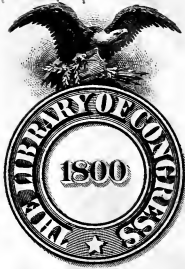


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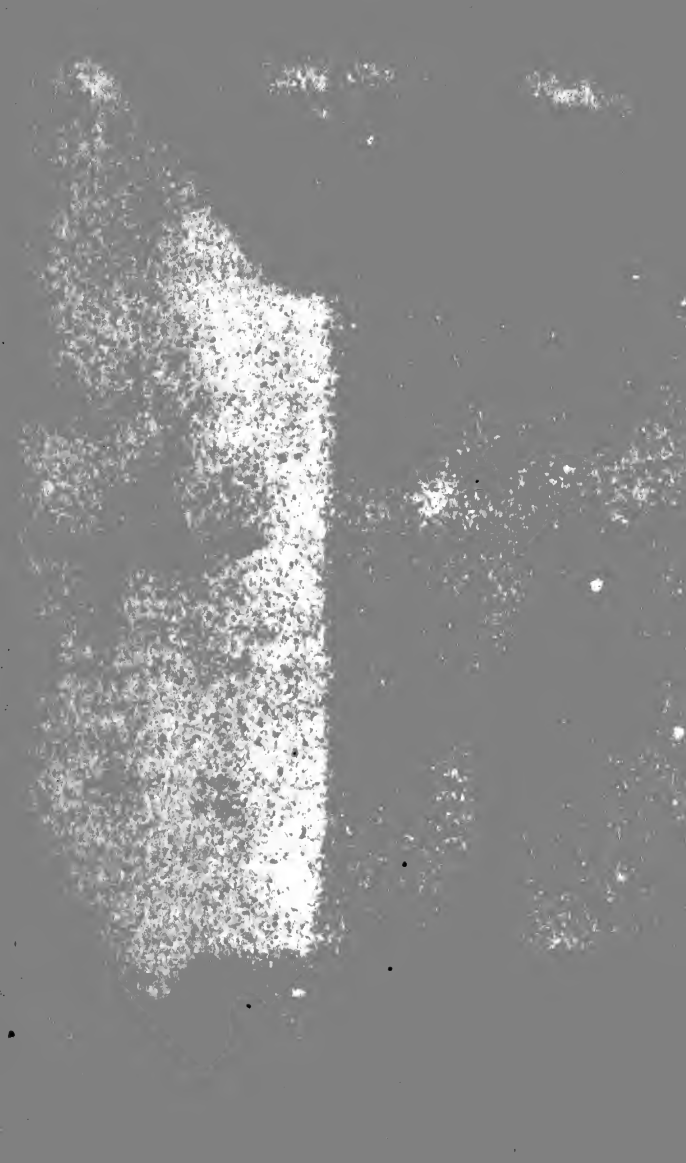
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THE  
BIBLE EXPOSITOR.

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CONFIRMATIONS OF THE TRUTH

OF

THE HOLY SCRIPTURES;

FROM THE

OBSERVATIONS OF RECENT TRAVELLERS,

ILLUSTRATING

THE MANNERS, CUSTOMS, AND PLACES REFERRED TO  
IN THE BIBLE.

PUBLISHED UNDER THE DIRECTION OF THE SOCIETY FOR THE  
PROMOTION OF CHRISTIAN KNOWLEDGE.

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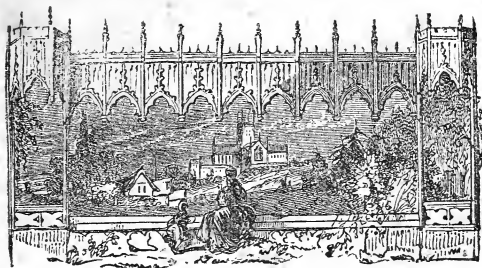
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## P R E F A C E .

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THE Holy Scriptures contain many passages full of importance and beauty, but not generally understood, because they contain allusions to manners and customs, familiar indeed to those to whom they were originally addressed, but imperfectly known to us.

In order to obviate this difficulty, this volume is now presented to the public, consisting of extracts from the narratives of travellers who have recorded the customs of the Oriental nations ; from whom we learn that some usages were retained among them to this day, such as existed in the times when the Scriptures were written, and that their manners are, in many instances, little changed since the patri-

archal times. Such of the extracts as are taken from HARMER'S OBSERVATIONS, are given in an abridged form, and intermixed with others, selected from more recent publications; and the compiler of this volume trusts that it may be the means, under God's providence, of leading unlearned readers to a more general acquaintance with Eastern customs; and assisting them to a clearer perception of the propriety and beauty of the illustrations so often drawn from them, in the Bible.

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## CHAPTER I.

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### TENTS—HOSPITALITY.

GENESIS xviii. 1-11.

ABRAHAM "sat in the tent-door in the heat of the day. And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on. . .

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. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man: and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which was behind him."

THE reception met with by an English traveller (Mr. Buckingham) in Mesopotamia, from the sheikh (or lord) of a Turcoman tent, strongly reminds us of the Scripture account of Abraham's hospitality, as well as illustrates the patriarchal manner of life,—the "dwelling in tents."

Mr. Buckingham was on his way to Orfah, the "Ur" of the Bible, and was travelling over a plain which was under the direction of the Sheikh, who pitched his tent at different periods near all his villages successively. "When we alighted at his tent-door," writes Mr. B., "our horses were taken from us by his son, a young man well dressed. His father was sitting beneath the awning in front of the tent itself, and rose up to receive us, exchanging the salute of welcome, and not seating himself till all his guests were accommodated. The tent occupied a space of about thirty feet square, and was formed by one large awning, supported by twenty-four small poles, in four rows of six each, the end of the awning being drawn out by cords fastened to pegs in the ground—(See Isaiah liv. 2.) Half of this square was open in front and at the sides, having two rows of poles, clear, and the third row was closed by a reeded partition, behind which was the apartment for the females, surrounded entirely by the same kind of matting. The



sheikh was a fine-looking old man of eighty, with a long beard of silvery white. Some of our fellow-travellers seeing us, stopped as they passed, alighted likewise, and took their seats without invitation, all being received with the same welcome salute, until the party amounted to twenty-six in number. While we were talking, a meal was preparing for us within; and soon afterward, warm cakes *baked on the hearth*, cream, honey, butter, raisins, curds, and wheat boiled in milk, were served to the company. Neither the sheikh, nor any of his family partook with us, but stood around to wait on their guests, though some beggars and slaves were among those who sat down to eat. The reception we met with was exactly like the picture of the most ancient manners of which we have any particular account—(See Gen. xvii.) The form of Abraham's tent seems to have been exactly like the one in which we sat; for in both there was a shaded open front, in which he could sit in the heat of the day, and yet be seen far off; and the apartment of the females where Sarah was, *within* the tent, was immediately *behind* this, in which she prepared the meal for the guests, and listened to them.”—See Buckingham's *Travels*.

Herodotus says, “In remote times, the families even of kings had but little money; and it was the business of the queen herself to cook for her husband.”—Book viii. cxxxvii.

A traveller writes:—“A sheikh, who has the command of 500 horse, does not disdain to saddle and bridle his own, nor to give him barley and chopped straw. In his tent his wife makes the coffee, kneads the dough, and superintends the dressing of his victuals; his daughter and kinswomen wash the linen, and go with pitchers on their heads, and veils over their faces, to draw water from fountains. These manners agree precisely with the descriptions in Homer, and *the history of Abraham* in Genesis.”

The Grecian poets, Homer and Hesiod, do not speak

of gold and silver money ; they express the value of things, by saying they are worth so many oxen or sheep. They estimated the riches of a man by the number of his flocks, and that of a country by the abundance of its pastures and the quantity of its metals. These observations throw great light upon the patriarchal history. The patriarchs occupied the rank of chiefs, or princes ; their substance consisted in their flocks and herds ; and in the occupations and duties of the families of the Turcoman and Bedouin chiefs of modern times, we have an exact transcript of their domestic manners.

Abraham's rank in the country he lived in was that of a prince, or *emir* ; and a traveller in the East, who visited the camp of the great emir, found the same hospitality which we read that Abraham showed ; and that, both among those Arabs who live in the camp, as he did, and also in the villages which depend upon them, and are under their direction. The following account relates to the *villages* :—

“ When strangers enter a village, where they know nobody, they inquire for the *menzil* (the place destined for the reception of strangers), and desire to speak with the sheikh (an Eastern officer), who is as the lord of it, or at least represents his person, and the body of the community. After saluting him they signify their want of a dinner, or of supping and lodging in the village. *The sheikh says they are welcome, and that they could not do him a greater pleasure.* He then marches at the head of the strangers, and conducts them to the *menzil*, where also they may alight at once, if the sheikh is not at home, and ask for everything they want. *But they seldom have occasion for all this ; for as soon as the people of the village see any strangers coming they inform the sheikh of it, who goes to meet them, accompanied by some peasants, or by some of his servants ; and having saluted them, asks if they would dine in the village, or whether they choose to stay the whole night there. If they answer they would only eat a morsel and go*

forward, and they choose to stay under some tree a little out of the village, the sheikh goes or sends his people into the village, to cause a collation to be brought ; and in a little time they return with eggs, *butter, curds*, honey, olives, fruit—fresh or dried, according to the season, when they have not time to cook any meat.” But if it is evening, and the strangers would lodge in the village, the women belonging to the sheikh’s house, having observed the number of the guests, *never fail to cause fowls, sheep, lambs, or a calf, to be killed*, according to the quantity of meat which will be wanted for the entertainment of the guests, and of those that are to bear them company ; *and quickly make it into soup, roast it, and form out of it many other dishes*, which they send to the menzil by the sheikh’s servants, in wooden bowls, which they place on a great round straw mat that usually serves them for a table. These being set in order, with many others, in which are eggs, cheese, fruit, salad, sour curdled *milk*, &c., the sheikh begs of the strangers to sit round the mat, he himself sitting with them, together with the other peasants of fashion belonging to the village, in order to do them honor. They make no use of knives at table, the meat being all cut into little bits.”

*Abraham’s waiting himself upon his guests* was intended to show his extreme reverence for them. The Christians in the East often *wait themselves upon guests of superior rank* ; but, otherwise, they sit down, and are served by their sons or kinsmen.—See *La Roque’s Account of the Journey of d’Arvieux, in Voyage dans Palestine ; Harmer’s Observations*, vol. ii., pp. 81–83.

#### JUDGES vi. 11–19.

“And there came an angel of the Lord, *and sat under an oak* which was in Ophrah, that pertained unto Joash the Abi-ezrite : and his son Gideon threshed wheat . . . . And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee . . . .

And [Gideon] said unto him, *Depart not hence*, I pray thee, until *I come unto thee*, and bring forth my present, and set it before thee. And he said, *I will tarry until thou come again*. 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 unto him under the oak, and presented it."

THE conduct of Gideon perfectly agrees with the present Arab customs, and is explained by them. Dr. Shaw observes in his travels, "Beside a bowl of milk, and a basket of figs, raisins, or dates, which upon our arrival were presented to us to stay our appetite, the *master of the tent 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 cuscacoe; the rest was made *kab-ab*,—that is, cut to pieces and roasted,—*which we reserved for our breakfast or dinner next day*." (See *Dr. Shaw's Preface*.) Probably Gideon presented some slight refreshment to his heavenly guest, and desired him to stay till he could procure something more substantial. He then *killed a kid, seethed a part of it*, and, when ready, brought the *stewed meat* (or *broth*) in a pot with cakes of bread; and the other part, the *kab-ab*, in a *basket*, for the stranger to carry with him, for some *after-repast in his journey*. At the present time, the Arabs, as well those who live in *houses* as those who dwell in *tents*, leave their guests *under a tree*, and bring their repasts out to them.—*Harmer's Observations*, vol. ii., pp. 88, 89.

#### ARAB HOSPITALITY.

"WE found a camp of Bedouins," writes Mr. Madden, "who were of the same tribe as our guides, and with them we remained for the night. We did not wait for

an invitation into a tent: we entered the first we met, and found a welcome.

“An Arab woman, who was spinning goat’s wool in the interior, gave us the salutation of peace, bid us sit down, and removed her two children to the next tent. I purchased a lamb for dinner, which she roasted entire, thrusting a long piece of wood through it, and turning it over a brisk fire of chopped straw and camels’ dung: two little Arabs performed the office of turnspits. The savory odor of my lamb spread through



the whole encampment: I was presently surrounded by at least a score of Bedouins. I invited their sheikh and four of their chief men to dinner; and with these, and my two Bedouin guides, I sat down to my repast. It consisted of a large wooden bowl of boiled rice, in the centre of which was placed the roasted lamb. I saw the eyes of my guests sparkle with pleasure as they surveyed

he trencher. They all took their long knives out of their girdles, and deposited them in a circle on the ground; the sheikh then said grace. In a moment there were five-and-thirty or forty fingers plunged into the pilau, (see Matt. xxvi. 23,) and speedily as many into the lamb; but all the hurry prevented not the sheikh from politely picking out the choicest bits, (see John xiii. 25-27,) and presenting them to me with his greasy fingers. After dinner we sat smoking till ten o'clock. Stories were related, and I sang an Arab song, which I learned in Upper Egypt,—a favorite air of theirs,—and never were people more delighted. The old sheikh actually besought me to remain with him, promising to give me his best Arab horse if I would do so. I was delighted with their simplicity and hospitality.

“The Bedouins seldom remain above one month in one spot; they wander about the deserts from well to well. When their flocks have eaten up what little verdure there is in one place, they strike their tents, and set out for another.”—*Madden's Travels*, vol. ii., pp. 185-187, 189, 191.

#### HOSPITALITY OF THE WANDERING TRIBES IN PERSIA, Etc.

“WE came,” writes Mr. Morier, “to a small plain, covered with the black tents and cattle of the Eelauts. (Wandering tribes, whose possessions consist of flocks, herds, and camels, and who resemble the Turcomans in their mode of life, dwelling in tents, and removing from place to place according to the seasons, and want of pasturage.) Here we had a view of Mount Ararat. We went to the largest tent in the plain, and there enjoyed an opportunity of learning that the hospitality of these people is not exaggerated. As soon as it was announced at the tent that strangers were coming, everything was in motion: some carried our horses to the best pastures, others spread carpets for us; one was

despatched to the flock to bring a fat lamb, the women immediately made preparation for cooking, and we had not sat long before two large dishes of stewed lamb, with several basins of yaourt, were placed before us. The senior of the tribe, an old man, (by his own account, indeed, more than eighty-five years of age,) dressed in his best clothes, came out to us, and welcomed us to his tent with such kindness, yet with such respect, that his sincerity could not be mistaken. He was still full of activity and fire, although he had lost all his teeth, and his beard was as white as the snow on the venerable mountain near his tent. The simplicity of his manners, and the interesting scenery around, reminded me, in the strongest colors, of the life of the patriarchs; and more immediately of him whose history is inseparable from the mountains of Ararat."—*Morier's Journey through Persia, Armenia, &c., in 1808 and 1809*, pp. 308, 309.

#### TENTS.

##### ISAIAH xxxviii. 12.

"Mine age is departed, and is removed from me as a shepherd's tent." Or rather, as some more expressively translate the verse. "My habitation [that is, my life] is departed from me, rolled up as a shepherd's tent." The comparison of this life to dwelling in a tent is familiar to the writers both of the Old and New Testaments. The passage alludes to the custom usual among the Eastern nations of striking and rolling up their tents upon the eve of departure.

IN the well-watered parts of the country between the Euphrates and the Tigris, there are still several tribes who support themselves by their horses, their buffaloes, their cows, and by agriculture. They remove their habitations from country to country, according as they want lands to till, or pasturage; it is for this reason we sometimes find whole villages, where, the day before, there was not a single hut.

The Bedouins of the desert remove their tents as suddenly. "There is something very melancholy," says a recent traveller, "in our morning flittings. The tent-pins are plucked up, and, in a few minutes, a dozen holes, a heap or two of ashes, and the marks of the camels' knees in the sand, soon to be obliterated, are the only traces left of what has been for a while our home. There are a thousand allusions to this primitive mansion in Scripture, almost unintelligible till familiarity with the tent, the camel, and the desert, explains them. I never drive in a tent-pin without thinking of Jael and Sisera." After reading this, what a depth of meaning we discover in the lamentation of Hezekiah, when he says that his age is removed, like one of these tents, in an instant, and no lasting trace of it remains.—*Lord Lindsay's Travels*, i. 305.

#### MUSIC USED BEFORE JOURNEYS.

##### GENESIS 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?"

##### 1 SAMUEL xviii. 6, 7.

"And the woman came out to meet King Saul, with tabrets, with joy, and with instruments of music. And the woman answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands."

##### COLOSSIANS iii. 16; EPHESIANS v. 19.

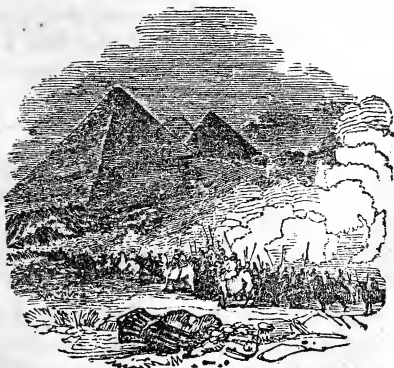
"Teaching and admonishing one another in psalms and hymns, and spiritual songs; singing with grace in your hearts to the Lord."

IN their longer journeys the Eastern people take leave of their relations and friends with music. Laban, there-



fore, complains, Why didst thou prevent me from taking leave of my daughters, going such a journey, with all due solemnity, according to the custom of my country? These Eastern songs are frequently extemporeous. Some travellers, in 1751, were attended by a guard of Arab horsemen, and, when the business of the day was over, these latter sat down in a circle, and, while drinking coffee, one of the company amused the others with an extempore song or story. Such were the songs of the Israelitish women, when they answered each other on the tabret; and in consequence of this Eastern custom, St. Paul, exhorts *Christians* that *their* songs should be *spiritual*, that with their voice they should praise the *Lord*, and admonish and comfort each other.—*Harmer's Observations*, vol. ii., pp. 194–196.

St. Paul speaks of psalms, hymns, and songs, in both places, alluding to the three kinds of psalms in use among the Hebrews



## CHAPTER II.

Houses—Hangings for Houses—Housetops—Roofs—Walls—Gates and Locks—Thresholds—Pavements—Untempered Mortar—Housebreaking—Stables—House of the Dead—Tombs—Temple of Dagon—Tower of Mahanaim (2 *Sam.* xviii.)—Oratories—Kneeling on the Sea-shore.

## HOUSES.

2 *KINGS* iv. 10.

“Let us make a little chamber, I pray thee, on the wall; . . . and it shall be, when he cometh to us, that he shall turn in thither.”

2 *KINGS* ix. 2.

“Go in, and carry him to a chamber, in a chamber,” (marg. reading): or, into the most private chamber.

*MATTHEW* xxiv. 17.

“Let him which is on the house-top not come down to take anything out of his house.”

*ACTS* xx. 8, 9.

“And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft and was taken up dead.”

To most of the Eastern 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; while others that are built over the porch or gateway, (see 2 *Sam.* xviii. 33,) have, except the ground-floor, 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, beside another door which opens immediately from a

private staircase down into the porch or street, without giving the least disturbance to the house. So that he which was on the housetop might run down immediately without going into his house.\* In these back-houses, as we may call them, strangers are usually lodged and entertained; and the men also are wont to retire there, from the hurry and noise of their families, for meditation or diversion. The upper chamber where Tabitha was laid (Acts ix. 37), and where Eutychus also fell down from the third loft (Acts xx. 8, 9, &c.), were so many back-houses or private apartments." To one of these our Lord retired, to eat the passover with his disciples.—See *Dr. Shaw's Travels*, pp. 280, 281.

Jowett describes his residence at Haivali in Greece, as illustrating this passage; and it is descriptive of the generality of eastern houses. The ground floor was used as a store. The first floor consisted of an humble suite of rooms for daily use. On the upper floor the rooms were large and elegant; the windows in front projected and overhung the street; round the room, and particularly in the windows, was a raised step or divan, for the more distinguished guests; and when the company was numerous, they placed cushions for a second row of persons. Thus Eutychus would be on a level with the open window, and might easily fall out. He also notices the great plenty of oil in that neighborhood, which would enable them to have many lamps, and the heat would increase the drowsiness of the youth, and account for the window being open.—See note on this verse in *Henry and Scott's Commentary*.

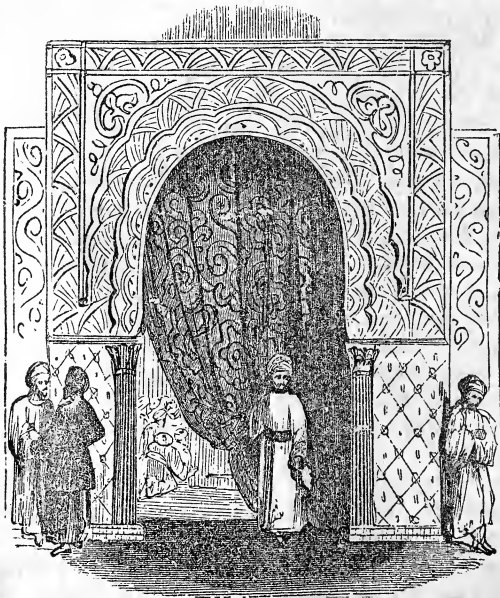
#### HANGINGS OF NEEDLEWORK.

EXODUS xxvi. 36.

"Thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen wrought with needlework."

\* At the time of an earthquake at Aleppo, Mr. Barker ran into the street when he felt the shock, without going through the house.

Mr. Morier, while travelling in Persia, passed several encampments of the Eelauts (or wandering tribes). He writes: "We stopped to examine the tent of the chief of the family, at one of these encampments. It was composed of a wooden frame of circular lath, which was fixed on the ground, and then covered over with large felts, that were fastened down by a cord (Isaiah liv. 2), ornamented by tassels of various colors. A curtain, curiously worked by the women with coarse needlework of various colors, was suspended over the door. In the king of Persia's tents, magnificent hangings of needlework are suspended, as well as on the doors of the great mosques in Turkey."—*Morier's Second Journey through Persia, &c.*, p. 251.



## HOUSETOPS.

ACTS x. 9.

“ Peter went up upon the housetop to pray.”

LUKE v. 19.

“ They went up upon the housetop, and let him down through the tiling with his couch, into the midst before Jesus.”

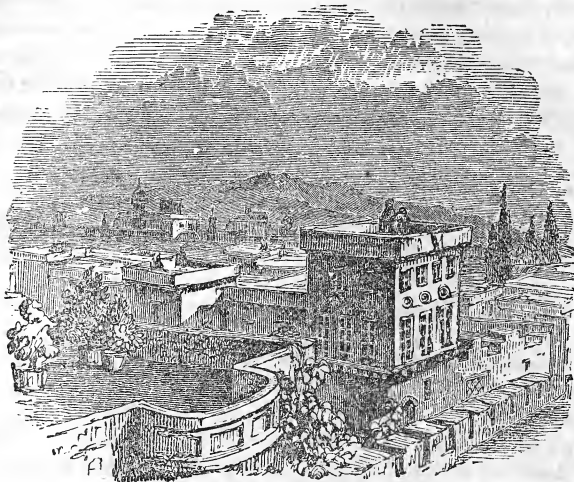
DEUT. xxii. 8.

“ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.”

THE tops of the Eastern houses are always flat, and covered with plaster or terrace. These terraces or roofs are used for many family purposes—drying linen or flax (Josh. ii. 6, &c.), and in the summer time for sleeping on (2 Sam. xi. 2). Here, too, the Eastern people enjoy the evening air, and converse (Luke xii. 3). Here, too, they sometimes pray, and here the booths were made for the feast of tabernacles. The roofs are generally surrounded by a parapet or wall breast-high; but instead of this, some terraces are guarded with balustrades only, or latticed work. Of the same kind, probably, was the lattice through which Ahaziah fell (2 Kings i. 2). This incident proves the necessity of the law for the formation of battlements for the roof, which God graciously gave from Mount Sinai, which furnishes a beautiful example of his paternal care and goodness. These *battlements* are the low walls or parapets before mentioned.

The Eastern houses (as in Bagdad) consist of ranges of apartments opening into a court within the building; the rooms underground are occupied when the heat is intense: and from these, in the cool of the evening, the families go up on the terraces. The houses are not nearly so high as ours, and several families inhabit fre-

quently one house. Two and three stories high is about the height of the houses, at least some are as high as this. There are also galleries round the court. In these courts, on occasion of a feast, or when many persons met together, it was usual for them to be entertained—the courts being covered with mats and carpets, and an awning stretched overhead to keep out sun or



rain. It was probably here that our Lord often taught his disciples, and those who came to hear him ; and here, many think the man sick of the palsy was brought to him, being let down from the housetop into the *midst* of those who were in the court, the covering being removed ; for the word translated tiling, or roof, means also a covering. But if, as others think, the sick man was let down through the roof of the house into a room where Jesus was, this, also, would have been easily done. A missionary in the East, the Rev. J. Hartley, writes in his travels : “ When I lived at Ægina, I used to look up

not unfrequently at the roof above my head, and contemplate how easily the whole transaction might take place. The roof was made in the following manner : a layer of reeds of a large species was placed upon the rafters ; on these a quantity of heather was strewed ; on the heather earth was deposited, and beaten down into a solid mass. Now, what difficulty would there be in removing first the earth, next the heather, and then the reeds ; nor would the difficulty be increased, if the earth had a pavement of tiling laid upon it. No inconvenience could result to the persons in the house, from the removal of the tiles and earth, for the heather and reeds would stop anything that might otherwise fall down, and would be removed last of all.”—See *Hartley’s Researches in Greece*.

ISAIAH xxii. 1.

“ What aileth thee now, that thou art wholly gone up to the housetops ? ”

MATTHEW xxiv. 17.

“ Let him which is on the housetop not come down.”

ISAIAH is here describing the state of a city on a sudden alarm. Mr. Hartley says, “ It is customary in Turkey, on every alarm of fire, for all persons instantly to go to the top of the house, in order from that height to discover the direction in which the fire has made its appearance. Very frequently the cry ‘ Fire ! ’ startles the sleeping inhabitants of a town from their slumbers, and gives a practical illustration of the scriptural language, ‘ Why art thou wholly gone up to the housetops ? ’ ”—*Hartley’s Greece*.

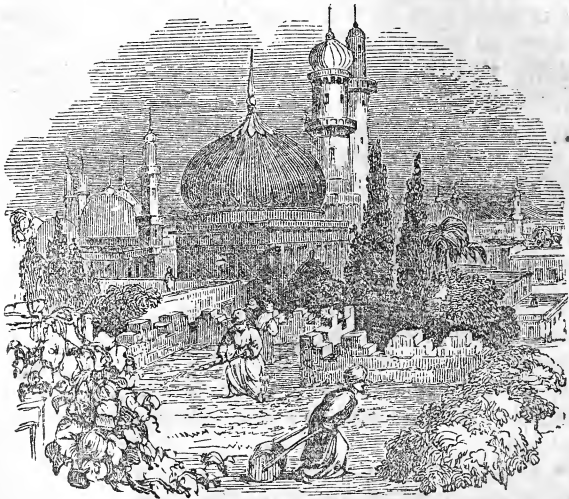
MATTHEW x. 27.

“ What ye hear in the ear, that preach ye upon the housetops.”

THE expression, “ that preach ye upon the housetops,” appears nothing unnatural to those who daily see these houses. They are low and flat-roofed, and would

give an opportunity to speak to many on the house and many in the court below.—*Jowett's Researches*.

Eusebius, in his *Church History* (ii. 23), tells us, that the Pharisees who had a design upon the life of St. James, the brother of our Lord, and bishop of Jerusalem, persuaded him to preach to the people when assembled at the passover, from the battlements of the temple; alluding to this custom of proclaiming from the housetop whatever was to be made known far and wide.



### EASTERN ROOFS.

#### PSALM CXXIX. 6.

“Let them be as the grass upon the housetops, which withereth afore it groweth up.

THE following passage occurs in *Jowett's Christian Researches*, in his *Journal of a Visit to Syria and the Holy Land*: “October 8th. This evening the season



broke. Thunder, and lightning, and rain, came from the west. The whole prospect became dreary and cheerless. In the morning of this day,—not an hour too soon,—the master of the house had laid in a stock of earth; which was carried up, and spread evenly upon the roof of the house, which is flat. The whole roof is thus formed of mere earth, laid on and rolled hard and flat,—not, as in Malta, of a composition which is smooth and impenetrable, and thus receives the rain-water, and carries it off into the tanks under the house. There is no want of flowing water in this mountainous country, as there is in Malta. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of rude soil, so that the rain may not penetrate: but upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes, as useless and bad, ‘Let them be as the grass upon the house-tops, which withereth afore it groweth up.’”—See *Rev. W. Jowett's Christian Researches*, and *Journal of a Visit to Syria and the Holy Land*.

#### WALLS.

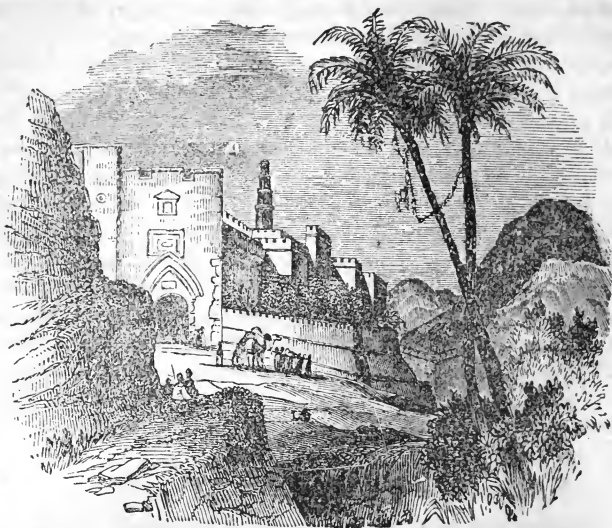
DEUTERONOMY i. 28.

“The cities are great and walled up to heaven.”

If they raised up anciently the walls of their cities so high as not to be liable to be scaled, they thought them safe; the same simple contrivance is to this day sufficient to guard places from the Arabs, who live in the very wilderness in which Israel wandered when the spies discouraged them by saying, “The cities are walled up to heaven,”—and who are a nation more inured to warlike enterprises than the Israelites were.

“The great monastery at Mount Sinai,” Thevenot says, “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 pilgrims into the monas-

tery with a basket, which they let down by a rope that runs in a pulley, to be seen above at the window, and the pilgrims went into it one after another. [In



something of this way St. Paul must have been let *down* the walls of Damascus, which were low.] These walls are so high that they cannot be scaled, and without cannon the place cannot be taken.”—See *Harmer's Observations*, vol. i., pp. 390, 391.

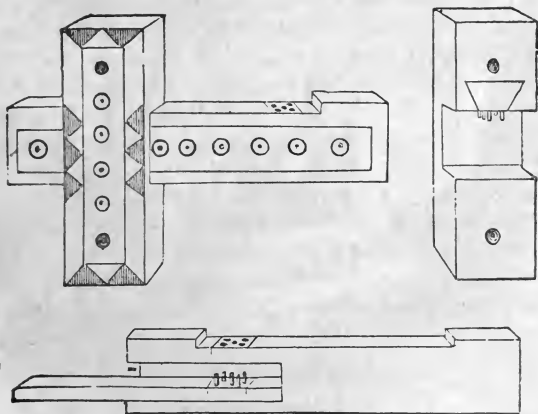
#### GATES—LOCKS.

Acts xii. 10.

“When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city.”

VAIN would have been the precaution of building their walls high, unless the *gates* had been well secured

also. One of the means whereby they secure them now is the plating them over with thick iron. Algiers has five gates; and some of these have two, some three gates within them, and some of them plated all over with thick iron. After this manner the place where St. Peter was imprisoned seems to have been secured.



Their locks and keys are often only of wood. The keys of the city-gates of Grand Cairo are bits of timber, with little pieces of wire, that lift up other pieces of wire which are in the lock, and enter into certain little *holes*, out of which the ends of wire that are in the key having thrust them, the gate is opened. But, without the key, a little soft paste upon the end of one's finger will do the matter quite as well. The ease with which these locks are opened without a key, puts us in mind of the words (Canticles v. 4), "My beloved put *in his hand by the hole,*" &c.; he attempted to open the door by putting in his finger at the key-hole, but could not. "Then I was greatly moved; I rose up to open to my beloved;" and, as in verse 1 he had said "I have gathered myrrh," so

having tried to open the door with a hand filled with this precious gum, the spouse, when she went to the door, found that her fingers gathered it up from the handles of the lock : in the language of poetry, “ her hand dropped myrrh, her fingers sweet-smelling myrrh.” (Verse 5.)—*See Harmer's Observations*, vol. i., pp. 392–396.

#### EZEKIEL xliv. 2, 3.

“ This gate shall be shut, it shall not be opened, and no man shall enter in by it ; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince.”

It is a common custom in Persia, when a great man has built a palace, that 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.*—*Sir J. Chardin ; Harmer's Observations*, vol. ii., pp. 475, 476.

#### THRESHOLDS.

#### EZEKIEL xliii. 8.

“ In their setting of their threshold by my thresholds, and their post by my posts, . . . they have even defiled my holy name.”

THE *threshold* is the place where honor is more particularly paid to the living and the dead in some parts of the East. The Persians prostrate themselves on the threshold of their sacred tombs ; and princes also are thus honored.

The posts of the temple of God appear to have been honorable places ; for near one of them, in the tabernacle, Eli, the high-priest, sat (1 Sam, i. 9). When the idolatrous temples, therefore, were set up, the idol-priests may have been seen seated by the *posts*, in imitation and mockery of the high-priests of Jehovah.—*Harmer's Observations*, vol. ii. 496–499.

## PAVEMENTS.

EXODUS xxiv. 10.

“And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.”

POLISHED marble was not used in the days of Moses for pavements. He refers to the most splendid floors which Egypt then knew, and which were formed of painted tiles (or bricks). These tiles were the color of *blue* (the sapphire stone being blue) in the pavement Moses saw. And Le Bruyn tells us, that the mosque at Jerusalem is almost all covered over with green and *blue* bricks, which are glazed; so that, when the sun shines the eye is perfectly dazzled. But as these bricks are not transparent, Moses, in order to describe the pavement under the feet of the God of Israel with due majesty, represents it as like the floors of painted tile he had seen, but transparent as the body of heaven.—See *Le Bruyn*, tom. ii.; *Harmer's Observations*, vol. i., pp 359–361.

## UNTEMPERED MORTAR.

EZEKIEL xiii. 11.

“Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.”

THE Eastern walls, and even the great houses, are in some places built only of mud or clay, formed into the shape of bricks, and dried in the sun. These materials make the streets dusty when there is wind, and dirty when there is rain. (Zech. ix. 3.)

A traveller has taken notice of the mouldering down of some Eastern buildings upon a shower of rain, as an illustration of the untempered mortar of which Ezekiel speaks. “The rains cause the walls to fall, which are built of clay, the mortar plastering dissolving. This plaster 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 shower to get between, and dissolve everything." This account explains also the reason of the breaches and clefts mentioned by the prophet Amos (vi. 11; Isa. xxx. 13). Still many buildings are made of stone; as they were in the days of Moses in the land of Canaan. (Lev. xiv. 40). The Eastern mortar is very durable, and is composed of one part of sand, two of wood-ashes, and three of lime, which is beaten for three days and nights with mallets, after being well mixed together. In some countries this mortar is *trodden*, which Malachi alludes to in ch. iv. 3.—See *Harmer's Observations*, vol. i., pp. 349–353.

#### MANNER OF BREAKING INTO EASTERN HOUSES.

MATTHEW xxiv. 43.

"But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up" (or, to be dug through).

In entering premises by burglary, the Easterns do not break through doors or windows, for these are not easily accessible, but they make their way through the walls. The words "break through," and "broken up," properly mean, to "dig through." The Eastern houses are not in general built like ours, of burnt bricks or stone, but of dried clay; or, if of bricks, they are merely hardened in the sun, but not burnt; and it was the manner of house-robbers to enter them by perforating the walls. It has been particularly remarked, that the Arabians, Egyptians, and inhabitants of Damascus, still build of mud, and slime, and unburnt brick, and that their walls are of great thickness.—*Weekly Visiter*.

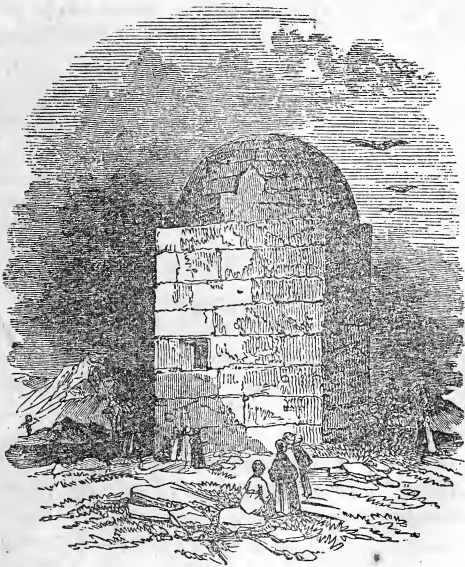
STABLES.

LUKE ii. 7.

"And she brought forth her first-born son, and

wrapped him in swaddling-clothes, and laid him in a manger ; because there was no room for them in the inn.”

MANGERS, such as we have in England, are not known in the East, where there is no hay ; but in their *stables*, which word is meant in this passage rather than *manger*, are stone-troughs, or holes of stone, in which they lay the fodder, and which are large enough to lay a child in. In one of these the blessed Jesus was laid, because there was no room for him in the inn.—*Dr Russell ; Harmer's Observations*, vol. ii., p. 202, note.



### HOUSE OF THE DEAD.

1 SAMUEL XXV. 1.

“ And Samuel died ; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah.”

## 1 KINGS ii. 34.

“ So Benaiah, the son of Jehoiada, went up, and fell upon him, and slew him ; and he was buried in his own house in the wilderness.”

## JOB xxx. 23.

“ For I know that thou wilt bring me to death, and so the house appointed for all living.”

“ WHILE walking out, one evening, a few fields' distance from Deir el Kamr (on Mount Lebanon), with the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small solid stone building, apparently a house, very solemnly adding, ‘The sepulchre of our family.’ It had neither door nor window. He then directed my attention to a considerable number of similar buildings at a distance, which, to the eye, are exactly like houses, but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder as he explained their use. They seem, by their dead walls, which must be opened at each several interment of the members of a family, to say, ‘This is an unkindly house, to which visitors do not willingly throng—but one by one, they will be forced to enter, and none who enter come out again.’ Perhaps this custom, which prevails particularly at Deir el Kamr, and in the lonely neighboring parts of the mountain, may have been of great antiquity, and may serve to explain some Scripture phrases. The prophet Samuel was buried *in his house* at Ramah—it would hardly be in his dwelling-house. Joab was buried in his *own house in the wilderness*. This is *the house appointed for all living*.”—*Jowett's Researches*.

## EASTERN TOMBS.

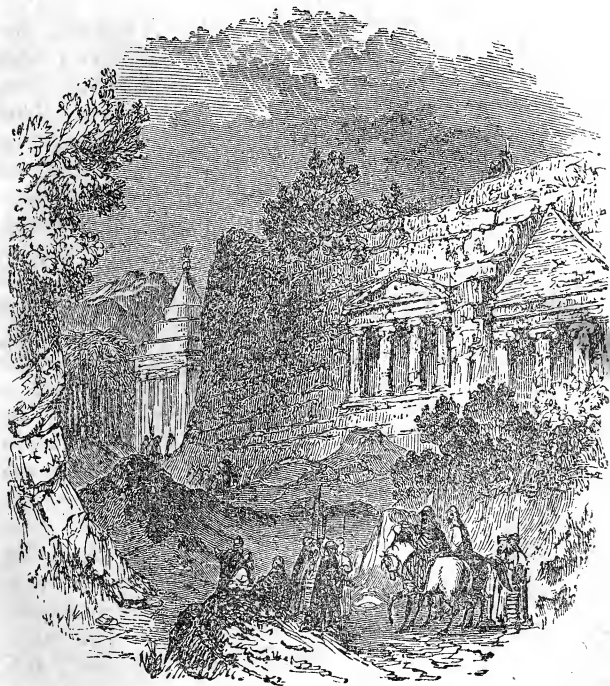
## MATTHEW xxiii. 27, 29.

“ Wo unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres [washed over



with white lime] which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. . . .

“Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. . . .”



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 has 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 enclosures 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 lies interred there; while 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. Now, as all these different sorts of tombs and sepulchres, with the very walls likewise of the enclosures, are constantly kept clean, whitewashed and beautified, they continue to this day to be an excellent comment upon that expression of our Savior, where he mentions the garnishing of the sepulchres, and again where he compares the scribes, Pharisees, and hypocrites, to whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness. For the space of two or three months after any person is interred, the female relations go once a week to weep over the grave.—See *Dr. Shaw's Travels*, p. 285.

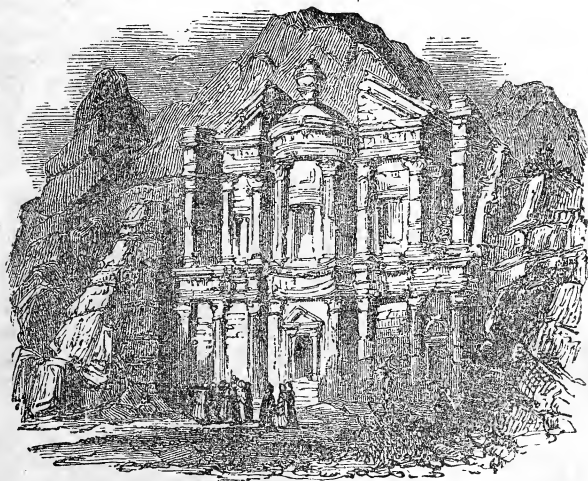
### JEWISH SEPULCHRES.

MARK v. 2-5.

“And when Jesus was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; . . . and always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.”

SPEAKING of the Mount of Judgment, directly opposite Jerusalem, Mr. Carne writes: “The most interesting portion of this hill is where its rocks descend precipitously into the valley of Hinnom. All these rocks are hewn into sepulchres of various forms and sizes. No

doubt they were the tombs of the ancient Jews, and are in general cut with considerable care and skill. They are often the resting-place of the benighted passenger. Some of them open into inner apartments, and are provided



with small windows or apertures cut in the rock. There is none of the sadness or darkness of the tomb ; but, in many, so elevated and picturesque is the situation, that a traveller may pass hours here with a book in his hand, while valley and hill are beneath and around him. Before the door of one large sepulchre stood a tree on the brink of the rock : the sun was going down on Olivet on the right, and the resting-place of the dead commanded a sweeter scene than any of the abodes of the living. Many of the tombs have flights of steps leading up to them.”—*Carne’s Eastern Letters*, pp. 292, 293.

MATTHEW xxvii. 59, 60.

“And when Joseph had taken the body, he wrapped

it in a clean linen cloth, 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, and departed."

JOHN xix. 41, 42.

"Now in the place where Jesus was crucified, there was a garden, and in the garden a new sepulchre: . . . there laid they Jesus."

DR. CLARKE, during his visit to Jerusalem, writes thus: "Having quitted the city by what is called Sion Gate, we descended into a dingle or trench, called Tophet or Gehinnom. . . . As we reached the bottom of this narrow dale, sloping toward the Valley of Jehoshaphat, we observed upon the sides of the opposite mountain (which appears to be the same called by Sandys the Hill of Offence\*), facing Mount Sion, a number of excavations in the rock. We rode toward them, their situation being very little elevated above the bottom of the dingle, upon its southern side. When we arrived. . . alighting from our horses, we found we should have ample employment in their examination. They were all of the same kind of workmanship, exhibiting a series of subterranean chambers, hewn with marvellous art, each containing one or many repositories for the dead, like cisterns carved in the rock upon the sides of those chambers.† The doors were so low, that, to look into any one of them, it was necessary to stoop, and, in some instances, to creep upon our hands and knees; these doors were also grooved for the reception of immense stones, once squared and fitted to the grooves, by way of closing the entrances. Of such a nature were, indisputably, the tombs of the sons of Heth, of the kings of Israel, of Lazarus, and of Christ. The cemeteries of the ancients were universally excluded from the precincts of their cities. . . . The

\* The same as the Mount of Judgment.

† In the writings of the prophets frequent allusions occur to similar places of burial: thus, Isaiah xiv. 15, 18; Ezekiel xxxii 23, &c.

sepulchres we are now describing bear, in their very nature, satisfactory proof of their being situate out of the ancient city, as they are now out of the modern. The sepulchres themselves are, according to the ancient custom, stationed in the midst of gardens. From all these circumstances, are we not authorized to look here for the sepulchre of Joseph of Arimathea, who, as a pious Jew, necessarily had his burying-place in the cemetery of his countrymen, among the graves of his forefathers? The Jews are remarkable for their rigid adherence to this custom. They adorned their burial-places with trees and gardens; and the tomb of this Jew is accordingly described as being in 'a garden,' 'in the place where our Savior was crucified.' (John xix. 41.) It is, moreover, worthy of observation, that every one of the Evangelists (and among them he that 'saw it,' and 'bear record') affirm, that the place of crucifixion was 'the place of a scull;' that is to say, a public cemetery,\* 'called in the Hebrew Golgotha,' without the city, and very near to one of its gates. St. Luke calls it 'Calvary,' which has the same signification. It may, therefore, be surmised, that upon the opposite summit, *now* called Mount Sion, without the walls, the crucifixion of the Messiah was actually accomplished. Perhaps some evidences that we obtained may farther illustrate this most interesting subject. Upon all the sepulchres at the base of this mount (which, as 'the place of a scull,' we have the authority of Scripture for calling either Calvary or Golgotha whether it be the place of crucifixion or not) there are inscriptions in Hebrew and in Greek. The Hebrew inscriptions are the most effaced: of these it is difficult to make any tolerable copy. The Greek inscriptions are brief and legible; they consist of immense letters, deeply carved in the face of the rock, either over the door, or by the side, of the sepulchres. . . . .

\* Not necessarily a public cemetery; more probably a place of execution, as the best writers think. Some suppose it to be called the place of a scull, from its resemblance to a human scull.

“ Having entered by the door of this sepulchre, we found a spacious chamber cut in the rock, connected with a series of other subterraneous apartments, and containing an extensive range of receptacles for the dead. Opposite to the entrance, but lower down in the rock, a second and a similar aperture led to another chamber beyond the first. When we had penetrated to the extremity of this second chamber, we could proceed no farther, owing to the rubbish which obstructed our passage. It was evident that we had not reached the remotest part of these caverns. There were others with similar Greek inscriptions, and one which particularly attracted our notice, from its extraordinary coincidence with all the circumstances connected with the history of our Savior’s tomb. The large stone that once closed its mouth, had been, perhaps for ages, rolled away. Stooping down to look into it, we observed within a fair sepulchre, containing a repository upon one side only, for a single body; whereas, in most of the others, there were two, and in many of them, more than two. It is placed exactly opposite to the hill which is now called Mount Sion. As we viewed this sepulchre, and read upon the spot the description given of the coming of Mary Magdalene and the disciples, in the morning (John xx.), it was difficult to divest the mind of the probability that here might have been the identical tomb of Jesus Christ; and that up the steep which led to it, after descending from the gate of the city, the disciples strove together, when ‘ John did outrun Peter, and came first to the sepulchre ’ ” (John xx. 4).—*Clarke’s Travels*, vol. iv, pp. 321–328.

### TEMPLE OF DAGON.

JUDGES xvi. 27–30.

“ And there were upon the roof about three thousand men and women. . . . And Samson took hold of the two middle pillars upon which the house stood, and on

which it was borne up. . . . And he bowed himself with all his might, and the house fell.”

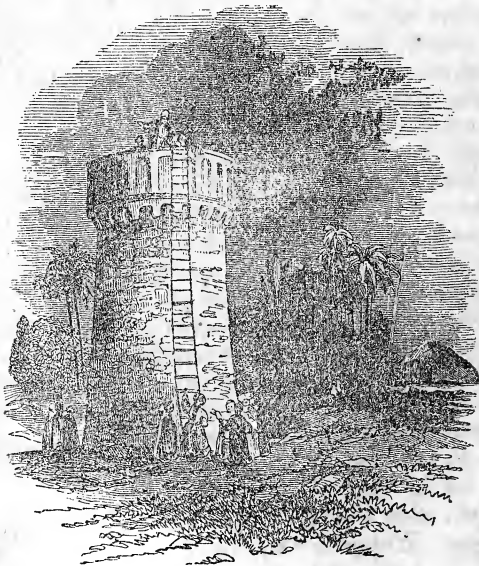
“SAMSON must have been in a court or area below ; and consequently the temple will be of the same kind with the ancient sacred enclosures, which were only surrounded either in part, or on all sides, with some plain or cloistered buildings. Several palaces (*doutwanas*, as the courts of justice are called in these countries), are built in this fashion. On their public festivals and rejoicings, the roofs of these cloisters are crowded with spectators, while a great quantity of sand is strewed upon the area for the wrestlers to fall upon. I have often seen numbers of people diverted in this manner on the roof of the dey’s palace at Algiers ; which, like many others, has an advanced cloister over against the gate of the palace, like a long pent-house, supported by one or two contiguous pillars in the front or centre. In such open structures as these, in the midst of their guards and counsellors, are the pachas, 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. If in this last, there was a 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.”—*Dr. Shaw ; Harmer’s Observations*, vol. i., pp. 319, 320.

#### TOWER AT MAHANAIM.

2 SAMUEL xviii. 24–33 ; xix. 8.

“And David sat between the two gates : and the watchmen went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. . . . And the watchman cried and told the king. . . . And the watchman saw another man running, and the watchman called unto the

porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. . . . . And Ahimaaz called, and said unto the king, All is well. . . . . And, behold, Cushie came. . . . . And the king said unto Cushie, Is the young man Absalom safe? And Cushie answered, The enemies of my lord the king, be as that young man is. . . . . And the king was much moved, and went up to the chamber over the gate and wept: and as he went, thus he said, O my son Absalom! &c. . . . . Then the king arose, and sat in the gate. And they told unto all the people saying, Behold, the king doth sit in the gate; and all the people came before the king.”



THERE is an account of an old castle at Tunbridge, in Kent, which may serve to explain the way in which the



ower of entrance in which King David sat at Mahanaim, was built.

In this castle there is a noble room over the gateway, having two fine large windows. After the first gate (which is of enormous size), is the tower entrance, there is a pair of strong gates, and a few feet farther, another pair of strong gates, and between these two pairs of gates are two small doorways, one on each side, which lead to two rooms, one on each side of the gateway. Two more rooms are over these, and above them the grand state-room, to which they ascended by staircases, to which they went through the lower rooms; and from the state-room, staircases led to the leads, or open top of the building.

Now, in looking at the account given us in 2 Samuel xviii. and xix. we see the tower of entrance into Mahanaim furnished, like the castle at Tunbridge, with two pairs of gates, the one at a distance from the other, the king sitting between them, not, we may justly believe, in the passage itself, so as to block up the way, or at all incommode those who might be passing, but in a room by the side of the way. We find a watchman on the top of the tower, made, without doubt, commodious for that purpose, by the staircases communicating with each other from the bottom to the top, as the English castle was flat, and covered with lead for the purpose of descrying at a distance those who were coming, as well as wounding assailants. We find the observations made by the watchman were not communicated by him immediately to the king, but by the warder at the outer gate; and that there was a communication between this lower room, in which David first sat, and the upper room over the gateway, for by that means he retired to give vent to his sorrow. See a paper written by *Mr. King*, in the *Archæologia*. *Harmer's Observations*, vol. i., pp. 416-420.

## ORATORIES.

ACTS xvi. 13.

“ And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made. . . . ”

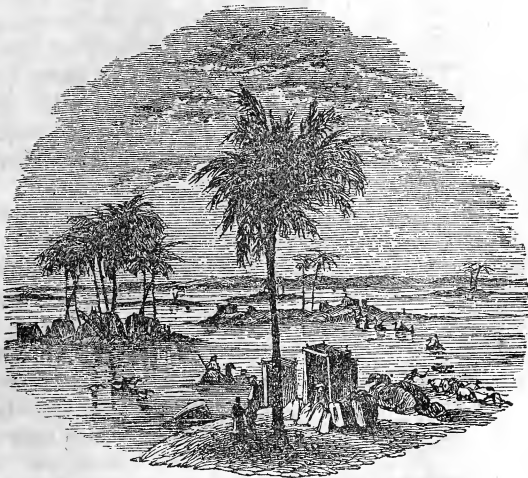
ACTS xxi. 5.

“ And we kneeled down on the shore, and prayed.”

IT was the custom of the Jews to have their oratories, or places of prayer, by the river-side ; and to such a place the first of these verses probably alludes. In the second, Paul and his companions appear simply to have kneeled upon the shore ; and this, as a *practice*, is by no means uncommon in the East. “ Just after sunset (writes a traveller in Egypt), when the last and loveliest hues are cast over the silent Egyptian scenery—or more often when the moon has spread her brilliant light on the river and shore, the Turks and Arabs come to the water’s edge, and heedless of the traveller beside them, spread their cloak on the bank, and are for some time entirely absorbed in their devotions.”—*Carne’s Eastern Letters*, pp. 127, 128.

The more ordinary posture at prayer among the Jews was standing ; but in their confessions, supplications, and deprecations, and in times of mourning and affliction, they fell down upon their knees, and bowed their faces to the ground. The great sorrow which affected the Ephesian elders at their parting with St. Paul is expressly related, Acts xx. 36–38. The Tyrian disciples, doubtless, were not less deeply affected ; for the Holy Spirit had made known to them the difficulties and dangers he was to undergo at Jerusalem. The sea-shore was esteemed by the Jews a place most pure, and, therefore, proper to offer up their prayers and thanksgivings to Almighty God. Philo tells us that the Jews of Alexandria, when Flaccus, the governor of Egypt, who had been their great enemy, was arrested by order of the Emperor Caius, not being able to assemble at their syna

gogues, which had been taken from them, crowded out at the gates of the city early in the morning, went to the neighboring shores, and standing in a most pure place, with one accord lifted up their voices in praising God. Tertullian says, that the Jews, in his time, when they kept their great fast, left their synagogues, and on every shore sent forth their prayers to Heaven. And in another place, among the ceremonies used by the Jews, he mentions the prayers they made upon the shores. And long before Tertullian's time there was a decree made at Halicarnassus in favor of the Jews, which, among other privileges, allows them to say their prayers near the shore, according to the custom of the country.—*Biscoe on the Acts*, pp. 250–252.



## CHAPTER III.

Custom of Women fetching Water—Of offering Water to travellers—Water-Carriers—Manner of Washing: the Hands; the Feet—Fuel—Young Men and Children taken to carry Wood—Utensils—Mills—Mill-stones—Kneading-Troughs—Lamps—Waterpots—Leathern Bottles—Horns—Divans—Beds—Seats—Baking—Churning—Straining Wine—Provisions, and Manner of Eating—Men and Women eat separately—Invitations—Feasts—Persian Feasts—Egyptian Feast—Repast on the Seashore—Feasts of Tabernacles—The Passover—Weddings—Jewish Wedding—Marriage Ceremonies—Births—Manner of Announcing them—Ceremonies attendant on them—Manner of carrying Children.

## WATER DRAWN BY WOMEN.

1 SAMUEL ix. 11.

“ And as they went up the hill to the city, they found *young maidens* going out to *draw water*.”

GENESIS xxiv. 11–22.

“ And he made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that *women go out to draw water*. And he said, Behold, I stand here by the well of water; and the *daughters of the men* of the city come out to *draw water*. . . . And it came to pass, that, behold Rebekah came out; and the *damsel* was very fair to look upon, a virgin. . . . And the man took a *golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold*”

IT is the business of the *women* in the East to *fetch water*. This they do in the cool of the mornings and

evenings, at which times *great numbers of females* are seen going together on this employment. It is principally the *girls* who draw water, though they generally have with them one or more grown persons; and sometimes the *married* women go out, tying their sucking children behind them. When thus engaged, the Eastern women are *much adorned*; sometimes with trinkets of very great value: it was not, therefore, strange in the servant to put ornaments on Rebecca, when she came forth to draw water.—*Dr. Shaw; Dr. Russell; Sir J. Chardin.*



JOHN iv. 7.

“There cometh a woman of Samaria to draw water.”

THERE is one set of images and delightful illustrations, meeting the eye at every turn in India, which I

have never seen any person so insensible as not to attend to with unaffected interest. I allude to those numerous every-day customs of the East so often mentioned in the Scriptures, and with which our minds have become familiar from earliest infancy. Before visiting Eastern countries, we almost fancy that because the events related in the Bible have passed away and become matter of history, so also must the customs have disappeared which served as familiar illustrations between man and man, or between our Savior and those whom it was the object of his mission to impress with his doctrine. We are apt to be startled, therefore, when we find ourselves actually surrounded by scenes almost identical with those described in the Bible. Be all this as it may, I could never see a Hindoo female sitting by the steps of a well in India, with her arm thrown wearily over the unfilled water-pot, without thinking of the beautiful story of the woman of Samaria; the association being, perhaps, helped by the recollection of a picture,\* in which the figures and the scenery are represented quite in the Eastern style, such as I was now beholding it for the first time.—*Basil Hall's Fragments of Voyages and Travels*, vol. iii., pp. 23-25.

#### HINDOO CUSTOM OF OFFERING WATER TO TRAVELLERS.

MARK ix. 41.

“For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.”

IN India the Hindoos go sometimes a great way to fetch water, and then boil it that it may not be hurtful to travellers who are hot; and after this, stand from morning till night in some great road where there is neither pit nor rivulet, and offer it in *honor of their*

\* The Woman of Samaria; by an Italian artist.

*gods* to be drunk by the passengers. This necessary work of charity in these hot countries seems to have been practised among the more pious and humane Jews ; and our Lord assures them, that if they do this in *his* name, they shall not lose their reward.—*Dr. A. Clarke.*



### WATER-CARRIERS.

As the water of the wells of Cairo in Egypt is slightly brackish, numerous “sackckas” (carriers or sellers of water) obtain their livelihood by supplying its inhabitants with water from the Nile. It is conveyed in skins by camels and asses, and sometimes, when the distance is small, by the “sackcka” himself. The water-skins of the camel are a pair of wide bags of ox-hide ; the ass bears a goat-skin ; so also does the carrier, if he have no ass. The general cry of the water-carrier is, “*Oh may God compensate me !*” Whenever this cry is heard, it

is known that a sackcka is passing. There are also other water-carriers who supply passengers in the streets with water. The goat-skin of a sackcka of this sort has a long brass spout, and he pours the water into a brass cup for any one who would drink. There is a more numerous class, who follow the same occupation, bearing upon their backs a vessel of porous gray earth which cools the water. Many of these, and some of the sackckas who carry the goat-skin, are found at the scenes of religious festivals, and are often paid by visitors to the tomb of a saint, on such occasions, to distribute the water which they carry to passengers—a cupful to whoever desires. This work of charity is performed for the *sake of the saint*. The carriers thus employed are generally allowed to fill their vessels at a public fountain, as they *exact* nothing from the passengers whom they supply. When employed to distribute water to a passenger in the streets, they generally chant a short cry, inviting the thirsty to partake of the charity offered them in the *name of God*, and praying that paradise and pardon may be the lot of him who affords the charitable gift.—See *Modern Egyptians by Mr. Lane*, vol. ii., pp. 15–18.

#### MANNER OF WASHING.

JOHN xiii. 10.

“He that is washed needeth not save to wash his feet, but is clean every whit.”

HE that is washed all over already (that is, by baptism) needs no more washing, save only for his feet, which by daily treading, that is, conversing on this earth, become soiled, and need continual cleansing. The *washing all over* was the ceremony of initiation in use among the Jews, and was never repeated.—See *Dr. Hammond on the place*.

During my residence at Burmah, I was often reminded, while sitting in their houses in the dusk of the evening,





of our Savior's remark in John xiii. 10. The men having finished their labor, bathe and clean themselves at the river or tank ; but walking up with wet feet defiles them again, so that they cannot with propriety come and take their place on the mat or bed. Taking up some water, therefore, in a cocoa-nut dipper, out of a large jar which stands at the door of every house, they easily rinse their feet, as they stand on the step, and are " clean every whit."—*Rev. H. Malcom's Travels.*

#### MODE OF WASHING THE HANDS.

2 KINGS iii. 11.

" Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah."

THE Oriental mode of washing is universally different to that practised in the West. Nowhere is water pre-

viously poured into a basin ; but the servant pours water from a pitcher upon the hands of his master. The custom of washing hands before dinner prevails also to this day. The servant goes round to all the guests, with a pitcher, and a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha. The same service is repeated after the repast is ended.—*Hartley's Researches.*

### WASHING THE FEET.

LUKE vii. 44.

“And Jesus said unto Simon, I entered into thine house, thou gavest me no water for my feet.”

1 TIMOTHY v. 10.

“If she have lodged strangers ; if she have washed the saints' feet.” (See also Genesis xviii. 4.)

In the East, where only sandals are worn on the feet, and where the heat and dust render walking painful, to wash the feet on entering any dwelling, is the greatest



luxury; and consequently, water is one of the first things presented to a guest. The following passage is from the journal of Mr. Jowett:—

“October 1st.—Went with Mr. Lewis to Dein el Kamr, which may be called the capital of Mount Lebanon. The journey took us nine very hot and tedious hours. We arrived at sunset. We had a letter to a very respectable man in the town, and had an enthusiastic welcome from his family. Before supper, the master of the house directed the servant to bring in a large brass pan, full of warm water, in which, for the first, and indeed the only time that I ever experienced such attention, he illustrated the ancient custom of washing the feet of strangers, and no compliment could have been more seasonable.”—*Jowett's Researches*.

#### FLOWERS USED AS FUEL IN THE EAST.

MATTHEW vi. 28–30.

“Consider the lilies of the field, how they grow; they toil not neither do they spin . . . .

“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?”

THE Burmans use very little fuel, and this is of a light kind, often the *stalks* of *flowers*; reminding me of the remark of our Savior, in Matt. vi. 30.—*Rev. H. Malcom's Travels in Southeastern Asia*.

#### YOUNG MEN AND CHILDREN TAKEN TO CARRY WOOD.

LAMENTATIONS v. 13.

“They took the young men to grind, and the *children fell under the wood*.”

MR. JOWETT, in his journal, observes, “My servant directed my attention to a common circumstance, which

aptly enough illustrates a verse of Scripture. It was a family returning from their work in the field, bringing home wood for fuel. Several of them were young girls; the youngest a child not above four years of age, which the others were continually scolding for not keeping up with them, although it was manifestly struggling under a very disproportionate share of the family burthen. This might explain the latter clause of the 13th verse of Lamentations v. : ‘The children fell under the wood!’”  
—*Jowett's Researches.*

### ARAB UTENSILS.

MR. MADDEN thus describes the furniture of an Arab camp. It consists of few and simple articles, of the same kind as have always been used by the dwellers in tents :—

“A couple of copper boilers, two small grinding-stones, a leather bag to churn milk in, some water-skins, a wooden bowl, a goblet or two of tin or horn, a mat, and sometimes a coffee-pot, are all the earthly possessions of a Bedouin—beside his cattle and his firearms.”  
—*Madden's Travels*, vol. ii., p. 192.

### EASTERN MILLS.

#### MATTHEW xxiv. 41.

“Two women shall be grinding at the mill, the one shall be taken, and the other left.”

“These words convey scarcely any meaning to European readers. But in India where we see constantly two female millers, sitting cross-legged on the ground, turning by one handle the upper of two small stones, we are at once struck with the force of the illustration used to explain the uncertainty which should prevail at the destruction of the city. It is difficult, on looking at two persons so engaged, to conceive a situation in which it

would be less easy to remove the one without interfering with the other ; and this point was admirably enforced by reference to a custom with which every listener in those countries must have been quite familiar. A whole quarto of commentaries on the above verse could not have impressed my mind with a tenth part of the conviction which flashed upon me when I first saw two women actually ‘ grinding at the mill ;’ all unconscious of the cause of my admiration, and as yet ignorant, alas ! of the sublime lessons, to enforce and explain which their humble task was referred to.”—See *Captain Basil Hall’s Fragments of Voyages and Travels*, vol. iii., pp. 25, 26.



### MILL-STONES.

LUKE xvii. 2.

“It were better for him that a millstone were hanged about his neck, and he cast into the sea.”

To one who connects this passage with the idea of the large millstones employed in our country, there must appear something unnatural in the allusion. To attach such a millstone to the neck would be to terminate life by another mode of death than by casting into the sea. There is here an evident allusion to the millstones employed in the East, which are called hand-mills. These consist of an upper and nether millstone, both flat and round, playing into each other, and not more than a foot in diameter. The upper stone is turned round by two persons, one sitting on one side, one on the other—"two women grinding at the mill." The corn thus ground between the stones escapes in the form of flour, through a hole in the lower stone. In order to sink a person in the sea, nothing could be more suitable than to attach a millstone of this kind to his neck.—See *Hartley's Researches*.

JEREMIAH xxv. 10, 11.

"I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of millstones, and the light of the candle. And this whole land shall be a desolation." (See Rev. xviii. 22.)

THE Eastern people grind their corn at break of day, and those that grind, sing, so that the cheerful noise of the women singing is heard throughout the land. In the East, when no millstones, and the voices of those that grind, are heard, it must be a dreary solitude indeed. This employment is esteemed the lowest in the house, and is always assigned to the female slaves. (See Exodus xi. 5.) The Hindoo women, those who are widows, perform the task, divested of every ornament, with their heads shaved, and degraded to almost a state of servitude. "Come down, and sit in the dust, O virgin daughter of Babylon! Sit on the ground, for thou shalt no more be called tender and delicate. *Take the millstones, and grind meal.*"—Isaiah xlvii. 1, 2.

These millstones being so necessary to prepare the daily food of every family, the Israelites were forbidden to take the upper or nether millstone to pledge—for “he taketh a man’s life to pledge.” (See Deut. xxiv. 6.)—*Sir John Chardin’s MSS.* See *Harmer’s Observations*, vol. i., pp. 495–499.

### KNEADING-TROUGHS.

EXODUS 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 Arabs still use small wooden bowls for kneading the unleavened cakes which they prepare for strangers, in the very desert through which Israel journeyed; and nothing could be more convenient for them than such vessels. Among their other kitchen-furniture, they have also a round leather coverlid, which they lay on the ground, and which serves them to eat from. It has rings round it, by which it is drawn together with a chain, that has a hook to it to hang it up by, either to the side of the camel, or in the house. This draws it together, and sometimes they carry in it their meal made into dough, and in this manner they bring it full of bread, and, when the repast is over, carry it away at once with all that is left.—*Dr. Shaw’s* and *Dr. Pococke’s Travels.* See *Harmer*, vol. iv., pp. 367–369.

### LAMPS.

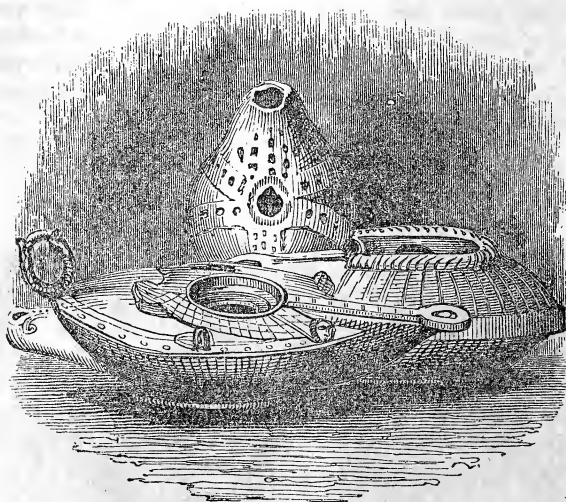
JOB xxi. 17. (xviii. 5, 6.)

“How oft is the candle of the wicked put out, and how oft cometh their destruction upon them.”

THE having a great number of lights is esteemed a sign of prosperity and joy in the East.

In Egypt they burn lamps in all the inhabited apartments of a house, all the night long; and the poorest

people would rather retrench part of their food than neglect it. Thus, when God promised to give David a *lamp* always in Jerusalem, it means that his house should never become desolate, but that some of his posterity



should always be kings in Zion ; for destruction, and the putting out of their lamps, or other lights, were terms which meant one and the same thing. (See Jer. xxv. 10, 11.) “The light of the righteous rejoiceth, but the lamp of the wicked shall be put out.” (Prov. xiii. 9.)—*Harmer's Observations*, vol. i., pp. 386–389.

### WATERPOTS OF CANA.

JOHN ii. 6.

“And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.”



“WE proceeded to Cana,” writes Mr. Carne, “by a narrow and rocky path over the mountains. This village contains two or three hundred inhabitants, and is pleasantly situated on a small eminence in a valley. The ruins of the house are still shown where the miracle of turning water into wine was performed. The same kind of stone waterpots are certainly in use in the village. We saw several of the women bearing them on their heads as they returned from the well.”—*Carne's Eastern Letters*, p. 253.



“While I was sitting by the well of Cana,” writes Mr. Wilson, “a striking fact occurred. Six females, having their faces veiled, came down to the well, each carrying on her head a pot for the purpose of being filled with water, which evinced how much the customs of old are observed here at this day. These vessels are formed of clay, hardened by the heat of the sun, and are of a globular shape, and large at the mouth; not unlike

the bottles used in our country for holding vitriol, but not so large. Many of them have handles attached to the sides ; and it was a wonderful coincidence with Scripture, that the vessels appeared to contain much about the same quantity as those which the Evangelist informs us were employed at the celebration of the marriage which was honored by the Savior's presence, viz., three firkins, or about twelve gallons each."—*Rae Wilson's Travels*

### LEATHERN BOTTLES.

JOSHUA ix. 4.

“ Wine-bottles, old, and rent, and bound up.”

THE bottles in which the Arabs keep liquors are made of goat-skins, in which water, milk, &c., keep fresher than in other vessels. When the goat is killed, they cut off its feet and head, and draw it in this manner out of the skin. They afterward 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 leather bottle of water hanging by their side like a scrip. The large bottles are made of the skins of goats, the smaller ones of those of kids. (See Gen. xxi. 14.)

The tents of the Arabs are extremely smoky, since they make fires in them ; so that a traveller, who was obliged to pass a night in a hut of reeds in the middle of which was a fire, to boil a kettle of meat that hung over it, and to bake some bread among the ashes, speaks of the smoke as intolerable, there being no way for it to escape but by the door of the hut. How black would a goat-skin bottle become in *such* a tent as this ! beside being also shrivelled and dried up. The Psalmist, therefore, when wasted with sorrow, exclaims, “ I am become like a bottle in the smoke ! ” Probably, too, he meant thus to signify his meanness and degradation ; for, after living with those who used vessels of gold and silver, in

Saul's palace, he was obliged to live as the wild Arabs, and to drink like them out of a smoked leather bottle. These bottles, when rent, were mended by putting in a new piece, or by gathering up the piece, or by inserting a flat bit of wood.—*Harmer's Observations*, vol. i., pp. 282–287.



### HORNS.

1 KINGS i. 39.

“And Zadoc the priest took a horn of oil out of the tabernacle and anointed Solomon.” (See 1 Samuel xvi. 13.)

THE Eastern people frequently used horns for keeping liquors in, and also for drinking out of; and the same custom still prevails in other countries where the arts are little known. At first, the hollow horns of animals were thus used; but, afterward, vessels shaped like horns

were made of different metals, and much ornamented with precious stones. Horns were employed for sacred purposes: that with which Solomon was anointed was kept in the sanctuary. There is now, in the cathedral of York, a horn presented to it by one of our early princes: it has a chain, which is fastened to it in two places, by which it might be hung up: and if the horns in the East were thus furnished, perhaps Isaiah alludes to them among other things, when he speaks of drinking-vessels being *hung up*. (Isai. xxii. 24.)—See *Harmer's Observations*, vol. ii., pp. 134, 135.

## DIVANS.

ESTHER vii. 8.

“Haman was fallen upon the bed whereon Esther was.”

AMOS iii. 12.

“Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.”

A DIVAN is a part of a room raised above the floor, spread well with a carpet in winter, and in the summer with mats: along the sides are thick mattresses, covered with scarlet cloth, and large bolsters are set against the walls to lean on. Upon these divans, which are large, and with which all their rooms are furnished, they sit, eat, and sleep. (See 1 Samuel xxviii. 23; Amos vi. 4; Esther i. 6, vii. 8.) The *corner* of these is the most honorable place, in which all great persons sit. These divans are the same with what are translated *beds* in several passages of Scripture. In the corner of one of them Queen Esther was seated; and when Haman rose to go up to her to beg for his life, he could not reach her to kiss the hem of her robe, or perform any other act of submission, without going upon the divan, which

accordingly he did, and which a traveller mentions having seen persons do.

The prophet Amos, in the verse quoted above, seems to allude to the circumstance of the *corner* being the honorable place ; and the *couch* may mean the mattress placed upon it, covered, perhaps, with damask, from Damascus.

The words of Amos may be understood as meaning, that as a shepherd saves a small portion of a sheep, or a goat, out of the jaws of a lion ; so, though the rest of the country shall be miserably destroyed, they shall escape that sit (or dwell) in Samaria, the royal city, in the corner of the divan, on the damask mattress.

The stately bed on which Aholibah is represented as sitting (Ezek. xxiii. 41), seems to mean the floor of an idol temple : for on the floors of such places (Amos ii. 8), they used to lie down on clothes or carpets, and the going up to them by steps, made them very like the Eastern divans.—See *Harmer's Observations*, vol. ii., pp. 356–360.

### EASTERN BEDS.

#### MARK ii. 11.

“ Arise ! and take up thy bed, and go thy way into thine house.”

ON the morning after my arrival at Bombay, I got up with the first blush of the dawn, and hastily drawing on my clothes, proceeded alone greedily in search of adventures. I had not gone far before I saw a native sleeping on a mat spread in the little verandah extending along the front of his house, which was made of basketwork plastered over with mud. He was wrapped up in a long web of white linen, or white cotton cloth, called, I think, his cummerbund, or waist-cloth. As soon as the first rays of the sun peeped into his rude sleeping-chamber, he “ arose, took up his bed, and went into his house.” I saw immediately an explanation of this expression, which, with slight variations, occurs frequently in the

Bible, in connexion with several of the most striking and impressive of Christ's miracles, particularly with that of the man sick of the palsy. My friend the Hindoo got on his feet, cast the long folds of his wrapper over his



shoulder, stooped down, and having rolled up his mat, which was all the bed he required, he walked into the house with it, and then proceeded to the nearest tank to perform his morning ablutions.—*Capt. Basil Hall's Fragments of Voyages and Travels*, vol. iii., pp. 26, 27.

#### STONES USED AS SEATS AT FEASTS, Etc.

GENESIS. xxxi. 46.

“And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap; and they did eat there upon the heap.”

A TRAVELLER visiting an Arabian prince relates, the following occurrences: “I had gone from my lodgings

indisposed, and by standing so long, found myself so faint, that I was obliged to quit the room. I found near the door some of the principal officers of the court, who were sitting upon stones, in a scattered way, in the shade. Among them was the master of the house, with whom I had some acquaintance before. He immediately gave me his place, and applied himself to draw together stones into a heap, to build himself a new seat."

Many countries furnish stones so flat as not to be uneasy; and they are used in the East in preference to sitting on the ground, on account of the burning sands, or (as in Jacob's case probably) on account of the dampness of the earth. The heap upon which Jacob and his brethren ate their feast of reconciliation, was meant to be a memorial of their renewed friendship; and to this day, heaps of stones which have been used for *memorials*, are found in these countries, as well as some intended for sea-marks. There is one heap on a rock in the Red sea, placed there to warn sailors of the danger of the place.—*Niebuhr's Travels; Harmer's Observations*, vol. ii., pp. 36–38.

#### BAKING.

##### GENESIS 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."

##### LEVITICUS ii. 4–7.

"And if thou bring an oblation of a meat-offering baken in the oven [or a meat-offering of the oven], it shall be an unleavened cake of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meat-offering baken in a pan [or plate], it shall be of fine flour, unleavened, mingled with oil. . . . And if thy oblation be a meat-offering baken in the frying pan, it shall be made of fine flour with oil."

THE Eastern people still make bread upon the hearth. When it is ready for baking, they sweep a corner of the

hearth, lay the bread there, cover it with hot ashes and embers, and turn it in a quarter of an hour. This mode of baking is in use among the Arabs, and is frequently mentioned by travellers, the bread or cakes being very good. The oven mentioned in Levit. ii. 4, is probably of the same kind used by the Arabs for making their best sort of bread. "They make," says D'Arvieux, "a fire in a great stone *pitcher*, and when heated, mix meal and water, which they apply with the hollow of their hands to the outside, and this soft paste spreading itself upon it, is baked in an instant, and the bread comes off as thin as our *wafers*." Another way of baking, which is a very easy one, the bread being as thin as a skin, and soon prepared, is on a copper or iron plate, the same as the pan or plate mentioned in Levit. ii. 5. And a fourth way is laying the bread in a shallow earthen vessel, like a frying-pan, and which serves for frying as well as baking. This is called a *tajen*, and is most likely the same with the frying-pan spoken of in Levit. ii. 7.

These modes of baking being common among those who live in tents, as the Israelites did, it is very likely that the latter prepared the meat-offerings in their own tents, and then brought them to present them to the Lord.—See *Harmer's Observations*, vol. i., pp. 476–481.

### CHURNING.

JOB xxix. 6.

"I washed my steps with butter."

IN churning, when large quantities of butter are needed, it is not unusual for men to tread on skins of cream, in order to separate the butter from its more watery part, with expedition.

We are told that the priests at Magnesia anoint their feet with fresh butter; and that the king of Abyssinia anoints his head with it daily.

The Arabs churn in leathern bottles. Jael opened a bottle of milk for Sisera (Jud. iv. 19), having probably



just churned, she poured out the contents of her bottle into one of the best dishes she had, and gave it to her guest.—*Dr. Chandler's Travels ; Harmer's Observations ; Burder's Oriental Customs.*

### STRAINING WINE.

MATTHEW xxiii. 24.

“Which strain at a gnat, and swallow a camel.”

THIS clause should be translated, “Strain *out* the gnat and swallow greedily the camel.” In the East, gnats are very apt to fall into wine, if it be not carefully covered ; and passing the liquor through a *strainer*, that no gnat, or part of one, might remain, became a proverb, for exactness about little matters.

The proverb would be very striking to a Jewish ear, as the camel was the largest animal with which they were familiar.

### PROVISIONS, AND MANNER OF EATING.

MATTHEW xxvi. 23.

“He that dippeth his hand with me in the dish, the same shall betray me.”

JOHN xiii. 25–27.

“He then, lying on Jesus's breast, saith unto him, Lord, who is it ? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped it, he gave it to Judas Iscariot, the son of Simon.”

To witness the daily family habits, in the house in which I lived at Deir el Kamr (a town on Mount Lebanon), forcibly reminded me of Scripture scenes. The absence of the females at our meals has been already noticed. There is another custom, by no means agreeable to a European, to which, however, that I might not seem unfriendly, I would willingly have endeavored to submit, but it was impossible to learn it in the short space of a twenty days' visit. There are set on the table,

in the evening, two or three messes of stewed meat, vegetables, and sour milk. To me, the privilege of a knife and spoon, and plate, was granted; but the rest all helped themselves immediately from the dish—in which it was no uncommon thing to see the hands of more than five Arabs at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of



paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. When the master of the house found in the dish any dainty morsel, he took it out and applied it to my mouth. This was true Syrian courtesy and hospitality; and, had I been sufficiently well bred, my mouth would have opened to receive it. On my pointing to the plate, however, he had the goodness to deposite the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the Evangelist records of the Last Supper: "He that dippeth his hand with me

in the dish, the same shall betray me." From this it may be inferred that Judas sat near to our Lord—perhaps on one side next to him. St. John, who was leaning on Jesus' bosom, describes the fact, with an additional circumstance—upon his asking "Lord, who is it?" Jesus answered, "He it is, to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him.—*Jowett's Christian Researches.*

The Egyptians are very hospitable in inviting strangers to eat with them. The tray, if the party be numerous, is placed in the middle of the room, and they sit round it with one knee on the ground, and the other (the right) raised; and, in this manner, as many as twelve may sit around a tray three feet wide. Each person tucks up the hanging end of his sleeve. Before he begins to eat, he says, "In the name of God."\* This is said in a low, but audible voice, by the master of the house first; and is both a grace and an invitation to partake of the meal. The master of the house first begins to eat, and the guests follow his example. Neither knives nor forks are used, but the thumb and two fingers of the right hand serve instead; but spoons are served for soup or rice, and both hands may be used in particular cases. When there are several dishes upon the tray, each person takes of any that he likes, or of every one in succession; when only one dish is placed on the tray at a time, each takes from it a few mouthfuls, and it is quickly removed to make place for another. (Matt. xxvi. 23.) To pick out a delicate morsel, and hand it to a friend, is esteemed polite. This manner of eating with the fingers is more delicate than may be imagined by those who have not witnessed it. Each person breaks off a small piece of bread, dips it in the dish, and then conveys it to his mouth, together with a

\* In allusion to a similar custom, St. Paul may have exhorted Christians to do all things *in the name* of the Lord Jesus.

small portion of the meat, or other contents of the dish, or he merely sops his morsel of bread in the dish. (See Ruth ii. 14; John xiii. 26.) The piece of bread is generally doubled together, so as to enclose the morsel of meat, &c., and only the thumb and the first and second fingers are commonly used.—*Lane's Modern Egyptians*, vol. i., pp. 177–179.

#### MEN AND WOMEN EAT SEPARATELY IN THE EAST.

##### GENESIS xviii. 6–10.

“And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes on the hearth. . . . And he took butter and milk, and the calf which he had dressed, and set it before them. . . . And they said unto him, Where is Sarah thy Wife? And he said, Behold in the tent. And Sarah heard it in the tent-door, which was behind him.”

##### GENESIS xxvii. 14–18.

“And he went, and fetched, and brought them” [the kids] “to his mother: and his mother made savory meat. . . . And she gave the savory meat, and the bread which she had prepared, into the hands of her son Jacob, and he came to his father.”

WHEN we had finished our meals, in the family in which I resided at Deir el Kamr, and were risen, the mother, daughter, and daughter-in-law, who had been waiting at the door, came in, and partook of what remained. Thus it is in Syria, and thus it has been, probably, ever since Abraham, a *Syrian ready to perish*, traversed these regions, dwelling in tents; when Sarah, having prepared an entertainment for three divine strangers, did not present it, that being Abraham's office, but stood at the tent-door which was behind him. So Rebekah prepared a repast for her husband, and sent it in by the hand of Jacob.—*Jowett's researches in Syria, &c.*

## INVITATIONS.

## PROVERBS ix. 2-5.

“Wisdom hath killed her beasts ; she hath mingled ner wine ; she hath also furnished her table. *She hath sent forth her maidens : she crieth upon the highest places of the city,* Whoso is simple let him turn in hither : as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled.”

THERE was an ancient Eastern custom of sending invitations to feasts by females, who delivered them publicly. This singular custom was witnessed by a traveller in Egypt, who gives the following account of it. He says, he saw a number of *women*, who went about inviting people to a banquet, in a curious and, without doubt, very ancient manner. They were about ten or twelve, covered with black veils, as is customary in that country. Four eunuchs walked before them ; after them, and beside them, were Moors with walking-staves. As they went along, they all joined in *making a noise*, the sound of which was so peculiar, that no idea could be given of it to those who had never heard it. It *was shrill*, but had a particular quavering, which had been learned by long practice. This story illustrates the meaning of Solomon, when he says, “*She hath sent forth her maidens, she crieth upon the highest places of the city.*”—*Hasselquist : Harmer's Observations*, vol. ii., pp. 15, 16.

## ZECHARIAH iii. 10.

“In that day, saith the Lord of Hosts, shall ye call every man his neighbor, *under the vine and under the fig-tree.*”

THE Eastern people frequently form parties of pleasure, and repose under the trees in warm weather, eating and drinking there ; and they also invite passengers to partake with them in their repast. Thus, Dr. Chandler,

in his *Travels*, tells us 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*, invited them to alight, and *partake of their refreshments*.

The taking their repasts thus in public expressed safety and pleasure ; and the calling to passengers to partake with them, a spirit of friendliness and generosity. A state very contrary to that in which Israel had some little time before found themselves ; “ Son of man,” said God to Ezekiel, “ I will break the staff of bread in Jerusalem ; and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment. They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.” (Ezek. iv. 16, 17 ; xii. 18, 19.)—*Chandler’s Travels in Asia Minor* ; *Harmer’s Observations*, vol. ii., pp. 24–26.

#### PERSIAN FEASTS.

LUKE xiv. 7–12.

“ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms [places at table] ; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him ; and he that bade him and thee come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher ; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.”

WHEN Mr. Morier was in Persia, himself and his friends were invited to an entertainment by one of the

chief men of the state. He writes, "On the day appointed, as is usual in Persia, a messenger came to us about five o'clock in the evening to bid us to the feast. I might make use of scriptural language to commence my narration: '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.' (Luke xiv. 16, 17.) The difficulty which infidels have made to the passage, of which this is the commencement, arises from the apparent harshness of asking people to an entertainment, and giving them no option,—by punishing them, in fact, for their refusal. Whereas all the guests to whom, when the supper was ready, the servant was sent, had already accepted the invitation, and were, therefore, already pledged to appear at the feast, at the hour when they might be summoned. They were not taken unprepared, and could not, in consistency or decency, plead any prior engagement. On alighting at the house, we were conducted through mean and obscure passages to a small square court, surrounded by apartments, which were the habitation of the women, who had been dislodged on the occasion; and as we entered into a low room, we there found our host waiting for us, with about a dozen more of his friends. The ambassador (from England, whom Mr. Morier accompanied) was placed in the corner of honor,\* near the window, and the host next to him, on his left hand. The other guests were arranged around the room, according to their respective ranks; among whom was an old man, a descendant of one of the ancient royal families of Persia, who took his seat next to the host. Although needy, and without power, he is always treated with the greatest respect. (See 2 Sam. ix. 1-7.) He receives a daily allowance from the king, which makes his case resemble that of Jehoiachim, 'for his allowance was a continual allowance given him of the king, a daily rate, . . . all the days of his life.' (2 Kings xxv. 30.) This

\* See page 52.

treatment is in the true spirit of Eastern hospitality. Giving to this person a high rank in society is illustrative of the precedence given to Jehoiachim, by setting 'his throne above the throne of the kings that were with him in Babylon' (2 xxv. 28)."

When a Persian enters an assembly, after having left his shoes without, he makes the usual salutation of "Peace be unto you," which is addressed to the whole assembly, as it were saluting the house (Matt. x. 12); and then measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes which arise on matters of precedence are numerous; and it was easy to observe, by the countenances of those present, when any one had taken a higher seat than that to which he was entitled. The Persian scribes are remarkable for their arrogance in this respect; and they will bring to mind the caution that our Savior gave to the Jews against their scribes, whom among other things he characterizes as loving "the uppermost rooms at feasts." (Mark xii. 39.) The master of the entertainment has, however, the privilege of placing any one as high in the ranks of the assembly as he may choose, and we saw an instance of it on this occasion; for, when the assembly was nearly full, the governor of Kashan, a man of humble mien though of considerable rank, came in, and had seated himself at the lowest place, when the host, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, which he accordingly did. What a strong analogy is here between the manners of the Jews and those of the Persians! (See Luke xiv.)—*Morier's Second Journey through Persia*, pp. 142-144.



## ISAIAH v. 11.

“Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them.”

“ON the 15th of April, 1813,” says Morier, “returning from a morning ride, about seven o’clock, I saw, at about forty yards from the road-side, a party of well-dressed Persians seated on a carpet close to a rising ground in the plain, with a small stream of water, near a field of rising corn, flowing before them, and surrounded by their servants and horses. As I passed, they sent a lad to me with a message to the following purpose: ‘The khan sends his compliments, says, be happy and requests you will join his party.’ At the same time the whole company halloed out to me as loud as they could, ‘Be happy, be happy!’ I afterward learned that this party was given by a yúzbashee, or a colonel of the king’s troops, and that they were in the height of enjoyment when I passed, for they were all apparently much intoxicated. We one day met a party in one of the king’s pleasure-houses nearly under similar circumstances; and we found that the Persians, when they commit a debauch, arise betimes, and esteem the morning as the best time for beginning to drink wine, by which means they carry on their excess until night. This contrast with our own manners will, perhaps, give fresh force to the passage in Isaiah v. 11, ‘Wo unto them,’ &c.”—*Morier’s Second Journey*, p. 189.

## EGYPTIAN FEASTS.

## LUKE xiv., 13.

“When thou makest a feast, call the poor, the maimed, the lame, the blind.”

Pococke speaks of the admission of the poor to the tables of the rich. Speaking of an Egyptian entertainment, he says: “The custom was for every one, when he had done, to get up, wash his hands, take a draught

of water, and so in a continued succession till the poor came in, and ate up all : for the Arabs never set anything by which is brought to table. When they kill a sheep they dress it, and call in their neighbors and the poor, and finish everything.”—*Pococke's Travels* ; see *Harmer's Observations*, vol. ii., p. 416.

### REPASTS ON THE SEASHORE.

JOHN XXI. 3-13.

“ They went forth, and entered into a ship. . . . *When the morning was now come*, Jesus stood on the shore . . . (and) saith unto them, Children, have ye any meat ? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. . . . *As soon as they were come to land*, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, *Bring of the fish which ye have now caught*. . . . Jesus saith unto them, *Come and dine*. . . . (He) cometh, and taketh bread, and giveth them, and fish likewise.”

THE Greeks and Syrians, and those who dwell in Syria, whether Turks, Moors, or Arabs, *are wont, not unfrequently, to eat a repast on the seashore* ; and when the Eastern fishermen are disposed to eat, they do not generally (as those of the same class among ourselves do) dress their fish on board their vessels, but are wont *to land, and eat it on shore, and that early*, as well as late in the day. These circumstances are confirmed by the following story of what happened to a traveller, named Doubdan, during a short voyage from St. Jean d'Acre to Sidon. The narrative is given by himself ; and it throws much light upon the history which St. John gives us of the interview between our Lord and his disciples on the shore of the sea of Galilee.

The substance of Doubdan's account is this : “ He and his companions hired a fishing-boat to take them to Sidon, but through the insolence of the seamen, who would

not row, they got no farther than Tyre that night. In the morning, finding themselves at the mercy of four or five fishermen, who did nothing but cast their nets into the sea, they employed a poor Jew, who was with them in the boat, and who could speak a little of the language used by the fishermen, to call upon them to push forward to Sidon. But they only cast their nets into the sea, *to procure themselves a dinner.* Then they landed to dress and eat their fish, after which they slept for more than two hours, while Doubdan and his friends were broiling with the scorching sun and heated rocks. Being put out again to sea, upon a promise of more pay, they took up their oars and rowed briskly 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, and began to cook some small fish with some rice; and then, without speaking one word to Doubdan, carried all on board the bark, and went away toward the place 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, in this caverns; of whom some were reclining on the sand, enjoying the fresh air; some were dressing provisions among the rocks; others were smoking; 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 extremely cool.—*Doubdan's Voyage de la Terre Sainte; Harmer's Observations*, vol. ii. pp. 27–35.

## FEAST OF TABERNACLES.

JOHN vii. 37–39.

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come

unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

Our Lord here alludes to the custom of pouring out water in a solemn manner at the Feast of Tabernacles, to solicit the blessing of the autumnal rains for the approaching seed-time; they being of so great consequence after the drought of an Eastern summer. This custom appears to have been first practised by the Jews after their return from captivity in Babylon. It was then that the prophet Zechariah said, "It shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles. And it shall be that whoso will not come up, . . . . upon them shall be no rain." (See Zechariah xiv. 16, 17.) It is therefore probable that the Jews derived this rite from the Persians, and other nations among whom they had dwelt in their captivity. The ancient Persians kept a feast, the name of which (*Abri-zan*), means the *pouring out of water*, which was preparatory to the descent of the autumnal rains. It is, therefore, very likely that the returning Jews might think of adding some memorial of Jehovah's being the Giver of rain to their ancient feast, which was to be celebrated about the same time with the Persian festival.—See *Harmer's Observations*, vol. i., pp. 83-90.

### THE PASSOVER.

EXODUS xii. 18.

"In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one-and-twentieth day of the month at even."

Verse 15.

"Seven days shall ye eat unleavened bread; even the first day shall ye put away leaven out of your houses:

for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

*Verse 8.*

"They shall eat the flesh (of the lamb) in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it."

*Verse 11.*

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand."

*Verse 22.*

"Ye shall take a bunch of hyssop, and dip it in the blood that is in the basin."

*Verses 26, 27.*

"And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

*Verse 24.*

"Ye shall observe this thing for an ordinance to thee and to thy sons for ever."

MATTHEW xxvi. 23.

"He that dippeth his hand with me in the dish, the same shall betray me."

LUKE xxii. 17, 20.

"He took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

JOHN vi. 49-51.

"Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from

heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."

THE passover is kept, as all readers of Scripture know, on the fourteenth day of the first month. I shall say nothing of its original institution, nor of the manner in which it is appointed to be kept in the land of Judea, but shall simply remind my Christian friends that it consisted of two parts, the paschal lamb and the unleavened bread. No sacrifices being allowed out of the land, the dispersion of the Jews has necessarily caused an alteration in the mode of this part of the commemoration; but as there is no occasion to make any change in any other part, we may suppose that, in other respects, it is celebrated now in the same way it has always been; there is, at least, strong reason to believe, from the narrative in the Gospels, that in the days when our Lord Jesus Christ partook of it, the mode was the same as that at present in use.

In order to make some of the customs I shall mention more easily understood, I must inform my readers that the word *homitz* has a wider signification than is generally attached to that of *leaven*, by which it is rendered in the English Bible. *Homitz* signifies the fermentation of corn in any shape, and applies to beer, and to all spirituous liquors distilled from corn. While, therefore, there are four days in passover week on which business may be done, being, as it were, only half-holydays, a distiller or brewer must suspend his business during the whole time. And I must do my brethren the justice to say, that they do not attempt to evade the strictness of the command, to put away all leaven, by any ingenious shift, but fulfil it to the very letter. I know an instance of a person in trade who had several casks of spirits sent to him, which arrived during the time of the passover; had they come a few days sooner, they would have been

lodged in some place apart from his house until the feast was over ; but, during its continuation, he did not think it right to meddle with them ; and, after hesitating a little time what to do, he at length poured the whole out into the street. About the time of harvest, the pious Jews, who keep a watchful eye over their less scrupulous brethren, go often into the fields to watch the first ripe wheat ; and no expense is spared to get in a sufficient quantity as quickly as possible, wherewith to bake the unleavened bread the ensuing spring. This is carefully kept in a dry place, lest any moisture should fall upon it, and cause fermentation. About three months before Easter, the Jews in different towns have a mill, for which the Gentile proprietors generally make them pay a large sum of money. They take a whole week to clean it, so that the least mark of the old flour is not to be seen. When the time of the feast draws near, a baker's oven is also hired ; which must be heated several times before they consider that the " old leaven is purged out." The poor Jews and Jewesses are then employed in kneading and rolling out the cakes as quickly as they can ; so that the whole operation must not exceed ten minutes. If there are not poor Jews enough in the place to do the whole work, the richer ones share in this pious labor. The night before the passover, the master of the family searches the house with candles, removing every crumb of bread that may be lying about ; blessing the Lord who hath commanded his people to put away leaven. The day before the feast begins, all the first-born males among the Jews fast, in commemoration of God's goodness in sparing them when he smote all the first-born of the Egyptians ; and, before sunset, they assemble in the synagogue for prayer. The prayers at this season are peculiarly interesting ; for, while praise is given to God for the Egyptian deliverance, prayer is offered for the still greater deliverance that is to take place at the time of the Messiah : " Lord deliver us," say they, " from the hands of our enemies, and gather us from the four

corners of the earth, through the Messiah, the Son of David, our Righteousness." The solemn evening having come, the master of the house, on their return from the synagogue, sits down at the head of the table, the whole family, including the Jewish servants, being assembled round it. On the table are placed three plates; one contains three passover-cakes, another horse-radish and bitter herbs, and a third a bone of lamb, or a small piece of roast meat, and a roasted egg; the last two are in commemoration of the paschal lamb, and the offering that accompanied it. The three cakes are put in a napkin; one at the top, one in the middle, and one at the bottom. Beside these three plates, there are other two dishes; one containing vinegar or salt and water, the other a mixture of various ingredients worked up to the consistence of lime, in remembrance of the lime in which our fathers worked in Egypt. Each individual at table is provided with a glass, or small cup, for wine, which is filled four times in the course of the service. Among the older and more devout Jews, it is customary for the master of the family to sit exactly in the manner prescribed in Exodus, with his loins girt, his staff in his hand, and shoes on his feet, just as if he had gone out of Egypt yesterday.

The service commences by the repetition of several blessings; and then they drink the first cup of wine, called the wine of the sanctification. The master of the house then dips some of the bitter herbs in vinegar, and gives a small portion to each one at table. He then breaks the middle cake, leaves one half in the dish, and hides the other until after supper. The Jews do not profess to know with certainty what this hidden part signifies; but the common belief is, that it is in commemoration of the hidden manna; and in this opinion I am disposed to join, for reasons that I shall hereafter state. They then lay hold of the dish containing the passover cakes, and the bitter herbs, and say: "Lo! this is as the bread of affliction, which our ancestors ate in the



land of Egypt; let all those who are hungry come and eat thereof, and all who are needy come and celebrate our passover. At this time we are here; next year we hope to be in the land of Israel. Now we are servants; next year we hope to be free children."

The youngest in the company then ask: "Wherefore is this night distinguished from all other nights?" To which the whole of the others reply: "Because we were slaves unto Pharaoh in Egypt, and the Lord our God brought us out thence, with a mighty hand and an outstretched arm."

They then proceed to rehearse God's mighty acts of deliverance toward our fathers; the head of the family reading or repeating, the rest making responses. When this is finished, the unleavened bread is shown to all, as a mark of their freedom, and a portion of it is received and eaten by each. They again eat bitter herbs, dipped in the mixture that represents the lime. This concludes the first and greater part of the service. Supper is then put on table, and is a meal of social rejoicing. The union of domestic enjoyment with religious services, was, in the Jewish religion, the appointment of God himself; and it is probably only those who have experienced it, who can fully understand the wisdom of the Divine legislator, in thus connecting the highest act of which man is capable, that of worshipping God, with the purest and holiest of natural affections.

The supper being ended, two large cups are filled with wine. One of these is taken by the master of the house, and a blessing pronounced. This blessing refers very distinctly to the time of Messiah's reign: "Oh most merciful! make us to inherit the day when all shall be sabbath; and we shall rest in life for ever: Oh most merciful! cause us to be inheritors of the day when all shall be good: Oh most merciful! make us worthy to see the days of the Messiah, and life in the world to come: May He who exalteth the salvation of his king, and showeth mercy to his anointed, to David and his

seed for evermore, who causes peace to exist in the heavens, cause his peace to be upon us, and upon all Israel.—Amen.” This is in strict harmony with the prayer of our Lord : “ Thy kingdom come ! thy will be done on earth as it is in heaven.” After this blessing, the head of the family gives the cup to all those sitting around. He then brings forth the hidden cake, and distributes a piece to each. The second cup of wine, called Elijah’s cup, is then placed before him, the door is opened, and a solemn pause of expectation ensues. It is at this moment that the Jews expect the coming of Elijah will take place, to announce the glad tidings that the Messiah is at hand. Well do I remember the interest with which, when I was a boy, I looked toward the door, hoping that Elijah might really enter, for notwithstanding the disappointment year after year, his arrival is still confidently expected. Of this cup of Elijah no one partakes, but it is looked upon as sanctified. The ceremony concludes by singing the hymn of, “ Lord, build thy temple speedily ;” at the end of which, the head of the family says : “ This year we are here ; may we be next year in Jerusalem.”

I would make a few remarks on this feast, as viewed in connexion with the first institution of our Lord’s Supper. The passover has been celebrated by the Jews, without intermission, since the Babylonish captivity ; and as we are not a people given to adopt modern innovations of any sort, it is probable the mode has never been changed, in any other way than by the addition, or substitution, of different prayers, suited to the state of dispersion, which are to be met with in all the various services, as well as allusions to the sayings of certain eminent men, the date of which is of course not difficult to ascertain. It is, therefore, most probable, that our Lord and his disciples, in all the ceremonial part, commemorated it in the same manner as we now do. The custom of dipping the bitter herbs, seems to accord with Christ’s words : “ He that dippeth with me in the dish,”

“He to whom I shall give a sop when I have dipped it.” In reading the narratives of the four Evangelists, we must remember, they were written by Jews, and that those for whom they were first written, were either Jews, or the disciples of Jews ; none of them, therefore, enter into any detailed account of the services of that evening, but simply allude to them as matters well known. We are not, therefore, to be surprised that the two cups are not mentioned in all the narratives ; but to regard the narrative of them by St. Luke as sufficient evidence that they were used. In chap. xxii. 17, it is said : “He took the cup, and gave thanks, and said, Take this, and divide it among yourselves ;” and in verse 20, “Likewise also the cup *after* supper, saying, This cup is the new testament in my blood.” The breaking of the bread being mentioned in connexion with this cup, gives every reason to suppose that it was the hidden cake which our Lord used for this purpose, and which I have already said is generally considered commemorative of the hidden manna. It is very probable that this was introduced during the time of the second Temple ; the pot with the manna not being there. Our Lord said to them at a former period : “Your fathers did eat manna in the wilderness, and are dead ; . . . he that eateth of me shall never die. The bread that I will give is my flesh, which I will give for the life of the world.”

It seems very appropriate, to take that which was used as an emblem of the hidden manna, to represent that broken body, given for the life and nourishment of the world, as the manna was given to the children of Israel. —See *A Brief Sketch of the Present State and Future Expectations of the Jews*, by Ridley H. Herschell, pp. 54–65.

#### JEWISH WEDDING.

LUKE i. 26, 27.

“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a

virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

MATTHEW xlv. 6.

"And at midnight there was a cry made, Behold! the bridegroom cometh; go ye out to meet him."

PSALM xlv. 9, 13, 14, 15.

"Upon thy right hand did stand the queen in gold of Ophir. The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace."

REVELATION xix. 7-9.

"Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white. . . . And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb."

MATTHEW ix. 15.

"And Jesus said unto them, can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them and then they shall fast."

THE ceremonies attending a Jewish marriage illustrate many important parts of Scripture—especially those referring to the union between Christ and the church. In ancient times the ceremony of betrothing was the solemn engagement by which two persons were united for life; and this, in the Talmud, is directed to take place at least twelve months before the parties live together. Thus, Mary, the mother of our Lord, was "a virgin, espoused to a man whose name was Joseph," yet would have been treated as an adulteress had she formed a connexion with any other man. In process of time,

this law became less strictly observed ; and, although the betrothing still takes place some time before the marriage (in many cases two or three years previous, if the parties are young), yet it is not now done by giving a ring, but by a written agreement. This contract, if not dissolved by mutual consent, is so far binding, as to involve the party breaking it in a pecuniary penalty.

The night before the celebration of the marriage is called the "watch-night," and is kept as such by the family of the bride, and the maidens who attend her on the occasion. If the bridegroom's residence be at a distance from that of the bride, he usually arrives some time in the course of this night, or very early in the morning. The bridemaids watch anxiously for his arrival, and as soon as they are apprized of his approach by the joyful shout set up by some of the members of the family, who have been on the look-out to catch the first glimpse of him, "The bridegroom cometh!" they go forth to meet him. The precision with which this answers to the parable in the twenty-fifth chapter of Matthew's Gospel, scarcely requires pointing out.

The bride and bridegroom do not meet at his arrival ; each being engaged apart until the afternoon of the marriage-day. The morning is observed as a fast by both, and each should spend a great part of it in devotion—he with his male friends ; she with her parents and bride-maids. A due time before the hour fixed for the ceremony, the bride begins "to make herself ready"—decking herself in the most splendid attire that her means enable her to procure. Glittering jewels, the "golden embroidery," and "raiment of needle-work," mentioned in the forty-fifth Psalm, are by no means confined to those who are really opulent ; but the utmost efforts are made by the friends of every bride to render her wedding garments as splendid as possible. She and her bridemaids are usually dressed in white. The hair of the bride is cut off with much ceremony, and a veil placed upon her head ; while her mother and other ma

trons give her exhortations suitable to the first assumption of this mark of being in subjection.

The huppo is a canopy supported on four posts, large enough to admit under it the bride and bridegroom, with their special attendants, and the nearest relatives of the parties. This is usually erected in a garden, where there is one ; but, in towns, is sometimes to be seen in the public street or square. When all things are ready, the bridegroom, accompanied by his friends, first repairs to the huppo, where he is joined by the bride, closely veiled, and led by her bridesmaids and female relatives. The rabbi reads the contract of marriage, and then gives them an exhortation ; the company sing a hymn, and the ceremony concludes by the bridegroom placing a plain gold ring on the fore-finger of the bride's left hand, saying, " Behold, thou art set apart to me with this ring, according to the laws of Moses and Israel."

The whole party then return to the house, the newly-married pair walking first, arm-in-arm. As soon as they arrive, they sit down to breakfast together, both having fasted until that time. A short time after this, the chief feast, or what may be called the marriage-supper, takes place, which is a very joyful scene. The bridegroom sits at the head of the table, with his bride at his right hand. In former times it was usual to continue the festivities for seven days ; but this custom is now very rare, and confined to a few of the wealthy families.

I may here mention a custom which throws light on our Lord's words in Matthew ix. 15. Beside the appointed fasts of the Jewish church, voluntary fasts are kept by those who are, or wish to be thought, particularly pious. Many, like the Pharisee, fast twice in the week ; namely, on the second and fifth days—our Monday and Thursday. It would be considered very wrong, in those who are in the habit of observing such fasts, to omit them for frivolous reasons ; but if they are invited to a marriage, they are specially exempted from the

observance of them. Hence our Lord refers to the impropriety of fasting in the presence of the bridegroom, as to a custom well known among the Jews.

When a Jew reads, that "the marriage of the lamb is come, and his wife hath made herself ready," he is forcibly reminded of the song, with which he has been accustomed from his youth to commence every sabbath: "Go forth, my beloved, to meet the bride." By the bride is meant the congregation or assembly of Israel, which conveys precisely a similar idea to a Jew that the words "the church" do to a Christian. It is on the sabbath of blessedness, in the days of the Messiah, that this meeting between him and his bride is to take place; and the weekly sabbath, on which this song is sung, he regards as the type of that "rest that remaineth for the people of God."—*Herschell's Sketch of the Jews*, pp. 92-97.

#### CANTICLES ii. 9.

"My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the window, showing himself through the lattice."

THE Rev. Pliny Fisk, the missionary to Palestine, in the description of a Jewish wedding which he had witnessed, writes, "At the opposite end of the court was a kind of gallery where the bride was making preparations for the ceremony, and in front of which hung stripes of different colored paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride showed herself through the lattice, or wooden net-work, which stood in front of the gallery. It reminded us of Solomon's Song: 'My beloved looketh forth at the windows, *showing himself through the lattice.*'"

#### MARRIAGE CEREMONIES.

##### JUDGES xiv. 1-13.

"And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines,

And he came up and told his father and his mother, and said, . . . Get her for me to wife . . . So his father went down unto the woman : and Samson made there a feast, for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you ; if you can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments."

MR. JOWETT gives the following account of a marriage among the Christians in Deir el Kamr, a town on Mount Lebanon. It took place in the evening : " Three priests assisted in performing it. A multitude of men and boys set off with lights in their hands, an hour after sunset, from the house of the bridegroom (leaving the bridegroom in his father's house), to that of the bride. After waiting nearly half an hour, the bride came out, attended by her female friends, and the procession began—the men going first, and after them the women, with the bride in their front. On their coming near the church they halted, while the bridegroom proceeded first into the church, with his father and companions, in number certainly more than thirty, to be ready to receive his bride. After this, the bride and her party entered by the door and apartment belonging to the women. Both then stood together in the middle of the church before a lighted desk; the bride being covered. An incessant noise and tumult, which no authority of the priests could appease, prevailed throughout the ceremony, which lasted nearly half an hour. The whole being ended, the friend of the bridegroom, standing behind him, lifted him up in his hands like a child, shouting at the same time for joy. This, however, as well as the tumult, was a mark that the parties were of the lower rank."

Seven days afterward, Mr. Jowett writes : " I have in view two of the houses where, last Sunday, marriages



took place. The courtyards and the tops of the houses, are again crowded with guests. The continuance of the feasting illustrates Judges xiv. 12."—See *Jowett's Researches in Syria, &c.*, pp. 87, 88, 95.

MATTHEW XXV. 10.

"And the door was shut."

"AT a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced as if in the very words of Scripture, 'Behold! the bridegroom cometh; go ye out to meet him!' All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession: some of them had lost their lights, and were unprepared, but it was then too late to seek them; and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was *immediately* shut, and guarded by keepers. I and others expostulated with the doorkeepers, *but in vain.*"—*Ward's View of the Hindoos.*

MANNER OF ANNOUNCING THE BIRTH OF A  
SON IN PERSIA.

JEREMIAH XX. 15.

"Cursed be the man who brought tidings to my father saying, A man-child is born unto thee; making him very glad."

THE Persians look upon a son as a blessing, and its birth is announced with great ceremony to the father

Some confidential servant is usually the first to get the information, when he runs in great haste to his master, and says, "Good news!" by which he secures to himself a gift, which generally follows the announcement.

Among the common people, the man who brings the tidings frequently seizes on the cap or shawl, or any such article, belonging to the father, as a security for the present to which he holds himself entitled.

When the ambassador of Persia was there, in 1811, a dervish, who was considered a cunning man, assured him he would have a son, and even before the birth of the child (who proved to be a daughter), demanded a present, as the price of his divination. When it is recollected that there are no rejoicings on the birth of a daughter, but that, on the contrary, every one is backward to inform the father of it, as they were forward on the birth of the son, the whole force of the passage in Jeremiah will be felt; and it will appear they were informed of the event by men, as they are at the present day.—*Morier's Second Journey through Persia, &c.*, pp. 103, 104.

#### CEREMONIES AFTER THE BIRTH OF A CHILD AMONG THE PERSIANS. WEANING—FEAST—AND "BRINGERS UP OF CHILDREN."

1 SAMUEL i. 11.

"And she [Hannah], vowed a vow, and said, O, Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."

THE Persians adopt certain ceremonies about shaving the head. It frequently happens, after the birth of a son, that if the parent be in distress, or the child be sick, or that there be any other cause of grief, the mother makes a vow that no razor shall come upon the child's

head for a certain portion of time, and sometimes for all his life. If the child recover, and the cause of grief be removed, and if the vow be but for a time, so that the mother's vow be fulfilled, then she shaves his head at the end of the time prescribed, makes a small entertainment, collects money and other things from her relations and friends, which are sent as offerings to a mosque, and are there consecrated. We may compare this with the law of the Nazarites. (Numbers vi.) The person who was *separated* to God's service let his hair grow, and abstained from wine and other usual indulgences. This was done sometimes during life, and sometimes during certain periods only; after the latter offerings were made to the Lord.

Hannah's vow was one of gratitude, an expression of thankfulness; but more usually in Scripture the unshaven head is an expression of grief, and a vow to such an effect an act of penitential humiliation.

#### GENESIS xxi. 8.

“And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.”

AMONG the Persians boys are weaned at two years and two months, girls at two years. On the day that the child is to be weaned they carry it to the mosque, (in the same manner, perhaps, that Hannah took Samuel to the house of the Lord, when she had weaned him 1 Sam. i. 29), and, after having performed certain acts of devotion, they return home, and collecting their friends and relations, they give a feast, of which they make the child also partake. The coincidence with Scripture is here remarkable. See Gen. xxi. 8.

#### 2 KINGS x. 5.

“And the bringers-up of the children sent to Jehu. . .”

THE rich hire a wet-nurse for their children. If a boy, the father appoints a steady man from the age of

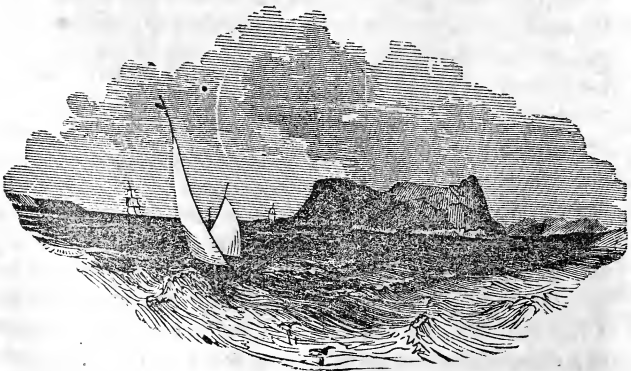
two years to be his "laleh," who I conjecture must stand in the same capacity as the "bringers-up of children" mentioned in 2 Kings x. 5; but if it be a daughter, she has a woman called "gees sefeed," or white head attached to her for the same purpose as the "laleh."—*Morier's Second Journey through Persia, &c.*, pp. 107, 109, 110.

#### MANNER OF CARRYING CHILDREN.

ISAIAH xlix. 22.

"Thy daughters shall be carried upon their shoulders."

THE young children of both sexes are usually carried by their mothers and nurses, not in the arms, but on the shoulder, seated astride, and sometimes, for a short distance, on the hip.—*Lane's Modern Egyptians*, vol. i., p. 58.



## CHAPTER IV.

Method of honoring Distinguished Persons—Sending Deputations—Riding—On the Royal Horse—Sending Portions from the Tables of Great Men—Fixing a Spear wherever a Person of Consequence Reposes—Marks of Respect—Kissing the Feet, Knees, Robe, Beard, Hand, Ground—Concealing the Feet—Holding the Feet—Putting off the Shoes—Dismounting—Tokens of Friendship—White Stone—Presents—Mark of Agreement—Customary Salutations.

DEPUTATIONS OF HONORABLE MEN, A MARK OF GREAT ESTEEM IN PERSIA.

NUMBERS xxii. 15.

“ And Balak sent yet again princes, more and more honorable than they.”

WHEN the English ambassador to Persia drew near Ispahan, he was met by the confidential officer of the governor of Ispahan, by a learned man of the city, and by several other men of respectability. These deputations are called openers of the way, and are one of the principal modes among the Persians of doing honor to their guests. The more distinguished the persons sent, and the greater the distance to which they go, so much more considerable is the honor. On the day of the entry of the embassy into Ispahan, it was first met by the youngest son of the second vizier of Persia, a boy of about thirteen years of age, who received the ambassador with all the ease of an old courtier, making the usual compliments of, “ You are welcome ; you have done us honor ; are your spirits good ? how is your health ? you have no ailing ? ” Men of consequence in the city at different intervals presented themselves ; and at length two of the brothers of the vizier paid their

respects to the ambassador. At length the governor in person came out a mile from the city, to meet him. This succession of personages, whose rank increased as we approached the city, may bring to mind the "princes, more and more honorable," which Balak sent to Balam.—*Morier's Second Journey through Persia, &c.*, pp. 127–129.

#### RIDING A TOKEN OF HIGH RANK.

##### ECCLESIASTES x. 7.

"I have seen servants upon horses, and princes walking as servants upon the earth."

To walk about on foot, is an act of very great humility in Persian estimation. Walking is a part of the service exacted from servants, multitudes of whom are always attached to a prince and a man of consequence in the East. Many are kept exclusively for that purpose: when a great man goes abroad he is mounted on a horse, while his servants surround him, one bearing his pipe, another his shoes, another his cloak, a fourth his saddle-cloth, and so on, the number increasing with the dignity of the master.—*Morier's Second Journey through Persia, &c.*, p. 166.

#### RIDING ON THE ROYAL HORSE.

##### ESTHER vi. 7–9.

"For the man whom the king delighteth to honor, 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 honor, 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 honor."

THE following account of the manner in which a person is treated in Africa upon his turning Mahometan, singularly agrees with the honors here mentioned: "Such a person is to get on horseback, on a stately



steed, with a rich saddle and fine trappings—he is also richly habited, and has a turban on his head—but nothing of this is to be called his own. The horse, with him on his back, is led all round the city, which he is several hours in doing. He is attended with drums, and other music, and twenty or thirty stewards, who are under the sergeants. 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 for the proselyte that is made.”—*Pitt's Account of the Religion and Manners of the Mahometans*. See *Harmer's Observations*, vol ii., pp., 305–397.

PORTIONS SENT FROM THE TABLES OF  
GREAT MEN.

GENESIS xliii. 34.

“And he took and sent messes unto them from before him : but Benjamin’s mess was five times so much as any of theirs.”

IT is still regarded as a distinction of value to have any portion from the table of a monarch, or of a great man. When a celebrated traveller dined in the presence of an Eastern sovereign, he was thought to be greatly honored, because the king tore off a handful of meat from the joint and sent it to him. A Dutch ambassador, in similar circumstances, mentions it as a mark of great honor that some bones of mutton, with half the meat gnawed off them were sent him from the table of the emperor. Sir J. Chardin observes that the great men are always served by themselves, in the feasts that are made for them ; and with great profusion, their part of each kind of provision being always double, treble, or a larger proportion of each kind of meat. It is also a mark of distinction for a guest to have many different dishes set before him. Joseph, therefore, probably sent his favorite brother many different kinds of meat, there being enough of each dish to serve him for a meal, had he chosen to partake solely of it.—*Harmer’s Observations*, vol. ii., pp. 102, 99, note.

FIXING A SPEAR BESIDE A GREAT MAN.

1 SAMUEL xxii. 6.

.... “Now Saul abode in Gibeah under a tree in Ramah [margin, under a *grove* in a *high place*], having his spear in his hand, and all his servants were standing about him.”



WHEN Dr. Pococke was travelling in company with an Eastern governor of distinction, they passed one night in a *grove of palm-trees*.

On another occasion he speaks of visiting the lieutenant of another governor, and finding him sitting on a carpet and cushions, which were laid on a *height*, with the standard beside him. The words of the sacred



historian, "his spear *in his hand*," may be translated "at his hand," *i. e.*, *beside* him; and it is certain, that when a long pike is carried before a company of Arabs, it is a mark that a prince is among them; and when he alights, and the horses are fastened, the pike is fixed.—DR. POCOCKE'S *Description of the East*. See HARMER'S *Observations*, vol. ii., pp. 433–435.

## 1 SAMUEL xxvi. 7.

“And, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster, but Abner and the people lay round about him.”

MR. MORIER saw a Persian governor reposing himself after the fatigue of a long journey, being extended under a shed fast asleep on the ground, with a spear stuck at his bolster-head, which now, as in the days of Saul, marks the spot where a man of consequence reposes.—*Morier's Second Journey through Persia, &c.*, p. 115.

MARKS OF RESPECT, KISSING THE FEET, KNEES,  
ROBE, BEARD, ETC.

## MATTHEW xviii. 26–29.

“The servant therefore fell down, and worshipped him. . . . And his fellow-servant fell down at his feet, and besought him.”—See Luke viii. 41 ; Mark vii. 25.

## LUKE v. 8.

“He fell down at Jesus's knee.”

## LUKE viii. 44.

“(She) touched the border of his garment.”—Zech. viii. 23.

## LUKE vii. 45.

“Thou gavest me no kiss.”

## 2 SAMUEL xx. 9.

“And, Joab, took Amasa by the beard with the right hand, to kiss him.”

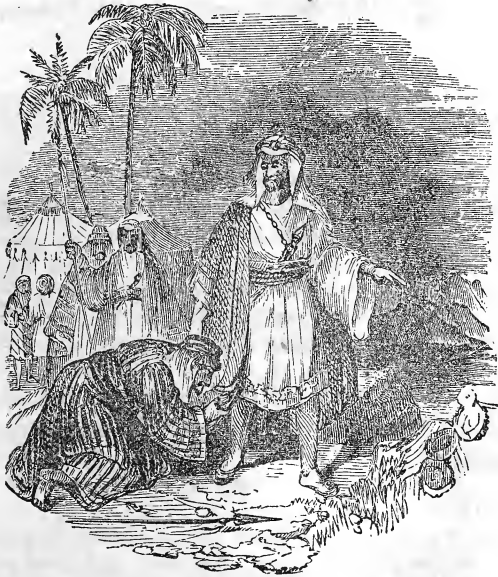
## GENESIS xxxiii. 4.

“And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.”

## GENESIS xlv. 14.

“And he fell upon his brother Benjamin’s neck, and wept; and Benjamin wept upon his neck.”—See Acts xx. 37; Luke xv. 20.

INFERIORS among the Arabs, out of deference and respect, kiss the feet, the knees, or the garments of their superiors—and the women that wait on the Arab princesses sometimes kiss the *border* of their robe. An



Eastern traveller who attended an English consul on a visit to the chief of Tripoli, says that the two interpreters of the consul kissed the chief's garment, and put it to their foreheads. To kiss the hand of a superior is likewise a mark of reverence—as is also kissing the beard, as Joab did.

More intimate relations, and those of equal age and dignity, *mutually* kiss the hand, head, or shoulder. "It was interesting," observes a traveller, speaking of the friendly tribes of Arabs, "to see their meeting in the desert: from their wandering habit of life, and their frequent and distant journeys, they seldom meet; but when they do, the pressing of the hand to the heart, the kiss on the cheek, the passionate exclamations and gestures of joy, prove the sincerity and fervor of their feelings."—See *Harmer's Observations*, vol. ii., pp. 325–327, 345–347; and *Carne's Eastern Letters*, p. 206.

### KISSING THE HAND.

JOB xxxi. 26, 27.

"If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand."

SOMETIMES in the East, when an inferior comes to pay his respects to a superior, he takes the superior's hand, and kisses it, putting it afterward to his forehead. In their religious worship, the Mahometans begin with bringing their two thumbs together, and kissing them three times, and at every kiss touching their foreheads with their thumbs. When they cannot kiss the hand of a superior, they kiss their own, and put it to their foreheads.

They venerate an unseen being whom they cannot touch, in much the same manner; and the ancient idolators also thus worshipped beings they could not touch. It is to this that Job refers, "If my mouth hath kissed my hand," in worship of the host of heaven.—*Pitt's Account of the Mahometans*. See *Harmer's Observations*, vol. ii., pp. 339, 340.

This mode of paying adoration, by kissing the hand is mentioned and described by Pliny.—*Nat. Hist.*, xxviii. 2.

## KISSING THE GROUND.

PSALM lxxii. 9.

“They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.”

ISAIAH xlix. 23.

“Kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face toward the earth. and lick up the dust of thy feet.”



It is usual among the Persians to pay homage to their sovereign by kissing the earth, or touching it with their foreheads; and when one prince has been conquered by another, the same custom is observed, as a

token of submission and vassalage. An Eastern prince who had been conquered, one day threw himself on the ground, and kissed the prints that his victorious enemy's horse had made there, repeating some verses in Persian to this effect, "While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favors me," &c.

Thus we read in the Psalms that even the wild Arabs, whom the greatest earthly conquerors could never tame, shall bow before the Lord of glory; yea, they shall become his vassals, and his enemies shall lick the dust, —See *Harmer's Observations*, vol. ii., pp. 335–338

### CONCEALING THE FEET.

ISAIAH vi. 2.

"Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

"WHEN a person sits down in the East," writes Sir J. Chardin, "it is a great mark of respect to conceal his feet, and to look down on the ground. When the sovereign shows himself in China and Japan, every one casts his looks on the earth, and no one is permitted to look on the king."

### HOLDING THE FEET.

MATTHEW xxviii. 9.

"They came and held him by the feet, and worshipped him."

"EXACTLY this kind of reverence may be seen daily among the Hindoos. A Hindoo disciple, meeting his religious guide in the public street, prostrates himself before him, and rubs the dust of his feet on his forehead and breast."—*Ward's View of the Hindoos*.

## PUTTING OFF THE SHOES.

PSALM lx. 8.

"Over Edom will I cast out my shoe."

EXODUS iii. 5.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."



THE casting off the shoe in ancient times, in the East, was a sign of dominion. To put off their shoes, was a mark of reverence. Maundrell was obliged, in some cases where he visited private individuals, to comply with this custom. Another traveller says, that, at the doors of an Indian pagoda, as many slippers and sandals are seen as there are hats hanging up in our churches.

The Egyptians, also, do not permit any one to enter their temples with shoes on, because shoes being made of the skin of dead animals are regarded as polluting them; and the Turks always leave their shoes at the entrance of their mosques.

#### DISMOUNTING.

GENESIS xxiv. 64.

“And when she saw Isaac, she lighted off the camel.”

1 SAMUEL xxv. 23.

“And when Abigail saw David, she hasted, and lighted off the ass.” (See 2 Kings v. 21; Judges i. 14.)

THE alighting of those that ride, is considered in the East as an expression of deep respect. Niebuhr observes, that meeting an Arab lady riding on a camel, accompanied by one domestic, she, in order to testify her respect for the sheiks who were with him, rode out of the path, then alighted, and passed by them on foot. Dr. Chandler writes, “We met a Turk, a person of distinction, as appeared by his turban. Our janizary and Armenians respectfully alighted, and made him a profound obeisance, the former kissing the rim of his garment.”—*Harmer's Observations*, vol. ii., pp, 324, 351, 352.

#### TOKEN OF FRIENDSHIP.

REVELATION ii. 17.

“To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

REVELATION xix. 12.

“On his head were many crowns; and he had a name written, that no man knew, but he himself.”

THE following is from the *Rev. H. Blunt's Lectures*

See pages 94, 95.



on the *Seven Churches*:—"In primitive times, when travelling was rendered difficult by the want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practised it, frequently contracted habits of regard and friendship for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which, the host and the guest mutually inscribed their names, and then interchanged them with each other. The production of this stone was quite sufficient to insure friendship for themselves or their descendants, whenever they travelled again in the same direction; while it is evident, that these stones required to be privately kept, and the name written upon them carefully concealed, lest others should obtain the privileges, instead of him for whom they were intended. How natural, then, is the allusion to this custom in the words, 'I will give to him to eat of the hidden manna;' and having done so, having recognised him as my guest, my friend, I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it; a pledge of my friendship, sacred and inviolable, known only to himself."

More probable however, is the explanation of the celebrated Dr. Hammond: "In popular judicatures, or elections in Greece, it was the custom to give the votes by stones. These were either white, or black; the *white* was a token of absolution or approbation,—the black of condemnation or rejection. In the public games, also, these stones were used; the victor's reward being assigned to him by a *white* stone, whereon was inscribed his name, and the value of the prize.

So to him who shall be found in Christ at his coming, washed in his blood, and clothed in his righteousness, having run the heavenly race, and fought the good fight of faith, and *overcome* by the blood of the Lamb, and by the word of his testimony, will Christ give a "white stone" (in token of justification, acceptance, and approval); the name written thereon, and the excellence of the reward, being known only to him who receives it.

"In chapter xix., the victory of Christ himself over the kingdoms of the earth is associated with the same idea of the white stone; for he is first said to have "many crowns" on his head (each a token of his victory over some one kingdom), and then to have a name written that no man knew but he himself; that is, a white stone, the token of his victory, and whereby he is to receive his reward, viz., to be "King of Kings, and Lord of Lords," (v. 16.) *Paraphrase and Annotations on the New Testament*, pp. 876, 877.

#### PRESENTS OF GARMENTS, ETC., A MARK OF GREAT FAVOR.

##### SAMUEL xviii. 4.

"And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

##### ESTHER vi. 7-9.

"For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, . . . that they may array the man withal whom the king delighteth to honor."

WHEN a treaty between Russia and Persia was concluded, some years since, in the commencement, according to the usual form, the ranks of the two principal persons who were deputed to arrange it had to be specified. The Russian general was found to have more titles than the Persian plenipotentiary, who was there

fore at a loss how to make himself appear of equal importance with the other negotiator; but at length, recollecting that, previous to his departure for the place of conference, his sovereign had honored him by a present of one of his own swords, and of a dagger set with precious stones, to wear which is a peculiar distinction in Persia, and besides, had clothed him with one of his own shawl-ropes, a distinction of still greater value, he therefore designated himself as "Endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with gems, and of the shawl-coat *already worn.*"

It will be remembered that the bestowing of dresses as a mark of honor among Eastern nations, is one of the most ancient customs recorded both in sacred and profane history. We may learn how great was the distinction of giving a coat *already worn*, by what is said of Jonathan's love for David, as well as from the history of Mordecai.—*Morier's Second Journey through Persia, &c.*, pp. 299, 300. See CHAP. V.

#### MARK OF AGREEMENT.

##### PROVERBS xi. 21.

"Though hand join in hand, the wicked shall not be unpunished."

THE expression, "Though hand join in hand," is in the original, hand *to* hand, which also agrees with the custom actually prevailing in Syria. When persons in the East greet each other, they touch their right hands respectively, and then raise them up to their lips and forehead. This is the universal Eastern courtesy, and is used also in token of friendship and *agreement*. The sense therefore is, "Though hand *meet* hand," intimating, that heart assents to heart in the perpetration of wickedness, yet shall not the wicked go unpunished.—*Jowett's Researches in Syria, &c.*, p. 281.

## SALUTATIONS.

## PSALM cxxix. 8.

“Neither do they which go by say, The blessing of the Lord be upon you; we bless you in the name of the Lord.”

“We wish you good luck in the name of the Lord.”\*

NOTHING could better express the contemptuous neglect which David there describes as falling upon the wicked, than these words. This is, indeed, the land of good wishes and overflowing compliments. Every passer-by has his “God bless you!” Conversation is sometimes among strangers made up of a very large proportion of these phrases; for example,—“Good morning.” Answer, “May your day be enriched!” “By seeing you.” “You have enlightened the house by your presence.” “Are you happy?” “Happy, and you also?” “Happy.” “You are comfortable, I am comfortable;” meaning, “I am comfortable, if you are.” These sentences are often repeated; and, after any pause, it is usual to turn to your neighbor, and resume these courtesies many times. In the southern half of Palestine, I subsequently found the ordinary salutations between persons on the road, to be literally, “Good luck;” to which the person saluted replies, “May God give you good luck!”—*Jowett's Researches in Syria, &c.*, pp. 89, 90.

## JOHN xx. 19.

“Then . . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you.”

## JOHN xiv. 27.

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.”

\* Prayer-book version.\*

## 2 KINGS iv. 29.

“ Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way : if thou meet any man, salute him not ; and if any salute thee, answer him not again : and lay my staff upon the face of the child.”

## LUKE x. 4.

“ Carry neither purse, nor scrip, nor shoes : and salute no man by the way.”

THE common Eastern salutation is, “ Peace be with you ;” the speaker laying his right hand upon his heart. The answer is, “ With you be peace.” Aged people are inclined to add, “ And the mercy and blessing of God.” A traveller in the desert\* writes : “ Through all the route we had met few passengers. One or two caravans, or a lonely wanderer with his camel, had passed at times, and given us the usual salute of ‘ Peace be unto you !’ Our blessed Lord, therefore, gave the usual salutation to his disciples ; and since the salutations of the world in general are too apt to be mere forms, he adds, that he gave them a *real*, and not a *fleeting* blessing, ‘ Not as the world giveth give I unto you.’ ”

The Mahometans of Egypt and Syria never salute a Christian with “ Peace be with you ;” they content themselves with saying, “ Good-day to you,” or “ Friend, how do you do ?” and of this the Christians are perhaps themselves the cause ; for a traveller relates, that the Greek merchants did not seem at all pleased with his saluting Mahometans in the Mahometan manner. In the like spirit the Roman catholics of some provinces of Germany never address the protestants that live among them with the form common among themselves, namely, “ Jesus Christ be praised ;” and when such a thing happens by mistake, the protestants never return it after the manner in use among Roman catholics, “ For ever and ever, Amen !” After this, the words

\* Mr. Carne. See his “ Letters,” p. 180.

of our Lord in Matthew v. 47, need no further commentary. The Jews would not address the wonted greeting to either heathens or publicans ; the publicans would use it to their countrymen who were publicans, but not to heathens.

The Eastern salutations often took up much time. In Egypt the common people reciprocally clap each other's hands when they meet, twenty or thirty times together, saying, "How do you do?" "I wish you good health;" and then ask many friendly questions about each other's family, &c., mentioning the names of the children. Elisha, therefore, who was anxious for the immediate recovery of the Shunamite's son, bade Gehazi not to tarry to salute those he met. When our Savior gave his disciples the same command, he may have meant that they should not delay the work on which they were sent.—*Niebuhr*; and *Maillet's Description de l'Egypt*; see *Harmer's Observations*, vol. ii., pp. 319-323.



## CHAPTER V.

Presents—to Friends and Relations—Great Men—Public  
Dancers.

## PRESENTS.

1 SAMUEL ix. 7.

“But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?”

PRESENTING gifts is one of the most general customs in the East; they are pledges of mutual friendship, so that the son of Sirach says, “Be ashamed of scorning to give and take;” and so essential are they to civil intercourse, however small in value, that a traveller mentions that when he consented to convey a poor sick man to the place of his destination, the poor creature presented him with a dirty cloth, containing about ten dates!

All great men expect a present from an inferior who visits them, as a token of respect; whether it be a flower, or whether it be an orange, *something* you must bring. Princes often present sums of money in return for gifts, to ambassadors, or strangers of distinction, as Joseph did to Benjamin. (Gen. xlv. 22.) Silver and gold, raiment of various kinds, are common offerings to those eminent for learning and piety. Such gifts Naaman had prepared for Elisha. (2 Kings v. 5.) An Eastern poet of the ninth century, had so many presents given him, that he was possessed of a hundred complete suits of clothes, two hundred shirts, and five hundred turbans! As the Eastern fashions never alter.

it is customary to make immense collections of furniture and clothes, which are heaped up in wardrobes, as mud is heaped up in the streets (Job xxvii. 16), for mortar in building. Vessels for eating and drinking are still presented along with provisions, as in David's time (2 Sam. xvii. 28, 29), and princes still expect to be furnished with provisions in time of need, as Barzillai and others supplied David at Mahanaim; and as such assistance is a token of respect, and acknowledgment of the prince's authority, so to refuse it would be as great an insult now, as it was in Saul's and Gideon's days. (1 Sam. x. 27; Judges viii. 5, 8, 16, 17.)

The visits of friends and relations are often from three to eight days in duration, and the whole family often go together; they therefore send before them presents of food suited to their rank and number. The wife of Jeroboam acted something in this way when she went to visit Abijah. (See 1 Kings xiv. 3.)

Horses are frequently offered as presents to great men: and probably asses (which are still much used in Persia) were formerly; thus Samuel (xii. 3), and Moses (Numbers xvi. 15), ask of the people of Israel, whose ass they had taken, that is, for riding on. Presents are sometimes very expensive in the East, and are accompanied with great pomp and parade; those gifts which are carried to the house of a bridegroom, and which might be borne by one horse, are laid upon four or five, and jewels which one plate would hold, are placed in fifteen. Alluding to this, we read in Judges iii. 18, of making an end of offering the present, and of a number of people that bare it, and thus the presents Benhadad sent to Elisha were borne by forty camels. Presents sent to powerful princes are often regarded as a kind of tribute, and acknowledgment of subjection, as in Psalm lxxii. 10. The rich clothes of some of the Turkish officers of Tripoli, and those of their wives, are commonly given them by those that have causes depending upon them, to induce them to be favorable to their



cause, and thus Amos complains (ii. 6), that the Jewish judges were so corrupt that a little silver, and even so mean a piece of finery as shoes (the wooden sandals, perhaps, worn by Eastern ladies, and which are a very trifling article), would make them pervert the judgment of the poor and righteous; and in chapter viii. 6, he represents the rich as defrauding the poor, for they knew that if those poor complained, they could carry their point against them for silver, and even for a pair of shoes.—See *Bruce's* and *Maundrell's Travels*, and *Harmer's Observations*, vol. ii. pp. 514, 519, 290, 297, 298–300, 302–304, 295, 296, 314, 304–309.

The kings of Persia have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted. They pay great attention to the quality or merit of those to whom these vestments or habits are given; those that are given to the great men have as much difference as there is between the degrees of honor they possess in the state.—*Sir J. Chardin*; *Harmer's Observations*, vol. ii., p. 382.

The presents sent by Cambyses, king of Persia, to the Ethiopian sovereign, consisted of a purple vest, a gold chain for the neck, bracelets, an alabaster-box of perfumes (see St. Mark xiv. 3), and a cask of wine.—*Herodotus*, bk. iii., 20.

### PRESENTS GIVEN TO PUBLIC DANCERS.

MATTHEW xiv. 7.

“He promised with an oath to give her whatsoever she would ask.”

IN the East it is customary for public dancers at festivals in great houses, to solicit from the company they have been entertaining, such rewards as the spectators may choose to bestow. These usually are small

pieces of money which the donor sticks on the face of the performer. A favorite dancer will have her face covered with such presents. The silver charger is characteristic in this history of the beheading of John. By an ancient custom in Persia, the queen had a right, on the king's birth-day, to demand of him any favor that she thought proper.





## CHAPTER VI.

Dress—Flowing Garments—Hyke—Tunic—Party-Colored Garments—Arab Cloak—Wedding Garment—Face-Veil—Ornaments—Painting the eyes—Shaving the Beard—Horns—Splendor of the Eastern Dresses.

### DRESS—FLOWING GARMENTS.

ISAIAH lii. 2, 10.

“Shake thyself from the dust; arise, and sit down, O Jerusalem.”

“The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”

THE use of the Oriental dress (writes Mr. Jowett), which I now wear, brings to the mind various Scripture illustrations, of which I will only mention two. The

figure, "The Lord hath made bare his holy arm," is most lively; for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that in an instant the left hand passing up the right arm makes it bare; and this is done when a person, a soldier for example, is about to strike with the sword, in order to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous yet righteous judgment, so effectual, that all the ends of the world shall see the salvation of God.

The other point illustrated occurs in the second verse of the same chapter (Isaiah lii.), where the sense of the last expression is, to an Oriental, extremely natural. "Shake thyself from the dust; arise, and sit down, O Jerusalem!" It is no uncommon thing to see an individual, or a group of persons, even when very well dressed, sitting with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation; people in Europe would require a chair, but the natives here prefer the ground. A person of rank in the East often sits down upon the ground, with his attendants about him. In the heat of summer it is pleasant to see them while away their time in this manner under the shade of a tree. Richly-adorned females, as well as men, may be often seen thus amusing themselves. As may naturally be expected, with whatever care, at first sitting down, they choose their place, yet the flowing dress by degrees gathers up the dust. As this occurs, they, from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion, therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust, and with grace, and dignity, and composure, and security, to sit down, to take, as it were, again her seat and her rank amid the company of the nations of the earth, which had before afflicted, and trampled on her.—See *Jowett's Christian Researches*, pp. 282, 283.

## THE HYKE, OR UPPER GARMENT.

## DEUTERONOMY xxiv. 13.

“ In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee.”

THE raiment here referred to was most likely the same as the hyke of the Arabs, a long kind of blanket, resembling a highland plaid, generally about six yards in length, and five or six feet broad, in which they often carry provisions, as well as wrap themselves in, in the day, and sleep in at night, it being their only substitute for a bed. The nights, indeed, being cold in the Holy Land, render such a garment necessary; and therefore God mercifully ordered it to be restored to the poor man, before the going down of the sun announced the hour of repose.—*Shaw's Travels*, pp. 289, 290.

## EXODUS xii. 11.

“ And thus shall ye eat it; *with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste.*” (See whole chapter.)

## LUKE xii. 35–37.

“ Let your *loins be girded about, . . . .* and ye yourselves like unto men that wait for their lord, . . . . that when he cometh and knocketh, they may *open unto him immediately.* . Blessed are those servants, who the Lord when he cometh shall find watching: verily I say unto you, *that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.*”

THE dress of the Eastern people is a long loose vest, reaching down to the calf of the leg.

Such a garment is troublesome to the wearers, when engaged in active pursuits; they therefore fasten it upon the loins with a girdle, which goes three or four times

round them ; and when *they are travelling*, or otherwise diligently occupied, they tuck up the fore parts of the vest into the girdle, and so fasten them. And this is, probably, what is more particularly meant by “girding the loins ;” for the knee being unburthened by the vest, walking is more commodious, and therefore the Israelites, who were to eat the passover in haste, preparatory to leaving Egypt, were ordered to have their loins girded, ready for their journey. Their shoes, too, were to be on their feet, for the same purpose (generally, the Eastern people put them off before meals), and their staffs (with which in the East it is common to travel on foot), in their hands. In like manner Christ’s servants are not to be careless and inactive, but to be diligent, and watchful, ready to meet him.—*Sir J. Charadin’s MSS.* See *Harmer’s Observations*, vol. ii., pp. 210, 211.

#### TUNICS.

JOHN xiii. 4.

“He riseth from supper, and laid aside his garments.”

1 SAMUEL xix. 23.

“(He) lay down naked all that day and all that night.” (See Mark xiv. 51 ; Matthew xxi. 8 ; John xxi. 7 ; Acts xii. 8.)

THESE hykes were often thrown aside by the wearers, for convenience. Under them were worn a sort of cloak, called Burnoose, made of one piece, strait about the neck, and wide below like a cloak. Of this kind, probably, was the coat of our Savior, which was woven without a seam. The expressions, laying aside the garments, and being naked, mean the putting off of the hykes and burnoses, and merely wearing the tunic, or close-bodied frock ; and it was their *hykes* that the people spread before our Lord, when he entered Jerusalem.—*Shaw’s Travels*, pp. 290–292.

## LUKE vi. 38.

“ Give, and it shall be given unto you ; good measure, pressed down, and shaken together, shall men give into your bosom.”

ALMOST all ancient nations, and particularly those of the East, wore long, wide, and loose garments ; and when about to carry away anything that their hands could not contain, they used a fold in the bosom of their robe, nearly in the same way that women in England use their aprons. An old Greek writer\* relates a story of a man named Alcmaeon, who, having been promised by the rich king Cræsus, that he should have as much gold as he could carry about his body at once, put on a very wide tunic, leaving a great space in the bosom, and also the widest buskins he could procure. Being conducted into the treasury, he stuffed first the buskins, and then his whole *bosom*, with money, and having afterward loaded his hair, and filled his mouth with the same, walked out of the treasury, his appearance scarcely retaining that of a human form. The story illustrates the use of the word *bosom*.—See *Harmer's Observations*, vol. i., pp. 66, 67.

## PARTY-COLORED GARMENTS.

## 2 SAMUEL xiii. 18.

“ And she had a garment of divers colors upon her : for with such robes were the king's daughters that were virgins apparelled.”

## GENESIS xxxvii. 3

“ Now Israel loved Joseph, . . . . and he made him a coat of many colors.”

## JUDGES v. 30.

“ To Sisera a prey of divers colors, a prey of divers colors of needlework, of divers colors of needlework

\* Herodotus, vi. 125.

on both sides, meet for the necks of them that take the spoil?"

PARTY-COLORED garments were esteemed a mark of honor in the East. They wear there shirts of linen, cotton, or gauze under their tunics. The sleeves of their shirts are wide and open, and those of the women particularly are oftentimes of the richest gauze, adorned with different colored ribands, sewed to each other.

The Eastern warriors, also, though rough in their manners, are often gorgeously dressed. The Eastern ladies pass their time at their looms, embroidering veils and robes; and these last, which answer to our cloaks, sit very straight about *the neck*. Such a one the wife of Sisera alludes to, as fit for the neck of her husband, whom she expected to return in triumph.—See *Harmer's Observations*, vol ii., pp. 385, 386, 387.

#### ARAB CLOAK.

JOHN XIX. 23.

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part: and also his coat: now the coat was without seam, woven from the top throughout."

THE Arabs wear a cloak of very coarse and heavy camel's-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, perhaps, we behold the form and materials of our Savior's garment, for which the soldier cast lots; being "without seam, woven from the top throughout." It was the most ancient dress of the inhabitants of this country.—*Dr. Clarke's Travels*, vol. iv., p. 158.



## FACE-VEIL.

GENESIS xxiv. 65.

“She took a veil, and covered herself.”

THE face-veil is a long strip of white muslin, concealing the whole of the face except the eyes, and reaching nearly to the feet. It is suspended at the top



by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head. The veil is of very remote antiquity.—*Lane's Modern Egyptians*, vol. i., pp. 51-53.

## WEDDING-GARMENT.

MATTHEW xxii. 11, 12.

“And when the king came in to see the guests, he saw there a man which had not on a wedding-garment; and he saith unto him, Friend, how camest thou in hither not having a wedding-garment?”

AMONG the Romans, the master of the house often piqued himself upon furnishing his guests with magnificent habits. They consisted of a kind of loose mantles. Martial reproaches Luscus with having more than once carried off two from the house where he had supped. It was also customary in the East to change their robes at feasts. The master of the house gave one to each of his guests; none were to appear without it. Thus, in the parable of the marriage-feast, the guest who had it not was driven out by order of the king.—See *D'Arney's Life of the Romans*, p. 118; *Dr. Clarke's Travels*, vol. iv., pp. 66, 67.

#### ORNAMENTS.

ISAIAH iii. 16.

“The daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing [tripping] as they go, and making a tinkling with their feet.” (Ver. 18.)

ISAIAH iii. 21.

“The rings, and nose-jewels”

EXODUS xxxii. 2; EZEKIEL xvi. 12.

“The golden ear-rings.”

IN Persia, Arabia, and other hot countries, where the people commonly wear no stockings, and only walk in shoes, they have rings about their ankles, which are full of little bells. Children and young girls take a particular pleasure in giving them motion, and therefore walk quickly.—*Sir J. Chardin; Harmer's Observations*, vol. iv., p. 305, note.

“In almost all the East,” a traveller\* tells us, “the women 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 Persia, who did not wear

\* Sir J. Chardin.

a ring after this manner in her nostril." Where rings for the face are mentioned in Scripture, this ornament is probably often meant, as in Ezek. xvi. 12 (marg.);



Gen. xxiv. 22. The women also wear ear-rings, of which some are immensely large. They are made of several kinds of metal, horn, or wood, according to the rank of their owners.—*Harmer's Observations*, vol. iv., pp. 311, 314.

GENESIS 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”

JUDGES viii. 26.

“And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and *collars*, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.”

THE ornaments given to Rebecca appear to us of enormous weight, ten shekels being about five ounces. Buryings and bracelets as heavy, or even much heavier, are worn through all Asia. The women sometimes have their arms, from their wrist to the elbow, covered with such like ornaments, those of the poor being made of glass or horn.—*Sir J. Chardin ; Harmer's Observations*, vol. iv., pp. 420, 421.

When Cambyses sent bracelets and a chain of gold among his presents to the prince of Ethiopia, the latter, on hearing the nature of those ornaments described, and conceiving them to be chains, laughed, and remarked that the Ethiopians possessed much stronger. For according to the reports received by Herodotus, criminals in Ethiopia were confined by chains of gold ; brass being the rarest of all metals in that country. The weight of the ancient bracelets seems to justify his sentiment. It was evidently an ornament of dignity. By the Roman generals bracelets were given to their soldiers as a reward of bravery, and the same among the Persians. The bracelet of Saul was brought to David by the Amalekite : and small chains were also in the remotest times worn round the neck, not only by women, but also by the men. These were probably the *collars* mentioned in Judges : and we are expressly told by Herodotus, that when Mardonius, the general of Xerxes, was selecting his army, he chose the greater part of those Persians who wore *collars* and *bracelets*,\* evidently signifying that those were men of merit and distinction.

People of consequence to this day decorate their animals with *chains* in Egypt.

#### PAINTING THE EYES.

2 KINGS ix. 30.

“ And when Jehu was come to Jezreel, Jezebel heard of it ; and she painted her face [her eyes], and tired her head, and looked out at a window.”

\* Bk. viii. 113. See CH. IV. and V.

## EZEKIEL xxiii. 40.

“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, paintedst thy eyes, and deckedst thyself with ornaments.”

THERE is a practice universal among the females of the higher and middle classes (in Egypt), and very common among those of the lower orders, which is that of blackening the edge of the eyelids, both above and below the eye, with a black powder called kohhl. This is composed of the smoke-black produced by burning a kind of liban, an aromatic resin. It is also produced by burning the shells of almonds. These two kinds are used merely for ornament; but there are several used for their real or supposed medical properties. The kohhl is applied with a small probe of wood, ivory, or silver, tapering toward the end, but blunt. This is moistened sometimes with rose-water, then dipped in the powder, and drawn along the edges of the eyelids. It is thought to give a very soft expression to the eye, the size of which it in appearance enlarges. To which circumstance, probably, Jeremiah refers, when he writes, “Though thou *rentest* thy face [or, thine *eyes*] with painting,” ch. iv. 30.—See *Lane's Modern Egyptians*, vol. i., pp. 41–43.

A singular custom is observable both among Moorish and Arab females—that of ornamenting the face between the eyes with clusters of bluish spots, or other small devices, and which, being stained, become permanent. The chin is also spotted in a similar manner, and a narrow blue line extends from the point of it, and is continued down the throat. The eyelashes, eyebrows, and also the tips and extremities of the eyelids, are colored black. The soles, and sometimes other parts of the feet as high as the ankles, the palms of the hands, and the nails, are died of a yellowish red with the leaves of a plant called henna, the leaf of which somewhat re-

sembles the myrtle, and is dried for the purposes above mentioned. The back of the hand is also often colored and ornamented in this way with different devices. On holydays they paint their cheeks of a red-brick color, a narrow red line being also drawn down the temples.

### SHAVING THE BEARD.

#### 2 SAMUEL X. 4.

“Hanun took David’s servants, and shaved off the one-half of their beards.”

“THIS punishment has frequently been practised in modern times, but not so often as the shaving the whole of the beard.”—*Modern Egyptians*, vol. i., p. 32, note.

The beard is held in high respect, and greatly valued in the East: the possessor considers it as his greatest ornament; often swears by it; and, in matters of great importance, *pledges* it; and nothing can be more secure than such a pledge, for its owner will redeem it at the hazard of his life. The beard was never cut off but in *mourning*, or as a sign of *slavery*. It is customary to shave the Ottoman princes, as a mark of their subjection to the reigning emperor. The beard is a mark of authority and liberty among the Mahometans. The Persians, who clip the beard and shave above the jaw, are reputed heretics. They who serve in the seraglios have their beards shaven, as a sign of servitude; nor do they suffer them to grow till the sultan has set them at liberty. Among the Arabians, it is more infamous for any one to appear with his beard cut off, than among us to be publicly whipped or branded; and many would prefer death to such a punishment.—*Note in the Treasury Bible*.

Herodotus mentions that one of the kings of Egypt (Rhampsenitus or Rhameses) constructed a stone edifice, connected with his palace by a wall, for the security of his riches. The architect whom he employed disposed

one of the stones in such a manner that two persons, or even one, might remove it from its place. In this building, when completed, the king deposited his riches. Some time afterward, finding his end approaching, the artist informed his two sons of the device which he had used in building the treasury, and explained the particular situation and dimensions of the stone by which they might become the managers of the king's riches. The sons were not long in visiting the building and removing the stone, and carried away during the night a large sum of money. This was frequently repeated, to the astonishment of the king, who saw his treasures materially diminished, while the seals of the doors remained unbroken, and every entrance was properly secured. He, therefore, ordered traps to be placed round the vessels which contained his wealth. The robbers came as before, but one of them proceeding directly toward the vessels, was caught in the snare, and calling to his brother, entreated him to cut off his head instantly, as the only means of preventing detection and his own loss of life. This the other did; and replacing the stone, returned with his brother's head. As soon as it was light, the king entered the apartment, and was still more amazed to see the body without a head, and no appearance of anything having been disturbed. He commanded the body to be hung from the wall, and placing guards around it, directed them to seize any one who exhibited sorrow at the sight of it. The mother of the young man, exasperated at this exposure of her son, threatened his brother with discovering the whole of the robbery, if he did not rescue the dead body. He therefore drove some asses, loaded with flasks of wine, near the place, and secretly removing the pegs from the mouth of two or three of the skins, the wine ran about, and he pretended the greatest distress. The guards immediately ran to catch the wine in vessels for themselves, while they attempted to pacify the owner, who at first seemed much enraged, but gradually listened to them, and affect-

ing to be pleased with the conversation of one of them, gave them a flask of wine and they sat down to drink. The young man produced a second flask, and the guards soon became drunk and fell asleep, when he took down under the advantage of the night, the body of his brother, and in *derision shaved the right cheeks of the guards.*—*Herodotus*, bk. ii., 121.

### HORNS.

PSALM LXXV. 5, 10.

“Lift not up your horn on high: speak not with a stiff neck. . . . All the horns of the wicked will I cut off but the horns of the righteous shall be exalted.”—(See Ps. xcii. 10; Lament. ii. 3; Luke i. 69.)

THE word *horn* is so frequently used in Scripture as to make it evident that much meaning is attached to it; but at that meaning we cannot arrive, without some acquaintance with the manner in which *horns* were used in the East. Horns were worn by persons in authority. The head-dress of the governors of the provinces of Abyssinia consists of a large broad fillet bound upon the forehead, and tied behind the head. In the middle of this is 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 a horn; and is only worn at 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, explains what David calls “speaking with a stiff neck:” it would be difficult, with anything so heavy on the head, not to hold it in a stiff and consequential manner. William Penn thus relates his first interview with the American Indians, when he purchased the land for his province of Pennsylvania: “One of the chiefs,” says he, “put on his head a kind of chaplet in which appeared a small horn. This was an emblem of kingly power; and whenever the chief, who had a right to wear it, put it on, it was understood



that the place was made sacred, and the persons of all present inviolable. Upon putting on this horn, the Indians threw down their bows and arrows, and seated themselves round their chiefs, in the form of a half-moon, upon the ground. The chiefs then announced to William Penn, by means of an interpreter, that the nations were ready to hear him." The horn, then, was an emblem of kingly power. Thus Daniel and St. John represent powerful kingdoms under the image of horns. (See Dan. vii. 7 ; Rev. xiii. 1, 11.) It expresses strength and majesty : so, when the false prophets described the strength of Ahab's army, one of them "made him horns of iron" (1 Kings xxii. 11), signifying that the enemy should flee before Israel, as before a strong and horned animal. Christ also is called "the horn of our salvation;" that is, He is our king, in whom is all our strength, and who has also "become our salvation."

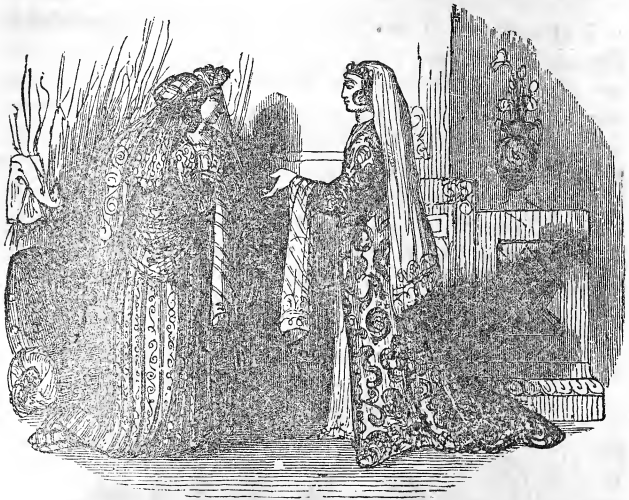
#### SPLENDOR OF THE EASTERN DRESSES.

##### 1 PETER iii. 3.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

WHATEVER other fashions may have changed in the East—and yet we may truly believe that very few have varied—there is one still stationary, the sight of which carries us back to the remotest Scripture antiquity : I mean the fashion of splendid dresses. I had a full specimen of it this evening, in the lady of the house. She produced from her wardrobe, at least ten heavy outer-garments, coats of many colors, embroidered and spangled with gold and silver flowers. I was weary with her showing them at which she seemed surprised. There are some of them as old as the date of her marriage—some still older. They are only worn on great festivals, as Christmas Easter, &c., when she sits

in state to receive her friends, and hands coffee and a pipe to them. It is curious, however, to see how her splendid dresses are contrasted with her humble daily occupations: for, in the ordinary duties of the house, she is to be found sweeping out the kitchen, boiling the



pot, &c.; and she eats her meals when her husband and his friends have finished, sitting on the ground with her children and servants, at the parlor-door; and such, generally, is the condition of females in Eastern countries. She wears an infinity of braids, which hang down all the length of her back, and terminate in gold sequins; which, together with those she wears on her head, may be worth from five to ten pounds sterling. The advice of St. Peter is quite forgotten in this land. The ornament of a meek and quiet spirit appears to be very little known; but the adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel, is most studiously retained.—*Jowett's Researches*, pp. 97, 98.

## 1 TIMOTHY ii. 9.

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array.”

THE costume of the Barbary Jewesses, is splendid in the highest degree. Their robes, which fold over, and are girt round by a silk sash worked in *gold*, are usually of superfine scarlet or green cloth, richly embroidered with *gold*. On holydays, they wear splendid earrings, and a magnificent tiara of *pearls*, emeralds, and other precious stones, with numerous rings on their fingers. The trinkets that are there worn by a young Jewess of the middle classes, amount frequently in value to more than a hundred pounds.



## CHAPTER VII.

Various Methods of Writing—Written Mountains—Writing Tables—Ancient Books—Manner of Reading—Drawing on Tiles—Signet-rings—Sealing—Sacrifices Sealed in Egypt.

## WRITING BOOKS.

JOB xix. 23, 24.

“Oh that my words were now written! Oh that they were printed [*written*] in a book! That they were graven with an iron pen and lead in the rock for ever!”

JEREMIAH xvii. 13.

“They that depart from me shall be written in the earth.” (See also Psalm lxi. 28.)

JOHN viii. 6.

“Jesus stooped down, and with his finger wrote on the ground.”

IN Barbary, children are taught to write on smooth thin boards, daubed over with whiting, which may be wiped off or renewed at pleasure; and in India, children write their lesson with their fingers on the ground, the pavement being for that purpose strewed all over with very fine sand. When the pavement is full, they put the writings out, and, if necessary, strew new sand from a little heap before them. Thus, Jeremiah says, that they who depart from the Lord shall be written in the earth,—as soon be blotted out and forgotten, as the writing of a child upon the sand.

In Arabia (where Job lived), some writings are found engraved in the natural rock. Near Sinai, are some mountains called the *Written Mountains*; engraved with a pointed instrument in ancient, and now unknown characters. Some other inscriptions in the wilderness are stained, or painted in the rock; and this staining

sinks some depth into the stone, and is extremely durable. And this may be the graving with *lead* (as our translation renders it), to which Job refers. "Oh!" he exclaims, "that my words were written!"—not upon sand, but in a book; yet since that too is liable to injury, let them be graven with an iron pen, or stained, in the rock for ever!—*Harmer's Observations*, vol, iii., pp. 122, 123, note; 59, 64–66.



WRITING-TABLES.

HABAKKUK ii. 2.

“Write the vision, and make it plain upon tables, that he may run that readeth it.”

IN this verse, there is an allusion to an eastern prac-

tice. Writing-tables were used in very ancient times in the East. They were made of wood, consisted of two, three, or five leaves, and were covered with wax; on this, impressions were easily made; they lasted long, and were very legible. It was also a custom among the Romans, for the public affairs of every year to be committed to writing by the high-priest, and published on a table. Such tables were exposed to public view, so that the people might have an opportunity of becoming acquainted with their contents. It was usual, moreover, to suspend laws approved and recorded on tables of brass in their market-places and temples, that they might be seen and read; yea, that he who *ran* might read them.—Extracted from *the Weekly Visitor*

#### ANCIENT BOOKS.

##### EZEKIEL ii. 9, 10.

“And when I looked, behold, a hand was sent unto me; and lo, a roll of a book was therein; and he spread it before me; and it was written within and without; and there was written therein lamentations, and mourning, and wo.” (See also Ezra vi. 2; Isaiah viii. 1; xxxiv. 4; Rev. vi. 14.)

THE ancient books did not resemble ours. They were written upon long sheets of linen, leather, papyrus (a kind of paper made from the thin skin which covered a sort of bulrush called papyrus, which grew in Egypt), or parchment, and each end was fastened to a piece of wood, round which the book was *rolled*. The manner of reading in it was by gradually unrolling it, rolling up the part read, and opening more. Dr. Buchanan found an old copy of the law in India, written on a roll of leather about fifteen feet long; but some of these rolls were as much as a hundred feet in length.\* The Rev. J. Hartley, in his travels in Greece, gives the following

\*Specimens of these leather and papyrus rolls are in the British Museum.

account of two rolls he found there in a monastery. He alludes to Ezek. ii. 9, 10, and then says: "In the monastery I observed two very beautiful rolls of this description; they contained the Liturgy of St. Chrysostom, and that attributed by the Greeks to St. James. You begin to read by unrolling, and you continue to read and unroll, till at last you arrive at the stick to which the roll is fastened: then you turn the parchment round, and continue to read on the other side, rolling it gradually up till you complete the Liturgy." Thus it was written *within* and *without*. The parchment and linen were very apt to decay, if kept in moist places. Jeremiah therefore ordered Baruch to place the writings mentioned in chap. xxxii, 14, in an earthen vessel, that they might continue many days.\*—*Hartley's Researches in Greece and the Levant*, pp. 215, 216.

## BOOKS.

## REVELATION v. 1.

"And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals."

Books, as is generally known, are usually written on palm-leaf, with an iron pen or style. The leaf is prepared with care, and of good books the edges are gilded. Some have the margins illuminated, and gilded with considerable elegance. The book is defended by thin slabs of wood, more or less ornamented. Sometimes thin leaves of ivory are used, and occasionally gilded sheet iron. For common books, a thick black paper is used, which is written upon with a pencil of steatite. The writing may be removed with the hand, as from a slate, and such books last a long time. They are in one piece of several yards long, and folded like a fan. They can, of course, be used on both sides; and every

\*We learn the same fact from the Egyptian papyri in the British Museum.

portion may be sealed up by itself, thus furnishing a good idea of the book mentioned in Revelation v. 1, which was "written within and on the back side, sealed with seven seals."—*Travels in South-Eastern Asia*, by the Rev. H. MALCOM.

### MANNER OF READING.

#### ACTS viii. 27–30.

"A man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning; and sitting in his chariot, read Esaias the prophet. . . . And Philip ran thither to him, and heard him read. . . ."

"THEIR way of reading aloud brings to my mind some remarks which I have often made on the customs of the Levant. Generally speaking, people in these countries seem not to understand a book till they have made it vocal. They usually go on reading aloud, with a kind of singing voice, moving their heads and bodies in time, and making a monotonous cadence at regular intervals; thus giving emphasis, although not such as would please an English ear. Very often they seem to read without perceiving the sense; and to be pleased with themselves, merely because they can go through the mechanical act of reading in any way. They run over a full period as if they had no perception of it, and stop in the middle of a sentence, wherever they happen to want to take breath. On one occasion, when I was showing some persons from an English book how we read, inartificially and naturally, they laughed, and said, 'You are not reading, you are talking.' I might retort upon an Oriental reader, 'You are not reading, you are chanting.' I can very well understand how it was that Philip would hear at what passage in Isaiah the Ethiopian eunuch was reading, before he was invited to come up and sit with him in the chariot. The eunuch, though



probably reading to himself, and not particularly designing to be heard by his attendants, would read loud enough to be understood by a person at some distance” — *Jowett's Researches*, pp. 120, 121.

## DRAWING ON TILES.

## EZEKIEL iv. 1.

“Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city even Jerusalem.”

THERE are on the island of Elephantina, singular memorials of the Roman troops which have been quartered there. Many broken red pieces of earthenware, shreds of the potsherd, are found, which appears to have served as tickets to the soldiers, assigning them their portion of corn. The name of the Emperor Antoninus was found on some of them. They are written in Greek, and in black, in a running hand, very similar to that which is used in a Greek letter at this day.\* They are in small pieces, about half the size of a man's hand, and each one appears complete, though it is difficult to decipher them. This seems to illustrate the command to Ezekiel (ch. iv. 1). He probably drew his picture of Jerusalem upon some such piece of red earthenware as these of the Roman soldiers.— *Rev. S. S. Wilson's Malta*.

## SIGNET-RING.

## GENESIS xli. 41, 42.

“And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand.”

\*Many of these potsherds, with Greek inscriptions, being generally receipts for corn, &c., are in the British Museum: they were brought from Egypt, and are very common in Nubia.

## EZEKIEL ix. 2, 4.

“One man among them was clothed with linen, with a writer’s inkhorn by his side : . . . and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and, that cry for all the abominations that be done in the midst thereof.”

## REVELATION vii. 3.

“Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

ON the little finger of the right hand is worn a seal-ring, which is generally of silver, with a cornelian, or other stone, upon which is engraved the wearer’s name : the name is accompanied by the words, “his servant”



(signifying, the servant, or worshipper of God), and often by other words expressive of the person’s trust in God, &c. The seal-ring is used for sealing letters and other writings, and its impression is considered more

valid than the sign manual. (Therefore, giving the ring to another person is the utmost mark of confidence.) A little ink is dabbed upon it with one of the fingers, and it is pressed upon the paper; the person who uses it having first touched his tongue with another finger, and moistened the place in the paper which is to be stamped. Almost every person who can afford it has a seal-ring, even though he be a servant. The regular scribes, literary men, and many others, wear a silver, brass, or copper case, with receptacles for ink and pens, stuck in the girdle. Some have, in the place of this, a case-knife.—*Lane's Modern Egyptians*, vol. 1., pp. 35, 36.

The use of such instruments for signature is recorded in the books of Moses, seventeen hundred years before the Christian era, and the practice has continued in Eastern countries, with little variation, to the present day. The signets of the Turks are of this description: the Romans, Greeks, and Egyptians, had the same custom. In the thirty-eighth chapter of Genesis we read that Tamar demanded the signet of Judah; and above three thousand years have passed since the great law-giver of the Jews\* was directed to engrave the names of the children of Israel upon onyx-stones, "like the engravings of a signet," to be set in ouches of gold, for the shoulders of the ephod. That the signet was of stone set in metal, in the time of Moses, is also evident from this passage of sacred history: "With the engravings of a signet shalt thou engrave the two stones; thou shalt make them to be set in ouches of gold." Signets without stones, and entirely of metal, did not come into use until the time of Claudius Cesar.†

\* Exodus xxviii. 9, 10, 11.

† According to Philo, beside the common use of a ring, it was worn by the kings of Egypt as a sign of betrothing the state over which they ruled. There may be some reference to this in the instance of Pharaoh, above mentioned, as in this.

## SEALING WITH CLAY.

JOB xxxviii. 14.

“It is turned as clay to the seal.”

THE birds pillage the granary of Joseph, where some of the corn of Egypt is deposited, extremely, for it is quite uncovered at the top, there being little or no rain in that country. The doors, however, are kept carefully sealed, but not with wax. The inspectors put their seal upon a handful of *clay*, with which they cover the lock of the door.—*Harmer's Observations*, vol. iv., pp. 376, 377.

But official letters, and especially those connected with the affairs of the temples in Egypt, were of papyrus, and the seal is always formed of mud or clay, much resembling our common bread-seals. They may be seen in the British Museum; and as papyrus was used even before the Trojan war, it is probable that Job rather refers to this custom.

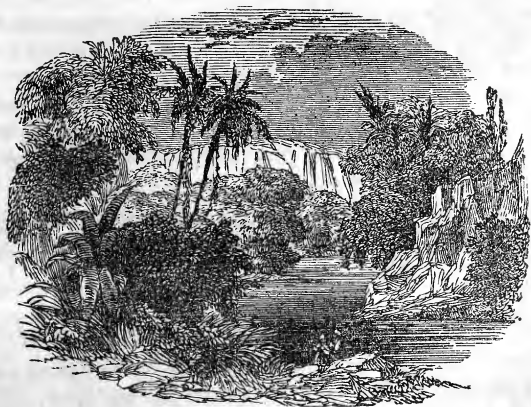
## SACRIFICES SEALED IN EGYPT.

JOHN vi. 27.

“Him hath God the Father *sealed*.”

It was usual among the nations about Judea to set a seal upon the victim deemed proper for sacrifice. The Egyptians offer white bulls in sacrifice to one of their gods. If on one of these animals they find even a black hair they deem him unclean. But if he be found without blemish, the priest signifies it by binding a label to his horns, then, applying wax, *seals it* with his ring, and the beast is led away; for to sacrifice one *not thus sealed* would be punished with death. The bull, thus sealed, is brought to the altar, and afterward its head is cut off, and sometimes thrown into the river, with the curse, that “if there be any evil hanging over *the land of Egypt*, it may be poured on *that head*.”

So God, infinite in holiness and justice, found Jesus Christ to be a lamb without blemish and without spot, and therefore sealed him, and laid upon him the iniquity of *us all*. If the blood of *bulls*, and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God!—See *Harmer's Observations*, vol. i., pp 68, 69.



## CHAPTER VIII.

Customs relating to the Dead—Assemblies of Mourners—Mourning Women—Mournful Music—Tumultuous Grief of the Mourners—Signs of Grief—Uncovering the Head and Feet—Covering the Lips—Funeral Feasts—Idolatrous cuttings of the Flesh—Baldness between the Eyes—Forty Days' Mourning.

## ASSEMBLIES OF MOURNERS.

EXODUS xxxiii. 4.

“And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments.”—(See ver. 5, 6.)

PSALM lvi. 8.

“Put thou my tears into thy bottle.”

LUKE xxiii. 48.

“And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.”—(Luke xviii. 13.)

AMONG further particulars respecting the mourning for “Hossein,”\* Mr. Morier says, that on entering a large assembly of Persians, “we found them clad in dark-colored clothes, which, accompanied with their black caps, their black beards, and their dismal faces, really looked as if they were afflicting their souls. We observed that ‘no man did put on his ornaments.’ They neither wore their daggers nor any part of their dress which they look upon as ornamental. A priest without, surrounded by the populace, read a part of the tragic history of

\* Hossein was the grandson of Mahomet, and was by the Persians believed to be the rightful calif: he was, however, rejected by the majority of the followers of Mahomet, and was slain by the troops of his rival. The Persians mourn for him annually.

Hossein, which soon produced a great effect upon the audience. Most of them appeared to cry very unaffectedly. In some of these mournful assemblies, it is the custom for the priest to go about to each person at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then squeezes into a bottle, preserving them with the greatest caution. This practically illustrates that passage in the Psalms, 'Put my tears into thy bottle.' Some Persians believe that in the agony of death, when all medicines have failed, a drop of tears, so collected, put into the mouth of a dying man, has been known to revive him; and it is for such use that they are collected." . . . .

"In front of the palace a circle of the king's own tribe were standing barefooted, and beating their breasts in cadence to the chanting of one who stood in the centre, and with whom they now and then joined their voices in chorus. Smiting the breast is a universal act throughout the mourning; and the breast is made bare for that purpose, by unbuttoning the top of the shirt."—*Morier's Second Journey, &c.*, pp. 178, 179.

#### MOURNING WOMEN.

JEREMIAH ix. 17-19.

"Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters."—(See Amos v. 16.)

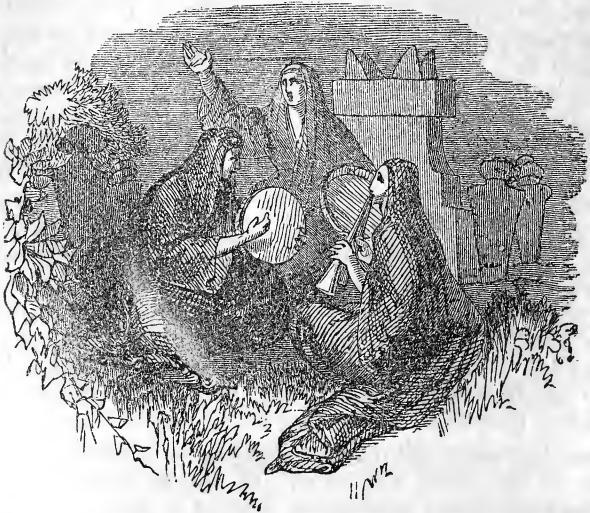
1 KINGS viii. 30.

"And they mourned over him, saying, Alas! my brother!"

JEREMIAH xxii. 18.

"They shall not lament for him, saying, Ah, my brother! or, Ah, sister! they shall not lament for him, saying, Ah, Lord! or, Ah, his glory!"

ON the occasion of a death in the East, the women of the family break out into the most violent lamentations, crying out, "Oh, my master! O, camel of the house! O! my misfortune!" &c., in which they are often joined by the females of the neighborhood, who come to the house of mourning, and unite with the inmates in their



wailings.\* But there are certain individuals who make it their *business* to weep for the dead, and who offer their services on all such occasions "*for a consideration*;" depending on such exertions for their livelihood. That is to say, there are women who may be hired to attend on the corpse, and to aid the mourners in bewailing the death of their friend, which they do with the most violent gesticulations, weeping; shrieking, rending their clothes, and by other means intimating an intensity of sorrow (which it is needless to say they cannot feel), for the

\* Lane's *Modern Egyptians*, vol. ii., p. 286.



loss their employers have sustained. The Jewish doctors inform us that this practice was so common that the poorest man in Israel, when his wife died, would hire at least *one* mourning woman.

The root of this singular custom appears to be, that the eastern nations require manifestations of strong feeling to be marked and exaggerated. Hence their emotions, particularly those of grief, have a most violent expression; and still unsatisfied with their own sorrow, which they thought yielded too little honor to the dead, they made an art of mourning, and employed in it women of shrill voices, copious of tears, and skilful in lamentations and in praises of the departed. When a person in a family died, it was usual for the female relatives to seat themselves on the ground in a separate apartment, in a circle, in the centre of which sat the wife, daughter, or other nearest relative, and thus, assisted by the mourning women, conducted their loud and piercing lamentations. At intervals the mourning women took the leading part, on a signal from the chief mourner, and then the real mourners remained comparatively silent, but attested their grief by sobs, by beating their faces, tearing their hair, and sometimes wounding themselves with their nails, joining also aloud in the lamenting chorus of the hired mourners. In Egypt, each woman brings with her a tambourine, beating it, and exclaiming several times, "Alas for him!" and the female relations and friends of the deceased, with dishevelled hair, and sometimes with rent clothes, cry in like manner, "Alas for him!" Among the Romans similar usages obtained. Mourners were placed at the dead man's door, who, by their bare breasts, which they often smote, their mournful plaints, and profuse tears, sought to move the minds of the spectators to admiration of the departed, and compassion for his friends. And thus the prophet says, "Call for the cunning women, that they may come; and let them make haste and take up a wailing for us, that *our* eyes may run down with tears, and *our* eyelids gush

out with waters." The same custom is still retained among the Irish at their funeral feasts or *wakes*.

MOURNFUL MUSIC—TUMULTUOUS GRIEF OF THE MOURNERS—SIGNS OF GRIEF—UNCOVERING THE HEAD AND FEET—COVERING THE LIPS—FUNERAL FEASTS.

MATTHEW ix. 23.

"Jesus came into the ruler's house, and saw the minstrels and the people making a noise."

GENESIS xlv. 2.

"And he wept aloud: and the Egyptians and the house of Pharaoh heard."

JOB i. 20.

"Then Job arose, and rent his mantle, and shaved his head."

EZEKIEL xxiv. 17.

"Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men."—(See Levit. xiii. 45; Jer. xvi. 5-8.)

SINGING and music of a mournful kind are much used in the East on solemn occasions. We read in the Scriptures of singing men and singing women, who were particularly skilled in vocal performances; and in Egypt, even now, women who play on tabors, and sing mournful airs to the sound of that instrument, are called in to bewail the dead. The death of any person is sure to be accompanied with great noise and tumult. The concourse in places where people lie dead is incredible. Everybody runs thither—the poor and the rich. Sir J. Chardin says (with reference particularly to the passage in Gen. xlv. 2, on the house of Pharaoh *hearing* Joseph when he wept), that the sentiments of joy or of grief among the eastern nations are properly transports, un-governed and excessive. "When any one returns from

a long journey, or dies, his family burst into cries that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigor of the passion. Especially are these cries long in the case of death, and frightful. I was lodged in the year 1676, at Ispahan, near the royal square. The mistress of the next house to mine died at the 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. (This happened in the middle of the night, when Sir John was in bed, and he imagined that his own servants were actually murdered.) These cries continue a long time, then cease all at once. They begin again as suddenly, at daybreak, and in concert. It is this suddenness which is so terrifyng, together with a greater shrillness and loudness than one can easily imagine."

Ezekiel was directed to bind the tire of his head upon him. To uncover the head was a sign of mourning. In the days of Job, no covering beside the hair seems to have been worn: therefore, in the time of his affliction, he merely shaved his head; but in the days of Ezekiel, turbans, such as are now common in the East, were probably used, and these were cast aside in time of mourning.

*Put on thy shoes upon thy feet.*—In Barbary, 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.

*Cover not thy lips.*—The Jews in Barbary, when returning from the grave in which they have deposited a friend, go to the house of the deceased, where one 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 thus muffled, the mourner goes for seven

days, during which time the rest of his friends came twice every four-and-twenty hours to pray with him. The Jewish law directed the leper, who was in truth as one dead (Leviticus xiii. 45), to put a similar covering upon his lips.

*And eat not the bread of men.* This alludes to the funeral feasts made in these countries, when provisions were sent to the house of the deceased, by the neighbors, friends, or relations, and where the word *comforting* is employed, it is in reference to these feasts. Of this bread of other men, Ezekiel was not to partake, as was usual in times of mourning. The instructions given to him appear to run thus: "Thou shalt not cry out with the vehement noises common in thy country; thou shalt not weep with bitter sobbings, nor even suffer tears to start. On the contrary, be silent and assume none of the usual forms of mourning. Wear thy turban and thy shoes, muffle not up thy face, and eat not the bread prepared by the humane for the afflicted."—*Harmer's Observations*, vol. iii., pp. 2, 34, note; 16-18, 10-14, 8-10.

#### IDOLATROUS CUTTINGS OF THE FLESH—BALDNESS BETWEEN THE EYES.

##### LEVITICUS xix. 28.

"Ye shall not make any cuttings in your flesh *for the dead.*"

##### DEUTERONOMY xiv. 1.

"Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead."

##### 1 KINGS xviii. 28.

"And they cried aloud and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them."—(See also Jeremiah xvi. 6.)

MR. MORIER witnessed the celebration which takes place annually in Persia, of the death of Hossein, grand-

son of Mahomet, who was slain. The commemoration of this event awakens the strongest passions of the Persians, entertaining, as they do, the highest veneration for the person of Hossein. "I have seen the most violent of them, as they vociferated, 'Ya Hossein!' walk about the streets almost naked, with only their loins covered, and their bodies streaming with blood, by the voluntary cuts which they have given to themselves, either as acts of love, anguish, or mortification. Such must have been the cuttings of which we read in Holy Writ, which were forbidden to the Israelites by Moses; and these extravagances, I conjecture, must resemble the practices of the priests of Baal. (1 Kings xviii.)"—*Morier's Second Journey into Persia*, pp. 176, 177.

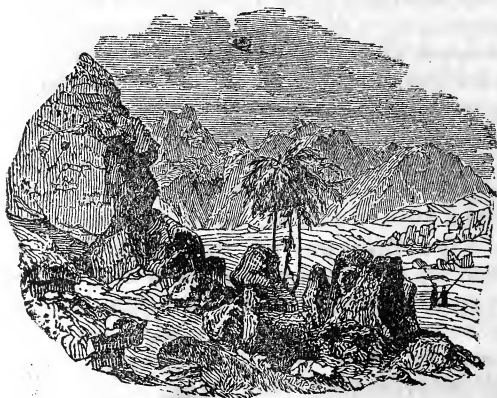
It is still usual among idolatrous nations for mourners to cut themselves in a very dreadful manner, with stones or other instruments; and similar barbarities were also used in the worship of their gods, as we learn from the conduct of the priests of Baal. But in order to understand how making a space bald between the eyes could be an expression of grief, we must know something of the eastern ideas of beauty. Black hair is most esteemed among the Persians, as well on the head, as on the eyebrows, and in the beard. They think the largest and thickest eyebrows the most beautiful, especially when they are of such a size as to touch one another. The Arab women have the most beautiful eyebrows of this sort. The Persian women, when they have them not of this color, tinge and rub them with black, to make them the larger. They also make a black spot in the lower part of the forehead, a little below the eyebrows. When, therefore, they were in trouble, they disfigured themselves by taking away this ornament, and making a space bald between their eyes. There was also, doubtless, something peculiarly connected with idolatry in this custom, since it is forbidden, while shaving the head is allowed.—Sir J. Chardin: see *Harmer's Observations*, vol. iii., pp. 14, 15.

## FORTY DAYS' MOURNING.

## GENESIS 1. 3.

“And forty days were fulfilled for him [Jacob]; for so are fulfilled the days of those which are embalmed.”

TOWARD the close of the first Thursday after a funeral in Egypt, the women of the family of the deceased again commence a wailing in their house, accompanied by some of their female friends. On the Friday morning the women repair to the tomb. The same ceremonies are repeated on the same days of the next two weeks, and again on the Thursday and Friday, which complete, or next follow, the first period of *forty days* after the funeral. (See Genesis 1. 3.)—*Lane's Modern Egyptians*, vol. ii., p. 306.



## CHAPTER IX.

Method of Travelling — March of the Israelites — Arab Travelling — Guides — Running Footmen — Manner of Riding — Messengers — Highways — Standards.

## MARCH OF THE ISRAELITES.

## NUMBERS x. 12-27.

“And the children of Israel took their journey out of the wilderness of Sinai. . . . In the first place went the *standard* of the camp of the children of *Judah*, according to their armies; and *over his host* was Nahshon the son of Amminadab.”—(See Numbers vii., where Nahshon and the other captains of the host are called *princes*.)

## NUMBERS ii. 2.

“Every man of the children of Israel shall *pitch* by his own *standard*.”

## NUMBERS x. 2, 5.

“Make thee two trumpets of silver, . . . that thou mayest use them for . . . the *journeying of the camps*. When ye blow an alarm, then the camps that lie on the east parts *shall go forward*,” &c.

## NUMBERS ix, 21.

‘And so it was, when the clouds abode from even unto the morning, and that the cloud was taken up in the *morning*, then they journeyed; whether it was by day or *by night* that the cloud was taken up, they journeyed.’

THE annual travelling of those great bodies of people that go in pilgrimage to Mecca\* through the desert, may

\* The city of Mecca, in Arabia, was the birth-place of the false prophet Mahomet, and his followers go in great multitudes there annually.

serve in a striking manner, to illustrate the travelling of the children of Israel through those very deserts.

We learn, from the book of Numbers, that the Israelites journeyed in companies,— each company having a prince over it, and an ensign or standard by which it was distinguished, and near which it encamped ; that the signal for the moving of the hosts was the blowing of a trumpet, and that they travelled by night as well as by day. Now the account which a traveller has given us of the order observed in the journey of the caravan in which he was, from Mecca, exactly agrees with all these circumstances.

“ The first day we set out,” writes this gentleman, “ it was without any order at all, all hurly-burly (the Israelites also went out at first in *haste*) ; but the next day every one labored to get forward ; and, in order to it, there was many times much quarrelling. But after every one had taken his place in the caravan, they orderly and peaceably kept the same place till they came to Grand Cairo. They travel four camels in a breast, which are all tied one after the other, like as in teams. The whole body is called a caravan, which is divided in several companies, each of which has its name, and consists, it may be, of several thousand camels ; and they move, one company after another, like distinct troops. In the head of each company is some great gentleman, or officer, who is carried in a thing like a horse-litter. Were it not for this order, you may guess what confusion would prevail among such a vast multitude. ”

Here we find an officer over a company, as a prince was over a tribe, among the Israelites.

Each company of the pilgrims had, moreover, a pole, upon which lights were carried during the night. These lights “ are somewhat like iron stoves, into which they put short dry wood, which some of the camels are loaded with. It is carried in great sacks, which have a hole near the bottom, where the servants take it out as they see the fires need a recruit. Every company has one of



these poles belonging to it, some of which have ten, some twelve, of these lights on their tops, or more or less ; and they are likewise of different figures as well as numbers ; one perhaps, oval-way, like a gate, another triangular, or like N or M, &c.; so that every one knows by them his respective company. 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. They are also carried by day, not lighted : but yet by the figure and number of them, the pilgrims are directed to what company they belong, and without such directions it would be impossible to preserve order."



Here we find the same arrangement as among the Israelites ; and as *they* also travelled by night, their standards were probably of the same sort as those here described, which would serve them alike day or night.

The traveller before alluded to gives us further partic-

ulars regarding the Mecca caravan. "Every morning," he says, "they pitch their tents, and rest several hours. When the camels are unloaded, the owners drive them to water and give them their provender. As soon as our tents were pitched, my business was to make a little fire, and get a pot of coffee." . . . "We lay down to sleep. Between eleven and twelve we boiled something for dinner, and, having dined, lay down again till about four, when the *trumpet was sounded*, which gave notice to every one to take down their tents, pack up their things, and load their camels, in order to proceed in their journey."

Thus we see that more than three thousand years have made no alteration in the signal used for decamping. The pilgrims to Mecca, and the Israelites of old, both moved at the sound of the trumpet.

The night is the chief time for performing these journeys, on account of the heat by day. But sometimes the mornings are cold before the sun is up, and likewise in the day there are often refreshing breezes.

God, therefore, most mercifully directed the march of his people according to the season or the temperature of the air; for sometimes he took up the cloud in the morning, and sometimes at night, as best might suit their comfort; for "He knew whereof they were made, and he remembered that they were but dust."—*Pitt's Account of the Religion and Manners of the Mahometans*; *Harmer's Observations*, vol. ii., pp. 265–268, 272, 273.

## ARAB TRAVELLING.

### GENESIS xxxii.

THE manner in which the Arabs travel affords a striking illustration of the way in which Jacob journeyed. Mr. Parsons, who travelled in the East a few years ago, thus described it:—

"First went the shepherds and goatherds, with the

sheep and goats in regular flocks. Then followed the camels and asses, with the tents and furniture. Next came the old men, and the women with the boys and girls on foot. The little children were carried by the women, and the elder children carried the lambs and kids. Last of all came the masters of the families. Between each family there was a space of a hundred yards or more ; so that they did not mix or get confused with each other.

## GUIDES.

## NUMBERS x. 31.

“ And he said, Leave us not, I pray thee : forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.”

THE importance of a guide in traversing these deserts must be evident. Mr. Bruce informs us that a *hybeer* is a guide, from the Arabic word *hubbar*—to inform, instruct, or direct ; because they are used to do this office to the caravans travelling through the desert in all its directions, whether to Egypt and back again, the coast of the Red sea, or the countries of Soudan, 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 with on the route, the distance of wells, whether occupied by enemies or not, and if so, the way to avoid them with the least inconvenience. It is also necessary for them to know the places occupied by the *simooms*, and the seasons of their blowing in these parts of the desert ; likewise those occupied by moving sands. In addition to this they must be acquainted with those places where fuel is to be met with — travellers having suffered severely from the want of this necessary article.

The *hybeer* generally belongs to some powerful tribe of Arabs (inhabiting the deserts), whose assistance he makes use of to help and protect his caravans ; and hand-

some rewards are always in his power to distribute on such occasions. So Moses might well beg the company of Hobab, who was the prince of a clan, that he might apply to him from time to time for conductors to those small parties he should have occasion to send forth from the main body to different places. (See Numb. xiii., xx., xxxi.) Now that the Arabs in these deserts are everywhere without government, the trade between Abyssinia and Cairo given over, and that between Soudan 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.—See *Bruce's Travels*; *Harmer's Observations*, vol. ii., pp. 279, 282.

#### RUNNING FOOTMEN.

I KINGS xviii. 46.

“And the hand of the Lord was on Elijah: and he girded up his loins, and ran before Ahab to the entrance of Jezreel.”



“The incident of Elijah running before the chariot of Ahab has been continually brought to my recollection wherever I have been in India, by the following custom. Men of distinction have servants running before, and at the least, two always run beside the carriage. Even persons on horseback are never without one of these runners. It is astonishing how long these men, accustomed to the business from childhood, can endure. The rider never slacks his pace on their account, and they keep up during the whole drive.”—*Rev. H. Malcom.*

## MANNER OF RIDING.

2 KINGS iv. 24.

“Then she saddled an ass, and said to her servant, Drive, and go forward ; slack not thy riding for me, except I bid thee.”

It is usual in the East for persons, when riding, to be attended by a servant on foot, who drives the animal. In Egypt, the husband leads his wife’s ass. If she has a servant, he goes on one side ; but the ass-driver goads on the beast, and when he is to turn, directs his head with a pole.—*Dr. Pococke’s Description of Egypt.*—See *Harmer’s Observations*, vol. ii., p. 209.

## MESSENGERS.

JOB ix. 25.

“My days are swifter than a post.”

THE common pace of travelling in these countries is very slow. In the country of Job, a camel would travel at little more than two miles an hour ; for these animals perpetually nibble everything they find proper for food, as they pass along. But those who carried messages in haste, moved very differently, and their haste appeared the greater by contrast. The runners, or posts, as we translate the word, sometimes ride dromedaries—a re-

markably swift sort of camel, which outruns the swiftest horses. Even the runners on foot move with great speed in Barbary. With what energy, then, might Job say, "My days are swifter than a post:" instead of moving slowly like a caravan, they have disappeared with the swiftness of a messenger mounted on a dromedary.—*Harmer's Observations*, vol. ii., pp. 196, 197.



The Persian messengers travel with a velocity which nothing human can equal. It is thus accomplished: As many days as are required to go from one place to another, so many men and horses are regularly stationed along the road, allowing a man and a horse for each day. Neither snow, nor rain, nor heat, nor darkness, are permitted to obstruct their speed. The first messenger delivers his business to the second, the second to the third, &c.—*Herodotus*, bk. viii., ch. xviii.

The regularity and swiftness of the Roman posts were

admirable. Gibbon writes: "The advantage of receiving the earliest intelligence, and of conveying their orders with celerity, induced the emperors to establish throughout their extensive dominions the regular institutions of posts. Houses were everywhere erected, at the distance only of five or six miles. Each of them was constantly provided with forty horses; and, by the help of these relays, it was easy to travel a hundred miles in a day, along the Roman roads." In the time of Theodosius, Cesarius, a magistrate of high rank, went post from Antioch to Constantinople. He began his journey at night, was in Cappadocia [one hundred and sixty-five miles from Antioch] the ensuing evening, and arrived at Constantinople the sixth day about noon. The whole distance was seven hundred and twenty-five Roman, or six hundred and sixty-five English miles.

#### HIGHWAYS—STANDARDS.

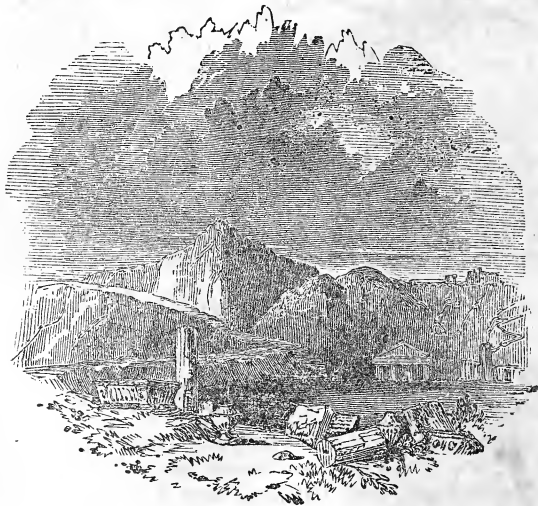
ISAIAH lxii. 10.

"Go through, go through the gates; prepare you the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

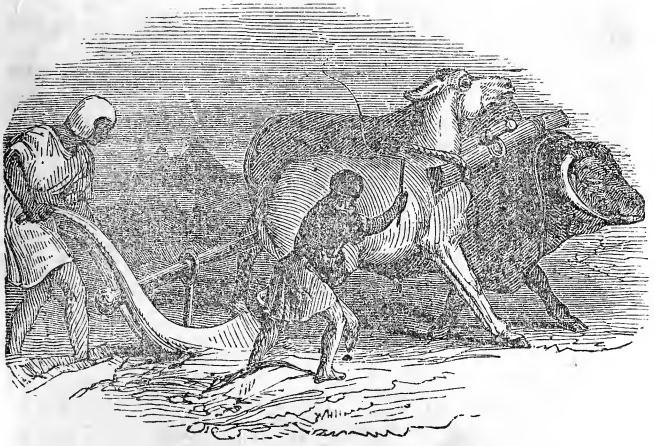
IN any part where the land is marshy (as about Babylon), it is necessary to make highways, or *causeways*, previous to travelling. It is equally desirable to have marks for the direction of travellers through the deserts. For this purpose, heaps of stones have been piled up in remote places: which is probably what is meant by "gather out the stones;" or, as it might be rendered, "throw ye up heaps of stones." Thus Irwin, passing through the deserts on the eastern side of the Nile, tells us that, "after leaving a certain valley, their road lay over level ground. As it would be next to an impossibility to find the way over these stony flats, where the heavy foot of a camel leaves no impression, the different bands of Arabs have heaped up stones at unequal dis-

tances, for their direction through this desert. We have derived great assistance from them in this respect.”

By “lifting up a standard,” may be understood almost any sign, as the word is very general in its signification. Irwin takes notice of its having been customary to light up fires on the mountains within view of a town on the Red sea, in which he then was, to give notice of the approach of the caravans. These signals are of use on various accounts, more particularly in order that the caravans may be met with assistance.—*Harmer's Observations*, vol. ii., pp. 283–287.







## CHAPTER X.

Agriculture—Ploughshares—Dove-houses for Manure—Pigeon-houses in Egypt—Method of Watering—Gathering and Winnowing Corn—Threshing Corn—Use of Oxen thereto—Hay and Oats—Tares—Mustard-Seed—Gardens—Watering Gardens—Grafting—Vineyards—Vines—Wine-presses—Apples.

## PLOUGHSHARES.

ISAIAH ii. 4.

“They shall beat their swords into ploughshares . . . ; neither shall they learn war any more.”

IN Egypt, they plough with two oxen. The plough is remarkably light, and has only one handle, which the ploughman holds with one hand, and carries a long stick in the other.—*Richardson's Travels*.

In Persia, it is for the most part drawn by one ox only, and not unfrequently even by an ass, although it is more ponderous than in Palestine.—See Isaiah xxxii. 20.—*Morier*.

With such an imperfect instrument, the Syrian husbandman can do little more than scratch the surface of the field, or clear away the stones or weeds that encumber it, and prevent the seed from reaching the soil. The ploughshare is a piece of iron, broad, but not large, which tips the end of the shaft. So much does it resemble the short-sword used by the ancient warriors, that it may with very little trouble be converted into that deadly weapon. In allusion to this, the prophet Joel summons the nations to leave their peaceful employments in the cultivated field, and buckle on their armor.

“I obtained,” writes an Eastern traveller, “a model of a plough at Nazareth. It is differently constructed from that used in Britain. It is not moved upon wheels. The share, which is small, scarcely grazes the earth; and it has only one handle, or shaft, with a small piece of wood across the top, for the husbandman to guide it, resembling the head of a staff, or the handle of a spade. The man holds this in his right hand, and carries a long stick in his left, with which he goads the oxen. The whole machine is made so extremely light that a person might with facility carry it in his arms. The share is covered with a piece of broad iron, pointed at the end, so as it might be converted into a weapon of warfare. In all probability it is to this peculiarity that one of the prophets refers, where he calls on the nations to relinquish rural occupations, and convert their ploughs into instruments of battle.”—*Rae Wilson's Travels in the Holy Land*, vol. i., p. 401.

#### DOVE-HOUSES.

##### ISAIAH lx. 8.

“Who are these that fly as a cloud, and as the doves to their windows?”

## 2 KINGS vi. 25.

“The fourth part of a cab of dove’s dung [was sold] for five pieces of silver.”

IN the environs of the city of Ispahan, in Persia, are many pigeon-houses, erected at a distance from habitations, for the sole purpose of collecting pigeon’s dung for manure. They are large round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes; each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside, than upon that of the generality of the dwelling-houses (the exteriors of which are little studied); for they are painted and ornamented. The extraordinary flights of pigeons which I have seen alight upon one of these buildings afford, perhaps, a good illustration for the passage in Isaiah: “Who are these that fly as a cloud, and as the doves to their windows?” Their great numbers, and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage. The dung of pigeons is the dearest manure that the Persians use; and as they apply it almost entirely for the rearing of melons, it is probably on that account that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about one hundred tomanes per annum; and the great value of this dung, which rears a fruit that is indispensable to the existence of the natives during the great heats of summer, will probably throw light upon that passage of Scripture, when, in the famine of Samaria, the fourth part of a cab of dove’s dung was sold for five pieces of silver. (2 Kings vi. 25.)—*Morier’s Second Journey through Persia, &c.*, pp. 140 141.

## PIGEON-HOUSES IN EGYPT.

PSALM lxviii. 13.

“Though ye have lien among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold.”

IN many villages (in Egypt), large pigeon-houses, of a square form, but with the walls slightly inclining inward, or of the form of a sugar-loaf, are constructed upon the roofs of the huts, with crude bricks, pottery, and mud.

The earthen pots used in the construction of these pigeon-houses, are of an oval form, with a wide mouth, which is placed outward, and a small hole at the other end. Each pair of pigeons occupies a separate pot.—*Lane's Modern Egyptians*, vol. i., p. 24, note.

## METHOD OF WATERING.

DEUTERONOMY xi. 10, 11.

“The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs : but the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven.”

IN Egypt there is no rain, and though the river Nile waters the country by overflowing its banks, still immense labor was required to conduct the waters of this river to many parts. Large canals had to be dug, bricks, &c., to be prepared for lining them ; and for this reason, in Exodus i. 14, hard bondage in bricks and mortar is joined with other labors of the field. It must, therefore, have been glad tidings to the Israelites, that in the country whither they were going, no such services would be required ; for that Canaan drank of the rain of heaven, and nothing but the gardens of herbs would require to be watered by art.

The words "wateredst it with thy foot" are curious, but are easily explained. In Egypt, such vegetables as require more moisture than the inundation of the Nile affords them, are refreshed by water drawn out of the river by instruments, and lodged in large cisterns. When their melons, sugar-canes, &c., want water, they strike out the plugs that are at the bottom of the cisterns; and the water gushing out is conducted to the rills in which the plantations are, 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, a new trench to receive it.—*Harmer's Observations*, vol. i., pp. 93–96.

#### METHOD OF GATHERING CORN.

##### PSALM CXXIX. 6.

"Let them be as the grass upon the housetops, which withereth afore it groweth up."—(*Be plucked up*): prayer-book version.

THE following extract from *Maundrell's Travels* is an illustration of this verse. He writes: "All that occurred to us new, in this day's travel, was a particular way used by the country people in gathering their corn; it being now harvest-time. They plucked it up by handfuls from the roots, leaving the most fruitful fields as barren as if nothing had ever grown on them. This was their practice in all places of the East that I have seen; and the reason is, that they may lose none of their straw, which is generally very short, and necessary for the sustenance of their cattle; no hay here being made. I mention this, because it seems to give light to that expression of the Psalmist, 'which withereth before it be plucked up;' where there seems to be a manifest allusion to this custom. There is, indeed, mention of a mower in the next verse; but then it is such a mower as fills not his hands; which confirms, rather than

weakens the preceding interpretation.”—*Maunderell's Journey from Aleppo to Jerusalem*, p. 144.

### WINNOWER CORN.

RUTH iii. 2.

“Behold, he winnoweth barley to-night in the threshing-floor.”

THE manner of winnowing corn in warm climates, is to throw it up in the air when the wind is brisk. The grain then falls, and the wind carries away the husk.



In Palestine, as in other countries bordering on the sea, a breeze usually springs up from the sea every evening; and this explains why barley should be winnowed *at night*.—*Calmet*.

It is not many years since this was the usual method

of winnowing in the west of England, and is probably not yet entirely laid aside.

## THRESHING CORN.

## PROVERBS XX. 26.

“A wise king scattereth the wicked, and bringeth the wheel over them.”

IN Egypt, the use of the flail is unknown. To separate the grain from the straw, the inhabitants prepare, with a mixture of earth, &c., spacious floors, well beat, and very clean. The rice is spread thereon, in thick layers. They have then a sort of cart, formed of two pieces of wood joined together by two cross-pieces. It is almost in the shape of sledges which serve for the conveyance of burdens in the streets of our cities. Between the longer sides of this sledge are fixed, transversely, three rows of small wheels, made of solid iron, and narrowed off toward their circumference. On the forepart is a wide and high seat, upon which a man sits, driving two oxen harnessed to the machine. The whole moves on slowly, and always in a circular direction, over every part of the heap of rice, until there remains no more grain in the straw. When it is thus beat, it is spread in the air to be dried. Several men walk abreast, to turn it over, each of whom, with his foot, makes a furrow in the layer of grain; so that in a few moments the whole mass is moved, and that part which was underneath is again exposed to the air.—*Sonnini: Harmer's Observations*, vol. iv., pp. 134, 135.

Thus the wheel is the instrument of crushing the grain, and causing it to be separated. So does a wise king bring the power of the law upon the wicked, crushes their conspiracies, defeats their projects, and gains an entire victory over their secret and malicious designs.

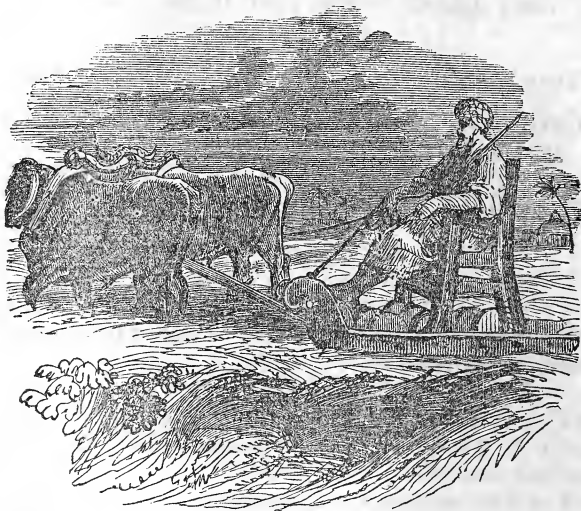
## OXEN.

## DEUTERONOMY XXV. 4.

“Thou shalt not muzzle the ox when he treadeth out the corn.”

THE following extract from the journal of the Rev. M. Hill bears upon this passage, which is quoted by St. Paul in his first epistle to the Corinthians :

“November 27, 1826.—Left Berhampore, and arrived at Doulta. The country on every side exhibited the pleasing scenes of industry. Some persons were preparing the ground by digging, and others by ploughing



with oxen, for a future crop. Others were cutting their harvest of rice, and others *treading out their grain*, after the manner described in Scripture. At one place



I noticed two sets of oxen, four abreast, the one set following the other in a circle, and which as they trod out the grain, continued eating. I inquired of the men why they permitted the oxen to eat? They replied, 'It is contrary to our shasters (holy books) to *muzzle the ox that treadeth out the corn.*'"

In Greece, horses are employed to tread out the corn, as was sometimes the case in Judea (Isaiah xxviii. 28): and with regard to them, the law is observed which Moses gave to the Jews concerning oxen. (Deut. xxv. 41.) Hence they find means, in the progress of their labor, to partake pretty largely both of the straw and of the grain.—*Hartley's Researches*, p. 366.

#### HAY AND OATS NOT USED IN THE EAST.

1 KINGS iv, 28.

(They brought) "barley also and straw for the horses.

NEITHER hay nor oats are known to the Turks; nor has any nation in the East ever used them for their horses.—*Walpole's MSS. Journal*; Note, 'Clarke's Travels, vol. iii., p. 234.

#### TARES.

MATTHEW xiii. 25.

"His enemy came and sowed *tares* among the wheat." See the whole parable.

"THE following incident," observes Mr. Wilson, "tends, I think, to explain a parable of our Lord in Matt. xiii.:—

"The wife of religious ministers is styled in Greece Mrs. Priestess. On one occasion I observed Mrs. Priestess and her children, during my stay in their house, appear very much indisposed, and inquired the reason. 'Sir,' said she, 'we have eaten some *zizania.*' This is the word translated *tares* in the Gospel of St.

Matthew. They had unwittingly eaten this deleterious grain as genuine corn, and I observed that headache and sickness were the result."

This zizania is considered to be the plant called *darnel*, well known to the people of Aleppo. It grows among corn: the reapers do not separate the plant, but, after threshing, they reject the seeds by means of a fan or seive. So in the parable the plant is described as growing among corn: the reapers do not separate it,—both grow together until the harvest. According to Johnson, darnel is the first of hurtful weeds. Its leaves resemble those of wheat or barley, but spring up rougher. The grains having scarcely any husk, are easily scattered among the corn where it grows.—*Rev. S. S. Wilson's Travels*.

#### MUSTARD.

MATTHEW xiii. 31, 32.

"The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

A TRAVELLER\* in the East informs us that the mustard plant thrives so mightily in Chili, that it is as big as a man's arm, and so high and thick that it looks like a tree. "I have travelled many leagues," he writes, "through groves which were taller than horse and man, and the birds build their nests in them, as the Gospel mentions.

#### GARDENS.

ISAIAH lviii. 11.

"Thou shalt be like a watered garden."

"THE town of Tayf," writes an Eastern traveller, "is

\* Ovalle.

celebrated all over Arabia for its beautiful gardens. They are watered by wells and rivulets, which descend from the mountains. Numerous fruit-trees are found in them, grapes of a very large size and exquisite flavor, and abundance of roses. The gardens of Koba are equally beautiful. They spread over a space of four or five miles in circuit, and form a most fertile and agreeable spot. All kinds of fruit-trees (with the exception of apple and pear, neither of which, I believe, grow in Arabia) are seen in the gardens, which are all enclosed by walls, and watered by numerous wells. Lemon and orange-trees, pomegranates, vines, peach, apricot, fig-trees, and palm-trees, form thick groves; and many sick persons are carried there to enjoy the shade."

Of the garden of Roda, Lord Lindsay says, "It is indeed a lovely spot. One walk, with borders of myrtle, particularly charmed me, leading between rows of orange-trees in full bearing to a fountain surrounded by cypress-trees. Rosemary edges the walk like box in England, and roses bloom in profusion, and gorgeous butterflies were flitting about in every direction. Little canals for irrigation are conducted all over the garden, some of them of hewn stone, others merely dug in the earth; and the water is transferred from one into the other by opening or damming it with the foot, as in Moses's time,"—See *Lord Lindsay's Letters from the Holy Land, &c.* vol. i., p. 56.

#### WATERING GARDENS.

##### ECCLESIASTES xii. 6.

"Or the pitcher be broken at the fountain, or the wheel broken at the cistern."

AT Smyrna, and in many other places, water is procured for irrigating gardens in the following manner. A large wheel is fixed over the mouth of the well in a vertical position. A number of pitchers are attached to the wheel, in such a manner that, by means of its revo

lution, which is effected by a horse, they are continually descending and filling, and ascending and discharging themselves.— *Hartley's Researches in Greece, &c.*, pp. 213, 214.

## GRAFTING.

ROMANS xi. 17, 24.

“And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree. . . . If thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree.”

JOHN xv. 2.

“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”

“IN the Morea,” writes Mr. Hartley, in his *Researches*, “I had my attention directed to the practice of grafting the olive-trees, to which St. Paul alludes. My friend showed me a few wild olives; but by far the greater number are such as have been grafted. He informs me that it is the universal practice in Greece to graft from a good tree upon the wild olive. I also noticed the manner in which the vine is *cut* or *purged*. Only two or three of the principal sprouts are permitted to grow up from the root; the rest are cut off; and this practice is often called by the Greeks *cleaning*.” It may be added that the word translated *severity*, in Romans xi. 22, properly denotes *excision*, *cutting off*, as the gardener cuts off, with a pruning-knife, dead boughs or luxuriant stems.— *Hartley's Researches, &c.*, p. 314.

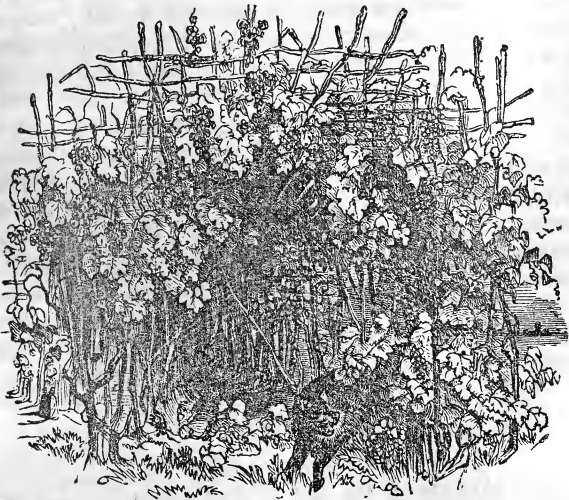
## VINEYARDS.

PSALM lxxx. 13.

“The bear out of the wood doth waste it, and the wild beast of the field doth devour it.”

## B

“ My friend, the Rev. Mr. Leeves, was proceeding in the dusk of the evening from Constantinople to Therapia. Passing through a vineyard, he observed an animal of large size rushing from among the vines, crossing the road, and taking to flight with great precipitation. His Greek companion, who was riding first, exclaimed, ‘Wild boar! wild boar!’ and it really proved a wild boar, who was retreating from the vineyards to the woods. ‘What has the wild boar to do in the vineyard?’ inquired Mr. Leeves. ‘Oh,’ said the Greek, ‘’tis the custom of the wild boars to frequent the vineyards, and to devour the grapes.’—And it is astonishing what havoc a wild boar is capable of making. What with eating, and what with trampling under foot, he will destroy an immense quantity of grapes.”—*Rev. J. Hartley’s Researches in Greece and the Levant*, p. 212.



## VINES.

## GENESIS xlix. 22.

“Joseph is a fruitful bough, even a fruitful bough by a well ; whose branches run over the wall.”

THE vineyards in Persia are generally enclosed by high walls. The Persian vine-dressers do all in their power to make the vine run up the wall, and curl over on the other side, which they do by tying stones to the extremity of the tendril. May not this illustrate that beautiful image used in Genesis lxix. 22. “Joseph is a fruitful bough,” &c. The vine, particularly in Turkey and Greece, is frequently made to entwine on trellises, around a *well*, where in the heat of the day, whole families collect themselves, and sit under the shade.—*Morier's Second Journey through Persia, &c.*, p. 232.

## PSALMS cxxviii. 3.

“Thy wife shall be as a fruitful vine by the sides of thy house : thy children like olive-plants round about thy table.”

“It is very common,” says Dr. Russell, “to cover the stairs leading to the upper apartments of the harem with the *vines*. And they have often a lattice-work of wood raised against the dead *walls* (see prayer-book version of the psalm), for a vine or other shrub to crawl upon.”

## WINE-PRESSES.

## MATTHEW xxi. 3.

“There was a certain householder, which planted a vineyard, and digged a wine-press in it.”

THE wine-presses in Persia are formed by making (digging) hollow places in the ground, lined with mason's work.—*Harmer's Observations*, vol. ii., p. 152.

While traveling in the Morea, Mr. Hartley observes, "wine-presses are still to be met with in the vineyards." —*Hartley's Researches, &c.*, p. 360.

## CITRON TREE—APPLES.

## CANTICLES ii. 3, 5.

"As the *apple-tree* among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. . . . Stay me with flagons, comfort me with *apples*."

## CANTICLES vii. 8.

"The smell of thy nose like apples."

## PROVERBS xxv. 11.

"A word fitly spoken is like apples of gold in pictures [or baskets] of silver."

THE fruit which *we* call apples, are in Judea both rare and of a very poor kind. But the tree now called in the East the *citron* exactly agrees with the description given in Scripture of that which has been rendered in our translation "*apple-tree*."

Citron-trees are very noble, being large, and their leaves very beautiful, always continuing upon the tree, of an exquisite smell, and affording a most delightful shade. "I sat down under his shadow with great delight." (Canticles ii. 3.) The orange-tree is so like the citron that a common observer can hardly distinguish between them when they are not in fruit—and even the *color* of the latter is the same in both, viz., that of *gold*. Thus a traveller, describing the palace of a prince, on the coast of Syria, prefers the *orange-garden* to everything else, the walks being shaded with orange-trees of a large spreading kind, and *gilded* with fruit.

The fragrancy of the citron-fruit is admirable, and their peel is as reviving as their juice is refreshing. We are

told of an Arabian who was in a great measure brought to himself, when overcome by wine, with the help of *citrons* and coffee. "His fruit was sweet to my taste. Stay me with flagons [with wine, that is, that was given to those who were faint], comfort me with citrons," which are so refreshing.\* The first-fruits were carried to the Temple at Jerusalem in silver baskets; and Solomon represents a word fitly spoken as being beautiful as golden citrons shining through the net-work of silver baskets.

\* Harmer's Observations, vol. ii., pp. 157-161.





## CHAPTER XI.

Markets—Streets for Trades—Taskmasters—Method of hiring Laborers—Agreements—Weighing Money—Tax-gatherers—Courts of Justice—Laws—Curious Mode of Decision.

## MARKETS.

2 KINGS vii. 1.

“Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.”

Mr. MORIER observes: “In our rides we usually went out of the town [Teheran, in Persia], at the gate leading to the village of Shah Abdul Azum, where a market was held every morning, particularly of horses, mules, asses, and camels. At about sunrise, the owners of the animals assemble, and exhibit them for sale. But besides, here were sellers of all sorts of goods, in temporary shops and tents; and this, perhaps, will explain the custom alluded to in 2 Kings vii., of the sale of barley and flour in the gate of Samaria.”—*Morier's Second Journey through Persia, &c.*, p. 190.

STREETS APPROPRIATED TO PARTICULAR TRADES  
IN THE EAST.

JEREMIAH xxxvii. 21.

“Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the *bakers' street*.”

THE great thoroughfare streets of Cairo generally have a row of shops along each side ; commonly a portion of a street, or a whole street, contains chiefly, or solely, shops appropriated to one particular trade, and is



called the “*market*” of that trade. Thus a part of the principal streets of the city is called the market of the sellers of copper wares ; another part is called the market of the jewellers, &c.—*Lane’s Modern Egyptians*.

#### TASKMASTERS.

##### EXODUS v.

MR. MORIER thus describes the building of a fort in

Persia: "We found about one hundred peasants at work upon it. The walls are made with sun-burnt bricks, with a previous foundation of common stone, and the archways of the gates of bricks baked in a kiln. The bricks baked in the sun are composed of earth dug from pits in the vicinity, which is mixed up with straw, and then, from the form in which they have been cast, are arranged on a flat spot in rows, where the sun hardens them. This style of building is called the 'kah-gil,' or straw and clay. The peasants who were at work had been, as usual, collected by force, and were superintended by several of the king's officers, who, with hard words, and sometimes harder blows, hastened them in their operations. Their fate resembled that of the Israelites, who no doubt were employed in the same manner in buildings for Pharaoh, and with the same sort of materials. Their bricks were mixed up with straw; they had to make a certain quantity daily; and their taskmasters treated them cruelly if their task was not accomplished. The complaints which they made were natural, and resembled the language used frequently on similar occasions by the oppressed in Persia. 'There is no straw given unto thy servants, and they say to us, Make brick; and, behold, thy servants are beaten; but the fault is in thine own people.' Part of the laborers were occupied in treading mortar, part in bringing clay, and several were employed at the brick-kilns, which had been erected in the immediate vicinity of the building, for baking the bricks."—*Morier's Second Journey through Persia, &c.*, pp. 199, 200.

EXODUS i. 8-14; v. 13, 14.

"Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them. . . . Therefore they did set over them taskmasters to afflict them with their burdens. . . . And the Egyptians

made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field.

“And the taskmasters hasted them, saying, Fulfil your works, your daily tasks . . . And the officers of the children of Israel, which Pharaoh’s taskmasters had set over them, were beaten.”

THE present pacha (or governor) of Egypt is a man of talent, power, and wisdom, and has done much to improve his country. At the same time he exercises great tyranny in the way in which he compels the services of his people. “We cannot be insensible,” observes a recent traveller in Egypt, “to the cries of suffering raised by the children, women, and old blind men and cripples, who are condemned under the terrors of the club, to the severest labor, without being implicated in any crime, save that of having been born in this land of oppression!”

The following circumstance is related by an eyewitness, and is a lively comment upon the narrative of the sacred historian:—

“Having ridden out early one morning, in the neighborhood of Alexandria,” this gentleman writes, “we suddenly heard the sounds of music from without, and perceived it was the pacha himself, with his guard, who had just arrived from Cairo. He was on foot, and stood on the lofty bank of a new canal he was making, earnestly observing the innumerable workmen beneath. The bed of the canal below presented a novel spectacle, being filled with vast numbers of Arabs of various colors, toiling in the intense heat of the day, while their Egyptian taskmasters, with whips in their hands, watched the progress of their labor. It was a just and lively representation of the children of Israel, forced to toil by their oppressive masters of old. The wages allowed these unfortunate people, who had been obliged

to quit their homes and families in Upper Egypt, to toil about this work, were only a penny a day and a ration of bread. Yet such is the buoyancy of spirits of the Arabs, that they go through their heavy toil with gayety and cheerfulness.”—*Carne's Eastern Letters*, pp. 71, 72

### MODE OF HIRING LABORERS.

MATTHEW XX. 3, 6, 7.

“He went out about the third hour, and saw others [laborers] standing idle in the market-place . . . . . And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us.”—(See whole parable.)

THE most conspicuous building in Hamadam (in Persia), is a large mosque, now falling into decay, and before it a square, which serves as a market-place. Here



we observed, every morning before the sun rose, that a numerous body of peasants were collected, with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck us as a most happy illustration of our Savior's parable of the laborers in the vineyard, in the twentieth chapter of Matthew; particularly when passing by the same place late in the day, we still found "others standing idle," and remembered his words, "Why stand ye here all the day idle?" as most applicable to their situation; for, in putting the very same question to them, they answered us, "Because no man hath hired us."—*Morier's Second Journey through Persia, &c.*, p. 265.

#### MANNER OF EXPRESSING CONSENT AND AGREEMENT IN THE EAST.

MATTHEW vi. 3.

"When thou doest alms, let not thy left hand know what thy right hand doeth."

PROVERBS vi. 13.

"He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers."

MR. JOWETT thus describes a common Eastern custom, on the occasion of his parting from a Samaritan priest:

"The manner," writes this gentleman, "in which the priest desired me, on parting, to express our mutual goodwill, was by an action than which there is not one more common in all the Levant. He put the forefinger of his right hand parallel to that of his left, and then rapidly rubbed them together, while I was expected to do the same, repeating the words 'Right, right,' or, in common acceptance, 'Together, together.'"

It is in this manner that persons express their consent, on all occasions, on concluding a bargain, on engaging to bear one another company, and on every kind of friendly agreement, or good understanding. May not this serve to explain the phrase in Matthew vi. 3, "Let not thy left hand know what thy right hand doeth:" that is, let not thy heart consent to its own good thoughts with a sinful self-applause. So much is said in the Old Testament, of speaking with the eyes, hands, and even feet, that it is scarcely understood by Englishmen. They should see the expressive and innumerable gesticulations of foreigners, when they converse. Many a question is answered, and many a significant remark conveyed, by even children, who learn this language much sooner than their mother-tongue. Perhaps the expression of Solomon, that the wicked man *speaketh with his feet*, may appear more natural when it is considered that the mode of sitting on the ground in the East brings the feet into view, nearly in the same direct line as the hands; the whole body crouching down together, and the hands, in fact, often resting upon the feet.—*Jowett's Christian Researches in Syria, &c.*, pp. 283, 284.

GENESIS xxiii. 10, 11.—(See whole chapter.)

"And Ephron the Hittite answered Abraham, . . . saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein I give it thee."

THE peasants in Egypt will often say, when a person asks the price of anything which they have for sale, "Receive it as a present," as Ephron did to Abraham, when the latter expressed his wish to purchase the field and cave of Machpelah. This answer having become a common form of speech, they know that advantage will not be taken of it: and when desired again to name the price they will do so.—*Lane's Modern Egyptians*

## WEIGHING MONEY.

GENESIS xxiii. 16.

“And Abraham *weighed* to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.”

EZRA viii. 25.

“And *weighed* unto them the silver, and the gold.”

“BURMAH has no coinage. Silver and lead pass in fragments of all sizes ; and the amount of every trans-



action is regularly weighed out as was done by the ancients.”—*Rev. H. Malcom's Travels.*



## TAX-GATHERERS.

## MATTHEW ix. 9.

“ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom ; and he saith unto him, Follow me. And he arose and followed him.”

ANY person may see this ancient custom exemplified to this day, at the gate of Smyrna. The collector of customs sits there in the house allotted him, and receives the money which is due from various persons and commodities entering into the city. The exactions, and rude behavior of these men are just in character with the conduct of the *publicans* mentioned in the New Testament.—*Hartley's Researches*, pp. 216, 217.

In Persia, Mr. Morier met with “a station of rahdars, or toll-gatherers, appointed to levy a toll upon caravans of merchants, and who, in general, exercise their office with so much brutality and extortion, as to be execrated by all travellers. The police of the highways is confided to them, and whenever any goods are stolen, they are meant to be the instruments of restitution ; but, when they are put to the test, are found to be inefficient : none but a man in power can hope to recover what he has once lost. They afford but little protection to the road, their stations being placed at too wide intervals to be able to communicate quickly ; but they generally are perfectly acquainted with the state of the country, and are probably leagued with the thieves themselves, and can thus, if they choose, discover their haunts. Their insolence to travellers is unparalleled : the collections of the toll are farmed, consequently extortion ensues ; and as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolence is accounted for, and a cause sufficiently powerful is given for their insolence

on the one hand, and the detestation in which they are held on the other. 'Bajgah' means 'the place of tribute.' It may also be rendered 'the receipt of custom:' and perhaps it was from a place like this that our Savior called Matthew to follow him; because Matthew appears, from the third verse of the tenth chapter, to have been a publican; and publicans, who, in the eleventh verse of the ninth chapter, are classed with sinners, appear to have been held in the same odium as are the rahdars of Persia. It also explains why Matthew, who was seated at the receipt of custom, is afterward called a publican; and shows that, in the choice of his disciples, our Savior took them not only from the poorest and humblest class of men, but also from those who, from their particular situation in life, were hated by all ranks. Matthew, as a toll-gatherer, must, like the rahdars, have been a man known to all ranks of people, and detested on account of his profession. When *he* was seen having 'power against unclean spirits,' with power to 'heal all manner of sickness and disease,' and following one like our Savior, his life, when compared with what he formerly was, must have been a constant miracle.

"The parable of the Pharisee and publican (Luke xviii. 10-14) will be more clearly understood by what has been mentioned. Our Savior, in bringing these two characters together, appears to have chosen them as making the strongest contrast between what, in the public estimation, were the extremes of excellence and villany. The sect of the Pharisees was the most powerful among the Jews; and, from what has been said of the rahdars, it may perhaps be explained why the Pharisee should make 'extortioners' and the 'unjust' almost synonymous terms with 'publicans;' because we have seen that, from the peculiar office of the rahdar, he is almost an extortioner by profession."—*Morier's Second Journey through Persia, &c.*, pp. 69-71.

## COURTS OF JUSTICE.

LUKE xvi. 5-8.

“ So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another. And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.”



OUR Lord here probably alluded to a custom which still prevails in the Asiatic countries, as is evident from the following account taken from Captain Hadly’s *Hindoostan Dialogues*. A person thus addresses the captain. ‘Your sirkar’s deputy, while his master was gone to Calcutta, established a court of justice; having searched

for a good many debtors and their creditors, he learned the account of their bonds. He then made an agreement with them to get the bonds out of the bondsmen's hands for half the debt, if they would give him one fourth. Thus every debtor for one hundred rupees, having given fifty to the creditor, and twenty-five to this knave, got his bond for seventy-five rupees. Having seized and flogged one hundred and twenty-five bondholders, he has in this manner determined their loans, and he has done this business in your name."—*Captain Hadly's Hindoostan Dialogues.*

#### EASTERN LAWS.

##### EXODUS xxi. 24.

"Eye for eye, tooth for tooth." See Matt. v. 38.

MR. L., an English merchant, had some years ago an affray with some Moors, who insulted him as he was one day returning from shooting. In the course of the scuffle, which originated in Mr. L.'s dog attacking a donkey belonging to the party, the merchant accidentally knocked out two teeth from an old woman, who happened to be in the way. Complaint was immediately made to the governor of Mogadore, who was obliged to take the gentleman into custody, to protect him from the anger of the mob. He was eventually sent to the sultan who was then on the throne of Morocco, a prince unusually mild for a sovereign of Morocco. Such is the strictures with which the law on this head is observed, that he was sentenced to have two of his teeth taken out, which was accordingly done. As a mark of especial favor, he was allowed to choose which two teeth he would have condemned.— See Notes to *Brookes' Sketches in Spain and Morocco.*

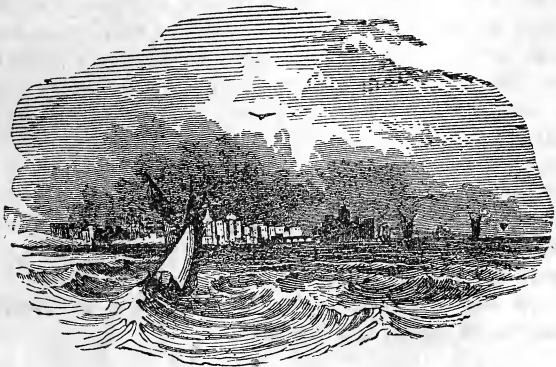
## CURIOUS MODE OF DECISION.

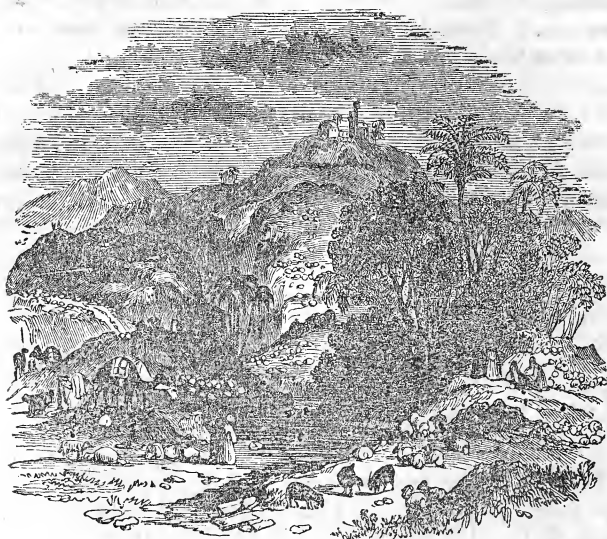
1 KINGS iii. 24-27.

“And the king said, Bring me a sword. . . . Divide the living child in two, and give half to the one, and half to the other. Then spake the women whose the living child was, . . . and she said, O my lord, give her the living child, and in nowise slay it. . . . Then the king answered and said, Give her the living child, and in nowise slay it : she is the mother thereof.”

SUCH a mode of decision as this which Solomon adopted was not unknown in the East.

Ariophanes, king of Thrace, being appointed to arbitrate between three young men, each claiming to be the son of the Cimmerians, discovered the real son by desiring each to shoot an arrow into the dead body of him they called their father. Two of the claimants obeyed without hesitation, but the third refused ; upon which the arbitrator judged him to be the genuine prince — *Fisher's Historic Illustrations of the Bible.*





## CHAPTER XII.

Flocks and Herds—Sheep and Shepherds—Sheep-folds.

### FLOCKS AND HERDS.

#### GENESIS xiii.

“ And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, . . . and Lot also . . . had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together : for their substance was great. . . . And there was a strife between the herdmen of Abram’s cattle, and the herdmen of Lot’s cattle. . . . And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well

watered everywhere. . . . Then Lot chose him all the plain of Jordan, . . . and pitched his tent toward Sodom. . . . Then Abram removed his tent, and came and dwelt in the plain of Mamre.”

GENESIS xxxii. 7.

“And he [Jacob] divided the people that was with him, and the flocks, and herds, and the camels, into two bands.

GENESIS xxxvii. 12-17.

“And his brethren went to feed their fathers flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? . . . Go, I pray thee, see whether it be well with thy brethren, and well with the flocks. . . . So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man . . . asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan.”

THE manner of life which is here described is still followed in the East. “This day,” writes a traveller, “we passed two or three villages, and had not advanced far, when we beheld the plain before us covered with an immense multitude of Arabs, with their flocks and camels. They had come from plains far distant—from the extensive tracts which extend toward Babylon and Bagdad, the pastures being scanty, or else partially exhausted this season. They had journeyed hither with all their flocks and herds, for the sake of the superior pasturage the Syrian plains afford. Their tents were spread over an immense space of ground before us, those of the sheikh being distinguished by their superior size. Groups of camels were standing in some parts, and groups of their masters beside them, and herds of cattle, and goats, and horses were dispersed

over all the plain, mingled with parties of Arabs, who watched and attended them.

“ We came in sight of an Arab camp pitched near a rivulet of water, in the midst of the plain, and flocks of cattle were feeding on the rich pasture. The large tent of the sheikh was conspicuous in the midst, and we resolved to trust to their hospitality. Having passed the line of tents, we stopped at the door of the chief, and alighting from our horses, entered. The Arabs gave us a kind and friendly reception. We sat down on the floor, and in about half an hour a repast was brought of boiled rice, cakes of bread, and fresh butter. These people are altogether a different race from the Bedouins of the Desert: they are rather more civilized and peaceable, having settled with their flocks and herds in one of the rich and wild plains of Syria, they decamp and wander to another in search of fresh pasture. Their encampments and journeyings probably present a vivid picture of those of the patriarchs, who, with their flocks and herdsmen, and camels, went on their journeys until they pitched their tents in a place that had water, and was rich in pasture.”— See Appendix to *Carne's Letters* and the *Letters*, p, 369.

### SHEEP AND SHEPHERDS.

JOHN x. 3-5.

“ The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

“ And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.”

THE Rev. John Hartley, who has travelled as a missionary in Greece, records in his Journal the following interesting illustration of our Savior's words: “ Having had my attention directed last night to the words in



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John x. 3, I asked my man if it was usual in Greece to give names to sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so; and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience, which I had never before observed in any other animal. The shepherd told me that many of his sheep are still *wild*: that they had not yet learned their names, but that by teaching they would all learn them. The others, which knew their names, he called tame."



In Eastern countries the sheep are never driven, as with us, but *led* by the shepherd; and it is literally true

of them, that none but their accustomed leader will they follow. "A stranger will they not follow; for they know not the voice of strangers." A young Persian of rank proved this. He learned the names of a particular flock of sheep, and then, putting on the dress of their shepherd, went and called them; but not one of them would follow him, so well could they distinguish between his (the stranger's) voice, and that of their own shepherd.—*Rev. J. Hartley's Researches in Greece and the Levant*, pp. 307, 308.

JEREMIAH xxxiii. 13.

"In the cities of the mountains . . . . . shall the flocks pass again under the hands of him that telleth them."

IN Greece, the shepherds count their flocks, by admitting them one by one into a pen. This is the custom to which Jeremiah alludes (xxxiii. 13) Ibrahim Pacha counted the Greeks who surrendered to him at Navarino, in the same manner.—*Hartley's Researches*, p. 364.

MATTHEW xxv. 32.

"He shall separate them one from another, as a shepherd divideth his sheep from the goats."

"So entirely in these hot climates (viz., Burmah, Pegu, &c.), do sheep lose their distinctive features, that, in seeing them mixed with goats, I never could tell them apart. They are never white, as with us, and their wool degenerates into hair. May not this illustrate, 'He shall separate them one from the other, as a shepherd divideth the sheep from the goats'? Though an unaccustomed eye could not discern the difference, the shepherd knows each perfectly.

"So, though in this world hypocrites mingle with God's people, and resemble them, the 'Great Shepherd' instantly detects them, and at the appointed time will

unerringly divide them.”—*Rev. H. Malcom's Travels in Southeastern Asia.*

## SHEPHERDS.

## 1 CORINTHIANS, ix. 7.

“Who feedeth my flock, and eateth not of the milk of the flock?”

THE wages of the shepherds in the East do not consist of ready money, but in a part of the milk of the flocks which they tend. The shepherds in Modern Greece are poor Albanians, who feed the cattle, and live in huts built of rushes; they have a tenth part of the milk and of the lambs, which is their whole wages. The cattle belong to the Turks.—*Weekly Visiter.*

## CHIEF SHEPHERD.

## 1 PETER v. 2, 4.

“Feed the flock of God which is among you; . . . and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

IN Spain, where many Eastern customs are 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 the weather, and in the diseases of the 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 *præpositas*, or *chief* shepherd of the whole flock.”

How beautiful, after reading this, appears the title given by the Apostle to Jesus Christ—the Chief Shepherd of the Church of God. He is the owner of many sheep, whom he has purchased with his own blood—he

has all power in heaven and in earth—his activity never wearies—his watchful eye never slumbers nor sleeps—the spirit of wisdom and understanding rests upon him without measure—and he is the Great Physician, who alone can heal. He is the Head over all things to his church, and it is he who alone chooses, guides, and directs those his under-shepherds, to whom he has given it in charge to feed his flock until such time as he shall return to gather them into one fold, under one shepherd—even himself.—See *Burder's Oriental Customs*.

### SHEEP-FOLDS.

#### JOHN X. 1.

“He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.”

IN Persia the shepherds frequently drive their flocks into caverns at night, and enclose them by heaping up walls of loose stones; but the more common sheep-fold was an enclosure in the manner of a building, and constructed of stone and hurdles, or fenced with reeds. It had a large door, or entrance, for admitting the flock, which was closed with hurdles; and this entrance is still used in the East.



## CHAPTER XIII.

Wells—Fountains, and drawing Water—Pools of Solomon—  
Mountainous Pastures—Pastures—Pits—Deserts—Mirage.

## WELLS.

PSALM lxxxiv. 5–7.

“Blessed is the man whose strength is in thee ; in whose heart are the ways of them. Who passing through the valley of Baca *make it a well* ; the rain also *filleth the pools*.

“They go from *strength to strength*, every one of them in Zion appeareth before God.”

IN consequence of the distress which is felt by travellers in the East for want of water, wells are frequently made expressly for them ; and more especially for those who travel for devotional purposes.

Thus the Mahometans have *dug wells* in the deserts for those who travel to Mecca, their sacred city, to stop at, and drink ; the scarcity of water being sometimes so great during the pilgrimage, that a small skin of water is sold for *one shilling*, a large price among the Arabs. These wells are often made at regular distances, so as to form stations, and they are repeatedly mentioned by a great Eastern traveller. The following are some of the passages in his work which relate to them :—

“After three hours’ march we entered a hilly country, where a coffee-hut stands near a *well*. We continued in a broad and winding *valley* among these hills, some sandy, and some rocky, and at the end of five and a half hours, stopped for a short time at the *well* called——.

“We passed a *large tank*, built of stones, which in

the time of *the pilgrimage* is filled with water from the canal. An historian says, there were formerly *sixteen wells* between the city of Muna and Mecca.

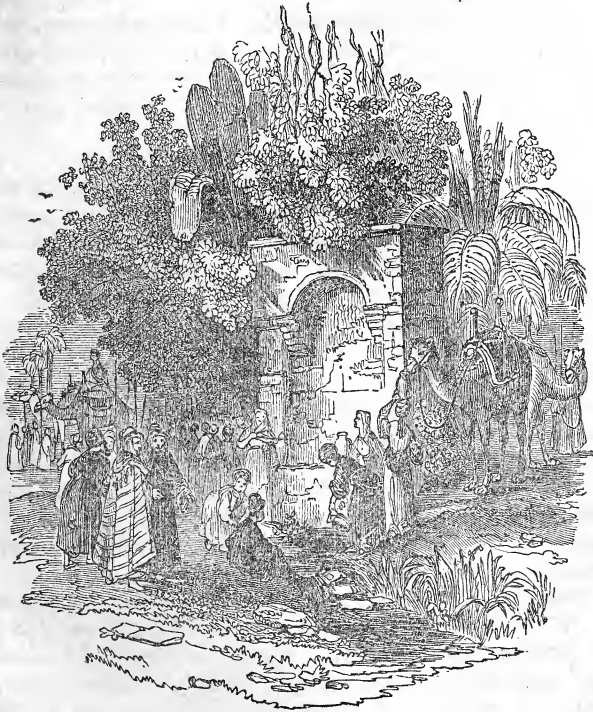
“We entered upon sandy ground in a *valley*, where are some *wells*.

“We passed a cluster of huts, with *wells of very good water*. It being a cloudy and dark night, we lost our way in following the windings of a *valley*, and being unable to regain the right road, we lay down on the sand, and slept till day-break.” The same writer, speaking of the road pursued by the pilgrims from Syria, says, “At every watering-place are a small castle and a *large tank* at which the camels water. Water is plentiful on the route; the *stations* are nowhere more distant than eleven or twelve hours’ march; and, in winter, *pools of rain water* are frequently found.” In another place he writes, “We passed a ruined building where a *well*, now filled up, formerly supplied the passengers with water. The plain is here overgrown with some trees and thick shrubs. We continued to cross it till six hours, where it closes, and the road begins to ascend slightly through a broad *woody valley*. Here is situated a *large deep well*, lined with stone, with a spring of good water in the bottom. This is a *station* of the pilgrimage.

“Here are many tanks, cased with stone, constructed to supply the pilgrims with water.”

These extracts may also serve as comments upon David’s words in the eighty-fourth Psalm. The valley of Baca is very likely the same with that of Rephaim (see 2 Sam. v. 22–24), in which were large shrubs, rendered, in our translation, mulberry-trees, but which the Arabs still call Baca. This valley, lying west of Jerusalem, the pious Israelites, journeying thither, had to pass. Here, therefore, they had made them *wells*, to facilitate their progress. God also sent them rain from heaven, which filled the *pools*, and thus they were enabled to go on from *strength to strength*, from *one*

place of refreshment to another, till before the God of gods they every one of them appeared in Zion.—See *Harmer's Observations*, vol. ii., pp. 181, 182; *Burckhardt's Travels*.



GENESIS 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.”

IN those countries, a well of water was so great an acquisition, that there could be no surer way than that taken by the Philistines of injuring new settlers, or revenging themselves on their enemies. In the tenth century, this act of hostility was actually practised against the pilgrims to Mecca; all the pits which had been dug for their benefit being filled up with sand by one of their enemies.—*Harmer's Observations*, vol. iii., p. 431.

GENESIS xxix. 2, 3.

“And he looked, and behold a well in the field . . . and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.”

CANTICLES iv. 12.

“A spring shut up, a fountain sealed.”—(See the article on the “Pools of Solomon,” pp. 198–200.)

IN Arabia, and other places, it is usual, Sir J. Chardin informs us, to close and cover up the wells of water, lest the sand, which is put into motion by the winds there, like the water of a pond, should fill them, and quite stop them up. Wells and cisterns are also sometimes locked up; and some person is so far the proprietor, that no one dares to open the well but in his presence. Probably, therefore, Rachel was mistress of the well to which Jacob came, since it was opened when she appeared. (Verse 8–10.)—*Harmer's Observations*, vol. i., pp. 263–265.

WELLS, AND DRAWING OF WATER.

JOHN iv. 10, 11.

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give



me to drink, thou wouldest have asked of him, and he would have given thee *living water*. The woman saith unto him, Sir, thou hast *nothing to draw with*, and the *well is deep*: from whence, then, hast thou that living water?"

THERE are many wells and cisterns in Judea; the first of which are supplied with water by springs, the latter by rain. It is probable that the place to which the woman of Samaria repaired, was a reservoir of rain-water; since our Lord seems to oppose its waters to *living water*, which he would give her. The Eastern wells have oftentimes no implements for drawing of water, but what those bring with them that come thither; so that travellers in those dry countries are often obliged to *carry lines and buckets* on their journeys, and *great leather bottles* to refill from time to time. A traveller from Egypt to Jerusalem, says he did not forget "*leather buckets to draw water with*." And another speaks of the well at Bethlehem, as "a good rich cistern, DEEP and wide; for which reason "the people that go to dip water are provided with *small leather buckets* and a *line*;" and these are also carried by the *merchants* that go through great deserts into far countries.

"Coming to a well," writes Mr. Hartley, "without possessing the means of obtaining water, we were forcibly reminded of our Lord's situation near Sychar—'Sir, thou hast nothing to draw with, and the well is deep.'"  
—*Hartley's Researches*, p. 281.

Therefore, when the woman of Samaria heard Jesus speak of giving *living water*, and seeing him without anything to *draw with*, though the well was *deep*, she asked with astonishment, "From whence, then, hast thou that living water?" for she understood not that he spake of the Spirit, which they that believed on him should receive.—See *Harmer's Observations*, vol. ii., pp. 180, 181, 182, note.

## GENESIS XXIV. 16-20.

“And she [Rebecca] *went down* to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord : and she hasted, and let down her pitcher upon her hand, and gave him drink. . . . And she said, I will draw water for thy camels also, *until they have done drinking* ; and she hasted, and emptied her pitcher into the *trough*, and ran again unto the well to draw water, and *drew for all his camels.*”

RESERVOIRS of rain-water in the Indies, have often a *flight of steps down* to the water ; that as the water diminishes, people may still take it up with their hands. The reservoirs of some Syrian fountains are also furnished in the same manner. This explains Rebecca's *going down* to the well. We have already seen that many of the Eastern wells have no conveniences to draw water with, but others are supplied with *troughs*, and other contrivances for watering cattle. The following story is quite a comment upon the history of Rebecca's courtesy to her stranger guest. It is related by an Eastern traveller :—

About five in the evening, the latter end of December, upon entering “the town of Nazareth,” this gentleman informs us, “we saw two women filling their pitchers with water, at a fountain, and about twelve others waiting for the same purpose, whom we desired to pour some water into a trough which stood hard by, that our horses might drink. We had scarcely made the request, before they instantly complied, and filled the trough ; and the others waited with the greatest patience.” Upon returning them thanks, one of them, with very great modesty, replied, “We consider kindness and hospitality to strangers as an essential part of our duty.”—See *Harmer's Observations*, vol. ii., p. 182, note ; 190, 191 ; 257, note.

At the well of Cana, one of the women who had come there to draw water, "lowered her pitcher into the well, and offered me water to drink."—*Rae Wilson's Travels*, vol. ii., p. 4.



### FOUNTAINS.

JUDGES XV. 17-19.

“And . . . he cast away the jaw-bone out of his hand, and called that place Ramath-lehi [Marg., the casting away of the jaw-bone]. And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave a hollow place that was in the jaw [*i. e.*, in Lehi], and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name

thereof En-hakkore [*i. e.*, the well of him that cried], which is in Lehi unto this day.”

SAMSON having slain the Philistines with the jaw-bone of an ass, the place where the exploit was performed was called Lehi (or the jaw-bone), in remembrance of it; and in this same place God clave the earth, or rock, in the end of a hollow place, or grotto, whence flowed a stream to slake the warrior's thirst. The traveller Doubdan, in one day, met with two such places as are here described.

On Easter Monday, April 1, 1652, he set out with about twenty others, to visit the neighborhood of Jerusalem. They went the same road the two disciples are supposed to have taken. (Luke xxiv.) In the place where our Lord is imagined to have met them, a convent was afterward built, of which only some pieces of the walls, vaults, and arches remain, with a great cistern full of water, derived partly from rain, but more particularly from a most *beautiful and transparent fountain*, a little above it, which *breaks out in the further end of the grotto, naturally hollowed out in the hard rock*, and which is overhung with small trees. The water of this spring running by a channel into the cistern, afterward turned a mill that was just by it, and thence flowed into the torrent-bed of the valley, whence David collected his five smooth stones. The same day they came to another fountain, hollowed out in the heart of a mighty rock, shaded over by trees, where they stayed and dined, sitting on the grass in the shade. (*Doubdan's Voyage de la Terre Sainte.*)—See *Harmer's Observations*, vol. iv., pp. 272-275.

### THE POOLS OF SOLOMON.

ECCLESIASTES ii. 4-6.

“I made me great works; . . . . I made me gardens and orchards, . . . . [and] pools of water.”

## CANTICLES iv. 12.

“A garden enclosed is my sister, my spouse ; a spring shut up, a fountain sealed.”

THE celebrated reservoirs, known to modern travellers under the name of the Pools of Solomon, are situated between Hebron and Bethlehem, in a most secluded spot upon a sloping hill, in the midst of mountains. They have been thus recently described: “These large, strong, noble structures, in a land where every work of art has been hurried to destruction, remain now almost as perfect as when they were built. There are three of them about four hundred and eighty, six hundred, and six hundred and sixty feet in length, and two hundred and eighty in breadth, and of different altitudes ; the water from the first running into the second, and from the second into the third ; at about a hundred yards’ distance is the spring which supplies the reservoirs — as the monks say, the sealed fountain referred to in Canticles iv. 12. The water from these reservoirs is conveyed to Jerusalem by a small aqueduct — a round earthen pipe, about ten inches in diameter, which follows all the sinuosities of the ground, being sometimes above the surface and sometimes under. There is every reason to believe that these pools have existed from the date assigned to them ; and that this was the site of one of King Solomon’s houses of pleasure, where he made himself ‘gardens, and orchards, and pools of water.’ As I walked along the bank, or stood on the margin, it seemed almost the wild suggestion of a dream to imagine that the wisest of men had looked into the same pool, had strolled along the same bank, and stood on the very same steps. It was like annihilating all the intervals of time and space. Solomon and all his glory are departed ; and little could even his wisdom have foreseen that, long after he should be laid in the dust, and his kingdom passed into the hands of strangers, a traveller from a land\* he never

\*America.

dreamed of, would be looking upon his works, and murmuring to himself the words of the Preacher, 'Vanity of vanities, all is vanity.'—*Incidents of Travel*, vol. ii., pp. 167, 168.

"These fountains are three in number, of a quadrangular form, cut out of the native rock in a manner altogether most astonishing: one being raised above the other, as it were a flight of steps, and so disposed that the water in the uppermost flows into the second, and from that into the third. The spring from which they are supplied is at a short distance, and from its being shut up or secured, is considered to be that alluded to in Cant. iv. 12.\*

"Although the circumstances of these fountains being secured, does not, in itself, appear very particular, yet it may be considered illustrative of the meaning of the *purity* of a fountain sealed or shut in, which is a common practice in this country, to keep them free from pollution. (See p. 194.)

"The place is still secured by a door, and it is so contrived that the water flows under it by a small subterraneous canal on the way to Bethlehem and Jerusalem.

"Below these cisterns, and above half a mile, is a deep valley, enclosed on each side by lofty mountains, represented to be the situation where the pleasure gardens of the monarch were laid out, watered by rills, which at times descend from their heights, stored with a variety of plants; and cultivated, as he says, with fruits of all kinds. This might be supposed, from a person of his curiosity and knowledge of natural history, an example followed by the kings of Israel and Judah. At the same time, on viewing the local situation of these pools and gardens, it struck me as abundantly evident, that

\*This seems the more probable, from the idea of the *fountain* being associated with that of a *garden*, in this passage ("a garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed"), for it will appear from the sequel, that the Pools of Solomon were constructed for the supply of his gardens.

the former had been made for the express purpose of watering the latter, without which they would have been deprived of their proper nourishment to promote vegetation. Indeed, in this warm region, a bountiful supply of water was indispensable. This leads to an observation that we are told in the Sacred Writings, a river supplied water for the garden of Eden. (Gen. ii. 10.) The church is also represented as the paradise of Christ, whose spirit is a spring in it to refresh the souls of believers."—*Rae Wilson's Travels*, vol. i., pp. 267–269.

It seems highly probable, from the whole passage in Canticles iv. 12–16, that Solomon, while contemplating the loveliness of the gardens before him, and the purity of the fountains which supplied them, employed these external objects as emblems of the beauty, fruitfulness, and purity of the church of Christ.

### MOUNTAINOUS PASTURES.

ISAIAH xlix. 9–11.

"Their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

A FINE region which comprehends good pasturage and plenty of water, is held in great estimation by the Persian shepherds: and they carry their flocks to the highest parts of the mountains, where these blessings may be found in abundance. This perhaps, will give fresh force to the promises made by the prophet Isaiah. (xlix.)—*Morier*.

### PITS.

PROVERBS xxii. 14.

"The mouth of strange women is a *deep* pit; he that is abhorred of the lord shall fall therein."

## PROVERBS xxiii. 27.

“ A whore is a deep ditch ; and a strange woman is a *narrow* pit.”

THERE are some dangerous passes in the East, though generally the country is open. A traveller thus describes one of them : “ Sometimes the road led us under the shade of thick trees ; sometimes through narrow valleys, watered with fresh murmuring torrents ; and then for a good while together upon a brink of a precipice. *And in all places it treated us with the prospect of plants and flowers.* Having spent about two hours in this manner, we 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* 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.” May not Solomon refer to such a place as this ? The flowery pleasures which abounded where this fatal pit was, makes the allusion still more striking. How agreeable to *sense* the path that led to the chamber of death !— *Harmer’s Observations*, vol. ii., pp. 220, 221.

## DESERTS.

ISAIAH xli. 18, 19.

“ . . . I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil tree ; I will set in the desert the fir-tree, and the pine, and the box-tree together.”

ISAIAH xliv. 3, 4.

“ I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my spirit upon thy



seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses."

ISAIAH xxxv. 7.

"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be *grass* with reeds and rushes." See also xlix. 10.

REVELATION vii. 17.

"The Lamb . . . shall lead them unto living fountains of waters." See also Psalm xxiii. 2.

ISAIAH xxxii. 2.

"And a man shall be . . . as rivers of water in a dry place, as the shadow of a great rock in a weary land."

THOSE only who are acquainted with the peculiarities of Eastern scenery, who have passed through sandy deserts exposed to burning suns, parched with thirst, yet unable to obtain a drop of water to assuage it, wearied with the constant glare upon the barren sands, yet looking in vain for some green spot on which to rest the eye, or for some friendly tree, or overhanging rock beneath which they might find temporary shelter and relief,—those only who have experienced all this, can fully estimate the force and beauty of the many passages in Scripture where the metaphors of water and shade are employed.

"A man who has never toiled through burning deserts can have little idea of the rapture with which a group of trees, or a bright spot of verdure is beheld; or of the deep luxury of feeling, excited by again moving among cottages, and fountains, and cool retreats."

"Returning from the pyramids of Saccara," writes a traveller, "over a path of soft sand, we were parched with thirst, and would have given anything for a draught of water, when, unexpectedly, as if dropped from the clouds, a man approached us bearing an immense water

melon, which we received as manna from heaven. He had his lonely dwelling and little garden at some distance, and had purposely crossed our way with this melon, knowing he should be well paid for it."

The same gentleman going toward Jericho, says : " We entered on a tract of soft sand ; ascending a sand-hill that overlooked the plain, we saw Jericho, contrary to our hopes, at a great distance, and the level tract we must pass to arrive at it, was exposed to a sultry sun, without a single tree to afford us a temporary shade. The simile of the shadow of a great rock in a weary land, was never more strongly felt." In another passage he writes (he was then in Egypt) : " Fatigued with heat and thirst, we came to a few cottages in a palm-wood, and stopped to drink of a fountain of delicious water. In a northern climate, no idea can be formed of the exquisite luxury of drinking in Egypt. Little appetite for food is felt ; but when, after crossing the burning sands, you reach the rich line of woods on the brink of the Nile, and pluck the fresh limes, and mingle their juice with the soft river water,— one then perceives the beauty and force of those similes in Scripture, where the sweetest emotions of the heart are compared to the assuaging of thirst in a sultry land."— See *Carne's Eastern Letters*, pp. 143, 162, 197.

#### ISAIAH XXIX. 8.

" It shall even be as when a hungry man dreameth, and, behold, he eateth ; but he awaketh, and his soul is empty ; or as when a thirsty man dreameth, and, behold, he drinketh ; but he awaketh, and, behold, he is faint, and his soul hath appetite : so shall the multitude of all the nations be, that fight against Mount Zion."

#### PSALM cvii. 4, 5.

" They wandered in the wilderness in a solitary way they found no city to dwell in. Hungry and thirsty their soul fainted in them."

BAUMGARTEN thus describes the distress felt by himself and his companions from want of food and water, while in the deserts. He writes: "Travelling all that day and night, without eating, resting, or sleeping, we could not avoid falling off our camels, while we were half-sleeping, half-waking. A thousand strange dreams and fancies came into our heads, while hungry and thirsty, and we sat nodding on our camels. We thought we saw somebody reaching us victuals and drink, and putting out our hands to take it, and stretching ourselves to overtake it when it seemed to draw back, we tumbled off our camels, and by a severe fall found it a dream and illusion."—See note 8, in *Lord Lindsay's Letters*, vol. i.

DEUTERONOMY viii. 15.

"Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions,\* and *drought*, where there *was no water*; who brought thee forth water out of the *rock of flint*."

SPEAKING in general of a desert, there are few springs of water, some of them at the distance of four, six, and eight days' journey from one another, and not all of sweet water; on the contrary, it is generally salt or bitter, so that if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before; but when the dreadful calamity happens that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot well be described. The camels, which afford the only means of escape, are so thirsty that they cannot proceed to another well; and if the travellers kill them to extract the little liquid which remains in their stomachs, they themselves cannot advance any farther. The situation must be dreadful. . . . Many perish victims of the most horrible thirst. It is then that the value of a cup of water is really felt. . . . If the master has none, the servant will not give it to him, for very few

\* See pages 224–226.

are the instances where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravans ! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him—they are all dying—though by walking a few hours farther they might be saved—the camels are lying down, and cannot be made to rise, no one has strength to walk. only he that has a glass of that precious liquid, lives to walk a mile farther, and perhaps dies too. . . . To be thirsty in a desert without water, exposed to the burning sun, without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in ; and I believe, one of the greatest sufferings that a human being can endure ;—the eyes grow inflamed, the lips and tongue swell, a hollow sound is heard in the ears, which brings on deafness ; and the brains appear to grow thick and inflamed,—all these feelings arise from the want of a little water.\* In the midst of all this misery, the deceitful mirages appear before the traveller at no great distance, something like a lake or river of clear fresh water. . . . If a traveller is not undeceived, he hastens his pace to reach it sooner ; the more he advances toward it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks where is the water he saw at no great distance ; he can scarcely believe that he was so deceived—he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water. If any one falls sick on the road, there is no alternative, he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people, or he must be left behind on the sand, without any assistance, and remain so till he dies. No one remains with him—not even his old and faithful servant—no one will stay and die with him ; all pity his

\* Pages 208, 209.

'ate, but no one will be his companion. Why not stop the whole caravan till he is better, or do what they can for the best till he dies? No, this delay cannot be; it would put all in danger of perishing of thirst if they do not reach the next well in such a time; besides, they all are different parties generally of merchants or travellers, who will not even wait a few hours to save the life of an individual, whether they know him or not.—*Belzoni's Travels*, p. 341–343.

JEREMIAH ii. 6.

“Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?”

A TRAVELLER in the wilderness writes in one place: “The path winded around the side of the mountain, and to our left, a *horrid chasm*, some hundred fathoms deep, presented itself to our view. It is surprising no accident befell the loaded camels.” Again he says: “On each side of us were perpendicular steeps some hundred fathoms deep. On every part is a wild confusion of hanging precipices, disjointed rocks, and *hideous chasms*. Omnipotent Father! to thee we trust for our deliverance from the perils that surround us. *It was through this wilderness thou didst lead thy chosen people.* It was here thou didst manifest thy signal protection, in snatching them from the jaws of destruction which opened upon every side.” In the next page, the same writer continues: “We came suddenly upon a *dreadful chasm* in the road, about three hundred yards long, one hundred wide, and as many deep; and in the middle of the gulf a single column of stone raises its head to the surface of the earth.”—*Harmer's Observations*, vol. iv., pp. 117, 118.

## DEUTERONOMY xxxii. 10.

“He found him in a desert land, and in the waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.”

NEEDFUL, indeed, was such guidance, in the wilderness through which Israel passed. A very few passages from travellers will prove this. “We ascended [writes one of these] by the side of a mountain. The path was narrow and perpendicular, and much resembled a ladder. To make it worse, . . . an *ignorant guide* led us astray. Here we found ourselves in a pretty situation! We were obliged to gain the heights, in order to recover the road; in performing which, we drove our poor camels up such steeps, as we had the greatest difficulty to climb after them. We were under the necessity of leaving them to themselves; as the danger of leading them through places where the least false step would have precipitated both man and beast to the unfathomable abyss below, was too critical to hazard.” How precious, in such a situation, the instruction and care of the “Keeper of Israel!”—*Harmer's Observations*, vol. iv., 124, 125.

## THE MIRAGE.

## ISAIAH xxxv. 7.

“And the parched ground shall become a pool.”

BISHOP LOWTH translates this clause thus: “And the glowing sand shall become a pool.” In his note on the passage, he says: “The word is Arabic, as well as Hebrew; but it means the same in both languages, namely, the glowing sandy plain, which, in the hot countries, at a distance, has the appearance of water. 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 it quite vanishes.” Dr. Clarke, in his travels, has given a very lively view of this wonderful appearance. He writes: “We arrived at the wretched solitary village of

Utko, near the muddy shore of the lake of that name. . . . Here we procured asses for all our party, and setting out for Rosetta, began to recross the desert, appearing like an ocean of sand, but flatter and firmer, as to its surface, than before. The Arabs, uttering their harsh guttural language, ran chattering by the side of our asses, until some of them called out 'Raschid' (Rosetta), and we perceived its domes and turrets, apparently upon the opposite side of an immense lake or sea, that covered all the intervening space between us and the city. Not having in my own mind, at the time, any doubt as to the certainty of its being water, and seeing the tall minarets and buildings of Rosetta, with all its groves of dates and sycamores, as perfectly reflected by it as by a mirror, insomuch that even the minutest detail of the architecture, and the trees, might have been thence delineated, I applied to the Arabs to be informed in what manner we were to pass the water. Our interpreter, although a Greek, and therefore likely to have been informed of such a spectacle, was as fully convinced as any of us, that we were drawing near to the water's edge, and became indignant when the Arabs maintained that within an hour we should reach Rosetta, by crossing the sands in the direct line we then pursued, and that there was no water. 'What!' said he, giving way to his impatience, 'do you suppose me an idiot, to be persuaded contrary to the evidence of my senses?' The Arabs, smiling, soon pacified him, and completely astonished the whole party, by desiring us to look back at the desert we had already passed, where we beheld a precisely similar appearance. It was, in fact, the mirage—a prodigy to which every one of us were then strangers, although it afterward became more familiar."

Isaiah therefore declares, that in those happy days of which he was speaking, there should be no more this deception to distress the thirsty wanderer—in that time when the wilderness and the solitary place should be glad, the glowing sand also should *really become a pool* of water.





spring upon them, and equally afraid to run, lest, in attempting to escape, they should take the direction in which he is prowling, and throw themselves into the jaws of their adversary.”—*Voyage to the Cape of Good Hope*.

## EZEKIEL xix. 6–8.

“ [He] became a young lion, and learned to catch the prey. . . . Then the nations set against him. . . and spread their net over him : he was taken in their pit.” (See also Psalm ix. 15.)

FIRE is what the lions are most afraid of ; yet, notwithstanding all the precaution of the Arabs in this respect—notwithstanding the barking of their dogs, and their own repeated cries and exclamations during the night, when they are suspected to be upon the prey,—it frequently happens that these ravenous beasts, outbraving all these terrors, will leap into the midst of the place where the cattle are enclosed, and drag thence a sheep or a goat. If these ravages are repeated, then the Arabs dig a pit where they are observed to enter, and covering it over slightly with reeds, or small branches of trees, they frequently decoy and catch them. The flesh of the lion is in great esteem, having no small affinity with veal, both in color, taste, and flavor.—*Shaw's Travels*, p. 245.

## ARABIAN HORSE.

## JOB xxxix. 19–25.

“ Hast thou given the horse strength ? Hast thou clothed his neck with thunder ? Canst thou make him afraid as a grasshopper ? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength : he goeth on to meet the armed men. He mocketh at fear, and is not affrighted ; neither turneth he back from the sword. The quiver rattleth against

him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting."

THE Arabian horses are justly esteemed for their remarkable hardiness, swiftness, and beauty. Mr. Stephens says of one of them, the property of the sheikh of the tribe of Arabs he was then with: "The sheikh's was an extraordinary animal. The saddle had not been off her back for thirty days; and the sheikh, himself a most restless creature, would dash off suddenly a dozen times a day, on a full run across the valley, up the sides of a mountain, round and round our caravan, with his long spear poised in the air, and his dress streaming in the wind; and when he returned and brought her to a walk at my side, the beautiful animal would snort and paw the ground, as if proud of what she had done, and anxious for another course. I could almost imagine I saw the ancient war-horse of Idumea so finely described by Job.—*Incidents of Travel*, vol. ii., pp. 118, 119.

#### WILD ASS.

JEREMIAH ii. 24.

"[Thou art] a wild ass used to the wilderness, that snuffeth up the wind at her pleasure."

JEREMIAH xiv. 6.

'And the wild asses did stand in the high places; they snuffed up the wind like dragons; their eyes did fail, because there was no grass.'

WHEN travelling in Persia, Mr. Morier writes: "On the desert, . . . in the gray of the morning, we gave chase to two wild asses, which had so much the speed of our horses, that when they had got at some

distance they stood still and looked behind at us, snorting with their noses in the air, as if in contempt of our endeavors to catch them. The Persians sometimes succeed in killing them, but not without great dexterity and knowledge of their haunts. To effect this, they place relays of horsemen and dogs upon the track which they are known to pursue, and then hunt them



toward the relays, when the fresh dogs and horses are started upon the half-exhausted animal. This animal is common to the whole of Persia, although its proper soil is Arabia. It is of a light mouse-color, with a dark streak over its shoulders and down its back. The head is large, but it is much more light and lively than the common ass, in its gait. It is of a most obstinate nature, and seems to be extremely refractory under any restraint. The wildness and love of liberty which char-

acterize this animal, are beautifully described by the prophet Jeremiah: 'A wild ass used to the wilderness, that snuffeth up the wind at her pleasure' (ch. ii. 24), and again in ch. xiv. 6, when their image is allied to all the horrors of a parched desert."—*Morier's Second Journey through Persia, &c.*, pp. 200–202.

#### WHITE ASSES.

##### JUDGES v. 10.

"Speak, ye that ride on white asses, ye that sit in judgment."

WHITE ASSES come from Arabia. Their scarcity makes them valuable, and gives them consequence. Mr. Morier says, that in Ispahan, in Persia, "The mollahs, or men of the law, are generally to be seen riding about on mules; and they also account it a dignity, and suited to their character, to ride on white asses; which is a striking illustration of what we read in Judges v. 10."—*Morier's Second Journey through Persia*, p. 136.

#### DOGS.

##### PSALM lix. 14, 15.

"And at evening let them return; and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied."

By the Jewish law, the dog was an unclean animal, and much despised. Dogs were very numerous in the cities of the Jews. They were not shut up in their houses or courts, but wandered up and down, seeking food. They sometimes made great howlings, especially when oppressed by hunger.—*Calmet*.

The Turks reckon a dog an unclean creature, and therefore drive him from their houses. These animals belong not among them to any particular owners, but rather guard the streets and districts than any house, living on the refuse that is thrown abroad.—*Russell*.

The words, "At evening let them return," alludes to the return of the dogs into the city, after their wandering in the suburbs and other places in quest of prey.

In very ancient times, dogs were looked upon as sacred; and Herodotus says, that on the death of a dog in Egypt, the people shaved their heads, and that the females were buried in consecrated chests when they die. "It was, perhaps, to prevent the Israelites from retaining any notion of this kind, that no dog was suffered to come within the precincts of their temple at Jerusalem."—*Bryant*.

By the ancient Jews, dogs were regarded in a disagreeable light. "Am I a dog?" said the Philistine to David. "What, is thy servant a dog?" said Hazeel, &c. At the present day, the people in the East avoid with care touching this animal in the streets; and, indeed, it may be remarked, that in most countries and languages the word "dog" is a term of contempt.

## CROCODILES.

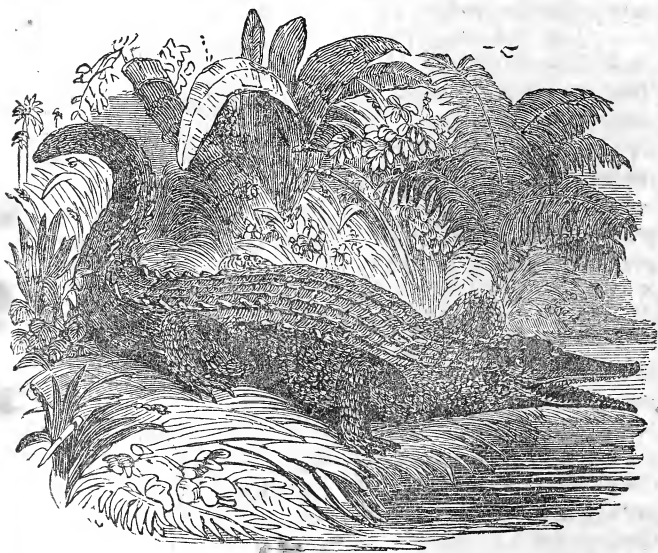
JOB vii. 12.

"Am I a sea, or a whale, that thou settest a watch over me?"

THE river Nile, in its inundations, is sometimes dangerous, and requires to be *watched*, lest its waters should carry away *villages*—as has been the case. Of one of the greatest of these inundations ever known, an eye-witness has left the following history:—

The Egyptians generally erect fences of earth and reeds, and mounds also, around their villages, to protect

them from the waters ; but on this occasion, all was vain. " Their cottages, built of earth, could not stand one instant against the current ; and no sooner did the water reach them, than it levelled them with the ground. The rapid stream carried off all that was before it—men, women, and children, cattle, corn, everything—was washed away in an instant, and left the place where the village stood, without anything to indicate that there had ever been a house on the spot. Egypt appeared to be in the midst of a vast lake containing various



islands. . . . . The village of Agalta was four feet below the water, and the poor people were *on watch* day and night round their fences : if they should be broken down, all was lost. We offered to take one with us, but he could not leave the place he was ordered to *guard*.

“ We saw several villages in great danger of being destroyed. The rapid stream had carried away the fences, and their unfortunate inhabitants were obliged to escape to higher grounds, where it was possible, with what they could save from the water. The distress of these people was great. Some crossed the water on pieces of wood—some on cows—and others with reeds tied up in large bundles. The small spots of high ground that stood above the water, formed so many sanctuaries, and were crowded with people and beasts. The scanty stock of provisions they could save, was the only subsistence they could expect. In some parts the water had left scarcely any dry ground, and no relief could be hoped for till four-and-twenty days had elapsed. The chiefs of the country did everything they could to assist the villagers with their little boats ; but they were so small in proportion to what was wanted, that they could not relieve the greater part. It was distressing to behold these poor creatures in such a situation. To approach them with our little boat would have been dangerous both to them and to us ; for so many would enter it at once, that the boat would sink, and we along with them.”—*Belzoni's Travels.*

The word translated *whale*, in this passage, probably means a crocodile. This creature is extremely dangerous, being known to carry off even men on the borders of the Nile, and in some parts their numbers are so great, that they sometimes stop small troops of travellers. The Egyptians therefore *watch* them with great attention, in order to secure and slay them. Deep ditches are dug along the river, into which the crocodile may fall. Some bait them—others hide themselves in the places which they know to be frequented by this creature, and lay snares for him. Some are even bold enough to fix the dart in him while he sleeps. One of the inhabitants of Upper Egypt took one of them in the following novel and singular manner : “ He placed a very young boy in the spot where the day before a

crocodile had devoured a girl of fifteen, belonging to the governor of the place, who had promised a reward to any one who should bring him the animal dead or alive. The man at the same time concealed himself very near the child, holding a large board in his hand; as soon as he perceived the crocodile had advanced near the child, he pushed his board into the open mouth of the creature, upon which his sharp teeth, which cross each other, entered into this board with such violence, that he could not disengage them, so that it was impossible for him after that to open his mouth."

The man secured him, and gained the reward.

The crocodile is possessed of extraordinary force. "A few days ago," writes a traveller, "they brought me one alive, a foot and a half long only. He was secured by a cord. I caused his snout to be set free, and he immediately turned to bite him that held him; but he only seized on his own tail, into which his teeth entered so far, that it was necessary to make use of an iron instrument to open his mouth. This creature might be no more than a fortnight old. What might one of twenty or more feet do? I last year saw one of *twelve* feet, which had eaten nothing for thirty-five days, having his mouth muzzled all that time. With one stroke of his tail, he threw down five or six men, and a bale of coffee, with perfect ease."—*Maillet*. See *Harmer's Observations*, vol. iii., pp. 514–517.

#### JOB xli.

"Canst thou draw out leviathan with a hook? . . . . Will he speak soft words unto thee? . . . . Canst thou fill his skin with barbed irons? . . . . His scales are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. . . . In his neck remaineth strength. . . . When he raiseth up himself, the mighty are afraid: . . . . Sharp stones are under him: . . . . he maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He



maketh a path to shine after him ; one would think the deep to be hoary. Upon earth there is not his like, who is made without fear." (See whole chapter.)

THIS description of the leviathan, or crocodile, exactly agrees with our accounts of that terrible creature. It devours fishing-tackle ; *two hooks* were found in one, which it had swallowed. Its length is about twenty feet, its breadth five ; it has the largest mouth of all monsters. It has near eighty sharp, strong, massy teeth—its voice is terrific—a loud, hollow growling—and it is furnished with a coat so scaly and callous as to resist the force of a musket-ball in every part, except under the belly. Its voracity and strength are enormous—it is very fleet in swimming—attacks mankind and the largest animals with the most daring impetuosity—nothing that it once seizes can escape,—for, shaking its prey to pieces, it swallows it without mastication. So hard and impenetrable are the scales of the crocodile, that splinters of flint, sharp stones, are the same to him as the softest reeds. When he dives to the bottom, the agitation of the water may justly be compared to liquor boiling in a caldron ; and his body being strongly impregnated with the scent of musk, the water is affected by it to a considerable distance ; by his rapid passage through the water he makes it white with foam, in Job's expressive language, "one would think the deep to be hoary." By his tail he caused the waves to sparkle like a train of light. There is no creature among terrestrial animals so thoroughly dangerous, so exceedingly strong, so difficult to be wounded or slain, and perhaps there is no creature so totally destitute of *fear*.—Notes upon the forty-first chapter of Job, in the *Treasury Bible*.

## STORKS.

## JEREMIAH viii. 7.

“Yea, the stork in the heavens knoweth her appointed times. . . . . But my people know not the judgment of the Lord.”

DR. SHAW saw the stork, returning in such numbers near to, or over the Holy Land, as could not but attract his notice, when he was on the coast of that country. “I saw,” he writes, “in the middle of April, 1722 (our ship then lying at anchor under Mount Carmel), three flights of storks, some of which were more open and scattered, with larger intervals between them; others were closer and more compact, as in the flights of crows and other birds each of which took up more than three hours in passing by us, extending itself, at the same time, more than half a mile in breadth. They were then leaving Egypt (where the canals and ponds that are annually left by the Nile, were become dry), and directed themselves toward the northeast.” The expression, stork in *the heaven*, points out the *manner* in which this bird flies in its passage, whereas many birds come and go in a more private and concealed manner. *Dr. Shaw's Travels*, p. 428; see *Harmer's Observations*, vol. iii., pp. 327, 328.

## HUNTING PARTRIDGES.

## 1 SAMUEL xxvi. 20.

“Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.”

THE Arabs have the following method of catching partridges. 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 bludgeons. It was precisely in this manner Saul hunted David ; coming hastily upon him, and putting him up from time to time, in hopes he should at length, by frequent repetitions of it, be able to destroy him.—*Harmer's Observations*, vol. ii., pp. 75, 76.

### COCK-CROWING IN THE EAST.

MARK xiv. 30.

“In this night, before the cock crow twice, thou shalt deny me thrice.” (See also ch. xiii. 35.)

“It has been often remarked, in illustration of Scripture, that in the Eastern countries the cocks crow in the night ; but the regularity with which they keep what may be called the watches, has not been, perhaps, sufficiently noticed. I will, however, confine myself to one, and that is between eleven and twelve o'clock. I have often heard the cocks of Smyrna crowing in full chorus at that time, and with scarcely the variation of a minute. The *second* cock-crowing is between one and two o'clock. Therefore, when our Lord says, ‘In this night, before the cock crow *twice*,’ the allusion was clearly to these seasons. In fact, this was altogether so novel to me at my first arrival in Smyrna, that I could calculate the hours of the night with as much precision, by what I termed my *alectrometer*, as by my watch.”—*Arundel's Discoveries in Asia Minor*.

### SERPENTS.

PSALM lviii. 4, 5.

“They are like the deaf adder that stoppeth her ear ; which will not hearken to the voice of charmers, charming never so wisely.”

IN these words there is an evident allusion to a common practice in the East. The cobra de capella, or hooded snake, is a large and beautiful serpent, but one of the most venomous. It has the power of contracting or enlarging its hood, the centre of which is marked in black and white, like a pair of spectacles, on which account it is called the spectacle snake. Of this kind are the dancing snakes, which are carried in baskets through Hindoostan, and procure a maintenance for a set of people who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head, erecting about half their length from the ground, and following the music with gentle curves. "Among my drawings," writes an Eastern traveller, "is that of a cobra de capella, which danced for an hour on the table, while I painted it; during which time I frequently handled it, to observe the beauty of the spots, and especially the spectacles on the hood, not doubting but that its venomous fangs had been previously extracted. But the next morning, my upper servant came to me in great haste, and desired that I would instantly retire and praise God for my good fortune. Not understanding his meaning, I told him that I had already performed my devotions. He then informed me, that, while purchasing some fruit, he observed the man who had been with me on the preceding evening, entertaining the country people with his dancing snakes: they, according to their usual custom, sat on the ground around him; when, either from the music stopping too suddenly, or from some other cause irritating the vicious reptile, which I had so often handled, it darted at the throat of a young woman, and inflicted a wound of which she died in about a half an hour."

In No. 65 of the *Penny Magazine* (for April, 1833), is the following narrative, communicated to the writer by a gentleman of high station in the Honorable Company's Civil Service at Madras.

“ One morning as I sat at breakfast, I heard a loud noise and shouting among my palankeen-bearers. On inquiry, I learned that they had seen a large hooded snake, and were trying to kill it. I immediately went out, and saw the snake climbing up a very high green mound, whence it escaped into a hole in an old wall of an ancient fortification ; the men were armed with their sticks, which they always carry in their hands, and had attempted in vain to kill the reptile, which had eluded their pursuit, and in this hole he had coiled himself up secure, while we could see his bright eyes shining. I had often desired to ascertain the truth of the report, as to the effect of music upon snakes : I therefore inquired for a snake-catcher. I was told there was no person of the kind in the village : but after a little inquiry, I heard there was one in a village distant three miles. I accordingly sent for him, keeping a strict watch over the snake, which never attempted to escape while we, his enemies, were in sight. About an hour elapsed when my messenger returned, bringing a snake-catcher. This man wore no covering on his head, nor any on his person, excepting a small piece of cloth round his loins ; he had in his hands two baskets, one containing tame snakes, one empty ; these and his musical pipe were the only things he had with him. I made the snake-catcher leave his two baskets on the ground at some distance, while he ascended the mound with his pipe alone. He began to play : at the sound of music the snake came gradually and slowly out of his hole. When he was entirely within reach, the snake-catcher seized him dexterously by the tail, and held him thus at arm's length ; while the snake, enraged, darted his head in all directions but in vain : thus suspended, he has not the power to round himself so as to seize hold of his tormentor. He exhausted himself in vain exertions ; when the snake-catcher descended the bank, dropped him into the empty basket, and closed the lid ; he then began to play, and after a short time, raising the lid of

the basket, the snake darted about wildly, and attempted to escape; the lid was shut down again quickly, the music always playing. This was repeated two or three times; and in a very short interval, the lid being raised, the snake sat on his tail, opened his hood and danced quite as quietly as the tame snakes in the other basket; nor did he again attempt an escape. This, having witnessed with my own eyes, I can assert as a fact."

AMOS v. 19.

"As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him."

"AMMADEDDULAT, who reigned in Persia in the tenth century, and was a most generous prince, found himself reduced to great difficulties, when fortune, which had raised him from a very low state (for he was nothing more than a son of a fisherman), undertook to maintain him. . . . For walking one day in one of the rooms of his palace, which had been before that time the residence of Jacout, his enemy, he perceived a serpent, which put his head out of a chink in the wall. Upon which 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." . . .

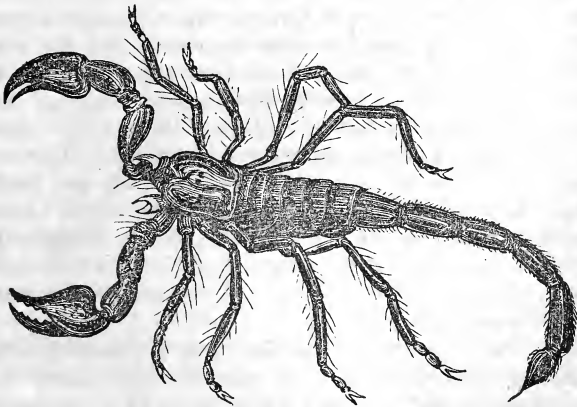
This story is in the collection from Eastern writers, made by M. d'Herbelot. A traveller also mentions being alarmed at a person's being stung by a scorpion concealed in a hole of the house-wall.—*Harmer's Observations*, vol. i., pp. 331, 332.

SCORPIONS IN THE WILDERNESS.

DEUTERONOMY viii. 15.

"Wherein were fiery serpents and scorpions."

“ We entered into Wady Araba,” writes Laborde, “ the plain of Elath and of Ezion Gaba, the scriptural route of the Red sea. When the Israelites were defeated by the Amalekites and the Cananeans, and refused admission into the country of the Edomites, they descended into Wady Araba, in order to turn Idumea. On arriving in this valley, their sufferings were still farther augmented by the multitude of serpents which assailed them. The fact thus recorded in Scripture, is fully confirmed by the report of the Arabs, and by the vast numbers of those reptiles which we found two leagues to the east of this place.” When near a forest in the desert, the same traveller thus describes the bite of the scorpion, the burning effect of which accounts for the term “ *fiery serpent* ” :—



“ A little black boy, belonging to the governor, who was running about, set up the most inhuman cries : he was stung by a scorpion which he had trod upon. He must have suffered excessive pain ; for although of a race which bears everything with remarkable patience.

he rolled on the ground, grinding his teeth, and foaming at the mouth. We knew of no remedy by which we could afford him relief. \* The people put a bandage on the wound, which produced little effect. After three long quarters of an hour of suffering, he complained less, but could make no use of his foot, which was very much inflamed. Our friends, who had been used to accidents of this kind, looked upon it as an ordinary affair, but advised us at the same time to be on our guard, as the serpents abounded in these walls."—See Amos v. 19.—*Laborde's Mount Sinai and Petra*, p. 122.

## MICE.

## 1 SAMUEL vi. 5.

"Wherefore ye shall make images . . . . of your mice, that mar the land; and ye shall give glory unto the God of Israel; peradventure he will lighten his hand from off you, and from off your gods, and from off your land."

THIS terrible scourge was not peculiar to Palestine. An historian\* mentions, that so vast a multitude of mice sometimes invaded Spain in ancient times, that they produced a destructive pestilence; and in Cantabria, the Romans, by setting a price upon a certain measure of these animals, escaped with difficulty from the same calamity; while in other parts of Italy the number of field-mice was so great, that some of the inhabitants were forced to leave the country. About the beginning of the 12th century, swarms of locusts and mice during four successive years, so completely ravaged that land, as to cause almost a total failure of the necessaries of life. So great and general was the distress of the people, that a kind of penitential council was held in the year 1120, for the reformation of manners, and to

\* Strabo.



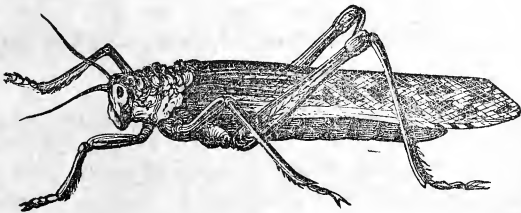
invoke the mercy of the Almighty, who had been provoked by their sins to inflict upon them such terrible judgments.

### LOCUSTS.

MATTHEW iii.

“His meat was locusts and wild honey.

“THE southeast\* wind,” writes a traveller, “constantly brought with it innumerable flights of locusts, but those which fell on this occasion, we were informed, were not of the predatory sort. They were three inches long from the head to the extremity of the wing, and their body and head of a bright yellow. The locusts which destroys vegetation is of a larger kind, and of a deep



red. As soon as the wind had subsided, the plain of Bushire was covered by a great number of its poorer inhabitants, men, women, and children, who came out to gather locusts, which they eat. They also dry and salt them, and afterward sell them in the bazars as the food of the lowest peasantry. When boiled, the yellow ones turn red, and eat like stale or decayed shrimps. The locusts† and wild honey, which St. John

\*Exodus x. 13.

†The locust was a clean meat. (Levit. x. 22.)

ate in the wilderness, are, perhaps, particularly mentioned to show that he fared like the poorest of men, and not as a wild man, as some might interpret. Indeed, the general appearance of St. John, clothed with camel's hair (or skin), with a leathern girdle about his loins, and living a life of the greatest self-denial, was that of the older Jewish prophets (Zach. xiii. 4), and such was the dress of Elijah, the hairy man, with a girdle about his loins, described in 2 Kings i. 8.—*Morier's Second Journey through Persia, &c.*, p. 44.

A French traveller, who passed Egypt on his way from the upper country and the Red sea, assures me, the Arabs make a sort of bread of the locusts. They dry them, grind them to a powder; then mix this powder with water, and make small round cakes, which serve for bread, when that necessary article is scarce.—*Madden's Travels*.

JEREMIAH li. 14.

“Surely I will fill thee with men, as with caterpillars, and they shall lift up a shout against thee.”

NAHUM iii. 17.

“Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.”

WHILE at Shiraz, Mr. Morier records that, “On the 11th of June, while seated in our tents about noon, we heard a very unusual noise, that sounded like the rushing of a great wind at a distance. On looking up we perceived an immense cloud, here and there semi-transparent, in other parts quite black, that spread itself all over the sky, and at intervals shadowed the sun. This we soon found to be locusts, whole swarms of them falling about us; but their passage was but momentary, for a fresh wind from the southwest, which had brought them to us, so completely drove them forward, that not

a vestige of them was to be seen two hours after. The locusts which we saw at Bushire were like those which Dr. Shaw saw in Barbary, with legs and body of a bright yellow, and the wings spotted brown. These were larger and of a red color, and I should suppose are the real predatory locust, one of the Egyptian plagues; they are also the *great* grasshopper mentioned by the prophet Nahum, no doubt in contradistinction to the lesser. As soon as they appeared, the gardeners and husbandmen made *loud shouts*, to prevent their settling on their grounds. The strength and agility of these animals make me suppose that this was their first flight, and that they could not have come from any great distance. The Persians said they came from the Gemesir (or 'the hot,' being a hot and desert tract of land in Persia), which is likely enough, as that was the direction whence the wind blew. They seemed to be impelled by one common instinct, and moved in one body, which had the appearance of being organized by a leader. All was dry in the plain of Shiraz, the same instinct seemed to propel them forward to countries of more vegetation, and with a small slant of the wind to the westward they would get into the mountains of Louristan, where the corn was not ripe: and where, as the prophet Joel says (i. 3), after comparing them to a great army, 'they had the land of Eden before them.' Their strength must be very great, if we consider what immense journeys they have been known to make. They came from Africa to Italy—they have been known in Scotland, and have been seen in the island of Madagascar, the nearest point of which, from Mosambique on the continent, is one hundred and twenty leagues.

"I have had opportunities [continues Mr. Morier], from time to time to make observations on the locust, particularly at Smyrna, where, in 1800 they committed great depredations. About the middle of April the hedges and ridges of the fields began to swarm with young locusts, which then wore a black appearance, had

no wings, and were quite harmless. About the middle of May they had increased triple the size, were of a gray cindery color, and had incipient wings about half an inch long. They still continued to be harmless ; but at the end of June they had grown to their full size, which was three and a half inches in length ; the legs, head, and extremities, red ; the body a pale color, tending to red. They appear to be created for a scourge ; since to strength incredible for so small a creature, they add saw-like teeth, admirably calculated to ‘eat up all the herbs in the land, and devour the fruit of the ground.’ They remained on the face of the country during the months of July and August, sometimes taking their flight in vast clouds, and impelled by a strong wind, were either lost in the sea, or were driven into other countries. It was during their stay that they showed themselves to be the real plague described in Exodus. They seemed to march in regular battalions, crawling over everything that lay in their passage, in one straight front. They entered the *inmost recesses* of the houses, were found in every corner, stuck to our clothes, and infested our food. The locusts lay their eggs in the autumn, which they do frequently before they take their flight. Sometimes they deposite them in countries where they alight after their flight. The husbandman and vine-dressers knew whether eggs had been deposited by them, and were most active in discovering them. Sometimes it would happen that none had been deposited at one village while they were found at the next, and they calculated their harvests and vintages accordingly. The operation of the female locust in laying her eggs, is highly interesting. She chooses a piece of light earth, well protected by a bush or hedge, where she makes a hole for herself, so deep that her head just appears above it. She here deposite an oblong substance, exactly the shape of her own body, which contains a considerable number of eggs, arranged in neat order, in rows against each other, which remain

buried in the ground most carefully, and artificially protected from the cold of winter. When that is over, several male locusts surround and kill her. The eggs are brought into life by the heat of the sun. If the heats commence early, the locusts early gain strength; and it is then that their depredations are most feared, because they commence them before the corn has had time to ripen, and they attack the stem when it is still tender. . . . I conjecture that 'camping in the hedges in the cold day' may be explained by the eggs being deposited during the winter; and 'when the sun ariseth they flee away,' may also be illustrated by the flying away of the insect as soon as it has felt the sun's influence."—*Morier's Second Journey into Persia*, pp. 98–101.

Nothing could be more accurate than this description of the grasshoppers. I observed this appearance on a journey from Constantinople to Smyrna by land. Early in the morning, the locusts were seen congregating in the bushes by the road side, in a close mass; which it would be difficult to describe in better words than "camping in the hedges." They appeared to be assembled with all the precision of military tactics. But when the sun arose they fled away, and their place was not known where they were.—*Rev. J. Hartley's Researches*, p. 216.

JOEL i. 4, 12.

"That which the palmer-worm hath left, hath the locust eaten."

"The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees in the field, are withered."—See Exodus x. 12–15.

JOEL ii. 2–7, 9, 10.

"A day of darkness, and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; . . . the land is as the garden of Eden before them, and

behind them a desolate wilderness ; yea, and nothing shall escape them. The appearance of them is as the appearance of horses ; and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap ; like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained ; all faces shall gather blackness. They shall run like mighty men ; they shall climb the wall like men of war ; and they shall march every one on his ways, and they shall not break their ranks. . . . . They shall run to and fro in the city ; they shall run upon the wall ; they shall climb up upon the houses ; they shall enter in at the windows like a thief. . . . . The sun, and the moon shall be dark.”

REVELATION ix. 7, 10.

“ And the shapes of the locusts were like unto horses prepared unto battle ; . . . . and they had tails like unto scorpions.”

THE ravages of the locust on the fields of the Tartas, is thus described : “ Clouds of locusts frequently alight on their plains ; and giving the preference to their fields of millet, ravage them in an instant. Their approach *darkens the horizon*, and so enormous is their multitude, it *hides the light of the sun*. When the husbandmen are sufficiently numerous, they sometimes divert the storm, by their agitation and their cries ; but when they fail, the locusts alight on their fields, and there form a bed of six or seven inches thick. To the *noise* of their flight succeeds that of their devouring activity ; it resembles the *rattling of hail-stones*, but its consequences are infinitely more destructive. *Fire itself eats not so fast* ; nor is there a vestige of vegetation to be found, when they again take their flight, and go elsewhere to produce like disasters.”—See *Harmer's Observations*, vol. iii., p. 305.

In Barbary, in the month of June, the locusts are no

sooner hatched than they collect themselves into *compact bodies*, each a furlong or more square ; and *marching* directly after they are come to life, making their way toward the sea, and let *nothing escape* them eating up everything that is green or juicy ; not only the lesser vegetables, but the vine likewise, the fig-tree, the pomegranate, the palm, and the apple-tree, even *all the trees of the field*.

“The quantity of these insects is incredible to all who have not themselves witnessed their astonishing numbers ; the whole earth is covered with them for the space of several leagues. The noise they make in browsing on the trees and herbage may be heard at a great distance, and resembles that of an *army* in secret. Wherever their myriads spread, the verdure disappears ; trees and plants, stripped of their leaves and reduced to their naked boughs and stems, cause the dreary image of winter to succeed in an instant to the rich scenery of spring. When these clouds of locusts take their flight, the heavens may literally be said to be *obscured* by them.

“In their progress,” says Dr. Shaw, “they kept their ranks like men-of-war ; *climbing over every tree or wall* that was in their way. Nay they entered into our very *houses* and bed-chambers, like so many *thieves*. Every effort of the inhabitants to stop them was unavailing ; the trenches they had dug were quickly filled up, and the fires they had kindled extinguished, by infinite swarms succeeding each other.”—Notes on Joel ii. in the *Treasury Bible*.

The direction the locusts take in their flight varies ; the prophet who under the similitude of these insects described the approach of the Chaldean army, speaks of them as coming from the *north*, ch. ii. 20. Of the dreadful effluvia produced by the dead bodies of the locusts, we can form no idea. “I have often seen,” writes a traveller,\* “the shores of the Pontus Euxinus

\* The Baron de Tott. See his Memoirs.

covered with their dried remains, in such multitudes that one could not walk along the strand without sinking half-leg deep into a bed of these skinny skeletons. Curious to know the true cause of their destruction, I sought the moment of observation, and was a witness of their ruin by a storm, which overtook them so near the shore, that their bodies were cast upon the land, while yet entire. This produced an infection so great that it was several days before they could be approached.<sup>1</sup> *Harmer's Observations*, vol iii., pp. 305, 306.

The form of the locusts is in the Book of Revelation compared to that of *horses* and likewise with the figures of lions and *scorpions*. A remarkable illustration of this comparison is found in Niebuhr's description of Arabia. "I heard," he observes, "a particular comparison of the locust with other animals, from an Arab of the desert, in the neighborhood of Bassorah. As the description of the dreadful locusts in the Revelation did not occur to me, I at first considered it as a conceit of the Bedouin, and paid no attention to it, till another made the same similitude at Bagdad. It is the following: he compared the head of the locust with the head of a horse; the breast with that of a lion, the feet with those of a camel, the body with that of a serpent, and the tail with that of a scorpion."—*Niebuhr's Description de l'Arabie*.

The reason why the approach of the swarms of the locusts is compared with the morning spread upon the mountains, is pointed out in the following passage of Francis Alvarez, a Portuguese monk, in his travels through Abyssinia.

"The day before the arrival of the locusts, we could presume they were coming, from a yellow reflection in the air, which proceeded from their yellow wings. As soon as this reflection appeared, nobody doubted that an immense swarms of locusts was approaching." On another occasion the same writer observes, that he saw "this phenomenon so strong, that the ground assumed a



yellow tinge from the reflection. The day after there came a swarm of locusts, which according to what we heard afterward, covered the country for an extent of four-and-twenty Portuguese miles."—*Rosemüller*.

### LOCUSTS IN BARBARY.

DR. SHAW gives the following account of the locusts which he saw in Barbary in 1724 and 1725.

They were much bigger than our common grasshoppers, having brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was toward the latter end of March, the wind having been for some time southerly; and in the middle of April their numbers were so vastly increased, that in the heat of the day they formed themselves into large bodies, appeared like a succession of clouds, and darkened the sun. About the middle of May, each of these bodies began gradually to disappear, retiring into plains to deposite their eggs. Accordingly in the month following their young broods began gradually to make their appearance, and it was surprising to observe that no sooner were any of them hatched, than they immediately collected themselves together, each of them forming a compact body of several hundred yards square, which marching afterward directly forward, climbed over trees, walls, and houses, eat up every plant in their way, and let nothing escape them. The inhabitants, to stop their progress, made trenches all over their fields and gardens, and filled them with water; or else placing in a row great quantities of heath, stubble and such like combustible matter, they set them on fire upon the approach of the locusts; but all this was to no purpose; for the trenches were quickly filled up, and the fires put out by infinite swarms succeeding one another, while the front seemed regardless of danger, and the rear passed on so close that a retreat was impossible. A day

or two after one of these bodies was in motion, others were already hatched to glean after them; gnawing off the young branches, and the very bark of such trees as had escaped before with the loss only of their fruit and foliage. So justly has the inspired writer compared them to a great army, and observed that the land is as the garden of Eden before them, and behind them a desolate wilderness.

Having in this manner lived nearly a month upon the ruin and destruction of everything green and juicy, they arrived at their full growth, and threw off their worm-like state by casting their skins; to prepare themselves for the change, they clung by their hinder feet to some bush, twig, or corner of a stone; when immediately by an undulating motion used upon the occasion, their heads would first appear, and soon after the rest of their bodies.

The whole transformation was performed in seven or eight minutes, after which they lay for a short time in a languishing condition; but as soon as the sun and air had hardened their wings, and dried up the moisture that remained upon them after the casting of their sloughs, they returned again to their former voracity, with an addition both of strength and agility. But they continued not long in this state before they were entirely dispersed, as their parents had been before, after the laying of their eggs; and as the direction of the marches and flights of them both was always to the northward, it is probable they perished in the sea; a grave which, according to these people, they have only in common with other winged creatures.

These insects, sprinkled with salt and fried, are in taste not unlike the river cray-fish. The Jews were allowed to eat them, and it was upon these that John the Baptist fed in the wilderness.—*Dr. Shaw's Travels* p. 256.

## FLIES.

2 KINGS i. 2.

“Baal-zebub, the god of Ekron.”

THE name Baal-zebub signifies, Lord of the fly; and to this idol the property of driving away flies was attributed. Flies in some parts are extremely destructive. The army of Richard the First, when in the Holy Land rather near Hebron, “were assailed by a most minute kind of fly, flying about like sparks. With these the whole neighboring region round about was filled. These most wretchedly infested the pilgrims, piercing with great smartness the hands, necks, throats, foreheads, and faces, and every part of the body that was uncovered; a most violent burning tumor following the punctures made by them, so that all that they stung looked like lepers. They could hardly guard themselves from this most troublesome vexation, by covering their heads and necks with veils.—See *Harmer's Observations*, vol. iii., p. 310.

## LOCUST-TREE.

LUKE xv. 16.

“And he would fain have filled his belly with the husks that the swine did eat.”

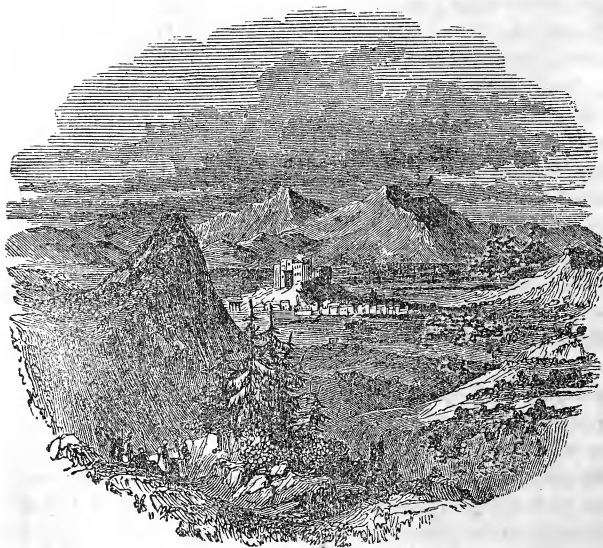
THE locust-tree is a bushy, wide-spreading evergreen, which attains the size of a forest-tree, and produces a pod resembling a gigantic kidney-bean. This is of a sweet flavor, and when dressed by the Moors makes a dish by no means unpleasant to the taste. It is, however, both in Barbary and Spain, more generally used for feeding cattle. These pods are supposed to be alluded to in the parable of the prodigal son, “the husks that the swine did eat.”—See *Brooke's Travels in Spain, &c.*

## SALT.

MARK ix. 50.

“Have salt in yourselves.”

IN the interior countries of Africa the greatest luxury is salt: a child there sucks a piece of rock-salt as if it were sugar. The poorer classes of the inhabitants are, however, so very rarely indulged with this precious article that to say a man eats salt with his food, is the same as saying he is a rich man. The long use of vegetable food creates so painful a longing for salt, that no words can sufficiently describe it.—*Park's Travels*



## CHAPTER XV.

Climate—Effect of Moonlight—Heat and Cold—Frost and Snow  
 —Hail—Storms—Wet Seasons—Rains—Signs of Rain—Dry  
 Summer—The Simoom—Water-Spouts—Whirlwinds.

## MOONLIGHT.

## PSALM cxxi. 6.

“The sun shall not smite thee by day, nor the moon by night.”

THE burning heat of the sun in Eastern climates is well known ; but the injurious effect of moonlight is not so generally thought of.

Moonlight in the East is peculiarly clear and lovely. A traveller in Egypt says : “ It is delightful to rise by night and walk there in the brilliant moonlight, which has the appearance of a tranquil and beautiful day—you can see to read with perfect ease.” Speaking of his voyage down the Nile, the same gentleman remarks : “ Nothing could be more lovely than to glide along at night in the calm, cloudless moonlight—amid such scenery it was difficult to close one’s eyes in sleep.” But delightful as it is, it is most prejudicial to those who venture to repose in the open air, without covering their faces. Thus the same traveller continues : “ The effect of the moonlight on the eyes in this country is singularly injurious ; the natives tell you, as I found they also afterward did in Arabia, always to cover your eyes when you sleep in the open air. The moon here really strikes and affects the sight, more than the sun, when you sleep exposed to it ; a fact of which I had a very unpleasant proof one night, and took care to guard against afterward. Indeed the sight of a person who

should sleep with his face exposed at night would soon be utterly impaired or destroyed.”—*Carne's Eastern Letters*, pp. 77–83.

### HEAT AND COLD.

#### GENESIS xxxi. 40.

“In the day the drought consumed me, and the frost by night.”

THE spring and summer nights are so cold in the Holy Land, that fires are occasionally necessary, even in May: which accounts for the people who went to Gethsemane to apprehend our Lord, making a fire of coals at the time of the passover, earlier in the year than May. A traveller mentions sitting by a fire in a little ruined building somewhere in Galilee, on the night of May 8th; and in May, June, and even July, furred garments are frequently worn in the evenings by travellers in the East. It is also very common for days intensely hot, to be followed by as cold nights. Mr. Biddulph, chaplain to the English factory at Aleppo, expressed surprise at finding the weather so warm at Jerusalem, at the same time of the year that he was there, when those who had been out in the night to seize our Lord wanted a fire. It seemed strange to him that Peter should have crept to the fire, when he could not endure the heat of the sun. But after being there a few days, and feeling the changes from heat to cold which constantly occur, his wonder ceased. Another traveller, passing through Mesopotamia (where Jacob was), found the heat so oppressive, that though he wore upon his head a great black handkerchief, after the manner of Eastern travellers, yet his forehead was so scorched as to swell exceedingly, and the skin came off. His hands, too, were continually scorched. Another records that, having travelled in Arabia and Mesopotamia, both in winter and summer, he had found the

truth of what the patriarch said, that in the day he was scorched with heat, and stiffened with cold in the night. — See *Harmer's Observations*, vol. i., pp. 125, note, 131–134, 181 ; and Appendix to *Carne's Eastern Letters*.

### FROST AND SNOW.

PSALM cxlvii. 16, 17.

“He giveth snow like wool, he scattereth the hoar-frost like ashes ; he casteth forth his ice like morsels : who can stand before his cold ?” See Ezra x. 9 ; Matt. xxiv. 20.

THE frost and snow are in some winters very severe in Jerusalem, and other parts of Judea, and rain and snow fall sometimes in great quantities. When King Richard was approaching Jerusalem with his army in the winter (during his war against the Saracens), we read that “Most heavy rains fell, and the air was very severe, so that very many of their beasts perished ; that the rains, storms of hail, and winds, were so vehement, that the stakes of their tents were torn up, and carried to a distance ; and that by the extremity of the cold and wet their horses perished, and the greater part of their food was spoiled.” The snow in some Eastern countries falls in flakes as big as walnuts, and in the mountainous districts of Arabia by the Dead sea, there have been dreadful storms of hail, snow, and rain, and also quantities of ice, so that David might well say, “he giveth his snow like wool, he scattereth the hoar-frost like ashes ; he casteth forth his ice like morsels : who can stand before his cold ?”

In an ancient account of the defeat of some Turkish troops in the neighborhood of Askalon, during the winter, it is said, “They for haste threw away their armor and cloths, but so sunk under the cold, with

want of food, tediousness of the ways, and greatness of the fatigue, that they were daily taken captives in the woods, mountains, and wilderness, and sometimes threw themselves in the way of their enemies, rather than perish through cold and want." What a striking comment upon our Savior's words: "Pray ye that your flight be not in the *winter*!"—*Harmer's Observations* vol. i., pp. 111–114, note, 119, 120.

#### EZEKIEL xxxiii. 30.

"The children of thy people still are talking against thee [rather concerning thee] by the walls, and in the doors of the houses."

SEVERE, however, as the cold is in these countries, yet even in the depth of winter when the sun is out, and there is no wind, it is always warm in the open air, and the people enjoy it; the Coptics spending their holy-days in sauntering about, sitting under walls in winter, and under shady trees in summer; while the better sort of Eastern houses have porches or gateways, with benches on each side, where the master of the family receives visits, and transacts business; and as it was winter, the tenth month, answering to the latter end of December, when the Israelites talked about Ezekiel, they sat under the wall for the benefit of the sun, rather than under trees to avoid its heat; while the richer among them sat in their porches, or gateways, in one of which an English traveller found a distinguished person sitting (in Egypt), the 29th or 30th of December—*Harmer's Observations*, vol. i., pp. 120–122.

#### HAIL-STORMS.

#### EXODUS ix. 23–25.

"And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran



along the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous . . . . And the hail smote throughout all the land of Egypt all that was in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field. See Psalm cv. 32; lxxviii. 47, 48.

JOSHUA x. 11.

“The Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hail-stones, than they whom the children of Israel slew with the sword.”



“On the 8th of February,” says Sir R. Wilson, in his *History of the Expedition to Egypt*, “commenced the most violent thunder and hailstorm ever remembered, and which continued two days and nights inter-

mittingly. The hail, or rather the ice-stones, were as big as large walnuts."

Diodorus Siculus mentions a storm of hail which happened at Rhodes in the spring of the year 316 before Christ, when the hailstones were upward of a pound in weight, and the houses were thrown down by the weight of them.— Note, *Dr. Clarke's Travels*, vol. iii., p. 347.

### WET SEASONS.

JOB xxix. 2, 4, 19, 20.

"Oh that I were as in months past, as in the days when God preserved me; as I was in the days of my youth! (rather of my *winter*). My root was spread out by the waters, and the dew lay all night upon my branch; my glory was fresh in me."

THE Hebrew word which is here rendered *winter*, seems rather to mean, the *wet season*; for as the summers of the Holy Land are perfectly dry, its winters are wet. Job refers to the days of his *moist time*, not to the days of his disgrace, the days in which he was stripped of his ornaments, as an herb of its leaves and flowers in winter but when he was like a plant in the latter part of the rainy season (before the violent heats and drought of summer scorched and burnt up everything), green and flourishing.— *Harmer's Observations*, vol. i., p. 107.

### RAINS.

LUKE vi. 49.

"But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

THOUGH the returns of rain in the Holy Land are not extremely frequent, yet when it does rain, the water is wont to pour down with great violence three or four days and nights together, enough to drown the whole country. Such violent rains, in a hilly country especially, like Judea, must occasion inundations very dangerous to buildings that happen to be placed within their reach, by washing away the soil from under them, and occasioning their fall. The violent rains at Aleppo in Syria often wash down stone-walls; and in the Castavan mountains, a hamlet with fig-garden, &c., was suddenly removed to a great distance. Maundrell actually saw the tracts of several torrents, down the side of the hills of the Holy Land. He also describes that country as extremely hilly, but as covered frequently with a thin coat of earth, circumstances which complete the illustration of our Savior's words, and teach us how to understand building on the sand, or loose soil; and the wise man's digging down to the rock, before he laid his foundation.—*Harmer's Observations*, vol. i., pp. 137–140.

#### EARLY AND LATTER RAINS.

JOEL ii. 23.

“Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain.”

PROVERBS xvi. 15.

“[The king's favor] is as a cloud of the latter rain.”

DEUTERONOMY xi. 13, 14.

“And it shall come to pass, if ye shall hearken diligently unto my commandments, . . . that I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.”

## HOSEA vi. 3.

“He shall come unto us as the rain, as the latter and former rain unto the earth.”

## AMOS iv. 7, 8.

“Also I have withholden the rain from you when there were yet three months to the harvest : and I caused it to rain upon one city, and caused it not to rain upon another city. One piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water, but they were not satisfied.”

WHERE the rain falls as it does with us, there is no notion of early and latter rains ; but nothing is more natural than this distinction in such a country as Palestine, where the summer's drought is terminated by heavy showers, continuing some days ; after which there is an interval of fine weather, and then showers fall again ; and these probably are the *latter* rains mentioned in Scripture. The *early* or *former* rains in the Holy Land fall about the middle of October, or the beginning of November. The seed-time, the latter rains in April. If the latter rains fall in the middle of April (says Dr. Shaw), the crop is reckoned secure.

Beside the rains of April, there are also those of the beginning of February, and to these latter the prophet Amos appears to allude. From them are derived the hopes of a plentiful year, for “It is an observation,” writes Dr. Shaw, “at or near Jerusalem, that provided a moderate quantity of snow, or rain, falls in the beginning of February, and the fountains overflow a little afterward, there is the prospect of a fruit'ul and plentiful year : the inhabitants making, upon these occasions, the like rejoicings with the Egyptians upon the cutting of the Nile.”

The harvest at Aleppo in Syria follows in *three months* after these rains of February, the withholding

of which the prophet speaks of as a signal judgment; and he declares further, that the rain was suspended not only to punish them with want of bread, but with thirst also; for in these countries, excepting a few fountains, they have only cistern water, so that if God in anger suspended the rains, there was more danger of perishing by thirst, than by famine. On the other hand, God promises to give the former and the latter rains to his obedient children, as the greatest of *temporal* blessings, "that ye may gather in your corn, and your wine, and your oil; that ye may eat and be full." (Deut. xi. 14.) He even likens the blessings of his grace to this blessing of his providence, assuring his people that if they would seek his face, he would come unto them as the "*latter and former rain unto the earth.*"—*Harmer's Observations*, vol. i., pp. 140–150.

## SIGNS OF RAIN.

2 KINGS iii. 17.

"Ye shall not see *wind*, neither shall ye see rain."

1 KINGS xviii. 45.

"The heaven was *black* with clouds and wind, and there was a great rain."

PROVERBS xxv. 14.

"Whoso boasteth himself of a false gift [pretends he will bestow a gift and does not do so] is like clouds and winds *without* rain."

PSALM cxxxv. 7; JEREMIAH x. 13.

"He causeth the vapors [clouds] to ascend from the ends of the earth; he maketh *lightnings* for the rain; he bringeth the *wind* out of his *treasuries*. When he uttereth his voice, there is a *multitude*\* of waters in the heavens"

\* Or noise, see margin.

## 1 KINGS xviii. 44, 45.

“And it came to pass at the seventh time, that he said, Behold there ariseth a little cloud out of the sea, like a man’s hand. And he said, ‘Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.’ And it came to pass in the meantime, that the heaven was black with clouds and wind, and there was a great rain.”

RAIN in the East is often preceded by squalls of wind, which take up such quantities of sand from the desert as quite *darken the sky*. In the city of Aleppo, in Syria, seldom a night passes during the month of September, without much lightning in the northwest quarter; but not attended with thunder. When this lightning appears in the west, or southwest, it is accompanied with thunder, and is a *sure sign* of approaching rain. Thus does God make lightnings for the rain; the squalls of wind bring on these refreshing showers; and are therefore called precious things of the *treasuries* of God; and when he thunders, it is the *noise of waters* in the heavens. With respect to the cloud Elijah saw, it is mentioned by Mr. Bruce in his *Travels*, when he says: “Every morning about nine, a small cloud, not above four feet broad, appears in the East, whirling violently round, as if upon an axis; but when arrived nearly over head, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapors 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 foretelling rain on Mount Carmel.”

A clergyman in Suffolk “saw a cloud *like a man’s hand*, on a high hill at Beachborough, in Kent, and immediately a violent shower followed.”

Dr. Adam Clarke writes, “I have often seen this repeated several times a day in the English channel. A cloud, about the *size of a man’s hand*, first appeared;

this gradually increased till the whole heavens were *robed in black*, and a *dreadful storm* ensued. When all again seemed comparatively clear, the appearance of the *hand-like cloud* was the *sure forerunner* of another storm."—*Harmer's Observations*, vol. i., pp. 160, 173, 174; 101, note.

#### ECCLESIASTES xi. 4.

"He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."

PLOUGHING and sowing were sometimes practised in the East in expectation of rain. It was therefore natural for the laborer to wait till he saw the signs of its approach, particularly the blowing of the wind that was wont to bring it.—*Harmer's Observations*, vol. i., p. 97.

#### DRY SUMMERS.

#### PSALM xxxii. 4.

"My moisture is turned into the drought of summer."

IN England and in its neighboring countries it is common for rain to fall in all months of the year. But in the East, rain indiscriminately in the winter months, and none at all in the summer, is what is most usual. In Judea, thunder and lightning, which generally occur with us in summer, happen in winter; when also the rains, after they begin to fall, pour down for three or four days and nights together as vehemently as if they would drown the country. On the other hand, in summer it hardly ever rains, and it is to the withered appearance which nature then wears, that David refers when he says, "My moisture is turned into the drought of summer."—See *Harmer's Observations*, vol. i., p. 75.

## THE SIMOOM.

ISAIAH xxi. 1.

“As whirlwinds in the *south* pass through ; so it cometh from the desert, from a terrible land.”

PROVERBS i. 27.

“When your destruction cometh as a whirlwind.”

ISAIAH xxxvii. 36.

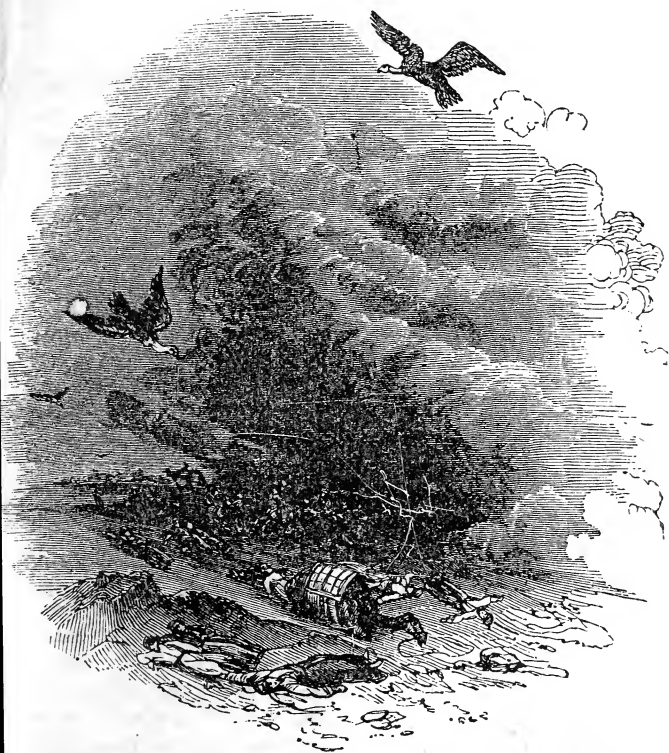
“The angel [messenger or agent] of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand.”

WHIRLWINDS *usually* arise from the south, and the more southern countries in the East are most liable to them. A traveller, giving an account of the danger there is of losing one's way in the deserts between Egypt and Nubia, writes, “It is infinitely greater when the *south* wind blows.” It dries up the goat-skins filled with water, stifles on the spot those who breathe in it ; so that to guard against its defects, they are obliged to throw themselves on the ground instantly, with their face close to the burning sands, and to cover their heads with some cloth or carpet, lest they should breathe the wind, and perish.

Sometimes, too, it raises up large quantities of sand with a whirling motion, which darkening the eye, renders it impossible for the guides to perceive the way, so that whole caravans have been buried beneath it. The camels alone give notice of its approach, by making a noise, and burying their mouth and nostrils in the sand, and whoever imitates them escapes destruction. Mr. Bruce thus describes this pestilential wind, which is called “the simoom.” “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 made me look behind me ; about *due south*, a little to the east, I saw the colored 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 like a very



thin smoke. We all fell on our faces, and the simoom passed with a gentle ruffling wind. It continued to blow thus till nearly three o'clock : so that we were all taken ill that night, and strength was hardly left us to load

the camels and arrange the baggage." The army of Sennacherib was doubtless destroyed by such a pestilential wind. It is often instantaneously fatal, and the word "angel" is expressly called in the original in verse 7, a *blast*, or *wind*.—*Harmer's Observations*, vol. i., pp. 152–165; *Bruce's Travels*.

## 2 KINGS xix. 26.

"They were . . . . as corn blasted before it be grown up."

## PSALM ciii. 16.

"The wind passeth over it [the grass] and it is gone."

We remained encamped at Bushire (writes Morier), until the 27th of March, during which time we experienced one of the discomforts of a tented life, in a gale of wind that blew from the southward and eastward, with such violence, that three of our largest tents were levelled with the ground. The wind brought with it such hot currents of air, that we thought it might be the precursor of the "samoun" (simoom); but upon inquiry, we found that the autumn was generally the season for that wind. The "sam" wind commits great ravages in this district, and is hurtful to vegetation. It blows at night, from about midnight to sunrise, and comes in a hot blast, and is afterward succeeded by a cold one. About six years ago there was a "sam" during the summer months, which so totally burnt up all the corn, then near its maturity, that no animal would eat a blade of it, or touch any of its grain. The image of corn blasted before it be grown up, used by the sacred historian, was most probably taken from a cause similar to what has just been stated, and the allusion is also perhaps to the pestilential wind, when the prophet says in [the same chapter] "I will send a

blast upon him. In the Psalms, we read of the *wind* that passeth over the grass, and it is gone.—See *Mérier's Second Journey through Persia, &c.*, pp. 42, 43.

## WATER-SPOUTS.

## PSALM xlii. 7.

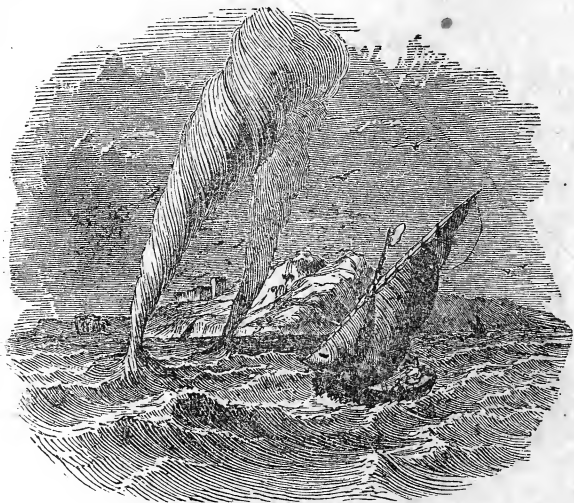
“Deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows have gone over me.”

THE following is an account of the first water-spout seen by the Spaniards on the coast of America:—

“The sea ran in mountain-waves, covered with foam. For a day and a night the heavens glowed like a furnace, with incessant flashes of lightning: while the loud claps of thunder were often mistaken by the mariners for signal guns of distress from their foundering companions. During the whole time there was such a deluge of rain, that the seamen were almost *overwhelmed*. In the midst of this wild tumult of the elements, they beheld a new object of alarm. The ocean in one place became strangely agitated; the water was whirled up into a kind of pyramid, or cone, while a livid cloud tapering to a point, bent down to meet it. Joining together, they formed a column, which rapidly approached the ships, spinning along the surface of the deep, and drawing up the waters with a rushing sound. The water-spout passed close by the ships without injuring them.—*Life of Columbus*.

On the afternoon of June 21, 1702, about two o'clock, at Hatfield, no wind stirring below, though it was somewhat great in the air, the clouds began to be much agitated and driven together; on which they became very black, and were very visibly hurried round, whence there proceeded a most audible whirling noise, like that of a mill. After a while a long tube or spout came

down from the centre of the congregated clouds, in which was a swift spiral motion like that of a screw, when it is in motion. It proceeded slowly from west to northeast, broke down a great oak-tree or two, frightened the weeders out of the field, and made others lie down flat, to avoid being whirled about and killed, as they saw several jackdaws had been, which were suddenly snatched up, carried out of sight, and then thrown a great way off among the corn. At length it passed



over the town of Hatfield to the great terror of the inhabitants, filling the whole air with the thatch it took off from some of the houses ; then touching on a corner of the church, it tore up several sheets of lead, and rolled them together in a strange manner ; soon after which, it dissolved and vanished, without doing any further mischief.— *Clarke's Readings in Philosophy.*

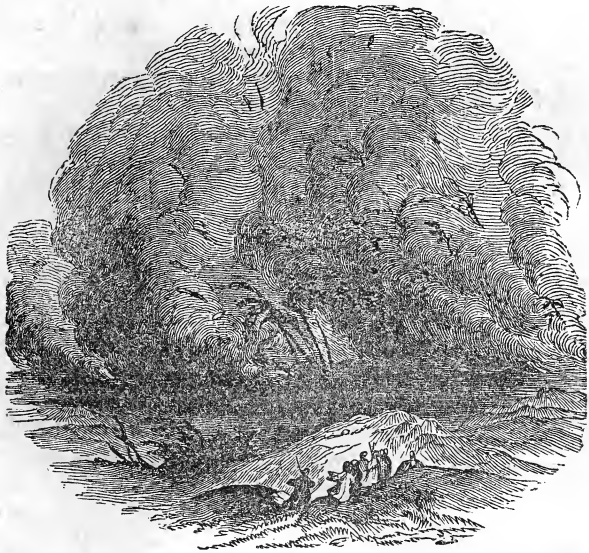
## WHIRLWINDS.

ISAIAH xl. 24.

“The whirlwind shall take them away as stubble.”

ISAIAH xvii. 13.

“God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.”



PSALM lxxxiii. 14.

“Oh, my God, make them like a wheel; as the stubble before the wind.”

“WHILE we were encamped at the village of Has-sanabad,” writes Mr. Morier, “a violent wind arose

from the eastward. It prevailed from the morning to about two o'clock, P. M., when it changed about to the westward. At the time of the change, whirlwinds were to be seen in different parts of the plain, sweeping along the country in different directions, in a manner that was quite frightful to behold. They carried away in their vortex, sand, branches, and the stubble of the fields, and really appeared to make a communication between the earth and the clouds. The correctness of the imagery used by the prophet Isaiah, when he alludes to this phenomenon, is very striking to the Eastern traveller; and when we read in the Psalms, 'Make them like a wheel, as the stubble before the wind;' this also is happily illustrated by the rotary action of the whirlwind, which frequently impels a bit of stubble over a waste, just like a wheel set in rapid motion."—*Morier's Second Journey through Persia, &c.*, p. 202.



## CHAPTER XVI.

Modern Tartars—Predatory Character of the Arabs—their Mode of dwelling and of flight—Bedouin Encampment—Arabs.

### TARTARS.

HABAKKUK i. 8.

“Their horses also are swifter than the leopards and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.”

THE manner in which the modern Tartars pillage and destroy, may illustrate these words, which are descriptive of the devastations of the Chaldeans.

“It was decided,” writes one who was present in the Tartar army on a particular occasion, “that one third of the army 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 and cattle. The rest of the army marched until it came to the beaten track in the snow, made by the detachment. This we followed until 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.

“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 laid waste New Servia. The care, the patience, the extreme activity, with which the Tartars preserve their booty, are scarcely credible. All researches after the inhabitants of Adjemka were useless, until the second day, when at the moment of departure, the ricks of corn and forage which concealed the poor people were set on fire. Then it was that they came and cast themselves into the arms of their enemies to escape the flames which devoured their harvests and their homes. The order to burn Adjemka was executed so suddenly, and the blaze caught the thatched houses with so much violence and rapidity, that we ourselves, at leaving it, were obliged to pass through the flames. The atmosphere was loaded with ashes ; and the vapor of melted snow, which, after having darkened the sun for a time, united and formed a gray snow, that crackled between our teeth. A hundred and fifty villages, burnt in like manner, sent forth their ashes twenty leagues into Poland.”

Since then the Chaldeans resembled in their destructive marches these Tartars, well might the prophet describe



them as a "bitter and hasty [or swift] nation, which shall march through the breadth of the land;" as "terrible and dreadful;" "supping up [consuming] as the east wind, and gathering the captivity [captives] as the sand." Well might he "tremble" at their coming, and express the devastation which should follow by "the flocks being cut off from the fold, and there being no herd in the stalls." See Habakkuk i. 6-9; iii. 16-18.—*Baron de Tott's Memoirs*; see *Harmer's Observations*, vol. iii., pp. 414-418.

### DEPREDACTIONS OF THE ARABS.

#### PROVERBS xvii. 19.

"He that exalteth his gate seeketh destruction."

HERE is an evident allusion to the attacks made by the Arabs, who are accustomed, when they find the doorways large enough, to ride into the houses of those whom they mean to plunder. To hinder them from so doing, a traveller tells us, that the door of the house in which the French merchants lived at Rama, was not three feet high, and that all the doorways in the town are equally low. Another, referring to his entrance 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 of the Arabs." To this oppressive practice, which is not confined to the Arabs, Zephaniah refers ch. i., 8, 9: "I will punish the princes, and all such as are clothed with strange apparel" (which does not belong to them), and adds that "in the same day he will punish all those that leap on the threshold, which fill their master's houses with

violence and deceit," which passage may be thus explained: "I will punish those who wear the apparel which by violence and deceit their servants have brought them."—*Thevenot; Harmer's Observations*, vol i., pp. 217-220.

JEREMIAH iii. 2.

"In the ways hast thou sat for them, as the Arabian in the wilderness."

THE Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they cannot perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along.—*Sir J. Chardin; Harmer's Observations*, vol. i., p. 217.

THEIR MODE OF DWELLING, ETC.

JEREMIAH xlix. 8, 30.

"Flee ye, turn back, dwell deep, O inhabitants of Dedan. Flee, get you far off, dwell deep, O ye inhabitants of Hazor."

THIS dwelling deep refers probably to the customs of the Arabs, who plunge far into the deserts on the approach of an enemy, as well as to their sometimes dwelling in grottoes during the winter.

The people of Hazor and Dedan evidently lived in tents, like the Bedouin Arabs; for they are described (at least the inhabitants of Hazor) as a "nation that dwelleth without care, which have neither gates nor bars, which dwell alone" (see v. 31). The prophet therefore bids them to flee into the deserts, and dwell deep therein for security. Of one tribe of Arabs in particular, it is observed by Niebuhr, that when the pacha of Bagdad sends troops against them, they retire, as soon as they receive the intelligence, to the *bottom of*

*the desert*, whither their pursuers dare not follow them. And Mr. Savary, in speaking of the wandering Arabs, says: "Always on their guard against tyranny, on the least discontent that is given them, they pack up their tents, lade their camels with them, ravage the flat country, and, laden with plunder, *plunge* into the burning sands, whither none can pursue them, and where they alone dare dwell.—*Harmer's Observations*, vol. i. pp. 222–225.



ISAIAH lxiii. 13, 14.

“That led them through the deep, as a horse in the wilderness, that they should not stumble. As a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name.”

The word horse, here signifies not a *single* horse,

but cavalry ; and the allusion is to the Arab horses, who are remarkable for their swiftness in carrying their masters out of the reach of their pursuers in the wilderness

The great emir of Mount Carmel had a horse which he would not have parted with for five thousand crowns, it having carried him three days and three nights together, without eating or drinking, and by this means delivered him out of the hands of those that pursued after him.

The words, "beast goeth down into the valley," may be rendered "as the *herd* goeth down," &c. When the Arabs of Barbary want to lie concealed, they choose woods and *valleys* to live in ; and La Roque informs us, that the Arabs, upon any alarm decamp in two hours' time, with their herds, flocks, and families, and plunge into the deserts. Here they choose some retired vale in which to remain secure.

Thus had God led his people in safety through the Red sea, and preserved them from the pursuit of Pharaoh, even as the horse in the wilderness bear their riders far from their enemies ; and even, so as a herd rests in safety in the valley wherein it is sheltered from all fear of intruders, so had the Lord made Israel to rest beneath the shadow of his wings.—See *Harmer's Observations*, vol. i., pp. 229–237.

### BEDOUIN ENCAMPMENT.

ON his road to Gaza, Mr. Stephens mentions having come to a Bedouin encampment in one of the "most singular and interesting spots" he had ever seen. "We were climbing," he writes, "up the side of a mountain, and saw on a little point on the very summit the figure of an Arab, kneeling in evening prayer. He had finished his devotions, and was sitting on the rock when we approached, and found that he had literally been praying on his house-top, for his habitation was in the

rock beneath. Like almost every old man one meets in the East, he looked exactly the patriarch of the imagination, and precisely as we would paint Abraham, Isaac, or Jacob. He rose as we approached, and gave us the usual Bedouin invitation to stop and pass the night with him; and, leading us a few paces to the brink of the mountain, he showed us in the valley below the village of his tribe.

The valley began at the foot of the elevation on which we stood, and lay between ranges of broken and overhanging rocks, a smooth and beautiful table of green, for perhaps a quarter of a mile, and beyond that distance broke off and expanded into an extensive meadow. The whole of this valley, down to the meadow, was filled with flocks of sheep and goats; and, for the first time since I left the banks of the Nile, I saw a herd of cows. . . . But where were the dwellings of the pastors, the tents in which dwelt the shepherds of these flocks and herds? In Egypt I had seen the Arabs living in tombs, and among the ruins of temples; in the desert I had seen them dwelling in tents; but I had never yet seen them making their habitations in the rude crevices of the rocks. Such, however, were their habitations here. The rocks in many places were overhanging; in others there were chasms or fissures; and wherever there was anything that could afford a partial protection from the weather on one side, a low, rough, circular wall of stone was built in front of it, and formed the abode of a large family. Within the small enclosure in front, the women were sitting winnowing or grinding grain, or rather pounding and rubbing it between two stones, in the same primitive manner practised of old, in the days of the patriarchs. We descended and pitched our tents in the middle of the valley. The habitations in the crevices of the rocks, bad as they would be considered anywhere else, I found much more comfortable than most of the huts of the Egyptians on the banks of the Nile, or the rude tents

of the Bedouins. It was not sheer poverty that drove these shepherds to take shelter in the rocks, for they were a tribe more than three hundred strong, and had flocks and herds such as are seldom seen among the Bedouins; and they were far better clad, and had the appearance of being better fed than my companions. . . .

In the evening the men and women\* came up, one after another, with their crooks in their hands, and their well-trained dogs, driving before them their several flocks. Some entered the little enclosures before their rude habitations; but many destitute of even this miserable shelter, slept outside in the open valley, with their flocks around them, and their dogs by their side.

. . . . In the evening we seated ourselves round a large bowl of cracked corn and milk, so thick as to be taken with the hands, unaided by a spoon or ladle, followed by smoking stewed kid; and after this exercise of hospitality to the strangers, some withdrew to their rocky dwellings, others laid themselves down around the fire, and I retired to my tent. All night I heard from every part of the valley the lowing of cattle, the bleating of lambs and goats, and the loud barking of the watch-dog

Early in the morning, while the stars were yet in the sky, I was up and out of my tent. The flocks were still quiet, and the shepherds and shepherdesses were still sleeping with the bare earth for their bed, and the canopy of heaven their only covering. One after the other they awoke; and as the day was breaking, they were milking the cows and goats, and at broad daylight they were again moving, with their crooks and dogs, to the pasture-ground at the foot of the valley.—*Incidents of Travel*, vol. ii., pp. 127–132.

#### ARABS.

In his account of his journey to Mount Sinai, the same traveller writes: "We were moving along a broad

\* See Genesis xxix. 1–10.

valley bounded by ranges of lofty and crumbling mountains, forming an immense rocky rampart on each side of us ; and rocky and barren as these mountains seemed, on their tops were gardens which produced oranges, dates, and figs, in great abundance. Here, on heights almost inaccessible to any but the children of the desert, the Bedouin pitches his tent, pastures his sheep and goats, and gains the slender subsistence necessary for himself and his family ; and often, looking up the bare side of the mountain, we could see on its summit's edge the wild figure of a half-naked Arab, with his long matchlock gun in his hand, watching the movement of our little caravan. Sometimes, too, a woman was seen stealing across the valley, not a traveller or a passer-by, but a dweller in the land where no smoke curled from the domestic hearth, and no sign of a habitation was perceptible. . . . Not far from the track we saw, hanging on a thorn-bush, the black cloth of a Bedouin's tent, with the pole-ropes, pegs, and everything necessary to convert it into a habitation for a family. It had been there six months ; the owner had gone to a new pasture-ground, and there it had hung, and there it would hang, sacred and untouched, until he returned to claim it. 'It belongs to one of our tribe, and cursed be the hand that touches it' is the feeling of every Bedouin. Uncounted gold might be exposed in the same way ; and the poorest Bedouin, though a robber by birth and profession, would pass by, and touch it not. On the very summit of the mountain, apparently ensconced behind it as a wall, his body not more than half visible, a Bedouin was looking down upon us ; and one of my party, who had long kept his face turned that way, told me that there was the tent of his father. I talked with him about his kindred and his mountain home, not expecting, however, to discover anything of extraordinary interest or novelty. The sons of Ishmael have ever been the same inhabitants of the desert, despising the dwellers uuder a roof, wanderers and wild men from

their birth, with their hands against every man, and every man's hand against them. 'There is blood between us,' says the Bedouin, when he meets in the desert one of a tribe, by some individual of which an ancestor of his own was killed, perhaps a hundred years before. And then they draw their swords, and a new account of blood is opened, to be handed down as a legacy to their children. 'The desert is ours' (says the Bedouin to the stranger whom he meets travelling through his wild domain), 'and every man who passes over it must pay us tribute.' These principal and distinguishing traits of the Bedouin character have long been known; but as I expected to see them in their tents, and be thrown among different tribes, claiming friendship from those who were enemies to each other, I was curious to know the details of their lives and habits; and I listened with exceeding interest while the young Bedouin, with his eyes constantly fixed upon it, told me that for more than four hundred years the tent of his fathers had been in that mountain. Wild and unsettled, robbers and plunderers as they are, they have laws which are as sacred as our own; and the tent, and the garden, and the little pasture-ground, are transmitted from father to son for centuries. I have probably forgotten more than half of our conversation; but I remember he told me that all the sons shared equally; that the daughters took nothing; that the children lived together; that if any of the brothers got married, the property must be divided; that the sisters must remain with the brothers until they (the sisters) are married. I asked him, if the brothers did not choose to keep a sister with them, what became of her; but he did not understand me. I repeated the question, but still he did not comprehend it, and looked to his companions for an explanation. And when, at last, the meaning of my question became apparent to his mind, he answered, with a look of wonder, 'It is impossible—she is his own blood.' I pressed my question again and again, in various forms,



but it was so strange an idea, that to the last he did not fully comprehend it, and his answer was still the same, 'It is impossible—she is his own blood.' The Bedouin seldom marries more than one wife.

"They are essentially a pastoral people—their only riches are their flocks and herds, their home is in the wide desert, and they have no local attachment; to-day they pitch their tents among the mountains, to-morrow in the plain; and wherever they plant themselves for the time, all that they have on earth—wife, children, and friends, are immediately around them. In fact, the life of a Bedouin, his appearance and habits, are precisely the same as those of the patriarchs of old. Abraham, himself, the first of the patriarchs, was a Bedouin, and four thousand years have not made the slightest alteration in the character and habits of this extraordinary people. Read of the patriarchs in the Bible, and it is the best description you can have of pastoral life in the East at the present day.\*

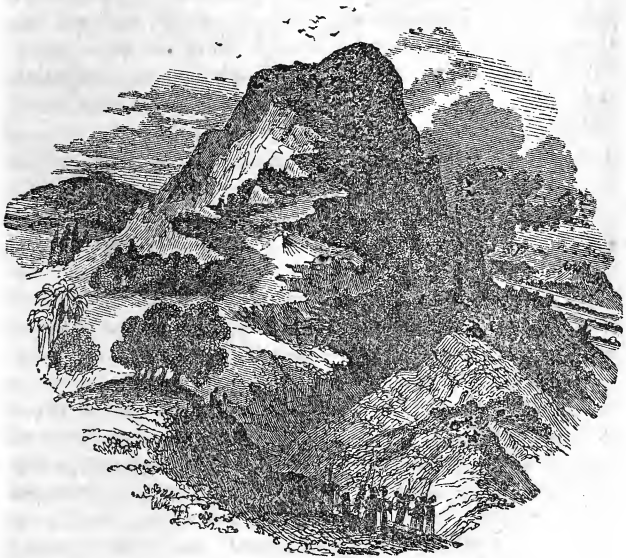
"Among the barren and desolate mountains, there is frequently a small space of ground, near some fountain or deposite of water, known only to the Arabs, capable of producing a scanty crop of grass to pasture a few camels, and a small flock of sheep or goats. There the Bedouin pitches his tent, and remains until the scanty product is consumed; and then packs up his household goods, and seeks another pasture ground."—*Incidents of Travel*, vol. i., 265–267, 269; ii. 7.

The history of the Arabs, writes Mr. Keith, so opposite in many respects to that of the Jews, but as a singular as theirs, was concisely and clearly foretold. It was prophesied concerning Ishmael: "He will be a wild man; his hand will be against every man, and every man's hand will be against him: and he shall dwell in the presence of all his brethren. I will make him fruitful, and multiply him exceedingly, and I will make him a great nation."

\* See Chapter I.

The fate of Ishmael is here identified with that of his descendants ; and the same character is common to them both. The historical evidence of the fact, the universal tradition, and constant boast of the Arabs themselves, their language, and the preservation for many ages of an original rite, derived from him as their predecessor, confirm the truth of their descent from Ishmael. The body of their nation has escaped the yoke of the most powerful monarchies, and the conquerors of many other people, could never achieve the conquest of Arabia. The Arabs subsist to this day in the prophesied and primitive wildness of their race, hostile to all, as even the unbelieving Gibbon writes, "armed against mankind." Plundering is their profession. Their alliance is never courted, and can never be obtained ; and all that the Turks or Persians, or any of their neighbors, can stipulate for from them, is a partial and purchased forbearance. Even the British, who have established a residence in almost every country, have entered the territories of the descendants of Ishmael to accomplish only the premeditated destruction of a fort, and to retire. They have continued wild or uncivilized, and have retained their habits of hostility toward all the rest of the human race, though they possessed for three hundred years countries the most opposite in their nature from the mountains of Arabia. The greatest part of the temperate zone was included within the limits of the Arabian conquests ; and their empire extended from India to the Atlantic, and embraced a wider range of territory than ever was possessed by the Romans, those boasted masters of the world. The period of their conquest and dominion was sufficient, under such circumstances, to have changed the manners of any people ; but whether in the land of Shinar, or in the valleys of Spain, on the banks of the Tigris or the Tagus, in Araby the blessed, or Araby the barren, the posterity of Ishmael have ever retained their prophetic character ; they have remained under every change of condition, a wild

people ; their hand has still been against every man, and every man's hand against them. The following is the natural reflection of Sir R. K. Porter, on examining the peculiarities of an Arab tribe : 'On the smallest computation, such must have been the manners of those people for more than three thousand years, thus in all things verifying the prediction given of Ishmael at his birth. . . . And that an acute and active people, surrounded for ages by polished and luxurious nations, should from their earliest to their latest times, be still found a wild people, dwelling in the presence of all their brethren (as we may call these nations) unsubdued and unchangeable, is, indeed, a standing miracle,—one of those mysterious facts which establish the truth of prophecy.'—See *Keith on the Prophecies*, pp. 320–323.



## CHAPTER XVII

## ACCOUNT OF THE RECHABITES.

JEREMIAH XXXV. 5-8, 18, 19.

“And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab, the son of Rechab, our father (2 Kings x. 15), commanded us saying, Ye shall drink no wine, neither ye nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab, the son of Rechab, our father, in all that he hath charged us. . . . .

“And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of Hosts, the God of Israel. Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.”

THE following account of the Rechabites is given by the Rev. Joseph Wolff, missionary to the Jews:—

“On my arrival at Julooha, I saw Jews wandering about among the Arabs, and believing them to be Rechabites on account of their wandering about in the desert, I asked them the question, they answered, ‘No; but here is one who comes from the deserts of Mecca. I saw a man standing before me, with the wild look and dress of an Arab, holding his horse’s bridle in his hand,

I showed him the Bible, both in Hebrew and Arabic, he read both languages, and was rejoiced to see the Bible ; he was not acquainted with the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic bibles and testaments, I asked him, ' Whose descendant are you ? ' Mousa (this was his name) said with a loud voice, ' Come, and I will show you ; ' he then opened



the Bible at the thirty-fifth chapter of Jeremiah, and began to read from the fifth to the eleventh verse. I asked ' Where do you live ? ' Referring to Genesis x. 27, he replied, ' At Hadoram, now called Samar by the Arabs, at Usal, now called Sanaa by the Arabs, and [Gen. x. 30] at Meshah, now called Mecca, in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed, and live in tents as Jonadab our father commanded us ; Hobab, the son of Jethro, was our father too ; come to us, you will still find sixty

thousand in number, and you see thus the prophecy has been fulfilled, "Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever."

"Saying this Mousa mounted his horse and galloped off, leaving me more convinced than ever of the truth of the Scriptures.

"The Rechabites are descendants of Midian, son of Abraham by Keturah; and the example of the father of the faithful seems to have been handed down through Hobab and Rechab, through many generations, as it is written, 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment.'"

"Recent discoveries," observes Mr. Keith, "have brought to light the miraculous preservation and existence, as a distinct people, of a less numerous, but not less interesting race [than the Arabs] 'a plant which grew up under the mighty cedar of Israel, but was destined to flourish when that proud tree was levelled to the earth.' 'Thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.' The Rechabites still exist a 'distinct, and easily distinguishable' people. They boast of their descent from Rechab, profess pure Judaism, and all know Hebrew. The account given of them by Benjamin of Tudela, in the twelfth century, has very recently been confirmed by Mr. Wolff; and, as he witnessed, and heard from an intrepid 'Rechabite cavalier,' there is not a man wanting to stand up as a son of Rechab."—See *Wolff's Journal* (1828), vol. ii., pp. 276, 331–336. *Keith on the Prophecies*, pp. 348, 350.

## CHAPTER XVIII.

Miscellaneous Observations—Leprosy—Eastern Potters—Smiting on the Mouth—Significant Actions much used in the East—Token of Enmity—Stones erected as memorials—Eastern Games—Maternal Influence—Shrines—Spoils suspended in Sacred places—Sacrifices offered to Idols in High Places—Religious Marks—Religious Custom in Judea—in China and Persia—Roman Soldiers—Military Subordination among the Romans—Barbarous Custom in Warfare—Hiding Treasures.

## LEPROSY.

LEVITICUS xiii. 46.

“All the days wherein the plague shall be in him . . . [the leper] he shall dwell *alone*.”

MR. CARNE, when in Cyprus writes, “Near the foot of the hill, in a most lonely spot, and in a wretched cottage, lived a family of lepers. These unfortunate people were avoided by all the other inhabitants, who dreaded to come near their dwelling. The disease was hereditary, for every one of their numerous family was afflicted with it. Some of them stood at the door, and looked the pictures of sadness and solitude. They would be starved, did not some of the people who lived in the plain bring food occasionally, and place it at a short distance from the cottage.

“So great is the horror entertained of this disease, that the Mosaic law is fulfilled to the letter, of shutting them out from all society, without the hope of ever returning to it.”—*Carne's Letters*, pp. 465–466.

## 2 KINGS v. 27.

“ And he went out from his presence a leper as white as snow.”

MR. CAUNTER when in India, gives the following account of a leper with whom he met. “ One evening, as I was strolling along the seashore, I saw such an extraordinary object before me, that I could not take my eyes off it. A man was coming toward me, whose only clothing [like that of all the lower orders of India] was a piece of cloth wrapped round the body from the waist downward. His skin was perfectly white, and it seemed glazed as if seared with a hot iron. His head was uncovered, and his hair, which was of precisely the same color as the skin, hung down in long strips upon his lean and withered shoulders. His eyes, except the eyeballs, were of a dull murky red, and he kept them fixed on the ground, as if it were painful to him to look up, which I found to be the case. He walked slowly and feebly, and he was so frightfully thin, that he seemed to stand before me a living skeleton. He did not at first venture to come within several yards of me ; I moved toward him, but he walked further from me, beseeching me to give the smallest trifle to a miserable man, to save him from starving to death, as he was an object of universal scorn, and an outcast from his home and friends. He told me not to come near a polluted creature, for whom no one felt pity. He told me he had during many years, suffered dreadfully from the leprosy, and though he was now cured, it had left upon him these marks of pollution, which would prevent his ever being allowed to go near his fellow-creatures again. The color of his skin was changed to a corpse-like white, and none could mistake that he had been a leper.”



## SIGNIFICANT ACTIONS MUCH USED IN THE EAST.

JOB xxix. 10.

“The princes refrained talking, and laid their hand on their mouth.”

WHEN the Eastern people wish to be silent, they place their hand upon their mouth to express their intentions by actions, and their sentiments by attitude. Many instances of this practice are to be found. “On our taking possession of Rosetta,” writes Monsieur Dénon, “at an entertainment which was given, a young Greek came up to me, kissed my shoulder, and with his finger on his lips, without uttering a single syllable, slipped privately into my hand a nosegay which he had brought me. This simple demonstration completely unfolded all his sensations, and was expressive of his political situation, his fears, and his hopes.”—*Dénon's Travels in Egypt.*

## TOKEN OF ENMITY.

2 KINGS iii. 19.

“Ye shall mar every good piece of land with stones.”

ECCLESIASTES iii. 5.

“A time to cast away stones, and a time to gather stones together.”

It is a frequent practice in Arabia, for persons to place stones on the ground of those with whom they are at variance, as a warning, that any one who dares to till that field shall be slain by them. The Israelites, having conquered Moab, probably placed such stones in their best grounds, thus interdicting them from tilling them. The royal preacher's words may signify, in accordance with this ancient custom, “There is a time

to give to nations with whom we have been at war, the sign of reconciliation, by removing the stones from their fields ; and a time when we must still leave, or place them there, as tokens of displeasure.”— *Harmer's Observations*, vol. iv., pp. 392-394.

### STONES ERECTED AS MEMORIALS IN THE EAST.

#### GENESIS xxviii. 18-22.

“And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. . . . And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace ; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house, and of all that thou shall give me, I will surely give the tenth unto thee.”

MR. MORIER thus illustrates the preceding passage ; he was ascending the rock of Istakhar, in Persia :—

“We ascended on the northwest side, winding round the foot of the rock, and making our way through narrow and intricate paths. I remarked that our old guide every here and there placed a stone on a conspicuous bit of rock, or two stones one upon the other, at the same time uttering some words, which I learned were a prayer for our safe return. This explained to me what I had frequently seen before in the East, and particularly on the high road leading to a great town, whence the town is first seen, and where the Eastern traveller sets up his stone accompanied by a devout exclamation, as it were, in token of his safe arrival. The action of our guide appears to illustrate the vow which Jacob made when he travelled to Padan-aram, in token of which he placed a stone and set it up for a

pillar.—In seeing a stone on the road placed in this position, or one stone upon another, it implies that some traveller has there made a vow, or a thanksgiving. Nothing is so natural in a journey over a dreary country as for a solitary traveller to set himself down fatigued, and to make the vow that Jacob did. ‘If God be with me, and keep me in this way that I go, so that I reach my father’s house in peace,’ then will I give so much in charity; or again, that on first seeing the place which he has toiled so long to reach, the traveller should sit down and make a thanksgiving, in both cases setting up a stone as a memorial.”—*Morier’s Second Journey through Persia, Armenia, and Asia Minor*, p. 84.



## EASTERN GAMES.

## 2 TIMOTHY iv. 7.

“I have fought a good fight; I have finished my course.”

“FROM Megara,” writes Mr. Wilson, the missionary to Greece, “we set off at daylight for Corinth. On the road we skirted the Corinthian gulf, a most delightful walk. At the head of the waters we occasionally obtained, as we turned a projecting angle of the coast, a splendid view of the towering citadel, high in the air, yet black and frowning. We crossed the isthmus of Corinth about noon. This, could one fail to recollect? was the sight of some of those celebrated games so often alluded to by St. Paul. In his epistle to Timothy is a most elegant and endearing reference to these contests of the ancient Greeks. ‘I have fought the good fight — I have finished my course — I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day: and not to me only, but unto all them also that love his appearing.’ The ‘course’ was now mapped out at my feet. Around this thousands used to congregate to witness the dexterity of the wrestler, or the velocity of the racer; and the judges sat by to award the prize to victors. How interesting is the allusion to these facts made by St. Paul, in addressing the infant church of Christ, ‘Wherefore seeing that *we* also,’ not these candidates, but *we* professors, ‘are encompassed about with so great a cloud of witnesses, let us lay aside every weight,’ everything that might encumber us in our course, ‘and run with patience the *race* set before us.’ And in another place, this zealous apostle addresses the very men, who in other ages assembled where my feet now stood, in beautiful allusion to these ancient contests. ‘So run, that ye may obtain,’

obtain the crown of glory." How animating the motives here held out to the Christian! Those who have already finished their course are represented as witnesses, a *cloud* of witnesses, around *ours*. They anxiously watch our progress, they long for our success; they await the time when we shall gain the victory, for 'they, without us, cannot be made perfect.' Well then, may each say

Awake, my soul! stretch every nerve,  
And press with vigor on.

The Grecian wrestlers and racers exerted themselves to obtain a corruptible crown, (corruptible, indeed, for it was of laurel or parsley!) but *we*, an incorruptible. And wo unto us, if *we* exhibit less energy than *they*! So run we then, not as uncertainly; so fight we, not as one that beateth the air!—*Rev. S. S. Wilson's Malta, &c.*

### MATERNAL INFLUENCE.

#### 1 SAMUEL XX. 30.

"Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman."

WHEN the Eastern people are angry with any one, they abuse and vilify his parents. Saul did not intend to reproach his wife personally, but to intimate his wrath against her son. This treatment is acutely felt by the children. In every Eastern family, the great object of respect and devotion is the mother. Witness the familiar expression, "Pull my father's beard, but do not speak ill of my mother." In Africa, maternal affection is always conspicuous, and creates a correspondent return of tenderness in the child. "Strike me," said a traveller's servant to his master, "but do not curse my *mother*." *Urquhart's Spirit of the East*; and Note on this passage in *Treasury Bible*.

## SHRINES.

## ACTS xix. 24.

“A certain man, named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen.”

“I REMEMBER once entering a church in the island of Cefalonia,” writes the Rev. S. S. Wilson, “seated on a hill overhanging the sea. To this church poor mariners often resort after storms. I remarked there what I had often seen also in papal churches in Malta ; over the shrine of some favorite saint were ranged a number of arms, legs, eyes, pictures of ships in danger, and so forth, some in white wax, some in silver, and some in gold. What are these ? I asked. These are oblations of gratitude, placed on the wrong altar. The offerers have been at the point of death in sickness, or have suffered under some local disease, or in fine, have been in a storm ; and in their distress, have made vows to the saint, which they fulfilled by presenting these limbs and rude paintings.”— *Rev. S. S. Wilson's Malta.*

## SPOILS SUSPENDED IN SACRED PLACES.

## 2 SAMUEL viii. 7-11.

“And David took the shields of gold which were on the servants of Hadadezer, and brought them to Jerusalem ; . . . which King David did dedicate unto the Lord, with the silver and gold . . . of all nations which he subdued.”

WHEN the Tegeans on one occasion conquered the Lacedæmonians, who had attacked them with such an assurance of victory, that they had brought with them fetters to bind the prisoners with, they placed these very

fetters upon the Lacedæmonian captives, and sent them to work in their fields. These very chains, Herodotus records, were preserved in his remembrance, hung round the temple of the goddess Minerva.\* This custom of suspending in sacred buildings the spoils taken from an enemy, was begun in the most barbarous ages, and at the present day continued. It is usual among the moderns to suspend in churches the colors taken from the enemy.

### SACRIFICES OFFERED TO IDOLS IN HIGH PLACES.

DEUTERONOMY xii. 2, 3.

“Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.”

It appears to have been from the first, the custom of the heathen idolaters, to offer their sacrifices to their gods on the tops of hills and mountains, and in groves and shady places (see verse 3).

The Israelites were therefore commanded, not to offer their burnt-offerings in *every place they saw*, but to offer them only in the place the Lord should choose (verse 13, 14). The ancient Persians offered, from the summits of the highest mountains, sacrifices to Jove, distinguishing by that appellation all the expanse of the firmament. (Herodotus bk. I., ch. cxxxii.)

The temples where the heathens went to consult their oracles, were also for the most part built in mountainous places.

\* Book I., lxvi.

## RELIGIOUS MARKS.

DEUTERONOMY xxxii. 5.

“Their spot is not the spot of his children.”

“ONE of the most striking peculiarities in Madras is the universality with which the men and women, old and young, bear upon their foreheads, arms, &c., the marks peculiar to their religion. Some have a *red or blue spot* on their forehead; others, blue, red, white, or yellow perpendicular lines; others horizontal lines. Some, in addition to these, have ashes or clay rubbed in lines on their arms. I could not help recurring continually to that text in Deuteronomy, ‘Their spot is not the spot of his children.’ The allusion is, doubtless, to a similar custom.”—*Rev. H. Malcom’s Travels.*

## RELIGIOUS CUSTOM IN JUDEA.

LUKE ii. 42.

“And when he [Jesus] was twelve years old, they went up to Jerusalem.”

THE Jew boys, when they enter their thirteenth year, go through the following ceremony, the poorer classes in private, the richer Jews in the synagogue. I had the opportunity of witnessing one of these. The boy, who was the son of a rabbi, appeared in the synagogue, well dressed, with the ten commandments fastened on his forehead in a small leathern bag, and the same also on his left arm. The morning service was then read. After this, the lad advanced to the altar, and offered up a prayer to the Almighty, in permitting him to attain that age which is here considered as the commencement of manhood. A religious discourse was then delivered by him for nearly an hour.—*Note to Brooke’s Travels in Spain and Morocco.*



## RELIGIOUS CUSTOM IN CHINA AND PERSIA.

## LEVITICUS xi. 33.

“And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.”

It was usual in ancient times, and is still the custom in China, Persia, and many other countries, for each guest to have a little table for himself, upon which dishes are placed separately for him. In India many persons never eat out of the same dish as others, believing it would be sinful to do so, and thinking their dishes, &c., to be polluted and spoiled if touched by persons of another religion, they *break* them. Dr. Clark found a similar custom among the Turks. He was one night entertained very kindly by a Turk and his family; after leaving the place, the next morning Dr. Clark returned for a book he had left behind, when he found his kind host and all the family employed in breaking and throwing away the *earthenware* plates and dishes, from which his guests had eaten, and purifying the other utensils and articles of furniture by passing them through fire or water.

## ROMAN SOLDIERS.

## 2 TIMOTHY ii. 3.

“Thou therefore endure hardness, as a good soldier of Jesus Christ.”

WHAT hardship a Roman soldier endured, the following passage in Josephus will evince. It forms a striking commentary upon his text. “When they march,” writes the historian, “out of their encampment, they advance in silence, and in great decorum, each man keeping his proper rank, just as in a battle. Their in

fanry is armed with breast-plates and helmets, and they carry a sword on each side. The sword they wear on their left side is by far the longest, for that on the right is not above a span's length. That select body of infantry, which forms part of the general's life-guards, is armed with lances and bucklers; but the rest of the phalanx have a spear and a long shield, beside which they bear a saw and a basket, a spade, and a hatchet; they also carry with them a cord, a sickle, a chain, and provisions for three days, so that a Roman foot soldier is but very little different from a beast of burden."—*Josephus.*

#### MILITARY SUBORDINATION AMONG THE ROMANS.

##### MATTHEW viii. 9.

"I am a man under authority, having soldiers under me, and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

THE strictest subordination and obedience were exacted of every Roman soldier. The Roman infantry were divided into three principal classes, each of which was composed of thirty companies, and each company contained two hundred men. Over every company were placed two centurions (one to each hundred), who were, however, very far from being *equal* in rank and honor, though possessing the same office. Two of the classes were esteemed more honorable than the other, and had their centurions elected *first*; and these took precedence of the centurions of the remaining class, who were elected *last*. The humble centurion of the Gospel appears to have been of the inferior order. He was a man "under authority," of other centurions, and had none *under* him but the hundred men, who appear to

have been in a state of the strictest military subordination, as well as of loving subjection to him.

Even in the present day we may find the same subordination, exemplified in the East. A captive chief, who was marching to the British headquarters, on being asked concerning the motives that induced him to quit his native land, and enter into the service of the rajah of Nepal (as he had done), replied in the following very impressive manner: "My master sent me. He says to his people, to one, Go you to Ghurwall; to another, Go you to Cashmire, or to any distant part. My lord, thy slave obeys; it is done. None ever inquires into the reason of an order of the rajah."—*Dr. A. Clarke; Fraser's Notes.*

#### BARBAROUS CUSTOM IN EASTERN WARFARE.

##### 2 KINGS x. 8

"And there came a messenger and told him [Jehu], saying, They have brought the heads of the king's sons; and he said, Lay ye them in two heaps at the entering in of the gate until the morning."

MR. MORIER, in an account he gives of a treaty of peace between two armies, one of Russians, and the other of Persians, says, "One of the articles was, that their [the Russian's] heads were not to be cut off; an act which in Persian and Turkish warfare is a common custom. During this fight ten tomauns were given for every head of the enemy that was brought to the prince [of Persia]; and it has been known to occur, after the combat was over, that prisoners have been put to death in cold blood, in order that the heads, which are immediately despatched to the king, and deposited in heaps at the palace-gate, might make a more considerable show. Such barbarities make us shudder in England, but they only tend to show how little the manners of Asia have changed since the remotest times."—*Morier's Second Journey through Persia, &c., p. 186.*

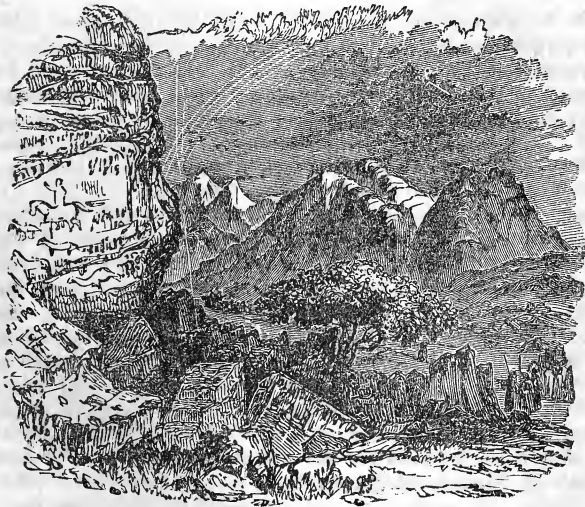
## HIDING TREASURES.

MATTHEW XXV. 18.

“But he that had received one [talent] went and digged in the earth, and hid his Lord's money.”

THE practice of hiding treasures, is one of almost daily occurrence in the East. In the year 1813, the pacha of Egypt demanded fifteen thousand purses from those who kept the money of the country. Twelve hundred purses were required from an old man named Felteos, who had been a chief financier in former times. He refused to pay this, alleging his poverty, but at last he offered to give two hundred purses. The pacha sent for him, threatened, and seeing him obstinate, ordered him to be beaten. After receiving five hundred strokes, and being nearly half dead, he declared he would pay no more than two hundred purses. The governor thought he was telling the truth, but his son Ibrahim Pacha, who was present, said he was sure the man had more money. Felteos, therefore received three hundred additional strokes, after which he confessed that he was possessed of the sum demanded, and promised to pay it. He was then permitted to return home; and at the end of a fortnight, being so much recovered as to be able to walk about, commissioners were sent to his house by the pacha, laborers were called, and Felteos descended with them to a lower room in his house, at the bottom of which they removed a large stone which closed up a small passage, containing a vaulted niche, where two iron chests were deposited. On opening these, two thousand purses were found, twelve hundred of which the pacha took, and left the remainder to the owner, who died three months after, not in consequence of the blows he had received, but of grief for the loss of his money. Had he been able to remove the treasure secretly, he would probably have done so, had not

a guard been posted in his house immediately on his promising to pay. The pacha, conceiving that the money was concealed in some secret spot, according to a practice general in the East.—*Burckhardt's Travels.*



## APPENDIX.

## HOSPITALITY. CHAP. I.

A TRAVELLER mentions that while in the desert, near Sinai, anticipating not meeting for days with a living creature, himself and his attendants were suddenly cheered by seeing an Arab woman pass before them, and, overtaking her, she recognised in one of his companions a friend of her tribe, and, in the same spirit, and almost in the same words which would have been used by her ancestors four thousand years ago, she asked them to her tent (not far from the road, but completely hidden from view), and promised them a lamb or a kid for supper. "Her husband was stretched on the ground in front of his tent, and welcomed us with an air and manner that belonged to the desert, but which a king on his throne could not have excelled. He was the embodied personification of all my conceptions of a patriarch: a large loose frock, a striped handkerchief on his head, bare legs, sandals on his feet, and a long white beard. . . . Almost immediately after we were seated, he took his shepherd's crook, and, assisted by his son, selected a lamb from the flock for the evening meal. . . ."—*Incidents of Travel*, vol. ii., pp. 7, 8.

## CARAVANSARIES. CHAP. I.

## JEREMIAH ix., 2.

"O that I had in the wilderness a lodging-place of way-faring men, that I might leave my people, and go from them."

THE prophet here clearly alludes to those solitary khans or lodging-places for travellers, which are often at equal distances, in Turkey, between large towns.

The places of accommodation for travellers in the East, are properly three—caravansaries, khans, and menzils. The first are buildings designed to afford shelter to travellers in deserts, and other remote situations; khans are similar buildings in a town; and menzil is a word of rather indefinite application, but seems generally to denote the house of the persons who are accustomed to accommodate travellers in places where there is no khan or caravansary. The superior class of caravansaries appear very striking objects to the stranger, who takes them for palaces, fortresses, or castles; but this first impression wears off on a nearer approach, when it is seen that no enclosed buildings rise above the level of the enclosing wall. This wall is generally upward of twenty feet high, and it sometimes extends one hundred yards on each side of the square which it encloses. It is strongly built of fine brick-work, commonly based on stone, and is ornamented at the top. In the centre of the front wall is the entrance, a tall and spacious archway, over which are sometimes chambers crowned with superb domes. These form the places of honor. On each side, under the arched roof of the portico, are the keeper's rooms, and shops, where the commodities most required by travellers are sold. Passing through this archway, the spectator perceives a sort of piazza extending on every side of the interior of the quadrangle, leaving a spacious area in the middle. Arched recesses in the wall now appear to be apartments, divided from each other by walls, open in front, neatly paved, and sometimes possessing a fire-place, while compartments cut out in the thick wall serve as cupboards. A small door conducts to an inner room, seldom resorted to, of an oblong shape, receiving its only light from a chimney opposite the door, and having also a range of cupboards, about three feet from the floor. In the middle of each of the three sides of the building, is an apartment much more spacious and lofty than any other, and not divided into two rooms. These are used as places where the different inmates resort, to smoke, converse, or tell tales. The stables of the caravansary extend along a covered lane, between the back wall of the apartments, and the outermost wall of the building; and along this wall there extends, within the stable, another series of cell-like apartments, for servants and poor people. But the spacious central court-yard is

always used as a stable when the weather is fair. In the centre of the court is an elevated platform of masonry, the roof of a subterraneous chamber, a most refreshing retreat during the great mid-day heats. Sometimes the place of this platform is occupied by the parapet of the deep well or reservoir from which the caravansary is supplied with water. At the angles of the square, flights of steps conduct to the flat roof of the building, resorted to in the cool of the evening. The traveller brings his bedding, culinary utensils, and some articles of provision, with him. Few caravansaries, however, are thus complete, and many are suffered to fall into decay.

The largest number of them in Persia have been built by wealthy individuals wishing to perpetuate their names, or as acts of charity designed to purchase future rewards. Many are of royal origin, and very ancient.—See *Penny Magazine*, No. 166.

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#### SEPULCHRES OF THE KINGS OF JUDAH. CHAP. II.

2 KINGS ix., 28.

“And his servants carried him [Ahaziah, king of Judah] in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.”

2 KINGS xxiii., 30.

“And his servants carried him [Josiah] in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre.”

THE tombs of the kings [of Judah] are above half a mile from the wall of Jerusalem. In the midst of a hollow, rocky, and adorned with a few trees, is the entrance; you then find a large apartment, above fifty feet long, at the side of which a low door (surmounted by a beautiful frieze) leads into a series of small chambers, in the walls of which are several deep recesses, hewn out of the rock, of the size of the human body. There are six or seven of these low and dark apartments, one or two of which are adorned with vine-leaves and clusters of grapes. Many parts of the stone coffins, beautifully ornamented, are strewn on the floor; and it should seem that some hand of ravage had



broken them to pieces, with the view of finding something valuable within. The sepulchres of the judges, so called, are situated in a wild spot about two miles from the city. They bear much resemblance to those of the kings, but are not so handsome or spacious.—*Carne's Letters*, p. 294.

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EASTERN ROOFS. CHAP. II.

PROVERBS xxvii., 15.

“A continual dropping in a very rainy day, and a contentious woman, are alike.”

THE following is a passage from the Rev. J. Hartley's Journals; he was then visiting the Apocalyptic churches.

April 21.—“Last night we retired to rest in what appeared one of the best rooms which we have occupied during the journey; but, at midnight, we were roused by the rain pouring through the roof, and I found it necessary to rise and dress. In flat-roofed houses this is a frequent occurrence. I discover in this adventure an illustration of Prov. xxvii., 15. The Septuagint has it, ‘*Drops of rain in a wintry day drive a man out of his house; and just so a railing woman.*’ The Vulgate speaks expressly of the roof through which the water passeth. I was literally driven out of the house by the rain descending through the roof; and sought for shelter in the corridor, which was better protected.”—*Hartley's Researches*, pp. 283, 284.

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NAILS IN EASTERN WALLS. CHAP. II.

EZRA ix., 8.

“And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail\* in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.”

ISAIAH xxii., 23.

“And I will fasten him as a nail in a sure place: . . . .

\* Or, a pin: that is, a constant and sure abode. See margin.

and they shall hang upon him all the glory of his father's house. . . . .” see Zech. x. 4.

SPEAKING of the houses at Damascus, Mr. Wilson says: “In building, the plan is to *fix nails or pins of wood in the walls* while still soft, to suspend such domestic articles as are required, since, consisting altogether of clay, they are too frail to permit of the operation of a hammer.”—*Rae Wilson's Travels*, vol. ii., p. 118.

It is evidently to this custom that the sacred writers refer in the texts quoted above, making it expressive of security and perpetuity. For Ezra, after speaking of the afflictions of his people, and representing them as delivered to captivity, and the sword, in strange lands, where they wandered defenceless, having no secure dwelling, nor place of refuge, adds, “And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a *nail in his holy place*,” thus restoring them to their own land, to the city and the house which he had chosen to put his name there, giving them once again a constant and sure abode in his holy mountain, and temple.

And in like manner, Isaiah, when prophesying in the name of the Lord concerning the honors which should be conferred upon Eliakim (chap. xxii.), declares that he shall be fastened as a *nail in a sure place*, thus signifying his security, and that upon him shall hang all the glory of his father's house.

The words “*sure place*,” are very expressive, for usually the walls of the Eastern houses are most *insecure*. Of those at Damascus, Mr. Wilson observes, that they are built of the most perishable materials, namely, bricks, not dried by fire, but by the heat of the sun; and that in summer they crack and crumble with the heat, creating a most offensive dust, especially when rain is followed by wind; while, during wet weather, the slough arising from them renders the streets almost impassable.—See *Rae Wilson's Travels*, vol. ii., pp. 117-119.

## GREEK FUNERALS. CHAP. VIII.

LUKE vii. 12-15.

“Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother.”

In describing the funeral rites, &c., of the Greeks, Mr. Hartley writes: “Very frequently, while you are silently engaged in your apartment, the stillness of a Turkish town, where no rumbling of wheels is ever heard, is interrupted by the distant sound of the funeral chant of the Greek priests. As the voices grow more loud, you hasten to the window to behold the procession. The priests move first, bearing their burning tapers, and by their dark and flowing robes give an idea of mourning in harmony with the occasion. The corpse is always exhibited to full view. It is placed upon a bier, which is borne aloft upon the shoulders, and is dressed in the best and gayest garments possessed by the deceased. I have sometimes seen a young female, who had departed in the bloom of life and beauty, adorned rather as a *bride to meet the bridegroom*, than as one who was to be the tenant of the chamber of corruption. The young man at Nain, who was restored to life by the command of our Savior, was doubtless carried on a bier of this kind. When our Lord intimated the design of interposing in his favor, *they that bare him stood still*. And when the miraculous energy was exerted, *he that was dead sat up, and began to speak*. (Luke vii. 15.)

“The closing part of the Greek burial-service, commencing with the words, ‘Come, and impart the last embrace,’ is very affecting. The friends of the departed press forward from every part of the church, and kiss his cold and pallid lips, and weep over him. It is considered a very peculiar mark of disrespect to neglect this last office of affection.”—*Hartley’s Researches*, pp. 107, 108.

SITTING, A POSTURE OF MOURNING IN THE EAST.  
CHAP. VIII.

LAMENTATIONS ii. 10.

“The elders of the daughter of Zion sit upon the ground, and keep silence: . . . . the virgins of Jerusalem hang down their heads to the ground.”

MATTHEW xxvii. 61.

“And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.” See also John xi., 31, 35.

SITTING is, among the Jews, the posture expressive of grief. After the decease of a parent, the children sit for seven days, on very low stools, without shoes, as mourners for the dead.\*

Mr. Wilson speaks of finding a crowd of women, “*sitting* around a *recently dug grave* (at Bethlehem), lamenting the loss of a native of the village, whose body was laid in it. Many of them *hung down their heads* upon their breasts; others were wringing their hands, and wept bitterly, looking at the same time into the grave.” . . . .

“Revelation seems to warrant the conclusion, that the posture of these women, sitting on the ground, and going through a scene expressive of grief, is a very ancient custom, since we find this exhibition corresponds with that made by the children of Israel after the destruction of Jerusalem.” (Lam. ii. 10.)

“The Jews lamented their dispersion in a similar posture. ‘By the rivers of Babylon there we *sat down*; *yea, we wept*, when we remembered Zion.’ In reference to these, one of the prophets alludes to the desolation of Judea, on account of sin. ‘She being desolate, shall sit upon the ground.’ (Isaiah iii. 26.) And, it may be added, as a very striking fact, that Judea is symbolically represented on Roman medals by the figure of a female, in a sitting posture, at the foot of a palm-tree, with her head bent, as if she were letting fall her tears upon the ground. The legend is, ‘Judæa Capta.’”†—*Rae Wilson’s Travels*, vol. i., pp. 275—277.

\* See a work entitled, *Both one in Christ*, by A. M. Myers, p. 62.

† This coin was struck by Vespasian, on the capture of Jerusalem. The palm-tree is an emblem of Judea, the woman of Jerusalem.

Mr. Carne (in pp. 332 and 333 of his *Letters*) writes. "A female, with part of her robe drawn over her head, or veiled, was seen *seated by the tombs* of her relations on the summit of Mount Moriah, or along its sides, just beneath the walls."

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PLOUGHING. CHAP. X.

PSALM CXXIX. 3.

"The ploughers ploughed upon my back; they made long their furrows."

ON his road to Jerusalem, Mr. Wilson remarks, "The husbandmen with ploughs in a state of patriarchal rudeness, were tilling the soil; and what is singular, they strewed the surface of the field with seeds, and then ploughed them in. The peasants engaged in this cultivation were, in general, armed; but whether this was the usage of the country, or to defend them from being robbed of their corn, I could not ascertain. One thing, however, we know, is, that it was common for seed to be stolen, as we may find by referring to the inspired page. (1 Sam. xxiii. 1; Job. v. 5; Psalm cxxvi. 6.) *The furrows are made in a direct line*, and an allusion to this appears to be involved in the complaint of the royal Psalmist. (Psalm cxxix. 3.)"

Speaking of the land about Ephesus, the same traveller writes, "The penetration of the plough into the land is very shallow, and *the furrows are long*."—*Rae Wilson's Travels*, vol. i., p. 185; ii., p. 217.

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THE OX-GOAD. CHAP. X.

JUDGES iii. 31.

"And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel."

THE goad used in Palestine and Syria, for driving oxen while ploughing, is of "extraordinary length, sharp at one

end for driving the cattle, and at the other is a kind of spade for cleansing the plough from the weeds and mud that retard its motion, so that such goad is necessary to avoid the encumbrance of two instruments.”—*Rae Wilson's Travels*, vol. ii., p. 157.

Mr. Maundrell describes this implement, which he says he found “about eight feet long; and at the bigger end about six inches in circumference, armed at the lesser end with a sharp prickle for driving the oxen; and at the other end with a small paddle of iron, strong, and massive, for cleansing the plough from the clay.”—*Maundrell's Travels*.

“It was, no doubt, this latter part of the instrument which Shangar used as a battle-axe, and thus killed so many of his enemies.”—*Hartley's Researches*, p. 309.

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#### WINNOWING. CHAP. X.

##### ISAIAH xxx. 24.

“The oxen likewise, and the young asses that ear the ground, shall eat clean provender which hath been winnowed with the shovel and with the fan.”

Mr. Hartley observes, “I see the Greeks frequently *winnowing with the shovel*.”—*Hartley's Researches*, p. 366.

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#### PITS FOR CORN. CHAP. X.

##### JEREMIAH xli. 8.

“We have treasures in the field, of wheat, and of barley, and of oil, and of honey.”

THESE “treasures in the field” were doubtless laid up in subterranean pits, similar to the *mattamores* in Barbary, in which, Dr. Shaw informs us, they deposite the grain when winnowed; two or three hundred of them being sometimes together, and the smallest holding four hundred bushels. The same mode of keeping corn prevails in Syria and the Holy Land.—Note on this passage in *Treasury Bible*.

## GRASS. CHAP. X.

ISAIAH xl. 6, 7.

“All flesh is grass, and all the godliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.”

“THE very affecting images of Scripture, which compare the short-lived existence of man to the decay of the vegetable creation, are scarcely understood in this country. The verdure is perpetual in England. It is difficult to discover a time when it can be said, *The grass withereth*. But let the traveller visit the beautiful plain of Smyrna, or any other part of the East, in the month of May, and revisit it toward the end of June, and he will perceive the force and beauty of these allusions. In May, an appearance of fresh verdure and of rich luxuriance everywhere meets the eye; the face of nature is adorned with a carpet of flowers and herbage, of the most elegant kind. But a month or six weeks subsequently, how changed is the entire scene! The beauty is gone; the grass is withered; the flower is faded; a brown and dusty desert has taken place of a delicious garden. It is, doubtless, to this rapid transformation of nature that the Scriptures compare the fate of man.”—*Hartley's Researches*, pp. 214, 215.

## THE VINE. CHAP. X.

THERE is no one set of images more frequently employed in Scripture, to signify various conditions of prosperity or adversity, or to typify spiritual blessings, than those derived from the vine, and its mode of cultivation in the East.

A time of peace and tranquillity is represented by “every man’s dwelling safely under *his vine*, and under his fig-tree” (1 Kings iv. 25; Micah iv. 4; Zech. iii. 10), plenty and prosperity are typified by the “mountains dropping down sweet wine.” (Joel iii. 18; Amos ix. 13.) The temporal blessedness of Judah is figured by his “binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the

blood of grapes; his eyes shall be red with wine, and his teeth white with milk." (Gen. xlix. 11, 12.)

The chosen people of Jehovah are styled "a noble vine," (Jer. ii. 21), and "The vineyard of the Lord of Hosts" (Isaiah v. 7), under this latter title of a vineyard, both the Jewish and Gentile churches are signified (Matt. xxi. 33-41); and with the time of the vintage, are associated "singing and shouting," the tokens of gladness. (Isaiah xvi. 10.) Our blessed Savior makes choice of the emblem of a vine, and its fruitful branches, to represent his own person, and his union with believers. "I am the *true* vine, ye are the branches; herein is my father glorified, that ye bear much fruit." (John xv. 1, 5, 8.)

On the other hand, when reproved for their sins and spiritual barrenness, the chosen people are called, "an empty vine" (Hosea x. 1), "the degenerate plant of a strange vine" (Jer. ii. 21), bringing forth only "wild grapes" (Isaiah v. 2). In the beautiful lamentation for Moab, in Isaiah xvi., the *vine* of Sibmah is said to languish; "and gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease." While the terrible judgments of the Messiah upon impenitent sinners are figured in these awful words, "I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury." (Isaiah lxiii. 3.)

So abundant were the vines in Palestine, and so much did they constitute the riches of the people, that it was requisite to have express laws made respecting the conduct of the inhabitants with regard to the vineyards.

Thus, persons who were passing might enter another man's vineyard and eat, but might not carry away any of his grapes: and when these had been gathered, what fell, or was left behind on the vine, was to belong to the "stranger, the fatherless, and the widow."\* (Deut. xxiii. 24; xxiv. 21; Levit. xix. 10.)

The vines of Palestine are still peculiarly fine, bearing grapes of an extraordinary size. An Italian traveller (Dandini) says that the grapes of Mount Libanus are as large as prunes,† and Doubdan writes that in the country about

\* See also p. 306.

† Harmer's *Observations*, vol. iv., p. 8.



Bethlehem, he found a most delightful valley, full not only of aromatic herbs and rose-bushes, but planted with vines, which he supposed were of the choicest kind; and that it was indeed the valley of Eschol, whence the spies carried that prodigious bunch of grapes to Moses, of which we read in the book of Numbers (ch. xiii. 23). "It is true," says this traveller, "I have seen no such bunches of grapes, not having been here in the vintage, but the monks assured me that they still find here some that weigh ten or twelve pounds."—*Harmer's Observations*, vol. iii., p. 285.

Laborde, speaking of the vines of Idumea, writes, "The vines of this country, of the fruit of which we saw some specimens, account for the enormous grapes which the spies sent out by Moses, brought back from the places they had visited."—(*Travels*, p. 203, 204.)

Mr. Jowett speaks of passing "some well-cultivated vineyards near Jerusalem, the produce of which furnishes that city with excellent wines. Along the sides of these hills, also, we continually see flocks and herds: the sheep and goats in the immediate vicinity of the city have a very picturesque appearance, as they are slowly driven into Jerusalem just before sunset, after which the gates are shut; and from their milk a great part of the support of the inhabitants is derived. Thus, when this seemingly unpromising soil was cultivated in perfection, it would answer exactly to the promise given to the tribe of Judah, "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk."—*Jowett's Researches*, pp. 259, 260.

There is a kind of wild vine which grows near the high-ways and hedges of Judea, which has a small grape that is black when ripe, and is the wild grape to which the prophet compares the inhabitants of Jerusalem, and men of Judah. (Isaiah v. 2.) These are also the grapes to which another prophet refers, when he predicts the approaching judgment on that rebellious people. (Ezek. xviii. 2.)—*Rae Wilson's Travels*, vol. i., p. 237.

The vineyards produce different kinds of grapes, which are white, black, and red. To the juice of the last frequent references are made in the Scriptures; and, with striking propriety, an inspired writer calls it, the pure *blood* of the

grape. (Deut. xxxii. 14; Isaiah lxiii. 2.)—*Rae Wilson's Travels*, vol. i., p. 237.

The wines of Lebanon are still celebrated. Le Bruyn speaks of their being the finest in the world, so that we can understand why the prophet Hosea should have derived a comparison from them, when he says (ch. xiv. 7), "The scent thereof," rather, the "*memorial*," as it is rendered in the margin, "shall be as the *wine of Lebanon*."—*Harmer's Observations*, vol. iii., pp. 286–290.

*Sweet* wines are those most esteemed in the East, being more full and rich, and capable of being kept (Luke v. 39); and these were anciently appropriated to the use of monarchs and persons of rank. "Royal wine in abundance, according to the state of the king" (Esther i. 7), which words, by the ancient Eastern translators of the Septuagint, are rendered "much and *sweet* wines, such as the king himself drank." It is probable that the word translated *new* wine, in Joel iii. 18, and in Acts ii. 13, should be *sweet*, or full, rich, strong wine.—See *Harmer's Observations*, vol. ii., pp. 146–149.

This fact may explain the conduct of the military who attended the crucifixion of the Lord of Glory, as it was most likely in derision of his claim to royal authority that they offered him vinegar, or wine in a state of strong acidity, instead of good or generous wine.—*Rae Wilson's Travels*, vol. i., p. 237.

The leaves first appear on the vine about the beginning of March. The grape ripens toward the latter end of July; and when surrounded with Arabs, Judea, through fear of them, became obliged to hurry on the vintage, but the wine made in this manner could not be *sweet* wine. The grapes hanging low on the trees makes the wine much richer and sweeter; and thus Amos, in the ninth chapter and thirteenth verse of his prophecy, writes, "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 wont before to be, in a state of immaturity, for fear of Arabs, or other destroying nations; but they shall be suffered to hang even till the time of ploughing, so perfect shall be the security of those times.

We find that in a province of Egypt, which is surrounded

with Arabs, who frequently make excursions into it, especially in the season in which fruits, which it produces in great abundance, begin to ripen, the inhabitants are obliged to gather them unripe, and send them to Cairo; and the wine of that province has in consequence degenerated, though once remarkable for its excellence. This adds fresh force to the promise, that the time of treading grapes should be delayed till they should be in such perfection that "the mountains should drop *sweet wine*."

The vintage of Aleppo\* lasts from the 15th of September to the same day of November, and nothing is more common there, than this running of the vintage and sowing-season into one, the latter beginning toward the close of October, and lasting all November; and thus the treader of grapes would continually overtake, or meet, with him that soweth seed.—*Harmer's Observations*, vol. iii., pp. 211–214.

The grapes were *trodden* (Isaiah lxiii. 3; xvi. 10), with the feet† to make the wine. Dr. Chandler thus describes the beginning of the vintage he saw in Greece. "The black grapes [were] spread on the ground in beds, exposed to the sun to dry for raisins: while, in another part, the juice was expressed for wine; a man, with feet and legs bare, treading the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath it to receive the liquor.—*Harmer's Observations*, vol. iii., p. 274.

The tame cattle are very fond of vine-leaves, and are permitted to eat them in the autumn; for about Smyrna, Dr. Chandler remarked that the leaves were stripped by the camels and herds of goats, who are admitted to browse after the vintage. This explains why Moses, by a direct law, forbade a man's causing another's vineyard to be eaten, by putting in his beast. (Exodus xxii. 5).—*Harmer's Observations*, vol. iii., 281, 282.

The fox of Palestine is a great destroyer of grapes, as of old. (Cant. ii. 15).—*Rae Wilson's Travels*, vol. i., p. 394, note.

\* The vegetable productions of Judea and Aleppo are nearly contemporary.—*Harmer's Observations*, i., 213.

† Olives were in like manner trodden to express the oil.

## BELLS WORN BY HORSES. CHAP. XIV

ZECHARIAH xiv. 20.

“In that day shall there be upon the bells of the horses. Holiness unto the Lord.”

THE charger which the English consul at Damietta rode on, a remarkably fine spirited animal, had a bell hung round his neck, which brings us to observe that in the early ages bells appear to have been a symbol of victory or dominion. Thus, as horses were employed in war, and distinguished for strength, stateliness, and courage, these kind of tinkling cymbals became part of their martial furniture. The Jewish warrior adorned his animal with the same ornaments which the prophet foretells shall in future be consecrated to the service of God.—*Rae Wilson's Travels*, vol. i., p. 145.

## THE ARABIAN CAMEL. CHAP. XIV.

JEREMIAH ii. 23.

“Thou art a swift dromedary traversing her ways.”

OVER the arid and thirsty deserts of Asia and Africa, the camel affords to man the only means of intercourse between one country and another. The camel has been created with an especial adaptation to the regions wherein it has contributed to the comfort, and even to the very existence, of man, from the earliest ages. It is formed to endure the severest hardships; its feet are made to tread lightly upon a dry and shifting soil; its nostrils have the capacity of closing, so as to shut out the driving sand, when the whirlwind scatters it over the desert; it is provided with a peculiar apparatus for retaining water in its stomach, so that it can march from well to well without great inconvenience, although they be several hundred miles apart. And thus, when a company of Eastern merchants cross from Aleppo to Bussora, over a plain of sand which offers no refreshment, the whole journey being eight hundred miles, the camel of the heavy caravan moves cheerfully along, with a burden of six or seven hundred weight, at

the rate of twenty miles a day ; while those of greater speed, that carry a man without much other load, go forward at double that pace and daily distance. Patient under his duties, he kneels down at the command of his driver, and rises up cheerfully with his load ; he requires no whip or spur during his monotonous march ; but, like many other animals, he feels an evident pleasure in musical sounds ; and therefore, when fatigue comes upon him, the driver sings some cheering snatch of his Arabian melodies, and the delighted creature toils forward with a brisker step, till the hour of rest arrives, when he again kneels down to have his load removed for a little while ; and if the stock of food be not exhausted, he is further rewarded with a few mouthfuls of the cake of barley, which he carries for the sustenance of his master and himself. Under a burning sun, upon an arid soil, enduring great fatigue, and seldom completely slaking his thirst, more than once during a progress of several hundred miles, the camel is patient, and apparently happy. He ordinarily lives to a great age, and is seldom visited by any disease.

Camels are of two species ; that with one hump is usually called the dromedary—these are used for riding. The camel of the heavy caravan, the baggage-camel, may be compared to the dray-horse ; the dromedary to the hunter and in some instances, to the race-horse. Messengers on dromedaries, according to Burckhardt, have gone in eight days the same journey he has been twenty-two days accomplishing, and there is an account of a swift dromedary recorded, who carried his rider from Mogadore to Morocco, the distance of one hundred miles, starting at dawn of day, and returning to Mogadore the same night, after the gates were shut.

The average load of the heavy, or slow-going camel, is from five hundred to six hundred pounds ; sometimes it carries large panniers, filled with heavy goods ; sometimes bales are strapped on his back, fastened with cordage made of the palm-tree, or with leathern thongs ; and sometimes two or more, will bear a sort of litter, in which women and children ride with considerable ease. The expense of maintaining these valuable creatures is remarkably little ; a cake of barley, a few dates, or a handful of beans, will suffice, in addition to the hard and prickly shrubs which they find in every district but the very wildest of the desert. They

are particularly fond of those vegetable productions which other animals would never touch, such as plants which are like spears and daggers, in comparison with the needles of the thistle, and which often pierce the incautious traveller's boot. He might wish such thorns eradicated from the earth, if he did not behold the camel contentedly browsing upon them; for he thus learns that Providence has made nothing in vain. Their teeth are peculiarly adapted for such a diet. Differing from all other ruminating tribes, they have two strong cutting teeth in the upper jaw; and of the six grinding teeth, one on each side, in the same jaw, has a crooked form: their canine teeth, of which they have two in each jaw, are very strong; and in the lower jaw the two external cutting teeth have a pointed form, and the foremost of the grinders is also pointed, and crooked. They are thus provided with a most formidable apparatus for cutting and tearing the hardest vegetable substance. But the camel is, at the same time, organized so as to graze upon the finest herbage, and browse upon the most delicate leaves; for his upper lip being divided, he is enabled to nip off the tender shoots, and turn them into his mouth with the greatest facility. Whether the sustenance, therefore, which he finds, be of the coarsest or the softest kind, he is equally prepared to be satisfied with, and to enjoy it.—See *Penny Magazine*, No. 63.

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GREEK PRONUNCIATION. CHAP. XVIII.

JUDGES xii. 6.

“Then said they unto him, Say now Shibboleth; and he said, Sibboleth: for he could not frame to pronounce it right.”

THE Greeks have not the sound *sh* in their language; hence they are liable to be detected, like the Ephraimites. I was struck with this circumstance in learning Turkish from a Greek tutor. *Pasha*, he pronounced *Pasa*; *Shimdi*, he called *Simdi*; *Dervish*, *Dervis*, &c.; *Shibboleth* he would, of course, pronounce *Sibboleth*.—*Hartley's Researches*, pp. 210, 211.

HONORS PAID BY THE BURMESE TO GAUDAMA  
CHAP. XVIII.

HOSEA ii. 8.

“She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.”

IN describing the worship paid by the Burmese to their god, Gaudama (whose celebrated pagoda, or temple, is near the city of Rangoon, situated on a small hill, surrounded by many smaller pagodas), Mr. Malcom writes: “I visited the pagoda frequently, about sunrise, as it is the only direction in which one can ride. There were always twenty-five or thirty worshippers scattered up and down, and on the regular worship-days, several hundred. They come and go during the cool of the morning, remaining about fifteen minutes, and amounting, as I was told, on the whole to two or three thousand. Every one brings a present; often a bunch of flowers, or only a few green twigs, plucked on the way; but generally the nicest eatables ready cooked, beautiful bunches of flowers, articles of raiment, &c. The amount of offerings here is very great. Stone vases, some of which will hold fifty or sixty gallons, stand round the pagoda, into which the devotees carefully lay their leafy plates of rice, plantains, cakes, &c. As these are successively filled, appointed persons from among the pagoda slaves\* empty them into their vessels, assorting the various kinds. The beautiful flowers remain all night, and are swept out in the morning. The reproof of Jehovah to Israel by the prophet, often came strongly to my mind, as these crowds passed on with their beautiful flowers, and the finest of the fruits of the earth:—‘She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.’ How boundless the goodness and forbearance of God! ‘Will a man rob God?’ Yet these rob him of tithes and offerings bestowed on their senseless images, and take *his* fruits of the earth to do honor to the things his soul abhors.”—*Malcom’s Travels in Southeastern Asia*, vol. i., p. 81.

\* There are in the vicinity of the hill, a hundred and fifty families of “Slaves of the Pagoda,” who are not allowed to marry, except among themselves.

## OATHS IN JUDEA. CHAP. XVIII.

MATTHEW v. 36.

“Neither shalt thou swear by thy head, because thou canst not make one hair white or black.”

MR. JOWETT writes, that on one occasion, when leaving Jerusalem, his guide “laid both hands upon his turban, to assure me, with their usual oath, ‘Upon my head,’ that he would serve me faithfully. This is the commonest oath of the country, ‘On my head.’” Another most common oath with the Arabs is *W’Allah*; an appeal to the Sacred Name. The remark, *an oath for confirmation is an end of all strife* (to men, Hebrews vi. 16), is often curiously exemplified by the Arabs, in their most common transactions. After wrangling a long time, with a vehemence and a pertinacity, which seem to shut out all hope of conciliation, they will, (if suffered by the traveller to take their own time), suddenly come to terms: their chief, who has watched the furious debate, and in good part fomented it, marks the auspicious moment, clenches the question, gives the signal *W’Allah*, and at once all is settled; every man proceeds to his post, whether it be loading or unloading animals, or setting off on a journey, &c. The man, who a minute before defied and insulted the traveller to his face, will then come smiling and fawning about him. It is best, on these occasions, not to contend; neither to *rage*, nor *laugh* with them. (Prov. xxix. 9.)—*Jowett’s Researches in Syria, &c.*, p. 269, note.

## SHRINES. CHAP. XVIII.

ACTS xix. 24.

“A certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen.”

THE false goddess Diana was worshipped in Asia Minor, and throughout the then known world, and a most magnificent temple was erected to her at Ephesus. The word which we translate *shrines*, is in the Greek, *temples*. It was the custom with the Greeks and other heathen nations



to make little models of a temple, and place a small image therein, in order to carry with them when they travelled or went to war, as also for their private devotion at home; and indeed, the making such temples continues to be the custom in some of the heathen nations to this day. A very curious one of this sort I have seen brought here from the East Indies.—See *Biscoe on the Acts*, pp. 274–276.

Mr. Jowett speaks of seeing, among other like articles of sale, brought to Jerusalem from a manufactory at Bethlehem, a model in wood, inlaid with ivory, of the chapel built over the Holy Sepulchre. “Of the various trinkets which they showed, no one served better than this to illustrate the expression translated in our English version, ‘Silver shrines for Diana;’ the original means, ‘Silver models of the temple of Diana.’ Whether made very small, or entirely wrought in silver, or, if larger, inlaid or washed with silver, is of little moment. In all the Levant, and in Roman Catholic countries, the Pagan traffic, so inimitably described by the prophet Isaiah (xl. 19, 20; xli. 6, 7; xlv. 12–17; xlvi. 6), continues in full activity.”—*Jowett's Researches*, pp. 264, 265.

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Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: May 2005

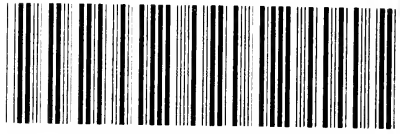
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