of the Piratical States of Barbary*, p. 163. *Harmer*, vol. ii. p. 141.

JER. xlix. 3. *Lament, and run to and fro by the hedges.*] The places of burial in the East are without their cities, as well as their gardens, and consequently their going to them must often be by their garden walls, not hedges. The ancient warriors of distinction, who were slain in battle, were carried to the sepulchres of their fathers; and the people often went to weep over the graves of those whom they would honour. These observations

put together sufficiently account for this passage. *Harmer*, vol. i. p. 464.

2 SAMUEL xviii. 18. *Now Absalom in his life-time had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance.*] There seems to have prevailed amongst almost all nations a common sentiment of respect for the dead. The Jews appear to have been inspired by it equally with other people. The following extract will furnish us with a curious illustration of the fact, and a singular coincidence of circumstances with the case of Absalom. The Scythians and Indians are remarkable for the great veneration which they pay to the memory of their ancestors. "When upbraided by Darius for flying before his army, the former exclaim, Pursue us to the sepulchres of our ancestors, and attempt to violate their hallowed remains, and you shall soon find with what desperate valour the Scythians can fight." The Indians, we learn from Mr. Holwell, have so profound a veneration for the ashes of their progenitors, that on the fast of Callee, worship and offerings are paid to their names: and Mr. Wilkins, in a note upon the Heetopades, favours us with additional information, that the offerings consisted of consecrated cakes; that the ceremony itself is denominated *stradha*; and that a Hindoo's hopes of happiness after death greatly depend upon his having children to perform this ceremony, by which he expects that his soul will be released from the torments of *narraka* or hell. In his sixth note upon the text of the *Geeta* his account of this ceremony is still more ample: for in that note he acquaints us that the Hindoos are enjoined by the *vedas* to offer these cakes to the ghosts of their ancestors, as far back as the third generation; that this greater ceremony of the *stradha* is performed on the day of the new moon in every month; but that they are commanded by those books daily to propitiate them by an offering of water, which is called *tarpan*, a word signifying to satisfy, to appease. A speech of the Indian emperor *Dushmanta*, in the *Sacotala*, remarkably exemplifies this observation. That emperor, struck with horror at the idea of dying childless, exclaims, Ah me! the departed souls of my ancestors, who claim a share in the funeral cake which I have no son to offer, are apprehensive of losing their due honour when *Dushmanta* shall be no more on earth; who then, alas! will perform in our family those obsequies which the *vedas* prescribe? My forefathers must drink, instead of a pure libation, this flood of tears, the only offering which a man who dies childless can make them. *Maurice's Ind. Ant.* vol. ii. p. 80.

JOB xxx. 23. *Death, the house appointed for all living.*] Those expressions in which the grave is described as "the house appointed for all living:" the "long home" of man; and "the ever-

lasting habitation ;” are capable of much illustration from antiquity. Montfaucon says, “ We observed in the fifth volume of our *Antiquity*, a tomb styled *quietorum*, a resting-place. *Quiescere*, to rest, is often said of the dead in epitaphs. Thus we find in an ancient writer, a man speaking of his master who had been long dead and buried ; ‘ *cujus ossa bene quiescant* ;’ may his bones rest in peace. We have an instance of the like kind in an inscription in Gruter (p. 596), and in another (p. 594), ‘ *fecit sibi requietorium*,’ he made himself a resting-place.

“ This resting-place is called frequently, too, an eternal house. In his life-time he built himself an eternal house, says one epitaph. He made himself an eternal house with his patrimony, says another. He thought it better, says another, to build himself an eternal house, than to desire his heirs to do it. They thought it a misfortune, when the bones and ashes of the dead were removed from their place, as imagining the dead suffered something by the removal of their bones. This notion occasioned all those precautions used for the safety of their tombs, and the curses they laid on those who removed them.”

ISAIAH xxvi. 19. *Thy dead men shall live, together with my dead body shall they arise.*] It was a practice of high antiquity to plant herbs and flowers about the graves of the dead. Might not this custom originate from the belief of the doctrine of the resurrection, or perhaps from this passage of Isaiah : “ Thy dead men shall live ; together with my dead body shall they arise : awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead !” If it were practised still earlier, might not this passage have some reference to that custom ? The women in Egypt, according to Maillet (*Lett.* x. p. 91), go, at least two days in the week, to pray and weep at the sepulchres of the dead ; and the custom then is, to throw upon the tombs a sort of herb, which the Arabs call *rihan*, and which is our sweet basil. They cover them also with the leaves of the palm-tree. Myrtle is also made use of to adorn the tomb. Chandler found some graves in Lesser Asia, which had each a bough of myrtle stuck at the head and the feet (p. 200). Dallaway, on ancient and modern Constantinople, describing the tombs of the Turks, says, “ as even the humblest graves are marked by cypresses planted at the head and feet, the groves of these trees are extensive, and in every state of vegetation. The tombs of men are known by turbans, which, like coronets among us, denote the rank of the deceased : those of women have a plain round top. The inscriptions are delicately wrought, in raised letters of gold, on a dark ground. Between some of these tombs is placed a chest of ornamented stone, filled with earth, in which are planted herbs and aromatic flowers. These are regularly cultivated by females of the family, who assemble in groups for that duty.”

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