JOHN GEORGE WOOD

BIBLE ANIMALS

John George Wood

Bible Animals

Wood J.

Bible Animals / J. Wood — «Public Domain»,

Содержание

J. G. Wood
Bible Animals; / Being a Description of Every Living Creature Mentioned in the Scripture, from the Ape to the Coral

THE OSTRICH.

"What time she lifteth up herself on high, she scorneth the horse and his rider."—Job xxxix. 18.

PREFACE

Owing to the conditions of time, language, country, and race under which the various books of the Holy Scriptures were written, it is impossible that they should be rightly understood at the present day, and in this land, without the aid of many departments of knowledge. Contemporary history, philology, geography, and ethnology must all be pressed into the service of the true Biblical scholar; and there is yet another science which is to the full as important as either of the others. This is Natural History, in its widest sense.

The Oriental character of the Scriptural books causes them to abound with metaphors and symbols, taken from the common life of the time. They embrace the barren precipitous rocks alternating with the green and fertile valleys, the trees, flowers, and herbage, the creeping things of the earth, the fishes of the sea, the birds of the air, and the beasts which abode with man or dwelt in the deserts and forests. Unless, therefore, we understand these writings as those understood them for whom they were written, it is evident that we shall misinterpret instead of rightly comprehending them. Even with secular books of equally ancient date, the right understanding of them would be important, but in the case of the Holy Scriptures it is more than important, and becomes a duty. The field which is laid open to us is so large that only one department of Natural History, namely Zoology, can be treated in this work, although it is illustrated by many references to other branches of Natural History, to the physical geography of Palestine, Egypt, and Syria, the race-character of the inhabitants, and historical parallels. The importance of Zoology in elucidating the Scriptures cannot be overrated, and without its aid we shall not only miss the point of innumerable passages of the Old and New Testament, but the words of our Lord Himself will either be totally misinterpreted, or at least lose the greater part of their significance.

The object of the present work is therefore to take, in its proper succession, every creature whose name is given in the Scriptures, and to supply so much of its history as will enable the reader to understand all the passages in which it is mentioned. A general account of each animal will be first given, followed by special explanations (wherever required) of those texts in which pointed reference is made to it, but of which the full force cannot be gathered without a knowledge of Natural History.

The illustrations are all taken from the living animals, while the accessory details have been obtained either from the Egyptian or Assyrian monuments, from actual specimens, or from the photographs and drawings of the latest travellers. They have been selected and arranged so that each illustration explains one or more passages of Scripture, and it is hoped that the work will possess equal interest for the natural historian and the Biblical student.

MAMMALIA

BIBLE ANIMALS.

THE APE

The Monkey tribe rarely mentioned in Scripture—Why the Ape was introduced into Palestine—Solomon's ships, and their cargo of Apes, peacocks, ivory and gold—Various species of Monkey that might have been imported—The Rhesus Monkey—The Hoonuman or Entellus—Habits of the Monkey, and reverence in which it is held by the natives—The Egyptians and their Baboon worship—Idols and memorials—The Wanderoo—its singular aspect—Reasons why it should be introduced into Palestine—General habits of the Wanderoo—its love of curiosities—Probability that Solomon had a menagerie—Various species of Monkey that maybe included in the term "Kophim"—The Satyr of Scripture—Babylon in its glory and fall—Fulfilment of prophecy—Judaic ideas of the Satyrs, or Seirim.

Animals belonging to the monkey tribe are but sparingly mentioned in Holy Writ. If, as is possible, the Satyr of Scripture signifies some species of baboon, there are but three passages either in the Old or New Testament where these animals are mentioned. In 1 Kings x. 22, and the parallel passage 2 Chron. ix. 21, the sacred historian makes a passing allusion to apes as forming part of the valuable cargoes which were brought by Solomon's fleet to Tharshish, the remaining articles being gold, ivory, and peacocks. The remaining passage occurs in Is. xiii. 21, where the prophet foretells that on the site of Babylon satyrs shall dance.

The reason for this reticence is simple enough. No monkey was indigenous to Palestine when the various writers of the Bible lived, and all their knowledge of such animals must have been derived either from the description of sailors, or from the sight of the few specimens that were brought as curiosities from foreign lands. Such specimens must have been extremely rare, or they would not have been mentioned as adjuncts to the wealth of Solomon, the wealthiest, as well as the wisest monarch of his time. To the mass of the people they must have been practically unknown, and therefore hold but a very inferior place in the Scriptures, which were addressed to all mankind.

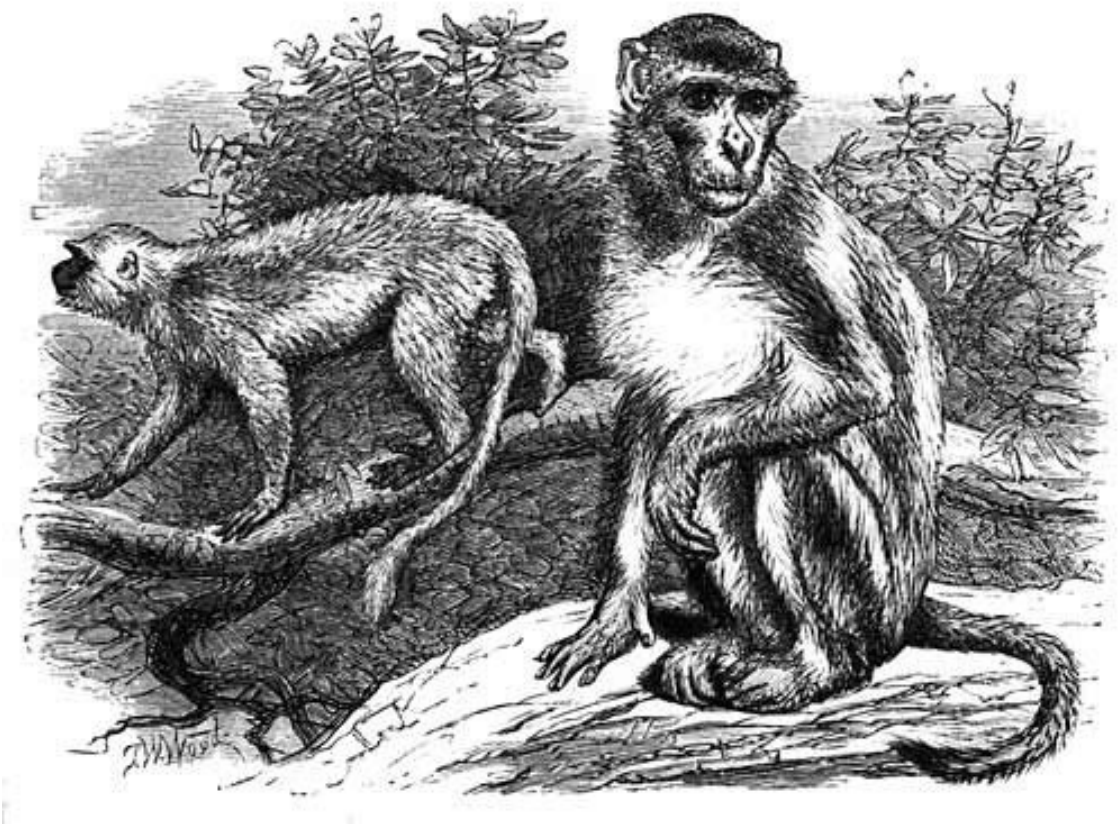
There is scarcely any familiar animal, bird, reptile or insect, which is not used in some metaphorical sense in the imagery which pervades the whole of the Scriptures. For example, the various carnivorous animals, such as the lion, wolf, and bear, are used as emblems of destruction in various ways; while the carnivorous birds, such as the eagle and hawk, and the destructive insects, such as the locust and the caterpillar, are all similarly employed in strengthening and illustrating the words of Holy Writ.

But we never find any animal of the monkey tribe mentioned metaphorically, possibly because any monkeys that were imported into Palestine must only have been intended as objects of curiosity, just as the peacocks which accompanied them were objects of beauty, and the gold and ivory objects of value—all being employed in the decoration of the king's palace.

The question that now comes before us is the species of monkey that is signified by the Hebrew word Kophim. In modern days, we distinguish this tribe of animals into three great sections, namely, the apes, the baboons, and the monkey; and according to this arrangement the ape, being without tails, must have been either the chimpanzee of Africa, the orang-outan of Sumatra, or one of the Gibbons. But there is no reason to imagine that the word Kophim was intended to represent any one of these animals, and it seems evident that the word was applied to any species of monkey, whether it had a tail or not.

Perhaps the best method of ascertaining approximately the particular species of monkey, is to notice the land from which the animals came. Accordingly, we find that the ships of Solomon brought gold, ivory, apes, and peacocks, and that they evidently brought their cargoes from the same country.

Consequently, the country in question must produce gold, and must be inhabited by the monkey tribe, by the elephant, and by the peacock. If the peacock had not been thus casually mentioned, we should have been at a loss to identify the particular country to which reference is made; but the mention of that bird shows that some part of Asia must be signified. It is most probable that the vessels in question visited both India and Ceylon, although, owing to the very imperfect geographical knowledge of the period, it is not possible to assert absolutely that this is the case. In India, however, and the large island of Ceylon, gold, elephants, peacocks, and monkeys exist; and therefore we will endeavour to identify the animals which are mentioned under the general term Apes, or Kophim.



THE RHESUS AND ENTELLUS.
"*Bringing gold, and silver, ivory, and apes.*"—1 Kings x. 22.

We are quite safe in suggesting that some of the apes in question must have belonged to the Macaques, and it is most likely that one of them was the Rhesus, or Bhunder, scientifically named *Macacus Rhesus*.

This animal is very plentiful in India, and is one of the many creatures which are held sacred by the natives. Consequently, it takes up its quarters near human habitations, feeling sure that it will not be injured, and knowing that plenty of food is at hand. It is said that in some parts of India the natives always leave one-tenth of their grain-crops for the monkeys, and thus the animals content themselves with this offering, and refrain from devastating the fields, as they would otherwise do. This story may be true or not. It is certainly possible that in a long series of years the monkeys of that neighbourhood have come to look upon their tithe as a matter belonging to the ordinary course of things; but whether it be true or not, it illustrates the reverence entertained by the Hindoos for their monkeys.

In many places where grain and fruit crops are cultivated, the monkeys get rather more than their share, plundering without scruple, and finding no hindrance from the rightful owners, who dare not drive them away, lest they should injure any of these sacred beings. However, being unmindful

of the maxim, "qui facit per alium, facit per se," they are only too glad to avail themselves of the assistance of Europeans, who have no scruples on the subject. Still, although they are pleased to see the monkeys driven off, and their crops saved, they would rather lose all their harvest than allow a single monkey to be killed, and in the earlier years of our Indian colony, several riots took place between the natives and the English, because the latter had killed a monkey through ignorance of the reverence in which it was held.

Another monkey which may probably have been brought to Palestine from India is the Hoonuman, Entellus, or Makur, which is more reverenced by the Hindoos than any other species. Its scientific title is *Presbytes entellus*. In some parts of India it is worshipped as a form of divinity, and in all it is reverenced and protected to such an extent that it becomes a positive nuisance to Europeans who are not influenced by the same superstitious ideas as those which are so prevalent in India. Being a very common species, it could easily be captured, especially if, as is likely to be the case, it was fearless of man through long immunity from harm. The sailors who manned Solomon's navy would not trouble themselves about the sacred character of the monkeys, but would take them without the least scruple wherever they could be found.

The Hoonuman would also be valued by them on account of its docility when taken young, and the amusing tricks which it is fond of displaying in captivity as well as in a state of freedom. Moreover, it is rather a pretty creature, the general colour being yellowish, and the face black.

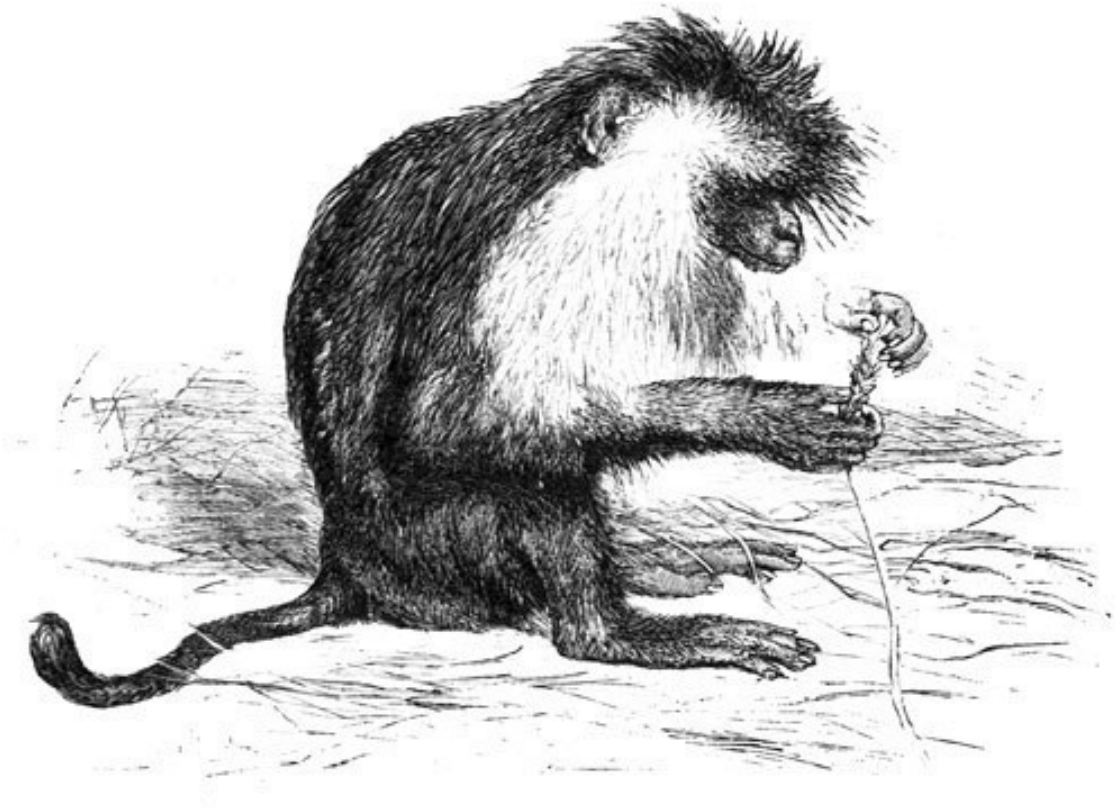
Perfectly aware of the impunity with which they are permitted to act, these monkeys prefer human habitations to the forests which form the natural home of their race, and crowd into the villages and temples, the latter being always swarming with the long-tailed host. As is the case with the Rhesus, the Hoonuman monkeys are much too fond of helping themselves from the shops and stalls, and if they can find a convenient roof, will sit there and watch for the arrival of the most dainty fruits.

However, the natives, superstitious as they are, and unwilling to inflict personal injury on a monkey, have no scruple in making arrangements by which a monkey that trespasses on forbidden spots will inflict injury on itself. They may not shoot or wound in any way the monkeys which cluster on their roofs, and the animals are so perfectly aware of the fact, that they refuse to be driven away by shouts and menacing gestures. But, they contrive to make the roofs so uncomfortable by covering them with thorns, that the monkeys are obliged to quit their points of vantage, and to choose some spot where they can sit down without fear of hurting themselves.

That the Hindoos should pay homage almost divine to a monkey, does seem equally absurd and contemptible. But, strange as this superstition may be, and the more strange because the intellectual powers of the educated Hindoos are peculiarly subtle and penetrating, it was shared by a greater, a mightier, and a still more intellectual race, now extinct as a nation. The ancient Egyptians worshipped the baboon, and ranked it among the most potent of their deities; and it can but strike us with wonder when we reflect that a people who could erect buildings perfectly unique in the history of the world, who held the foremost place in civilization, who perfected arts which we, at a distance of three thousand years, have only just learned, should pay divine honours to monkeys, bulls, and snakes. Such, however, was the case; and we find that the modern Hindoo shows as great reverence for the identical animals as did the Egyptian when Pharaoh was king, and Joseph his prime minister.

It is said by some, that neither the Egyptian of the ancient times, nor the Hindoo of the present day, actually worshipped those creatures, but that they reverenced them as external signs of some attribute of God. Precisely the same remarks have been made as to the worship of idols, and it is likely enough that the highly educated among the worshippers did look upon a serpent merely as an emblem of divine wisdom, a bull as an image of divine strength, and a monkey as an external memorial of the promised incarnation of divinity. So with idols, which to the man of educated and enlarged mind were nothing but visible symbols employed for the purpose of directing the mind in worship. But, though this was the case with the educated and intellectual, the ignorant and uncultivated, who compose the

great mass of a nation, did undoubtedly believe that both the living animal and the lifeless idol were themselves divine, and did worship them accordingly.



THE WANDEROO.

There is one species of monkey, which is extremely likely to have been brought to Palestine, and used for the adornment of a luxurious monarch's palace. This is the Wanderoo, or Nil-Bhunder (*Silenus veter*). The Wanderoo, or Ouanderoo, as the name is sometimes spelled, is a very conspicuous animal, on account of the curious mane that covers its neck and head, and the peculiarly formed tail, which is rather long and tufted, like that of a baboon, and has caused it to be ranked among those animals by several writers, under the name of the Lion-tailed Baboon. That part of the hairy mass which rolls over the head is nearly black, but as it descends over the shoulders, it assumes a greyer tinge, and in some specimens is nearly white, reminding the observer of the huge wigs which were so prevalent in the time of Charles II, or of the scarcely less enormous head-dresses with which our judges are decorated. As is the case with many animals, the mane is not seen in the young specimens, and increases in size with age, only reaching its full dimensions when the animal has attained adult age. Moreover, the grey hue belongs exclusively to the elder monkeys, and only in the oldest specimens is the full, white, venerable, wig-like mane to be seen in perfection.

In captivity, the general demeanour of this monkey corresponds with its grave and dignified aspect. It seems to be more sedate than the ordinary monkeys, to judge from the specimens which have lived in the Zoological Gardens, and sits peering with its shiny brown eyes out of the enormous mane, with as much gravity as if it were really a judge deciding an important case in law. Not that it will not condescend to the little tricks and playful sallies for which the monkeys are so celebrated; but it soon loses the vivacity of youth, and when full-grown, presents as great a contrast to its former vivacity, as does a staid full-grown cat sitting by the fire, to the restless, lively, playful kitten of three

months old. During its growth, it can be taught to go through several amusing performances, but it has little of the quick, mercurial manner, which is generally found among the monkey tribe.

The docility of the Wanderoo often vanishes together with its youth. The same animal may be gentle, tractable, and teachable when young, and yet, when a few years have passed over its head and whitened its mane, may be totally obstinate and dull, refusing to perform the feats which it accomplished in its youth, or to learn others more suitable to its years. Consistent kind treatment will, however, have its effect upon the creature, but as a general rule, an old Wanderoo is apt to be a treacherous and spiteful animal.

The natives of the country in which the Wanderoo lives, attribute to it the wisdom which its venerable aspect seems to imply, much as the ancient Athenians venerated the owl as the bird of wisdom, and the chosen companion of the learned Minerva. In many places, the Wanderoo is thought to be a sort of king among monkeys, and to enjoy the same supremacy over its maneless kinsfolk, that the king-vulture maintains over the other vultures which are destitute of the brilliant crest that marks its rank.

I am induced to believe that the Wanderoo must have been one of the monkeys which were brought to Solomon, for two reasons.

In the first place, it is a native both of India and Ceylon, and therefore might have formed an article of merchandise, together with the peacock, gold, and ivory. And if, as is extremely probable, the Tharshish of the Scripture is identical with Ceylon, it is almost certain that the Wanderoo would have been brought to Solomon, in order to increase the glories of his palace. Sir Emerson Tennant points out very forcibly, that in the Tamil language, the words for apes, ivory, and peacocks, are identical with the Hebrew names for the same objects, and thus gives a very strong reason for supposing that Ceylon was the country from which Solomon's fleet drew its supplies.

Another reason for conjecturing that the Wanderoo would have been one of the animals sent to grace the palace of Solomon is this. In the days when that mighty sovereign lived, as indeed has been the case in all partially civilized countries, the kings and rulers have felt a pride in collecting together the rarest objects which they could purchase, giving the preference to those which were in any way conspicuous, whether for intrinsic value, for size, for beauty, or for ugliness. Thus, giants, dwarfs, and deformed persons of either sex, and even idiots, were seen as regular attendants at the court, a custom which extended even into the modern history of this country, the "Fool" being an indispensable appendage to the train of every person of rank. Animals from foreign lands were also prized, and value was set upon them, not only for their variety, but for any external characteristic which would make them especially conspicuous.

Ordinary sovereigns would make collections of such objects, simply because they were rare, and in accordance with the general custom; and in importing the "apes" and peacocks together with the gold and ivory, Solomon but followed the usual custom. He, however, on whom the gift of wisdom had been especially bestowed, would have another motive besides ostentation or curiosity. He was learned in the study of that science which we now call Natural History. It is, therefore, extremely probable, that he would not neglect any opportunities of procuring animals from distant lands, in order that he might study the products of countries which he had not personally visited, and it is not likely that so conspicuous an animal as the Wanderoo would have escaped the notice of those who provided the cargo for which so wealthy a king could pay, and for which they would demand a price proportionate to its variety.

There is perhaps no monkey which is so conspicuous among its kin as the Wanderoo, and certainly no monkey or ape inhabiting those parts of the world to which the fleet of Solomon would have access. Its staid, sedate manners, its black body, lion-like tail, and huge white-edged mane, would distinguish it so boldly from its kinsfolk, that the sailors would use all their efforts to capture an animal for which they would be likely to obtain a high price.

The peculiar and unique character of Solomon affords good reason for conjecture that, not only were several species of the monkey tribe included under the general word Kophim, but that the number of species must have been very large. An ordinary monarch would have been content with one or two species, and would probably have been perfectly satisfied if a number of monkeys had been brought from beyond seas, irrespective of distinction of species. But, if we consider the character of Solomon, we shall find that he would not have been content with such imperfect knowledge. We are told that he wrote largely of the various productions of the earth, and, to judge him by ourselves, it is certain that with such magnificent means at his command, he would have ransacked every country that his ships could visit, for the purpose of collecting materials for his works. It is therefore almost certain that under the word Kophim may be included all the most plentiful species of monkey which inhabit the countries to which his fleet had access, and that in his palace were collected together specimens of each monkey which has here been mentioned, besides many others of which no special notice need be taken, such as the Bonnet Monkeys, and other Macaques.

We now come to the vexed question of the Satyrs, respecting which word great controversies have been raised. The Hebrew word Seirim merely signifies "hairy beings," and does not seem to be applied to any definite species of animal. Several scholars, therefore, translate the word by "wild goats," and instead of reading the passages (Is. xiii. 21, and xxxiv. 14) "Satyrs shall dance there," they read them, "The he-goats shall skip there." This is certainly an easier interpretation than that which is accepted in our translation, but whether it is more correct may be doubted. Moreover, the word "goat" would not convey the idea of utter desolation which the prophecy implied, and which has been so signally fulfilled in the Babylon of the present day. The vast palaces and temples have sunk into shapeless heaps of ruins, affording scarcely a trace by which the buildings can be identified. The many massive gates, for which the city was famous, have disappeared. The double lines of fortification are only to be distinguished by a few scattered mounds, while the wonderful palace of Nebuchadnezzar has left but a few shattered walls as relics of an edifice whose fame spread over the world.

What precise animal was meant by the word Seirim cannot be ascertained, nor is it even certain whether the word signified any particular species at all. The ancient commentators identified Seirim with the semi-human creatures of mythology, known as Satyrs, and strengthened this opinion by a reference to Lev. xvii. 7, where the Israelites are warned against worshipping Seirim, or "devils" according to our translation. In common with all the civilized world, they fully believed that Satyrs were veritable inhabitants of the woods and deserts, with forms half man half goat, with powers more than human, and with passions below humanity. Of course we cannot now accept such an interpretation, but must grant, either that a mere metaphor of desolation was intended, or that the prophecy alluded to various wild animals that inhabit deserted places. Accept which interpretation we will, it is impossible to identify any particular animal with the "Satyr" of Isaiah, and therefore it will be better to decline giving any opinion on a subject which cannot be definitely explained.

THE BAT

The Bat mentioned always with abhorrence—Meaning of the Hebrew name —The prohibition against eating Bats—The edible species, their food and mode of life—The noisome character of the Bat, and the nature of its dwelling-place— Its hatred of light—Baruch and his prophecy—Appropriateness of the prophecy —Singular Mahommedan legend respecting the original creation of the Bat— The legend compared with the apocryphal gospels—The Bats of Palestine—Mr. Tristram's discoveries—Bats found in the quarries from which the stone of the Temple was hewn—Edible Bats in a cave near the centre of Palestine—Another species of long-tailed Bat captured in the rock caves where hermits had been buried —Other species which probably inhabit Palestine.

Among the animals that are forbidden to be eaten by the Israelites we find the Bat prominently mentioned, and in one or two parts of Scripture the same creature is alluded to with evident abhorrence. In Isaiah ii. 20, for example, it is prophesied that when the day of the Lord comes, the worshippers of idols will try to hide themselves from the presence of the Lord, and will cast their false gods to the bats and the moles, both animals being evidently used as emblems of darkness and ignorance, and associated together for a reason which will be given when treating of the mole. The Hebrew name of the Bat is expressive of its nocturnal habits, and literally signifies some being that flies by night, and it is a notable fact that the Greek and Latin names for the bat have also a similar derivation.

In Lev. xi. 20, the words, "All fowls that creep, going upon all four, shall be an abomination unto you," are evidently intended to apply to the bat, which, as is now well known, is not a bird with wings, but a mammal with very long toes, and a well developed membrane between them. Like other mammals, the Bat crawls, or walks, on all four legs, though the movement is but a clumsy one, and greatly different from the graceful ease with which the creature urges its course through the evening air in search of food.

Perhaps the prohibition to eat so unsightly an animal may seem almost needless; but it must be remembered that in several parts of the earth, certain species of Bat are used as food. These are chiefly the large species, that are called Kalongs, and which feed almost entirely on fruit, thus being to their insectivorous relatives what the fruit-loving bear is among the larger carnivora. These edible Bats have other habits not shared by the generality of their kin. Some of the species do not retire to caves and hollow trees for shelter during their hours of sleep, but suspend themselves by their hind legs from the topmost branches of the trees whose fruit affords them nourishment. In this position they have a most singular aspect, looking much as if they themselves were large bunches of fruit hanging from the boughs. Thus, they are cleanly animals, and are as little repulsive as bats can be expected to be.

But the ordinary bats, such as are signified by the "night-fliers" of the Scriptures, are, when in a state of nature, exceedingly unpleasant creatures. Almost all animals are infested with parasitic insects, but the Bat absolutely swarms with them, so that it is impossible to handle a Bat recently dead without finding some of them on the hands. Also, the bats are in the habit of resorting to caverns, clefts in the rocks, deserted ruins, and similar dark places, wherein they pass the hours of daylight, and will frequent the same spots for a long series of years. In consequence of this habit, the spots which they select for their resting place become inconceivably noisome, and can scarcely be entered by human beings, so powerful is the odour with which they are imbued.

Sometimes, when travellers have been exploring the chambers of ruined buildings, or have endeavoured to penetrate into the recesses of rocky caves, they have been repelled by the bats which

had taken up their habitation therein. No sooner does the light of the torch or lamp shine upon the walls, than the clusters of bats detach themselves from the spots to which they had been clinging, and fly to the light like moths to a candle. No torch can withstand the multitude of wings that come flapping about it, sounding like the rushing of a strong wind, while the bats that do not crowd around the light, dash against the explorers, beating their leathery wings against their faces, and clinging in numbers to their dress. They would even settle on the face unless kept off by the hands, and sometimes they force the intruders to beat a retreat. They do not intend to attack, for they are quite incapable of doing any real damage; and, in point of fact, they are much more alarmed than those whom they annoy. Nocturnal in their habits, they cannot endure the light, which completely dazzles them, so that they dash about at random, and fly blindly towards the torches in their endeavours to escape.

If, then, we keep in mind the habits of the bats, we shall comprehend that their habitations must be inexpressibly revolting to human beings, and shall the better understand the force of the prophecy that the idols shall be cast to the bats and the moles.

There is another, and a very forcible passage, in which the Bat is mentioned. In the apocryphal book of Baruch, the Bat is used as a lively image of something peculiarly repulsive and hateful. Baruch was the secretary and faithful friend of Jeremiah the prophet, and Chapter VI. of the book of Baruch purports to be an epistle of Jeremiah to the captive Jews about to be led away to Babylon. After showing that they had brought their fate upon themselves by neglecting the worship of the true God, and prophesying that they would remain in captivity for seven generations, the writer proceeds, in a strain of scathing and sustained satire, to deride the idols which they had adored, and to censure the infamous ceremonies that formed part of the worship.

After describing the idols, made splendid with silver and gold, whose hands hold sceptres, and axes, and wands, and yet cannot save themselves from robbers; whose tongues are polished by the workman and yet cannot speak a word; whose eyes are covered with dust which they cannot wipe off for themselves; he proceeds as follows: "Their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes they feel it not. Their faces are blacked through the smoke that cometh out of the Temple. Upon their bodies and heads sit bats, swallows and birds, and the cats also. By this ye may know that they are no gods; therefore fear them not."

It is not to be expected that so strange looking an animal as the Bat would escape mention in the legends which are so plentiful in the East.

Signor Pierotti, who has done such signal service in the investigation of the Holy Land, gives a most remarkable semi-Mahommedan and semi-Christian legend respecting the origin of the Bat. The Mahommedans, unlike the generality of Jews, have always respected the memory of our Lord Christ—the Prophet Isa, as they call Him—ranking Him as one of the greatest of God's prophets, though they deny His actual divinity. In this curious legend, they have confused the forty days fast in the wilderness with the enforced Mahommedan fast called Ramadhan, much as the writers of the apocryphal gospels attributed to the holy family and the apostles certain phrases and acts of worship which were not in existence until several centuries after the Christian era.

Towards the west of Jericho, there is a mountain which is identified both by Christians and Mahommedans as being the spot to which our Lord retired during his passion, and which, in consequence of this supposition, is called Kuruntun, or Quarantine.

The reader, while perusing the following legend, must bear in mind that the fast of Ramadhan lasts for a month, and that from sunrise to sunset an entire abstinence from all kinds of nourishment is imperative upon all good Mussulmans. Even such luxuries as smoking or inhaling perfumes are forbidden, and although washing is permitted, the head must not be plunged under water, lest a few drops might find their way through the nostrils. In consequence of this strict prohibition, the moments of daybreak and sunset are noted with the most scrupulous care, the tables being set, pipes lighted, coffee prepared, and every luxury being made ready just before sunset, so that as the orb disappears beneath the horizon, the fasting multitudes may not lose a moment in satisfying their wants. A similar

anxiety marks the approach of daybreak, because, as the first beams of the sun break through the darkness, neither food nor drink may pass their lips.

We will now proceed to the Mahommedan legend, as it is given by S. Pierotti: "In this wild spot the great prophet Isa retired with his disciples to keep the holy month of the Ramadhan, afar from the tumults of the world. As the view westward was obstructed by the mountains of Jerusalem, and, consequently, the sunset could not be seen, he made, by the permission of God, an image in clay representing a winged creature; and, after invoking the aid of the Eternal, breathed upon it. Immediately it flapped its large wings, and fled into one of the dark caverns in the mountains. This creature was the Khopash (bat), which lies hid so long as the sun shines upon the world, and comes forth from its retreat when it sets. Every night, at the Moghreb, *i.e.* at the moment of breaking the fast, this bat fluttered round Isa, who then prepared himself with his disciples for prayer.

"As soon as they had performed this sacred duty, the Merciful caused to descend from heaven a silver table, covered with a cloth whose brilliancy illumined the darkness, on which were placed a large roasted fish, five loaves, salt, vinegar, oil, pomegranates, dates, and fresh salad, gathered in the gardens of heaven. On these the Prophet supped, and the angels of heaven ministered at table."

This curious legend bears a great resemblance to the tales which are told of our Lord's childhood in some of the spurious gospels. It shows that both emanated from the same class of mind. In both is seen a strange mixture of vivid imagination contrasted with unexpected and almost puerile lack of invention; and, in both is exhibited a total failure in apprehension of cause and effect. Indeed, it is evident that this legend was the work of a comparatively modern Mahommedan story-teller, who appropriated the forty days' fast of our Lord from the true gospels, and the making of a flying creature of clay from the false, and modified them both to suit the purposes of his tale.

No particular species of Bat seems to be indicated by the Hebrew word Hatalleph, which is evidently used in a comprehensive sense, and signifies all and any species of Bat. Until very lately, the exact species of Bats which inhabit Palestine were not definitely ascertained, and could only be conjectured. But, Mr. Tristram, who travelled in the Holy Land for the express purpose of investigating its physical history, has set this point at rest, in his invaluable work, "The Land of Israel," to which frequent reference will be made in the course of the following pages.

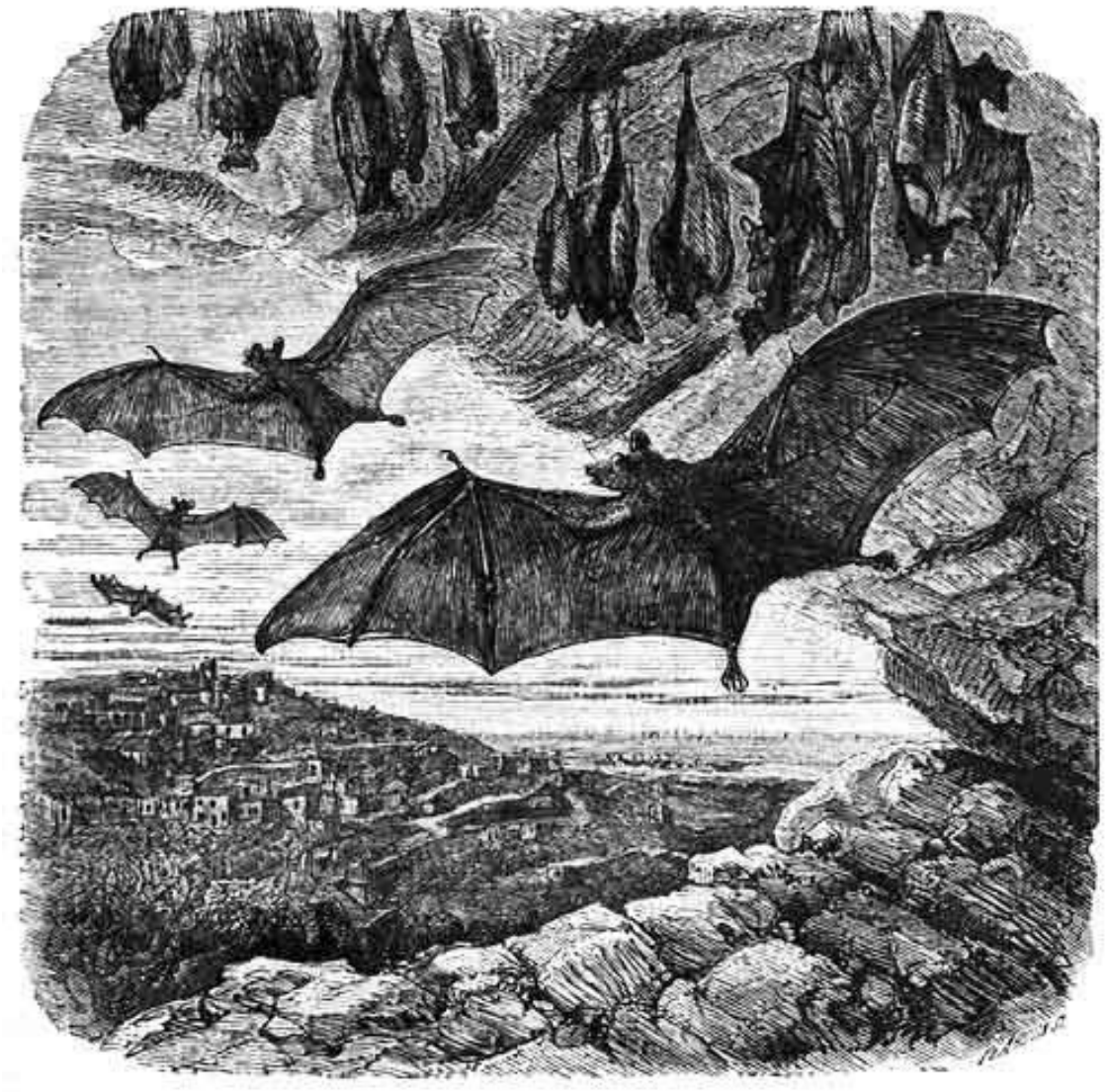
Almost every cavern which he entered was tenanted by bats, and he procured several species of these repulsive but interesting animals. While exploring the vast prairies in which the stone for the Temple was worked beneath the earth, so that no sound of tool was heard during the building, numbers of bats were disturbed by the lights, and fluttered over the heads of the exploring party.

On another occasion, he was exploring a cave near the centre of Palestine, when he succeeded in procuring some specimens, and therefore in identifying at least one species. "In climbing the rocks soon afterwards, to examine a cave, I heard a singular whining chatter within, and on creeping into its recesses, a stone thrown up roused from their roosting-places a colony of large bats, the soft waving flap of whose wings I could hear in the darkness. How to obtain one I knew not; but on vigorously plying my signal whistle, all the party soon gathered to my help. B. suggested smoking them, so a fire of brushwood was kindled, and soon two or three rushed out. Two fell to our shot, and I was delighted to find myself the possessor of a couple of large fox-headed bats of the genus Pteropus (*Xantharpya ægyptiaca*), and extending twenty and a half inches from wing to wing. As none of the bats of Palestine are yet known, this was a great prize, and another instance of the extension westward of the Indian fauna." These Bats belong to the fruit-eating tribe, and are closely allied to the Flying Foxes of Java, Australia, and Southern Africa. Therefore, this would be one of the species commonly used for food, and hence the necessity for the prohibition. The present species extends over the greater part of Northern Africa and into parts of Asia.

The same traveller subsequently discovered several more species of bats. On one occasion, he was exploring some caves, near the site of the ancient Jericho. On the eastern face of the cliffs are a number of caves, arranged in regular tiers, and originally approached by steps cut out of the face

of the rock. These staircases are, however, washed away by time and the rains, and in consequence the upper tiers were almost inaccessible. In some of these caves the walls were covered with brilliant, but mutilated frescoes; and in others, hermits had lived and died and been buried. Mr. Tristram and his companions had penetrated to the second tier, and there made a curious discovery.

"In the roof of this was a small hole, athwart which lay a stick. After many efforts, we got a string across it, and so hauled up a rope, by which, finding the stick strong enough, we climbed, and with a short exercise of the chimney-sweeper's art, we found ourselves in a third tier of cells, similar to the lower ones, and covered with the undisturbed dust of ages. Behind the chapel was a dark cave, with an entrance eighteen inches high. Having lighted our lantern, we crept in on our faces, and found the place full of human bones and skulls; with dust several inches deep. We were in the burying-place of the Anchorites. Their bones lay heaped, but in undisturbed order, probably as the corpses had been stretched soon after death, and as in the campo-santo of some Italian monasteries, had been desiccated, and in the dry atmosphere had gradually pulverized. The skeletons were laid west and east, awaiting the resurrection. After capturing two or three long-tailed bats, of a species new to us (*Rhinopoma microphylla*), the only living occupants, we crept out, with a feeling of religious awe, from this strange sepulchral cave." This bat is called the Egyptian Rhinopome, and the same species of Bat was found in considerable numbers in the cave at Es Sumrah. Three more species were found in the tombs of the kings, and it is probable that many other species inhabit Palestine. It is certain, at all events, that representatives of three more families of Bats inhabit Egypt, and therefore are most probably to be found in Palestine.



THE BAT.
"*The Lapwing and the Bat are unclean.*"—Lev. xi. 19.

THE LION

Frequent mention of the Lion in the Scriptures—Probability that it was once a common animal, though now extinct—Reasons for its disappearance—The Lion employed as an emblem in the Bible—Similarity of the African and Asiatic species—The chief characteristics of the Lion—its strength, activity, and mode of seizing its prey—Various names of the Lion—its courage when roused—its roar and peculiar mode of utterance—Invisibility of the Lion at dusk—The Lion lying in wait—The dwelling-place of the Lion—Its restlessness at night—Passages illustrative of these characteristics—Modes of capturing the Lion—The pitfall and the net—Lions kept as curiosities—The Lion hunt as depicted, on the buildings of ancient Nineveh.

Of all the undomesticated animals of Palestine, none is mentioned so frequently as the Lion. This may appear the more remarkable, because for many years the Lion has been extinct in Palestine. The leopard, the wolf, the jackal, and the hyæna, still retain their place in the land, although their numbers are comparatively few; but the Lion has vanished completely out of the land. The reason for this disappearance is twofold, first, the thicker population; and second, the introduction of firearms.

No animal is less tolerant of human society than the Lion. In the first place, it dreads the very face of man, and as a rule, whenever it sees a man will slink away and hide itself. There are, of course, exceptional cases to this rule. Sometimes a Lion becomes so old and stiff, his teeth are so worn, and his endurance so slight, that he is unable to chase his usual prey, and is obliged to seek for other means of subsistence. In an unpopulated district, he would simply be starved to death, but when his lot is cast in the neighbourhood of human beings, he is perforce obliged to become a "man-eater." Even in that case, a Lion will seldom attack a man, unless he should be able to do so unseen, but will hang about the villages, pouncing on the women as they come to the wells for water, or upon the little children as they stray from their parents, and continually shifting his quarters lest he should be assailed during his sleep. The Lion requires a very large tract of country for his maintenance, and the consequence is, that in proportion as the land is populated does the number of Lions decrease.

Firearms are the special dread of the Lion. In the first place, the Lion, like all wild beasts, cannot endure fire, and the flash of the gun terrifies him greatly. Then, there is the report, surpassing even his roar in resonance; and lastly, there is the unseen bullet, which seldom kills him at once, but mostly drives him to furious anger by the pain of his wound, yet which he does not dread nearly so much as the harmless flash and report. There is another cause of the Lions banishment from the Holy Land. It is well known that to attract any wild beast or bird to some definite spot, all that is required is to provide them with a suitable and undisturbed home, and a certainty of food. Consequently, the surest method of driving them away is to deprive them of both these essentials. Then the Lion used to live in forests, which formerly stretched over large tracts of ground, but which have long since been cut down, thus depriving the Lion of its home, while the thick population and the general use of firearms have deprived him of his food. In fact, the Lion has been driven out of Palestine, just as the wolf has been extirpated from England.

But, in the olden times, Lions must have been very plentiful. There is scarcely a book in the Bible, whether of the Old or New Testaments, whether historical or prophetical, that does not contain some mention of this terrible animal; sometimes describing the actions of individual Lions, but mostly using the word as an emblem of strength and force, whether used for a good purpose or abused for a bad one.

There are several varieties of Lion, which may be reduced to two, namely, the African and the Asiatic Lion. It is almost certain, however, that these animals really are one and the same species, and that the trifling differences which exist between an African and an Asiatic Lion, are not sufficient

to justify a naturalist in considering them to be distinct species. The habits of both are identical, modified, as is sure to be the case, by the difference of locality; but then, such variations in habit are continually seen in animals confessedly of the same species, which happen to be placed in different conditions of climate and locality.

That it was once exceedingly plentiful in Palestine is evident, from a very cursory knowledge of the Holy Scriptures. It is every where mentioned as a well-known animal, equally familiar and dreaded. When the disobedient prophet was killed by the Lion near Bethel, the fact seemed not to have caused any surprise in the neighbourhood. When the people came out to rescue the body of the prophet, they wondered much because the Lion was standing by the fallen man, but had not torn him, and had left the ass unhurt. But that a Lion should have killed a man seems to have been an event which was not sufficiently rare to be surprising.

We will now proceed to those characteristics of the Lion which bear especial reference to the Scriptures.

In the first place, size for size, the Lion is one of the strongest of beasts. Perhaps it is surpassed in point of sheer strength by the mole, but it possesses infinitely more activity than that animal. Moreover, the strength of the mole is concentrated in its fore-quarters, the hind limbs being comparatively feeble; whereas, the strength of the Lion is equally distributed over the body and limbs, giving to the animal an easy grace of movement which is rare except with such a structure. A full-grown Lion cannot only knock down and kill, but can carry away in its mouth, an ordinary ox; and one of these terrible animals has been known to pick up a heifer in its mouth, and to leap over a wide ditch still carrying its burden. Another Lion carried a two-year old heifer, and was chased for five hours by mounted farmers, so that it must have traversed a very considerable distance. Yet, in the whole of this long journey, the legs of the heifer had only two or three times touched the ground.

It kills man, and comparatively small animals, such as deer and antelopes, with a blow of its terrible paw; and often needs to give no second blow to cause the death of its victim. The sharp talons are not needed to cause death, for the weight of the blow is sufficient for that purpose.

When the hunter pursues it with dogs, after the usual fashion, there is often a great slaughter among them, especially among those that are inexperienced in the chase of the Lion. Urged by their instinctive antipathy, the dogs rush forward to the spot where the Lion awaits them, and old hounds bay at him from a safe distance, while the young and inexperienced among them are apt to convert the sham attack into a real one. Their valour meets with a poor reward, for a few blows from the Lion's terrible paws send his assailants flying in all directions, their bodies streaming with blood, and in most cases a fatal damage inflicted, while more than one unfortunate dog lies fairly crushed by the weight of a paw laid with apparent carelessness upon its body. There is before me a Lion's skin, a spoil of one of these animals shot by the celebrated sportsman, Gordon Cumming. Although the skin lies flat upon the floor, and the paws are nothing but the skin and talons, the weight of each paw is very considerable, and always surprises those who hear it fall on the floor.

There are several Hebrew words which are used for the Lion, but that which signifies the animal in its adult state is derived from an Arabic word signifying strength; and therefore the Lion is called the Strong-one, just as the Bat is called the Night-flier. No epithet could be better deserved, for the Lion seems to be a very incarnation of strength, and, even when dead, gives as vivid an idea of concentrated power as when it was living. And, when the skin is stripped from the body, the tremendous muscular development never fails to create a sensation of awe. The muscles of the limbs, themselves so hard as to blunt the keen-edged knives employed by a dissecter, are enveloped in their glittering sheaths, playing upon each other like well-oiled machinery, and terminating in tendons seemingly strong as steel, and nearly as impervious to the knife. Not until the skin is removed can any one form a conception of the enormously powerful muscles of the neck, which enable the Lion to lift the weighty prey which it kills, and to convey it to a place of security.

Although usually unwilling to attack an armed man, it is one of the most courageous animals in existence when it is driven to fight, and if its anger is excited, it cares little for the number of its foes, or the weapons with which they are armed. Even the dreaded firearms lose their terrors to an angry Lion, while a Lioness, who fears for the safety of her young, is simply the most terrible animal in existence. We know how even a hen will fight for her chickens, and how she has been known to beat off the fox and the hawk by the reckless fury of her attack. It may be easily imagined, therefore, that a Lioness actuated by equal courage, and possessed of the terrible weapons given to her by her Creator, would be an animal almost too formidable for the conception of those who have not actually witnessed the scene of a Lioness defending her little ones.

The roar of the Lion is another of the characteristics for which it is celebrated. There is no beast that can produce a sound that could for a moment be mistaken for the roar of the Lion. The Lion has a habit of stooping his head towards the ground when he roars, so that the terrible sound rolls along like thunder, and reverberates in many an echo in the far distance. Owing to this curious habit, the roar can be heard at a very great distance, but its locality is rendered uncertain, and it is often difficult to be quite sure whether the Lion is to the right or the left of the hearer.

There are few sounds which strike more awe than the Lion's roar. Even at the Zoological Gardens, where the hearer knows that he is in perfect safety, and where the Lion is enclosed in a small cage faced with strong iron bars, the sound of the terrible roar always has a curious effect upon the nerves. It is not exactly fear, because the hearer knows that he is safe; but it is somewhat akin to the feeling of mixed awe and admiration with which one listens to the crashing thunder after the lightning has sped its course. If such be the case when the Lion is safely housed in a cage, and is moreover so tame that even if he did escape, he would be led back by the keeper without doing any harm, the effect of the roar must indeed be terrific when the Lion is at liberty, when he is in his own country, and when the shades of evening prevent him from being seen even at a short distance.

In the dark, there is no animal so invisible as a Lion. Almost every hunter has told a similar story—of the Lion's approach at night, of the terror displayed by dogs and cattle as he drew near, and of the utter inability to see him, though he was so close that they could hear his breathing. Sometimes, when he has crept near an encampment, or close to a cattle inclosure, he does not proceed any farther lest he should venture within the radius illumined by the rays of the fire. So he crouches closely to the ground, and, in the semi-darkness, looks so like a large stone, or a little hillock, that any one might pass close to it without perceiving its real nature. This gives the opportunity for which the Lion has been watching, and in a moment he strikes down the careless straggler, and carries off his prey to the den. Sometimes, when very much excited, he accompanies the charge with a roar, but, as a general fact, he secures his prey in silence.

The roar of the Lion is very peculiar. It is not a mere outburst of sound, but a curiously graduated performance. No description of the Lion's roar is so vivid, so true, and so graphic as that of Gordon Cumming: "One of the most striking things connected with the Lion is his voice, which is extremely grand and peculiarly striking. It consists at times of a low, deep moaning, repeated five or six times, ending in faintly audible sighs. At other times he startles the forest with loud, deep-toned, solemn roars, repeated five or six times in quick succession, each increasing in loudness to the third or fourth, when his voice dies away in five or six low, muffled sounds, very much resembling distant thunder. As a general rule, Lions roar during the night, their sighing moans commencing as the shades of evening envelop the forest, and continuing at intervals throughout the night. In distant and secluded regions, however, I have constantly heard them roaring loudly as late as nine or ten o'clock on a bright sunny morning. In hazy and rainy weather they are to be heard at every hour in the day, but their roar is subdued."

Lastly, we come to the dwelling-place of the Lion. This animal always fixes its residence in the depths of some forest, through which it threads its stealthy way with admirable certainty. No fox knows every hedgerow, ditch, drain, and covert better than the Lion knows the whole country around

his den. Each Lion seems to have his peculiar district, in which only himself and his family will be found. These animals seem to parcel out the neighbourhood among themselves by a tacit law like that which the dogs of eastern countries have imposed upon themselves, and which forbids them to go out of the district in which they were born. During the night he traverses his dominions; and, as a rule, he retires to his den as soon as the sun is fairly above the horizon. Sometimes he will be in wait for prey in the broadest daylight, but his ordinary habits are nocturnal, and in the daytime he is usually asleep in his secret dwelling-place.

We will now glance at a few of the passages in which the Lion is mentioned in the Holy Scriptures, selecting those which treat of its various characteristics.

The terrible strength of the Lion is the subject of repeated reference. In the magnificent series of prophecies uttered by Jacob on his deathbed, the power of the princely tribe of Judah is predicted under the metaphor of a Lion—the beginning of its power as a Lion's whelp, the fulness of its strength as an adult Lion, and its matured establishment in power as the old Lion that couches himself and none dares to disturb him. Then Solomon, in the Proverbs, speaks of the Lion as the "strongest among beasts, and that turneth not away for any."

Solomon also alludes to its courage in the same book, Prov. xxviii. 1, in the well-known passage, "The wicked fleeth when no man pursueth: but the righteous are bold as a lion." And, in 2 Sam. xxiii. 20, the courage of Benaiah, one of the mighty three of David's army, is specially honoured, because he fought and killed a Lion single-handed, and because he conquered "two lion-like men of Moab." David, their leader, had also distinguished himself, when a mere keeper of cattle, by pursuing and killing a Lion that had come to plunder his herd. In the same book of Samuel which has just been quoted (xvii. 10), the valiant men are metaphorically described as having the hearts of Lions.

The ferocity of this terrible beast of prey is repeatedly mentioned, and the Psalms are full of such allusions, the fury and anger of enemies being compared to the attacks of the Lion.

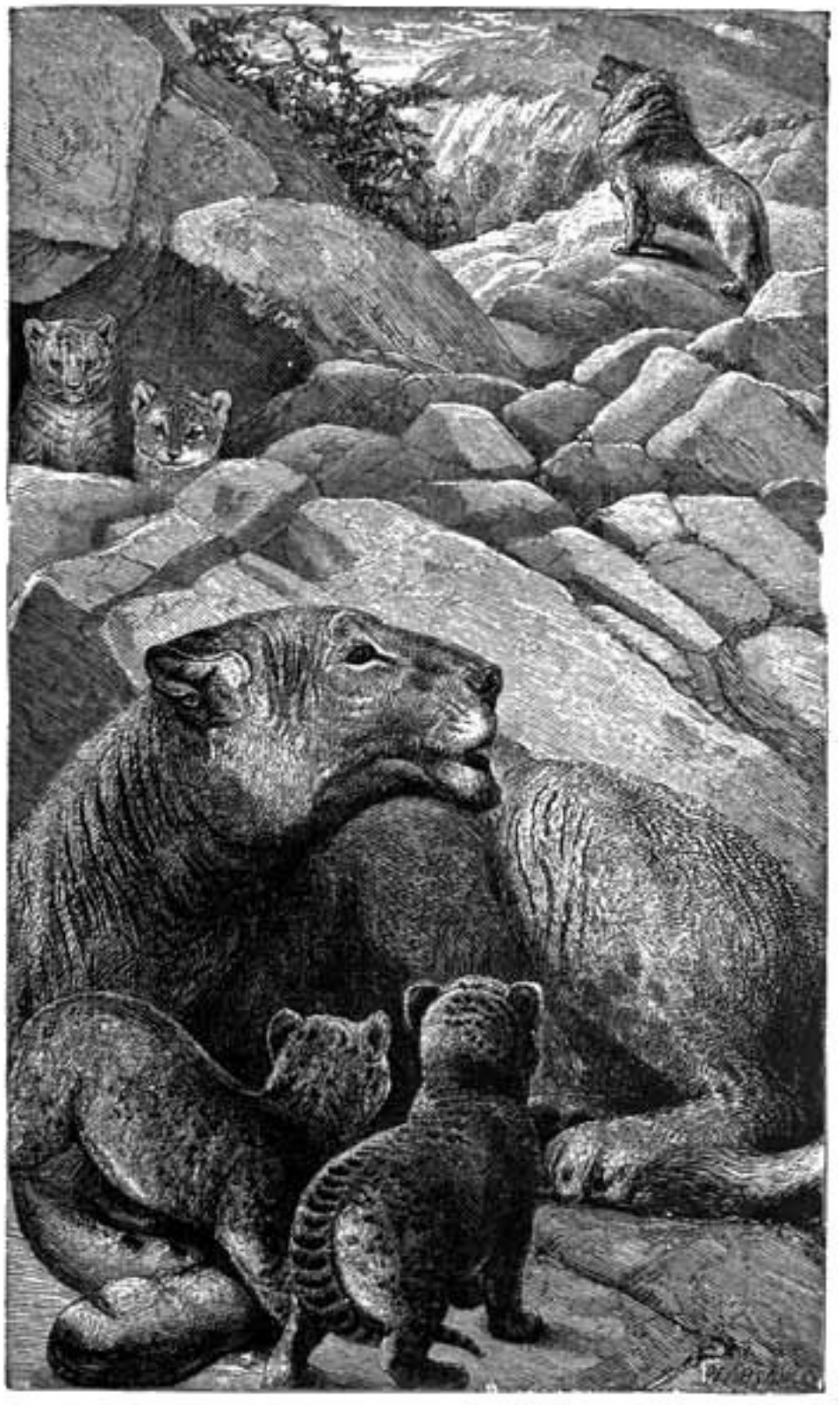
Many passages refer to the Lion's roar, and it is remarkable that the Hebrew language contains several words by which the different kind of roar is described. One word, for example, represents the low, deep, thunder-like roar of the Lion seeking its prey, and which has already been mentioned. This is the word which is used in Amos iii. 4, "Will a lion roar in the forest when he hath no prey?" and in this passage the word which is translated as Lion signifies the animal when full grown and in the prime of life. Another word is used to signify the sudden exulting cry of the Lion as it leaps upon its victim. A third is used for the angry growl with which a Lion resents any endeavour to deprive it of its prey, a sound with which we are all familiar, on a miniature scale, when we hear a cat growling over a mouse which she has just caught. The fourth term signifies the peculiar roar uttered by the young Lion after it has ceased to be a cub and before it has attained maturity. This last term is employed in Jer. li. 38, "They shall *roar* together like lions; they shall *yell* as lions' whelps," in which passage two distinct words are used, one signifying the roar of the Lion when searching after prey, and the other the cry of the young Lions.

The prophet Amos, who in his capacity of herdsman was familiar with the wild beasts, from which he had to guard his cattle, makes frequent mention of the Lion, and does so with a force and vigour that betoken practical experience. How powerful is this imagery, "The lion hath roared; who will not fear? The Lord God hath spoken; who can but prophesy?" Here we have the picture of the man himself, the herdsman and prophet, who had trembled many a night, as the Lions drew nearer and nearer; and who heard the voice of the Lord, and his lips poured out prophecy. Nothing can be more complete than the parallel which he has drawn. It breathes the very spirit of piety, and may bear comparison even with the prophecies of Isaiah for its simple grandeur.

It is remarkable how the sacred writers have entered into the spirit of the world around them, and how closely they observed the minutest details even in the lives of the brute beasts. There is a powerful passage in the book of Job, iv. 11, "The old lion perisheth for lack of prey," in which the

writer betrays his thorough knowledge of the habits of the animal, and is aware that the usual mode of a Lion's death is through hunger, in consequence of his increasing inability to catch prey.

The nocturnal habits of the Lion and its custom of lying in wait for prey are often mentioned in the Scriptures. The former habit is spoken of in that familiar and beautiful passage in the Psalms (civ. 20), "Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth. The young Lions roar after their prey; and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens."



THE LION.

"The lion is come up from his thicket."—Jer. iv. 7.

"She lay down among lions, she nourished her whelps among young lions."—Ezekiel. xix. 2.

Its custom of lying in wait is frequently alluded to. See Psalm x. 9, where it is said of the wicked man, that "He lieth in wait secretly, as a lion in his den." Also, Lam. iii. 10, "He was unto me as a bear lying in wait, and as a lion in secret places." Also, Ps. xvii. 11, wherein the peculiar gait and

demeanour of the Lion is admirably depicted, "They have now compassed us in our steps; they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places."

The retired spots, deep in the forest, where the Lion makes his den, are repeatedly mentioned. See for example, Cant. iv. 8, "Look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens." Also, Jer. iv. 7, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." The same Prophet contains several passages illustrative of the Lion's habitation; see ch. v. 6, "Wherefore a lion out of the forest shall slay them;" xii. 8, "Mine heritage is unto me as a lion in the forest;" and lastly, xxv. 38, "He hath forsaken his covert as the lion."

An animal so destructive among the flocks and herds could not be allowed to carry out its depredations unchecked, and as we have already seen, the warfare waged against it has been so successful, that the Lions have long ago been fairly extirpated in Palestine. The usual method of capturing or killing the Lion was by pitfalls or nets, to both of which there are many references in the Scriptures.

The mode of hunting the Lion with nets was identical with that which is practised in India at the present time. The precise locality of the Lion's dwelling-place having been discovered, a circular wall of net is arranged round it, or if only a few nets can be obtained, they are set in a curved form, the concave side being towards the Lion. They then send dogs into the thicket, hurl stones and sticks at the den, shoot arrows into it, fling burning torches at it, and so irritate and alarm the animal that it rushes against the net, which is so made that it falls down and envelopes the animal in its folds. If the nets be few, the drivers go to the opposite side of the den, and induce the Lion to escape in the direction where he sees no foes, but where he is sure to run against the treacherous net. Other large and dangerous animals were also captured by the same means.

Allusions to this sort of hunting are familiar to all students of the Bible. In the book of Job, xix. 6, the writer laments that "God hath compassed me with his net," in allusion to the custom of surrounding the den of the animal. The Psalms make frequent mention of the net as used in hunting. See Ps. ix. 15, "In the net they hid is their foot taken." Ps. xxxv. 8, "Let his net that he hath hid catch himself," together with other passages. Then, the prophet Isaiah alludes to the utter helplessness of a wild animal when thus taken. Isaiah li. 20, "Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net."

Another and more common, because an easier and a cheaper method was, by digging a deep pit, covering the mouth with a slight covering of sticks and earth, and driving the animal upon the treacherous covering. It is an easier method than the net, because after the pit is once dug, the only trouble lies in throwing the covering over its mouth. But, it is not so well adapted for taking beasts alive, as they are likely to be damaged, either by the fall into the pit, or by the means used in getting them out again. Animals, therefore, that are caught in pits are generally, though not always, killed before they are taken out. The net, however, envelops the animal so perfectly, and renders it so helpless, that it can be easily bound and taken away. The hunting net is very expensive, and requires a large staff of men to work it, so that none but a rich man could use the net in hunting.

The passages in which allusion is made to the use of the pitfall in hunting are too numerous to be quoted, and it will be sufficient to mention one or two passages, such as those wherein the Psalmist laments that his enemies have hidden for him their net in a pit, and that the proud have digged pits for him.

Lions that were taken in nets seem to have been kept alive in dens, either as mere curiosities, or as instruments of royal vengeance. Such seems to have been the object of the Lions which were kept by Darius, into whose den Daniel was thrown, by royal command, and which afterwards killed his accusers when thrown into the same den. It is plain that the Lions kept by Darius must have been exceedingly numerous, because they killed at once the accusers of Daniel, who were many in number, together with their wives and children, who, in accordance with the cruel custom of that age and

country, were partakers of the same punishment with the real culprits. The whole of the first part of Ezek. xix. alludes to the custom of taking Lions alive and keeping them in durance afterwards.

Sometimes the Lion was hunted as a sport, but this amusement seems to have been restricted to the great men, on account of its expensive nature. Such hunting scenes are graphically depicted in the famous Nineveh sculptures, which represent the hunters pursuing their mighty game in chariots, and destroying them with arrows. Rude, and even conventional as are these sculptures, they have a spirit, a force, and a truthfulness, that prove them to have been designed by artists to whom the scene was a familiar one. Nothing can be better than the attitudes of the Lions; and, whether they are shown in the act of striking a blow, with all the talons thrust out and the toes spread as widely as possible; whether they are springing on the chariot of the hunter, or sinking lifeless beneath his arrows, every attitude is marvellously true to nature, and makes the spectator regret that the artist should have been trammelled by the exigencies of the work on which he was engaged.

THE LEOPARD

The Leopard not often mentioned in the Scriptures—its attributes exactly described—Probability that several animals were classed under the name—How the Leopard takes its prey—Craft of the Leopard—its ravages among the flocks—The empire of man over the beast—The Leopard at Bay—Localities wherein the Leopard lives—The skin of the Leopard—Various passages of Scripture explained.

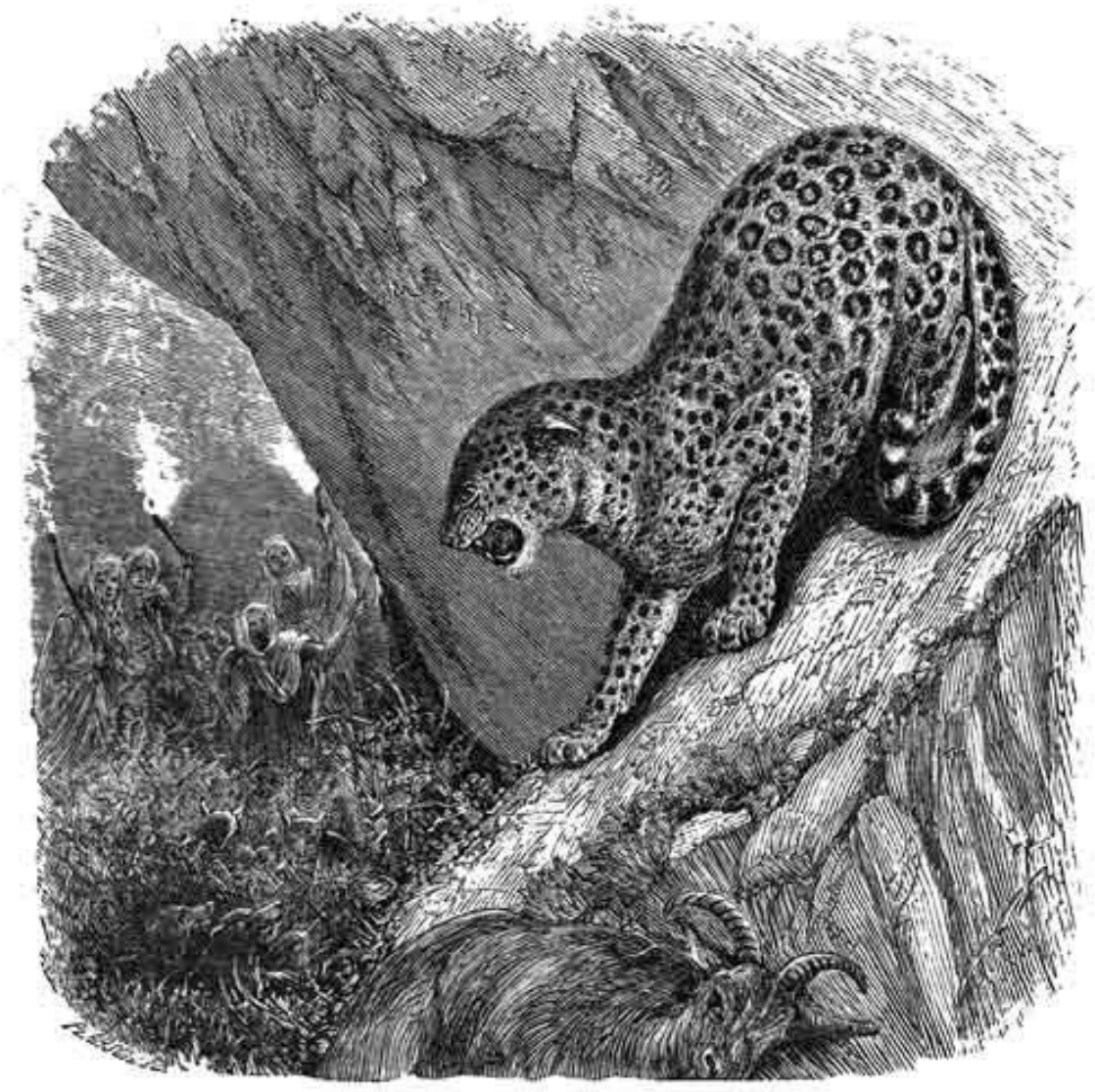
Of the Leopard but little is said in the Holy Scriptures.

In the New Testament this animal is only mentioned once, and then in a metaphorical rather than a literal sense. In the Old Testament it is casually mentioned seven times, and only in two places is the word Leopard used in the strictly literal sense. Yet, in those brief passages of Holy Writ, the various attributes of the animal are delineated with such fidelity, that no one could doubt that the Leopard was familiarly known in Palestine. Its colour, its swiftness, its craft, its ferocity, and the nature of its dwelling-place, are all touched upon in a few short sentences scattered throughout the Old Testament, and even its peculiar habits are alluded to in a manner that proves it to have been well known at the time when the words were written.

It is my purpose in the following pages to give a brief account of the Leopard of the Scriptures, laying most stress on the qualities to which allusion is made, and then to explain the passages in which the name of the animal occurs.

In the first place, it is probable that under the word Leopard are comprehended three animals, two of which, at least, were thought to be one species until the time of Cuvier. These three animals are the Leopard proper (*Leopardus varius*), the Ounce (*Leopardus uncia*), and the Chetah, or Hunting Leopard (*Gueparda jubata*). All these three species belong to the same family of animals; all are spotted and similar in colour, all are nearly alike in shape, and all are inhabitants of Asia, while two of them, the Leopard and the Chetah, are also found in Africa.

It is scarcely necessary to mention that the Leopard is a beast of prey belonging to the cat tribe, that its colour is tawny, variegated with rich black spots, and that it is a fierce and voracious animal, almost equally dreaded by man and beast. It inhabits many parts of Africa and Asia, and in those portions of the country which are untenanted by mankind, it derives all its sustenance from the herb-eating animals of the same tracts.



THE LEOPARD.

"*As a Leopard by the way will I observe them.*"—Hos. xiii. 7.

To deer and antelopes it is a terrible enemy, and in spite of their active limbs, seldom fails in obtaining its prey. Swift as is the Leopard, for a short distance, and wonderful as its spring, it has not the enduring speed of the deer or antelope, animals which are specially formed for running, and which, if a limb is shattered, can run nearly as fast and quite as far on three legs as they can when all four limbs are uninjured. Instinctively knowing its inferiority in the race, the Leopard supplies by cunning the want of enduring speed.

It conceals itself in some spot whence it can see far around without being seen, and thence surveys the country. A tree is the usual spot selected for this purpose, and the Leopard, after climbing the trunk by means of its curved talons, settles itself in the fork of the branches, so that its body is hidden by the boughs, and only its head is shown between them. With such scrupulous care does it conceal itself, that none but a practised hunter can discover it, while any one who is unaccustomed to the woods cannot see the animal even when the tree is pointed out to him.

As soon as the Leopard sees the deer feeding at a distance, he slips down the tree and stealthily glides off in their direction. He has many difficulties to overcome, because the deer are among the most watchful of animals, and if the Leopard were to approach to the windward, they would scent him while he was yet a mile away from them. If he were to show himself but for one moment in the

open ground he would be seen, and if he were but to shake a branch or snap a dry twig he would be heard. So, he is obliged to approach them against the wind, to keep himself under cover, and yet to glide so carefully along that the heavy foliage of the underwood shall not be shaken, and the dry sticks and leaves which strew the ground shall not be broken. He has also to escape the observation of certain birds and beasts which inhabit the woods, and which would certainly set up their alarm-cry as soon as they saw him, and so give warning to the wary deer, which can perfectly understand a cry of alarm, from whatever animal it may happen to proceed.

Still, he proceeds steadily on his course, gliding from one covert to another, and often expending several hours before he can proceed for a mile. By degrees he contrives to come tolerably close to them, and generally manages to conceal himself in some spot towards which the deer are gradually feeding their way. As soon as they are near enough, he collects himself for a spring, just as a cat does when she leaps on a bird, and dashes towards the deer in a series of mighty bounds. For a moment or two they are startled and paralysed with fear at the sudden appearance of their enemy, and thus give him time to get among them. Singling out some particular animal, he leaps upon it, strikes it down with one blow of his paw, and then, crouching on the fallen animal, he tears open its throat, and laps the flowing blood.

In this manner does it obtain its prey when it lives in the desert, but when it happens to be in the neighbourhood of human habitations, it acts in a different manner. Whenever man settles himself in any place, his presence is a signal for the beasts of the desert and forest to fly. The more timid, such as the deer and antelope, are afraid of him, and betake themselves as far away as possible. The more savage inhabitants of the land, such as the lion, leopard, and other animals, wage an unequal war against him for a time, but are continually driven farther and farther away, until at last they are completely expelled from the country. The predaceous beasts are, however, loth to retire, and do so by very slow degrees. They can no longer support themselves on the deer and antelopes, but find a simple substitute for them in the flocks and herds which man introduces, and in the seizing of which there is as much craft required as in the catching of the fleeter and wilder animals. Sheep and goats cannot run away like the antelopes, but they are penned so carefully within inclosures, and guarded so watchfully by herdsmen and dogs, that the Leopard is obliged to exert no small amount of cunning before it can obtain a meal.

Sometimes it creeps quietly to the fold, and escapes the notice of the dogs, seizes upon a sheep, and makes off with it before the alarm is given. Sometimes it hides by the wayside, and as the flock pass by it dashes into the midst of them, snatches up a sheep, and disappears among the underwood on the opposite side of the road. Sometimes it is crafty enough to deprive the fold of its watchful guardian. Dogs which are used to Leopard-hunting never attack the animal, though they are rendered furious by the sound of its voice. They dash at it as if they meant to devour it, but take very good care to keep out of reach of its terrible paws. By continually keeping the animal at bay, they give time for their master to come up, and generally contrive to drive it into a tree, where it can be shot.

But instances have been known where the Leopard has taken advantage of the dogs, and carried them off in a very cunning manner. It hides itself tolerably near the fold, and then begins to growl in a low voice. The dogs think that they hear a Leopard at a distance, and dash towards the sound with furious barks and yells. In so doing, they are sure to pass by the hiding-place of the Leopard, which springs upon them unawares, knocks one of them over, and bounds away to its den in the woods. It does not content itself with taking sheep or goats from the fold, but is also a terrible despoiler of the hen-roosts, destroying great numbers in a single night when once it contrives to find its way into the house.

As an instance of the cunning which seems innate in the Leopard, I may mention that whenever it takes up its abode near a village, it does not meddle with the flocks and herds of its neighbours, but prefers to go to some other village at a distance for food, thus remaining unsuspected almost at the very doors of the houses.

In general, it does not willingly attack mankind, and at all events seems rather to fear the presence of a full-grown man. But, when wounded or irritated, all sense of fear is lost in an overpowering rush of fury, and it then becomes as terrible a foe as the lion himself. It is not so large nor so strong, but it is more agile and quicker in its movements; and when it is seized with one of these paroxysms of anger, the eye can scarcely follow it as it darts here and there, striking with lightning rapidity, and dashing at any foe within reach. Its whole shape seems to be transformed, and absolutely to swell with anger; its eyes flash with fiery lustre, its ears are thrown back on the head, and it continually utters alternate snarls and yells of rage. It is hardly possible to recognise the graceful, lithe glossy creature, whose walk is so noiseless, and whose every movement is so easy, in the furious passion-swollen animal that flies at every foe with blind fury, and pours out sounds so fierce and menacing that few men, however well armed, will care to face it.

As is the case with most of the cat tribe, the Leopard is an excellent climber, and can ascend trees and traverse their boughs without the least difficulty. It is so fond of trees, that it is seldom to be seen except in a well-wooded district. Its favourite residence is a forest where there is plenty of underwood, at least six or seven feet in height, among which trees are sparingly interspersed. When crouched in this cover it is practically invisible, even though its body may be within arm's length of a passenger. The spotted body harmonizes so perfectly with the broken lights and deep shadows of the foliage that even a practised hunter will not enter a covert in search of a Leopard unless he is accompanied by dogs. The instinct which teaches the Leopard to choose such localities is truly wonderful, and may be compared with that of the tiger, which cares little for underwood, but haunts the grass jungles, where the long, narrow blades harmonize with the stripes which decorate its body.

The skin of the Leopard has always been highly valued on account of its beauty, and in Africa, at the present day, a robe made of its spotted skin is as much an adjunct of royalty as is the ermine the emblem of judicial dignity in England. In more ancient times, a leopard skin was the official costume of a priest, the skin being sometimes shaped into a garment, and sometimes thrown over the shoulders and the paws crossed over the breast.

Such is a general history of the Leopard. We will now proceed to the various passages in which it is mentioned, beginning with its outward aspect.

In the first place, the Hebrew word Namer signifies "spotted," and is given to the animal in allusion to its colours. The reader will now see how forcible is the lament of Jeremiah, "Can the Ethiopian change his skin, or the Leopard his spots?" Literally, "Can the Ethiopian change his skin, or the spotted one his spots?"

The agility and swiftness of the Leopard are alluded to in the prediction by the prophet Habakkuk of the vengeance that would come upon Israel through the Chaldeans. In chap. i. 5, we read: "I will work a work in your days, which ye will not believe though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs. They are terrible and dreadful; their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the Leopards, and are more fierce than the evening wolves."

The craftiness of the Leopard, and the manner in which it lies in wait for its prey, are alluded to in more than one passage of Holy Writ. Hosea the prophet alludes to the Leopard, in a few simple words which display an intimate acquaintance with the habits of this formidable animal, and in this part of his prophecies he displays that peculiar local tone which distinguishes his writings. Speaking of the Israelites under the metaphor of a flock, or a herd, he proceeds to say: "According to their pasture so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. Therefore I will be unto them as a lion, as a Leopard by the way will I observe them." The reader will note the peculiar force of this sentence, whereby God signifies that He will destroy them openly, as a lion rushes on its prey, and that he will chastise them unexpectedly, as if it were a Leopard crouching by the wayside, and watching for the flock to pass, that it may spring on its prey

unexpectedly. The same habit of the Leopard is also alluded to by Jeremiah, who employs precisely the same imagery as is used by Habakkuk. See Jer. v. 5, 6, "These have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities." It is evident from the employment of this image by two prophets, the one being nearly a hundred years before the other, that the crafty, insidious habits of the Leopard were well known in Palestine, and that the metaphor would tell with full force among those to whom it was addressed.

The havoc which the Leopard makes among the sheep and goats is alluded to by the prophet Isaiah, chap. xi. 6: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion together, and a little child shall lead them." Here again we find the same imagery employed, the people being signified under the metaphor of flocks and herds, and their enemies symbolised by lions, wolves, and Leopards. And herein the Prophet speaks as from accurate knowledge of the habits of the three predaceous animals. The wolf, as a rule, devastates the sheepfolds; the Leopard will steal upon and carry off the straggling goat or kid, because it can follow them upon the precipices where no wolf would dare to tread; while the lion, being the strongest and more daring of the three, attacks the herds, and carries away to its lair the oxen which neither Leopard nor wolf could move.

There is of course a deeper meaning than has been mentioned but any commentary on that subject would be out of place in a work like the present, and, however tempting the subject may be to the writer, it is better that the reader should be left to investigate it for himself.

Lastly, the peculiar localities which the Leopard loves are mentioned in the Song of Solomon, chap. iv. 8: "Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." Formerly, large forests of pine, oak, and cedar covered Lebanon, and in those days the wild beasts of the forest would be extremely plentiful. Even at the present day they are not extinct, and a recent traveller, the Rev. J. L. Porter, states that considerable numbers of wild beasts still inhabit the retired glens of the range of Lebanon, and that he himself has seen jackals, hyænas, wolves, bears, and Leopards.

The remaining passages, in which a beast formed like a Leopard was seen in a vision by the prophet Daniel and St. John the Evangelist, are purely allegorical, and have nothing to do with the actual animal.

THE CAT

The Cat never mentioned by name in the canonical Scriptures, and only once in the Apocrypha—The Cat domesticated among the Egyptians, and trained in bird-catching—Neglected capabilities of the Cat—Anecdote of an English Cat that caught fish for her master—Presumed reason why the Scriptures are silent about the Cat—The Cat mentioned by Baruch.

It is a very remarkable circumstance that the word Cat is not once mentioned in the whole of the canonical Scriptures, and only once in the Apocrypha.

The Egyptians, as is well known, kept Cats domesticated in their houses, a fact which is mentioned by Herodotus, in his second book, and the 66th and 67th chapters. After describing the various animals which were kept and fed by this nation, he proceeds to narrate the habits of the Cat, and writes as follows:

"When a fire takes place, a supernatural impulse seizes the cats. For the Egyptians, standing at a distance, take care of the cats and neglect to quench the fire; but the cats make their escape, and leaping over the men, cast themselves into the fire, and when this occurs, great lamentations are made among the Egyptians. In whatever house a cat dies of a natural death, all the family shave their eyebrows. All cats that die are carried to certain sacred houses, where, after being embalmed, they are buried in the city of Bubastis."

Now, as many of those cat-mummies have been discovered in good preservation, the species has been identified with the Egyptian Cat of the present day, which is scientifically termed *Felis maniculatus*. Not only did the Egyptians keep Cats at their houses, but, as is shown by certain sculptures, took the animals with them when they went bird-catching, and employed them in securing their prey. Some persons have doubted this statement, saying, that in the first place, the Cat is not possessed of sufficient intelligence for the purpose; and that in the second place, as the hunter is represented as catching wild fowl, the Cat would not be able to assist him, because it would not enter the water. Neither objection is valid, nor would have been made by a naturalist.

There are no grounds whatever for assuming that the Cat has not sufficient intelligence to aid its master in hunting. On the contrary, there are many familiar instances where the animal has been trained, even in this country, to catch birds and other game, and bring its prey home. By nature the Cat is an accomplished hunter, and, like other animals of the same disposition, can be taught to use its powers for mankind. We all know that the chetah, a member of the same tribe, is in constant use at the present day, and we learn from ancient sculptures that the lion was employed for the same purpose. Passing from land to water, mankind has succeeded in teaching the seal and the otter to plunge into the water, catch their finny prey, and deliver it to their owners. Among predaceous birds, we have trained the eagle, the falcon, and various hawks, to assist us in hunting the finned and feathered tribes, while we have succeeded in teaching the cormorant to catch fish for its master, and not for itself. Why, then, should the Cat be excepted from a rule so general? The fact is, the Cat has been, although domesticated for so many centuries, a comparatively neglected animal; and it is the fashion to heap upon it the contumacious epithets of sullen, treacherous, selfish, spiteful, and intractable, just as we take as our emblems of stupidity the ass and the goose, which are really among the most cunning of the lower animals. We have never tried to teach the Cat the art of hunting for her owners, but that is no reason for asserting that the animal could not be taught.

As to entering the water, every one who is familiar with the habits of the Cat knows perfectly well that the Cat will voluntarily enter water in chase of prey. A Cat does not like to wet her feet, and will not enter the water without a very powerful reason, but when that motive is supplied, she has no hesitation about it. A curious and valuable confirmation of this fact appeared some time ago in "The

Field" newspaper, in which was recorded the history of an old fisherman, whose Cat invariably went to sea with him, and as invariably used to leap overboard, seize fish in her mouth, and bring them to the side of the boat, where her kindly owner could lift her out, together with the captured fish.

The Cat, then, having been the favoured companion of the Egyptians, among whom the Israelites lived while they multiplied from a family into a nation, it does seem very remarkable that the sacred writers should not even mention it. There is no prohibition of the animal, even indirectly, in the Mosaic law; but it may be the case that the Israelites repudiated the Cat simply because it was so favoured by their former masters.

The only passage in the Apocrypha is a passing allusion in Baruch (vi. 22), where it is said of the idols, that bats and birds shall sit on their bodies, and the cats also. That the word is rightly translated admits of no doubt, because it is the same that is employed by Herodotus in the passage already quoted.

THE DOG

Antipathy displayed by Orientals towards the Dog, and manifested throughout the Scriptures—Contrast between European and Oriental Dogs—Habits of the Dogs of Palestine—The City Dogs and their singular organization—The herdsman's Dog—Various passages of Scripture—Dogs and the crumbs—their numbers—Signor Pierotti's experience of the Dogs—Possibility of their perfect domestication—The peculiar humiliation of Lazarus—Voracity of the Wild Dogs—The fate of Ahab and Jezebel—Anecdote of a volunteer Watch-dog—Innate affection of the Dog towards mankind—Peculiar local Instinct of the Oriental Dog—Albert Smith's account of the Dogs at Constantinople—The Dervish and his Dogs—The Greyhound—Uncertainty of the word.

Scarcely changed by the lapse of centuries, the Oriental of the present day retains most of the peculiarities which distinguished him throughout the long series of years during which the books of sacred Scripture were given to the world. In many of these characteristics he differs essentially from Europeans of the present day, and exhibits a tone of mind which seems to be not merely owing to education, but to be innate and inherent in the race.

One of these remarkable characteristics is the strange loathing with which he regards the Dog. In all other parts of the world, the Dog is one of the most cherished and valued of animals, but among those people whom we popularly class under the name of Orientals, the Dog is detested and despised. As the sacred books were given to the world through the mediumship of Orientals, we find that this feeling towards the Dog is manifested whenever the animal is mentioned; and whether we turn to the books of the Law, the splendid poetry of the Psalms and the book of Job, the prophetical or the historical portions of the Old Testament, we find the name of the Dog repeatedly mentioned; and in every case in connexion with some repulsive idea. If we turn from the Old to the New Testament, we find the same idea manifested, whether in the Gospels, the Epistles, or the Revelation.

To the mind of the true Oriental the very name of the Dog carries with it an idea of something utterly repugnant to his nature, and he does not particularly like even the thought of the animal coming across his mind. And this is the more extraordinary, because at the commencement and termination of their history the Dog was esteemed by their masters. The Egyptians, under whose rule they grew to be a nation, knew the value of the Dog, and showed their appreciation in the many works of art which have survived to our time. Then the Romans, under whose iron grasp the last vestiges of nationality crumbled away, honoured and respected the Dog, made it their companion, and introduced its portrait into their houses. But, true to their early traditions, the Jews of the East have ever held the Dog in the same abhorrence as is manifested by their present masters, the followers of Mahommed.

Owing to the prevalence of this feeling, the Dogs of Oriental towns are so unlike their more fortunate European relatives, that they can hardly be recognised as belonging to the same species. In those lands the traveller finds that there is none of the wonderful variety which so distinguishes the Dog of Europe. There he will never see the bluff, sturdy, surly, faithful mastiff, the slight gazelle-like greyhound, the sharp, intelligent terrier, the silent, courageous bulldog, the deep-voiced, tawny bloodhound, the noble Newfoundland, the clever, vivacious poodle, or the gentle, silken-haired spaniel.

As he traverses the streets, he finds that all the dogs are alike, and that all are gaunt, hungry, half starved, savage, and cowardly, more like wolves than dogs, and quite as ready as wolves to attack when they fancy they can do so with safety. They prowl about the streets in great numbers, living, as they best can, on any scraps of food that they may happen to find. They have no particular masters, and no particular homes. Charitable persons will sometimes feed them, but will never make companions of

them, feeling that the very contact of a dog would be a pollution. They are certainly useful animals, because they act as scavengers, and will eat almost any animal substance that comes in their way.

The strangest part of their character is the organization which prevails among them. By some extraordinary means they divide the town into districts, and not one dog ever ventures out of that particular district to which it is attached. The boundaries, although invisible, are as effectual as the loftiest walls, and not even the daintiest morsel will tempt a dog to pass the mysterious line which forms the boundary of his district. Generally, these bands of dogs are so savage that any one who is obliged to walk in a district where the dogs do not know him is forced to carry a stout stick for his protection. Like their European relatives, they have great dislike towards persons who are dressed after a fashion to which they are unaccustomed, and therefore are sure to harass any one who comes from Europe and wears the costume of his own country. As is customary among animals which unite themselves in troops, each band is under the command of a single leader, whose position is recognised and his authority acknowledged by all the members.

These peculiarities are to be seen almost exclusively in the dogs which run wild about the towns, because there is abundant evidence in the Scriptures that the animal was used in a partially domesticated state, certainly for the protection of their herds, and possibly for the guardianship of their houses. That the Dog was employed for the first of these purposes is shown in Job xxx. 1: "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." And that the animal was used for the protection of houses is thought by some commentators to be shown by the well-known passage in Is. lvi. 10: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Still, it is very probable that in this passage the reference is not made to houses, but to the flocks and herds which these watchmen ought to have guarded.

The rooted dislike and contempt felt by the Israelites towards the Dog is seen in numerous passages. Even in that sentence from Job which has just been quoted, wherein the writer passionately deplores the low condition into which he has fallen, and contrasts it with his former high estate, he complains that he is despised by those whose fathers he held even in less esteem than the dogs which guarded his herds. There are several references to the Dog in the books of Samuel, in all of which the name of the animal is mentioned contemptuously. For example, when David accepted the challenge of Goliath, and went to meet his gigantic enemy without the ordinary protection of mail, and armed only with a sling and his shepherd's staff, Goliath said to him, "Am I a dog, that thou comest to me with staves?" (1 Sam. xvii. 43.) And in the same book, chapter xxiv. 14, David remonstrates with Saul for pursuing so insignificant a person as himself, and said, "After whom is the King of Israel come out? after a dead dog, after a flea."

The same metaphor is recorded in the second book of the same writer. Once it was employed by Mephibosheth, the lame son of Jonathan, when extolling the generosity of David, then King of Israel in the place of his grandfather Saul: "And he bowed himself, and said, 'What is thy servant, that thou shouldest look upon such a dead dog as I am?" (2 Sam. ix. 8.) In the same book, chapter xvi. 9, Abishai applies this contemptuous epithet to Shimei, who was exulting over the troubled monarch with all the insolence of a cowardly nature, "Why should this dead dog curse my lord the king?" Abner also makes use of a similar expression, "Am I a dog's head?" And we may also refer to the familiar passage in 2 Kings viii. 13. Elisha had prophesied to Hazael that he would become king on the death of Ben-hadad, and that he would work terrible mischief in the land. Horrified at these predictions, or at all events pretending to be so, he replied, "But what, is thy servant a dog, that he should do this great thing?"

If we turn from the Old to the New Testament, we find the same contemptuous feeling displayed towards the Dog. It is mentioned as an intolerable aggravation of the sufferings endured by Lazarus the beggar as he lay at the rich man's gate, that the dogs came and licked his sores. In several passages, the word Dog is employed as a metaphor for scoffers, or unclean persons, or sometimes for those

who did not belong to the Church, whether Jewish or Christian. In the Sermon on the Mount our Lord himself uses this image, "Give not that which is holy unto dogs" (Matt. vii. 6.) In the same book, chapter xv. 26, Jesus employs the same metaphor when speaking to the Canaanitish woman who had come to ask him to heal her daughter: "It is not meet to take the children's bread and cast it to dogs." And that she understood the meaning of the words is evident from her answer, in which faith and humility are so admirably blended. Both St. Paul and St. John employ the word Dog in the same sense. In his epistle to the Philippians, chapter iii. 2, St. Paul writes, "Beware of dogs, beware of evil workers." And in the Revelation, chapter xxii. 14, these words occur: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates to the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whomsoever loveth and maketh a lie."

That the dogs of ancient times formed themselves into bands just as they do at present is evident from many passages of Scripture, among which may be mentioned those sentences from the Psalms, wherein David is comparing the assaults of his enemies to the attacks of the dogs which infested the city. "Thou hast brought me into the dust of death; for dogs have compassed me, the assembly of the wicked have enclosed me." This passage will be better appreciated when the reader has perused the following extract from a recent work by Signor Pierotti. After giving a general account of the Dogs of Palestine and their customs, he proceeds as follows:—

"In Jerusalem, and in the other towns, the dogs have an organization of their own. They are divided into families and districts, especially in the night time, and no one of them ventures to quit his proper quarter; for if he does, he is immediately attacked by all the denizens of that into which he intrudes, and is driven back, with several bites as a reminder. Therefore, when an European is walking through Jerusalem by night, he is always followed by a number of canine attendants, and greeted at every step with growls and howls. These tokens of dislike, however, are not intended for him, but for his followers, who are availing themselves of his escort to pass unmolested from one quarter to another.

"During the hard winter of 1859, I fed many of the dogs, who frequented the road which I traversed almost every evening, and afterwards, each time that I passed, I received the homage not only of the individuals, but of the whole band to which they belonged, for they accompanied me to the limits of their respective jurisdictions and were ready to follow me to my own house, if I did but give them a sign of encouragement, coming at my beck from any distance. They even recollected the signal in 1861, though it was but little that I had given them."

The account which this experienced writer gives of the animal presents a singular mixture of repulsive and pleasing traits, the latter being attributable to the true nature of the Dog, and the former to the utter neglect with which it is treated. He remarks that the dogs which run wild in the cities of Palestine are ill-favoured, ill-scented, and ill-conditioned beasts, more like jackals or wolves than dogs, and covered with scars, which betoken their quarelsome nature. Yet, the same animals lose their wild, savage disposition, as soon as any human being endeavours to establish that relationship which was evidently intended to exist between man and the dog. How readily even these despised and neglected animals respond to the slightest advance, has been already shown by Sig. Pierotti's experience, and there is no doubt that these tawny, short-haired, wolf-like animals, could be trained as perfectly as their more favoured brethren of the western world.

As in the olden times, so at the present day, the dogs lie about in the streets, dependent for their livelihood upon the offal that is flung into the roads, or upon the chance morsels that may be thrown to them. An allusion to this custom is made in the well-known passage in Matt. xv. The reader will remember the circumstance that a woman of Canaan, and therefore not an Israelite, came to Jesus, and begged him to heal her daughter, who was vexed with a devil. Then, to try her faith, He said, "It is not meet to take the children's bread, and to cast it to dogs." And she said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." Now, the "crumbs" which are here mentioned

are the broken pieces of bread which were used at table, much as bread is sometimes used in eating fish. The form of the "loaves" being flat, and much like that of the oat-cake of this country, adapted them well to the purpose. The same use of broken bread is alluded to in the parable of Lazarus, who desired to be fed with the crumbs that fell from the rich man's table, *i.e.* to partake of the same food as the dogs which swarmed round him and licked his sores. Thus we see that Lazarus was supposed to have undergone the very worst indignities to which poverty could bring a man, and the contrast between himself and the other personage of the parable receives additional strength.

The "crumbs," however liberally distributed, would not nearly suffice for the subsistence of the canine armies, and their chief support consists of the offal, which is rather too plentifully flung into the streets. The Dogs of Palestine are, indeed, much like hyænas of certain African towns, and act as scavengers, devouring any animal substance that may fall in their way. If the body of any animal, not excluding their own kind, be found lying in the streets, the dogs will assemble round it, and tear it to pieces, and they have no scruples even in devouring a human body. Of course, owing to the peculiar feeling entertained by the Orientals towards the Dog, no fate can be imagined more repulsive to the feelings of humanity than to be eaten by dogs; and therein lies the terror of the fate which was prophesied of Ahab and Jezebel. Moreover, the blood, even of the lower animals, was held in great sanctity, and it was in those days hardly possible to invoke a more dreadful fate upon any one than that his blood should be lapped by dogs.

We lose much of the real force of the Scriptures, if we do not possess some notion of the manners and customs of Palestine and the neighbouring countries, as well as of the tone of mind prevalent among the inhabitants. In our own country, that any one should be eaten by dogs would be a fate so contrary to usage, that we can hardly conceive its possibility, and such a fate would be out of the ordinary course of events. But, if such a fate should happen to befall any one, we should have no stronger feeling of pity than the natural regret that the dead person was not buried with Christian rites.

But, with the inhabitants of Palestine, such an event was by no means unlikely. It was, and is still, the custom to bury the corpse almost as soon as life has departed, and such would ordinarily have been the case with the dead body of Jezebel. But, through fear of the merciless Jehu, by whose command she had been flung from the window of her own palace, no one dared to remove her mangled body. The dogs, therefore, seized upon their prey; and, even before Jehu had risen from the banquet with which he celebrated his deed, nothing was left of the body but the skull, the feet, and the hands.

In Mr. Tristram's work, the author has recognised the true dog nature, though concealed behind an uninviting form: "Our watch-dog, Beirût, attached himself instinctively to Wilhelm, though his canine instinct soon taught him to recognise every one of our party of fourteen, and to cling to the tents, whether in motion or at rest, as his home. Poor Beirût! though the veriest pariah in appearance, thy plebeian form encased as noble a dog-heart as ever beat at the sound of a stealthy step."

The same author records a very remarkable example of the sagacity of the native Dog, and the fidelity with which it will keep guard over the property of its master. "The guard-house provided us, unasked, with an invaluable and vigilant sentry, who was never relieved, nor ever quitted the post of duty. The poor Turkish conscript, like every other soldier in the world, is fond of pets, and in front of the grim turret that served for a guard-house was a collection of old orange-boxes and crates, thickly peopled with a garrison of dogs of low degree, whose attachment to the spot was certainly not purchased by the loaves and fishes which fell to their lot.

"One of the family must indeed have had hard times, for she had a family of no less than five dependent on her exertions, and on the superfluities of the sentries' mess. With a sagacity almost more than canine, the poor gaunt creature had scarcely seen our tents pitched before she came over with all her litter and deposited them in front of our tent. At once she scanned the features of every member of the encampment, and introduced herself to our notice. During the week of our stay, she never quitted her post, or attempted any depredation on our kitchen-tent, which might have led to her banishment. Night and day she proved a faithful and vigilant sentry, permitting no stranger, human

or canine, European or Oriental, to approach the tents without permission, but keeping on the most familiar terms with ourselves and our servants.

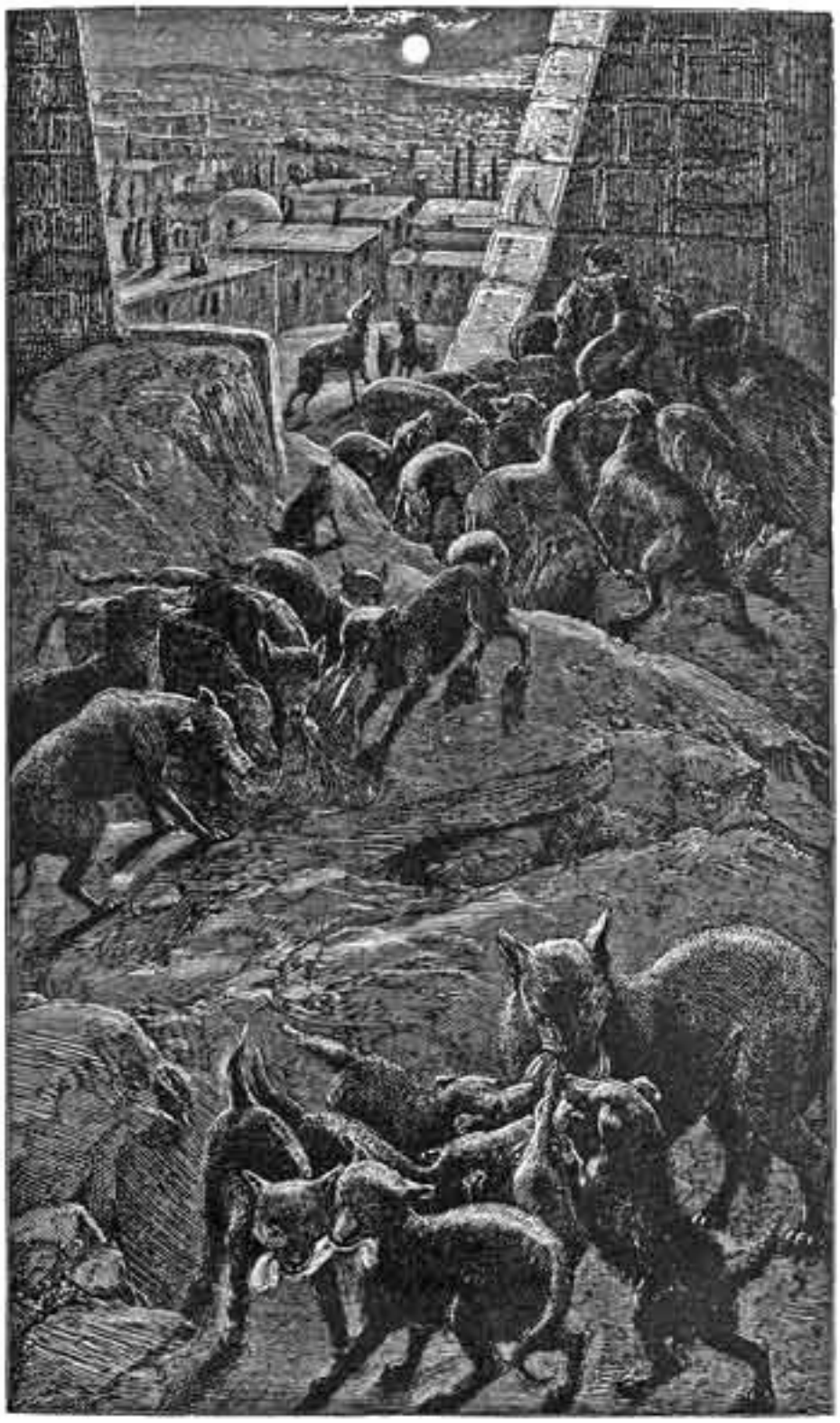
"On the morning of our departure, no sooner had she seen our camp struck, than she conveyed her puppies back to their old quarters in the orange-box, and no intreaties or bribes could induce her to accompany us. On three subsequent visits to Jerusalem, the same dog acted in a similar way, though no longer embarrassed by family cares, and would on no account permit any strange dog, nor even her companions at the guard-house, to approach within the tent ropes."

After perusing this account of the Dog of Palestine, two points strike the reader. The first is the manner in which the Dog, in spite of all the social disadvantages under which it labours, displays one of the chief characteristics of canine nature, namely, the yearning after human society. The animal in question had already attached herself to the guard-house, where she could meet with some sort of human converse, though the inborn prejudices of the Moslem would prevent the soldiers from inviting her to associate with them, as would certainly have been done by European soldiers. She nestled undisturbed in the orange-box, and, safe under the protection of the guard, brought up her young family in their immediate neighbourhood. But, as soon as Europeans arrived, her instinct told her that they would be closer associates than the Turkish soldiers who were quartered in the guard-house, and accordingly she removed herself and her family to the shelter of their tents.

Herein she carried out the leading principle of a dog's nature. A dog *must* have a master, or at all events a mistress, and just in proportion as he is free from human control, does he become less dog-like and more wolf-like. In fact, familiar intercourse with mankind is an essential part of a dogs true character, and the animal seems to be so well aware of this fact, that he will always contrive to find a master of some sort, and will endure a life of cruel treatment at the hands of a brutal owner rather than have no master at all.

The second point in this account is the singular local instinct which characterises the Dogs of Palestine and other eastern countries, and which is as much inbred in them as the faculty of marking game in the pointer, the combative nature in the bulldog, the exquisite scent in the bloodhound, and the love of water in the Newfoundland dog. In England, we fancy that the love of locality belongs especially to the cat, and that the Dog cares little for place, and much for man. But, in this case, we find that the local instinct overpowered the yearning for human society. Fond as was this dog of her newly-found friends, and faithful as she was in her self-imposed service, she would not follow them away from the spot where she had been born, and where she had produced her own young.

This curious love for locality has evidently been derived from the traditional custom of successive generations, which has passed from the realm of reason into that of instinct. The reader will remember that Sig. Pierotti mentions an instance where the dogs which he had been accustomed to feed would follow him as far as the limits of their particular district, but would go no farther. The late Albert Smith, in his "Month at Constantinople," gives a similar example of this characteristic. He first describes the general habits of the dogs.



"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"—Psalm lix. 14, 15.

On the first night of his arrival, he could not sleep, and went to the window to look out in the night. "The noise I heard then I shall never forget. To say that if all the sheep-dogs, in going to Smithfield on a market-day, had been kept on the constant bark, and pitted against the yelping curs upon all the carts in London, they could have given any idea of the canine uproar that now first

astonished me, would be to make the feeblest of images. The whole city rang with one vast riot. Down below me, at Tophané—over-about Stamboul—far away at Scutari—the whole sixty thousand dogs that are said to overrun Constantinople appeared engaged in the most active extermination of each other, without a moment's cessation. The yelping, howling, barking, growling, and snarling, were all merged into one uniform and continuous even sound, as the noise of frogs becomes when heard at a distance. For hours there was no lull. I went to sleep, and woke again, and still, with my windows open, I heard the same tumult going on; nor was it until daybreak that anything like tranquillity was restored.

"Going out in the daytime, it is not difficult to find traces of the fights of the night about the limbs of all the street dogs. There is not one, among their vast number, in the possession of a perfect skin. Some have their ears gnawed away or pulled off; others have their eyes taken out; from the backs and haunches of others perfect steaks of flesh had been torn away; and all bear the scars of desperate combats.

"Wild and desperate as is their nature, these poor animals are susceptible of kindness. If a scrap of bread is thrown to one of them now and then, he does not forget it; for they have, at times, a hard matter to live—not the dogs amongst the shops of Galata or Stamboul, but those whose 'parish' lies in the large burying-grounds and desert places without the city; for each keeps, or rather is kept, to his district, and if he chanced to venture into a strange one, the odds against his return would be very large. One battered old animal, to whom I used occasionally to toss a scrap of food, always followed me from the hotel to the cross street in Pera, where the two soldiers stood on guard, but would never come beyond this point. He knew the fate that awaited him had he done so; and therefore, when I left him, he would lie down in the road, and go to sleep until I came back.

"When a horse or camel dies, and is left about the roads near the city, the bones are soon picked very clean by these dogs, and they will carry the skulls or pelves to great distances. I was told that they will eat their dead fellows—a curious fact, I believe, in canine economy. They are always troublesome, not to say dangerous, at night; and are especially irritated by Europeans, whom they will single out amongst a crowd of Levantines."

In the same work there is a short description of a solitary dervish, who had made his home in the hollow of a large plane-tree, in front of which he sat, surrounded by a small fence of stakes only a foot or so in height. Around him, but not venturing within the fence, were a number of gaunt, half-starved dogs, who prowled about him in hopes of having an occasional morsel of food thrown to them. Solitary as he was, and scanty as must have been the nourishment which he could afford to them, the innate trustfulness of the dog-nature induced them to attach themselves to human society of some sort, though their master was one, and they were many—he was poor, and they were hungry.

Once in the Scriptures the word Greyhound occurs, namely, in Prov. xxx. 29-31: "There be three things which go well, yea, four are comely in going: a lion, which is strongest among beasts, and turneth not away for any; a greyhound; an he-goat also; and a king, against whom there is no rising up." But the word "Greyhound" is only employed conjecturally, inasmuch as the signification of the Hebrew word *Zarzir-mathnâim* is "one girt about the loins." Some commentators have thought that the horse might be signified by this word, and that the girding about the loins referred to the trappings with which all Easterns love to decorate their steeds. Probably, however, the word in question refers neither to a horse nor a dog, but to a human athlete, or wrestler, stripped, and girt about the loins ready for the contest.

THE WOLF

Identity of the animal indisputable—its numbers, past and present—The Wolf never mentioned directly—its general habits—References in Scripture—its mingled ferocity and cowardice—its association into packs—The Wolf's bite—How it takes its prey—its ravages among the flocks—Allusions to this habit—The shepherd and his nightly enemies—Mr. Tristram and the Wolf—A semi-tamed Wolf at Marsaba.

There is no doubt that the Hebrew word *Zeëb*, which occurs in a few passages of the Old Testament, is rightly translated as Wolf, and signifies the same animal as is frequently mentioned in the New Testament.

This fierce and dangerous animal was formerly very plentiful in Palestine, but is now much less common, owing to the same causes which have extirpated the lion from the country. It is a rather remarkable fact, that in no passage of Holy Writ is the Wolf directly mentioned. Its name is used as a symbol of a fierce and treacherous enemy, but neither in the Old nor New Testament does any sacred writer mention any act as performed by the Wolf. We have already heard of the lion which attacked Samson and was killed by him, of the lion which slew the disobedient prophet, and of the lions which spared Daniel when thrown into their den. We also read of the dogs which licked Ahab's blood, and ate the body of Jezebel, also of the bears which tore the mocking children.

But in no case is the Wolf mentioned, except in a metaphorical sense; and this fact is the more remarkable, because the animals were so numerous that they were very likely to have exercised some influence on a history extending over such a lengthened range of years, and limited to so small a portion of the earth. Yet we never hear of the Wolf attacking any of the personages mentioned in Scripture; and although we are told of the exploit of David, who pursued a lion and a bear that had taken a lamb out of his fold, we are never told of any similar deed in connexion with the Wolf.

THE WOLF.
"*The wolf catcheth and scattereth the sheep*"—John x. 12.

This animal was then what it is now. Seldom seen by day, it lies hidden in its covert as long as the light lasts, and steals out in search of prey in the evening. This custom of the Wolf is mentioned in several passages of Holy Scripture, such as that in Jer. v. 5, 6: "These have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them." In this passage the reader will see that the rebellious Israelites are compared to restive draught cattle which have broken away from their harness and run loose, so that they are deprived of the protection of their owners, and exposed to the fury of wild beasts. A similar reference is made in Hab. i. 8: "Their horses also are swifter than the leopards, and are more fierce than the evening wolves." The same habit of the Wolf is alluded to in Zeph. iii. 3: "Her princes within her are roaring lions; her judges are evening wolves."

Individually, the Wolf is rather a timid animal. It will avoid a man rather than meet him. It prefers to steal upon its prey and take it unawares, rather than to seize it openly and boldly. It is ever suspicious of treachery, and is always imagining that a trap is laid for it. Even the shallow device of a few yards of rope trailing from any object, or a strip of cloth fluttering in the breeze, is quite sufficient to keep the Wolf at bay for a considerable time. This fact is well known to hunters, who are accustomed to secure the body of a slain deer by simply tying a strip of cloth to its horn. If taken

in a trap of any kind, or even if it fancies itself in an enclosure from which it can find no egress, it loses all courage, and will submit to be killed without offering the least resistance. It will occasionally endeavour to effect its escape by feigning death, and has more than once been known to succeed in this device.

But, collectively, the Wolf is one of the most dangerous animals that can be found. Herding together in droves when pressed by hunger, the wolves will openly hunt prey, performing this task as perfectly as a pack of trained hounds. Full of wiles themselves, they are craftily wise in anticipating the wiles of the animals which they pursue; and even in full chase, while the body of the pack is following on the footsteps of the flying animal, one or two are detached on the flanks, so as to cut it off if it should attempt to escape by doubling on its pursuers.

There is no animal which a herd of wolves will not attack, and very few which they will not ultimately secure. Strength avails nothing against the numbers of these savage foes, which give no moment of rest, but incessantly assail their antagonist, dashing by instinct at those parts of the body which can be least protected, and lacerating with their peculiar short, snapping bite. Should several of their number be killed or disabled, it makes no difference to the wolves, except that a minute or two are wasted in devouring their slain or wounded brethren, and they only return to the attack the more excited by the taste of blood. Swiftness of foot avails nothing against the tireless perseverance of the wolves, who press on in their peculiar, long, slinging gallop, and in the end are sure to tire out the swifter footed but less enduring animal that flees before them. The stately buffalo is conquered by the ceaseless assaults of the wolves; the bear has been forced to succumb to them, and the fleet-footed stag finds his swift limbs powerless to escape the pursuing band, and his branching horns unable to resist their furious onset when once they overtake him.

In the passage from Habakkuk which has already been quoted, allusion is made to the ferocity of the Wolf, and the same characteristic is mentioned in several other parts of Scripture. Take, for example, Gen. xlix. 27: "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." Or the passage in Ezekiel xxii. 27: "Her princes in the midst thereof are like wolves ravening the prey, to shed blood." Or the well-known metaphor of our Lord in Matt. vii. 15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

That the Wolf is a special enemy to the sheep-fold is shown in many parts of the Scriptures, both in the Old and New Testaments, especially in the latter. In John x. 1-16, Jesus compares himself to a good shepherd, who watches over the fold, and, if the wolves should come to take the sheep, would rather give up His life than they should succeed. But the false teachers are compared to bad shepherds, hired for money, but having no interest in the sheep, and who therefore will not expose themselves to danger in defence of their charge.

This metaphor was far more effective in Palestine, and at that time, than it is in this country and at the present day. In this land, the shepherd has no anxiety about the inroads of wild beasts, but in Palestine one of his chief cares was to keep watch at night lest the wolves should attack the fold, and to drive them away himself in case they should do so. Therefore the shepherd's life was one which involved no small danger as well as anxiety, and the metaphor used by our Lord gains additional force from the knowledge of this fact.

A similar metaphor is used when Jesus wished to express in forcible terms the dangers to which the chosen seventy would oft be subjected, and the impossibility that they should be able to overcome the many perils with which they would be surrounded. "Go your ways: behold, I send you forth as lambs among wolves" (Luke x. 3).

The well-known fact of the ravages of wolves among sheep has been employed by the prophet Isaiah in two passages, wherein he foretells the peaceful state of the world when the kingdom of the Messiah shall have been established: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall

lead them" (Is. xi. 6). The second passage occurs in chapter lxv. 23-25, and is of a similar character: "They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Mr. Tristram several times met wolves while he was engaged in his travels, and mostly saw solitary specimens. One such encounter took place in the wilderness of Judah: "On my way back, I met a fine solitary wolf, who watched me very coolly, at the distance of sixty yards, while I drew my charge and dropped a bullet down the barrel. Though I sent the ball into a rock between his legs as he stood looking at me in the wady, he was not sufficiently alarmed to do more than move on a little more quickly, ever and anon turning to look at me, while gradually increasing his distance. Darkness compelled me to desist from the chase, when he quietly turned and followed me at a respectful distance. He was a magnificent animal, larger than any European wolf, and of a much lighter colour."

Those who are acquainted with the character of the animal will appreciate the truthfulness of this description. The cautious prowl at a distance, the slow trot away when he fancied he might be attacked, the reverted look, and the final turning back and following at a respectful distance, are all characteristic traits of the Wolf, no matter to what species it may belong, nor what country it may inhabit.

On another occasion, while riding in the open plain of Gennesaret, the horse leaped over the bank of a little ditch, barely three feet in depth. After the horse had passed, and not until then, a Wolf started out of the ditch, literally from under the horse's hoofs, and ran off. The animal had been crouching under the little bank, evidently watching for some cows and calves which were grazing at a short distance, under the charge of a Bedouin boy. The same author mentions that one of the monks belonging to the monastery at Marsaba had contrived to render a Wolf almost tame. Every evening at six o'clock the Wolf came regularly across the ravine, had a piece of bread, and then went back again. With the peculiar jealousy of all tamed animals, the Wolf would not suffer any of his companions to partake of his good fortune. Several of them would sometimes accompany him, but as soon as they came under the wall of the monastery he always drove them away.

The inhabitants of Palestine say that the Wolves of that country are not gregarious, and that they hunt singly, or at most in little packs of few in number. Still they dread the animal exceedingly, and say that one Wolf will do more damage in a flock of sheep than a whole pack of jackals.

As a general rule, the Syrian wolf, like the Syrian bear, is of a lighter colour than its European relatives, and appears to be a larger and stronger animal.

THE FOX OR JACKAL

The two animals comprehended under one name—The Jackal—its numbers in ancient and modern Palestine—General habits of the Jackal—Localities where the Jackal is found—Samson, and the three hundred "foxes"—Popular objections to the narrative—The required number easily obtained—Signor Pierotti's remarks upon the Jackal—An unpleasant position—How the fields were set on fire—The dread of fire inherent in wild beasts—The truth of the narrative proved—The Fox and Jackal destructive among grapes—Allusions to the Fox in the New Testament —Partially tamed Foxes.

There are several passages in the Old Testament in which the word Fox occurs, and it is almost certain that the Hebrew word *Shuâl*, which is rendered in our translation as Fox, is used rather loosely, and refers in some places to the Jackal, and in others to the Fox. We will first take those passages in which the former rendering of the word is evidently the right one, and will begin by examining those characteristics of the animal which afford grounds for such an assertion.

THE FOX OR JACKAL.

"*They shall be a portion for foxes.*"—Psalm ixiii. 10. *The end of the Scape Goat.*

Even at the present time, the Jackal is extremely plentiful in Palestine; and as the numbers of wild beasts have much decreased in modern days, the animals must have been even more numerous than they are at present. It is an essentially nocturnal and gregarious animal. During the whole of the day the Jackals lie concealed in their holes or hiding-places, which are usually cavities in the rocks, in tombs, or among ruins. At nightfall they issue from their dens, and form themselves into packs, often consisting of several hundred individuals, and prowl about in search of food. Carrion of various kinds forms their chief subsistence, and they perform in the country much the same task as is fulfilled by the dogs in the cities.

If any animal should be killed, or even severely wounded, the Jackals are sure to find it out and to devour it before the daybreak. They will scent out the track of the hunter, and feed upon the offal of the beasts which he has slain. If the body of a human being were to be left on the ground, the Jackals would certainly leave but little traces of it; and in the olden times of warfare, they must have held high revelry in the battle-field after the armies had retired. It is to this propensity of the Jackal that David refers—himself a man of war, who had fought on many a battle-field, and must have seen the carcases of the slain mangled by these nocturnal prowlers: "Those that seek my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword; they shall be a portion for foxes" (Ps. lxiii. 9, 10). Being wild beasts, afraid of man, and too cowardly to attack him even when rendered furious by hunger, and powerful by force of numbers, they keep aloof from towns and cities, and live in the uninhabited parts of the country. Therefore the prophet Jeremiah, in his Book of Lamentations, makes use of the following forcible image, when deploring the pitiful state into which Judæa had fallen: "For this our heart is faint; for these things our eyes are dim: because of the mountain of Zion, which is desolate, the foxes walk upon it" (Lam. v. 17). And Ezekiel makes use of a similar image: "O Israel, thy prophets are like foxes in the desert."

But, by far the most important passage in which the Fox is mentioned, is that wherein is recorded the grotesque vengeance of Samson upon the Philistines: "And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards and olives" (Judges xv. 4, 5). Now, as this is one of the passages of Holy Writ to which great objections have been taken, it will be as well to examine these objections, and see whether they have any real force. The first of these objections is, that the number of foxes is far too great to have been caught at one time, and to this objection two answers have been given. The first answer is, that they need not have been caught at once, but by degrees, and kept until wanted. But the general tenor of the narrative is undoubtedly in favour of the supposition that this act of Samson was unpremeditated, and that it was carried into operation at once, before his anger had cooled. The second answer is, that the requisite number of Foxes might have been miraculously sent to Samson for this special purpose. This theory is really so foolish and utterly untenable, that I only mention it because it has been put forward. It fails on two grounds: the first being that a miracle would hardly have been wrought to enable Samson to revenge himself in so cruel and unjustifiable a manner; and the second, that there was not the least necessity for any miracle at all.

If we put out of our minds the idea of the English Fox, an animal comparatively scarce in this country, and solitary in its habits, and substitute the extremely plentiful and gregarious Jackal, wandering in troops by night, and easily decoyed by hunger into a trap, we shall see that double the number might have been taken, if needful. Moreover, it is not to be imagined that Samson caught them all with his own hand. He was at the head of his people, and had many subordinates at his command, so that a large number of hunters might have been employed simultaneously in the capture.

In corroboration of this point, I insert an extremely valuable extract from Signor Pierotti's work, in which he makes reference to this very portion of the sacred history:—

"It is still very abundant near Gaza, Askalon, Ashdod, Ekron, and Ramleh. I have frequently met with it during my wanderings by night, and on one occasion had an excellent opportunity of appreciating their number and their noise.

"One evening in the month of January 1857, while it was raining a perfect deluge, I was obliged, owing to the dangerous illness of a friend, to return from Jerusalem to Jaffa. The depth of snow on the road over a great part of the mountain, the clayey mud in the plain, and the darkness of the night, prevented my advancing quickly; so that about half-past three in the morning I arrived on the bank of a small torrent, about half an hour's journey to the east of Ramleh. I wished to cross: my horse at first refused, but, on my spurring it, advanced and at once sank up to the breast, followed of course by my legs, thus teaching me to respect the instinct of an Arab horse for the future.

"There I stuck, without the possibility of escape, and consoled my horse and myself with some provisions that I had in my saddle-bags, shouting and singing at intervals, in the hope of obtaining succour, and of preventing accidents, as I knew that the year before a mule in the same position had been mistaken for a wild beast, and killed. The darkness was profound, and the wind very high; but, happily, it was not cold; for the only things attracted by my calls were numbers of jackals, who remained at a certain distance from me, and responded to my cries, especially when I tried to imitate them, as though they took me for their music-master.

"About five o'clock, one of the guards of the English consulate at Jerusalem came from Ramleh and discovered my state. He charitably returned thither, and brought some men, who extricated me and my horse from our unpleasant bath, which, as may be supposed, was not beneficial to our legs.

"During this most uncomfortable night, I had good opportunity of ascertaining that, if another Samson had wished to burn again the crops in the country of the Philistines, he would have had no difficulty in finding more than three hundred jackals, and catching as many as he wanted in springs, traps, or pitfalls. (See Ps. cxl. 5.)"

The reader will now see that there was not the least difficulty in procuring the requisite number of animals, and that consequently the first objection to the truth of the story is disposed of.

We will now proceed to the second objection, which is, that if the animals were tied tail to tail, they would remain on or near the same spot, because they would pull in different directions, and that, rather than run about, they would turn round and fight each other. Now, in the first place, we are nowhere told that the tails of the foxes, or jackals, were placed in contact with each other, and it is probable that some little space was left between them. That animals so tied would not run in a straight line is evident enough, and this was exactly the effect which Samson wished to produce. Had they been at liberty, and the fiery brand fastened to their tails, they would have run straight to their dens, and produced but little effect. But their captor, with cruel ingenuity, had foreseen this contingency, and, by the method of securing them which he adopted, forced them to pursue a devious course, each animal trying to escape from the dreaded firebrand, and struggling in vain endeavours to drag its companion towards its own particular den.

All wild animals have an instinctive dread of fire; and there is none, not even the fierce and courageous lion, that dares enter within the glare of the bivouac fire. A lion has even been struck in the face with a burning brand, and has not ventured to attack the man that wielded so dreadful a weapon. Consequently it may be imagined that the unfortunate animals that were used by Samson for his vindictive purpose, must have been filled with terror at the burning brands which they dragged after them, and the blaze of the fire which was kindled wherever they went. They would have no leisure to fight, and would only think of escaping from the dread and unintelligible enemy which pursued them.

When a prairie takes fire, all the wild inhabitants flee in terror, and never think of attacking each other, so that the bear, the wolf, the cougar, the deer, and the wild swine, may all be seen huddled

together, their natural antagonism quelled in the presence of a common foe. So it must have been with the miserable animals which were made the unconscious instruments of destruction. That they would stand still when a burning brand was between them, and when flames sprang up around them, is absurd. That they would pull in exactly opposite directions with precisely balanced force is equally improbable, and it is therefore evident that they would pursue a devious path, the stronger of the two dragging the weaker, but being jerked out of a straight course and impeded by the resistance which it would offer. That they would stand on the same spot and fight has been shown to be contrary to the custom of animals under similar circumstances.

Thus it will be seen that every objection not only falls to the ground, but carries its own refutation, thus vindicating this episode in sacred history, and showing, that not only were the circumstances possible, but that they were highly probable. Of course every one of the wretched animals must have been ultimately burned to death, after suffering a prolonged torture from the firebrand that was attached to it. Such a consideration would, however, have had no effect for deterring Samson from employing them. The Orientals are never sparing of pain, even when inflicted upon human beings, and in too many cases they seem utterly unable even to comprehend the cruelty of which they are guilty. And Samson was by no means a favourable specimen of his countrymen. He was the very incarnation of strength, but was as morally weak as he was corporeally powerful; and to that weakness he owed his fall. Neither does he seem to possess the least trace of forbearance any more than of self-control, but he yields to his own undisciplined nature, places himself, and through him the whole Israelitish nation, in jeopardy, and then, with a grim humour, scatters destruction on every side in revenge for the troubles which he has brought upon himself by his own acts.

There is a passage in the Old Testament which is tolerably familiar to most students of the Scriptures: "Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes" (Solomon's Song, ii. 15). In this passage allusion is made to the peculiar fondness for grapes and several other fruits which exist both in the Fox and the Jackal. Even the domesticated dog is often fond of ripe fruits, and will make great havoc among the gooseberry bushes and the strawberry beds. But both the Fox and the Jackal display a wonderful predilection for the grape above all other fruit, and even when confined and partly tamed, it is scarcely possible to please them better than by offering them a bunch of perfectly ripe grapes. The well-known fable of the fox and the grapes will occur to the mind of every one who reads the passage which has just been quoted.

There are two instances in the New Testament where the Fox is mentioned, and in both cases the allusion is made by the Lord himself. The first of these passages is the touching and well-known reproach, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head" (Matt. viii. 20). The second passage is that in which He speaks of Herod as "that fox," selecting a term which well expressed the character of the cruel and cunning ruler to whom it was applied.

The reader will remember that, in the history of the last-mentioned animal an anecdote is told of a semi-tamed wolf that used to come every evening for the purpose of receiving a piece of bread. At the same monastery, three foxes used to enjoy a similar privilege. They came regularly to the appointed place, which was not that which the wolf frequented, and used to howl until their expected meal was given to them. Several companions generally accompanied them, but were always jealously driven away before the monks appeared with the bread.

THE HYÆNA

The Hyæna not mentioned by name, but evidently alluded to—Signification of the word Zabua—Translated in the Septuagint as Hyæna—A scene described by the Prophet Isaiah—The Hyæna plentiful in Palestine at the present day—its well-known cowardice and fear of man—The uses of the Hyæna and the services which it renders—The particular species of Hyæna—The Hyæna in the burial-grounds—Hunting the Hyæna—Curious superstition respecting the talismanic properties of its skin—Precautions adopted in flaying it—Popular legends of the Hyæna and its magical powers—The cavern home of the Hyæna—The Valley of Zeboim.

Although in our version of the Scriptures the Hyæna is not mentioned by that name, there are two passages in the Old Testament which evidently refer to that animal, and therefore it is described in these pages. If the reader will refer to the prophet Jeremiah, xii. 7-9, he will find these words: "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it. Mine heritage is unto me as a speckled bird; the birds round about are against her: come ye, assemble all the beasts of the field, come to devour." Now, the word *zabua* signifies something that is streaked, and in the Authorized Version it is rendered as a speckled bird. But in the Septuagint it is rendered as Hyæna, and this translation is thought by many critical writers to be the true one. It is certain that the word *zabua* is one of the four names by which the Talmudical writers mention the Hyæna, when treating of its character; and it is equally certain that such a rendering makes the passage more forcible, and is in perfect accordance with the habits of predacious animals.

The whole scene which the Prophet thus describes was evidently familiar to him. First, we have the image of a deserted country, allowed to be overrun with wild beasts. Then we have the lion, which has struck down its prey, roaring with exultation, and defying any adversary to take it from him. Then, the lion having eaten his fill and gone away, we have the Hyænas, vultures, and other carrion-eating creatures, assembling around the carcase, and hastening to devour it. This is a scene which has been witnessed by many hunters who have pursued their sport in lands where lions, hyænas, and vultures are found; and all these creatures were inhabitants of Palestine at the time when Jeremiah wrote.

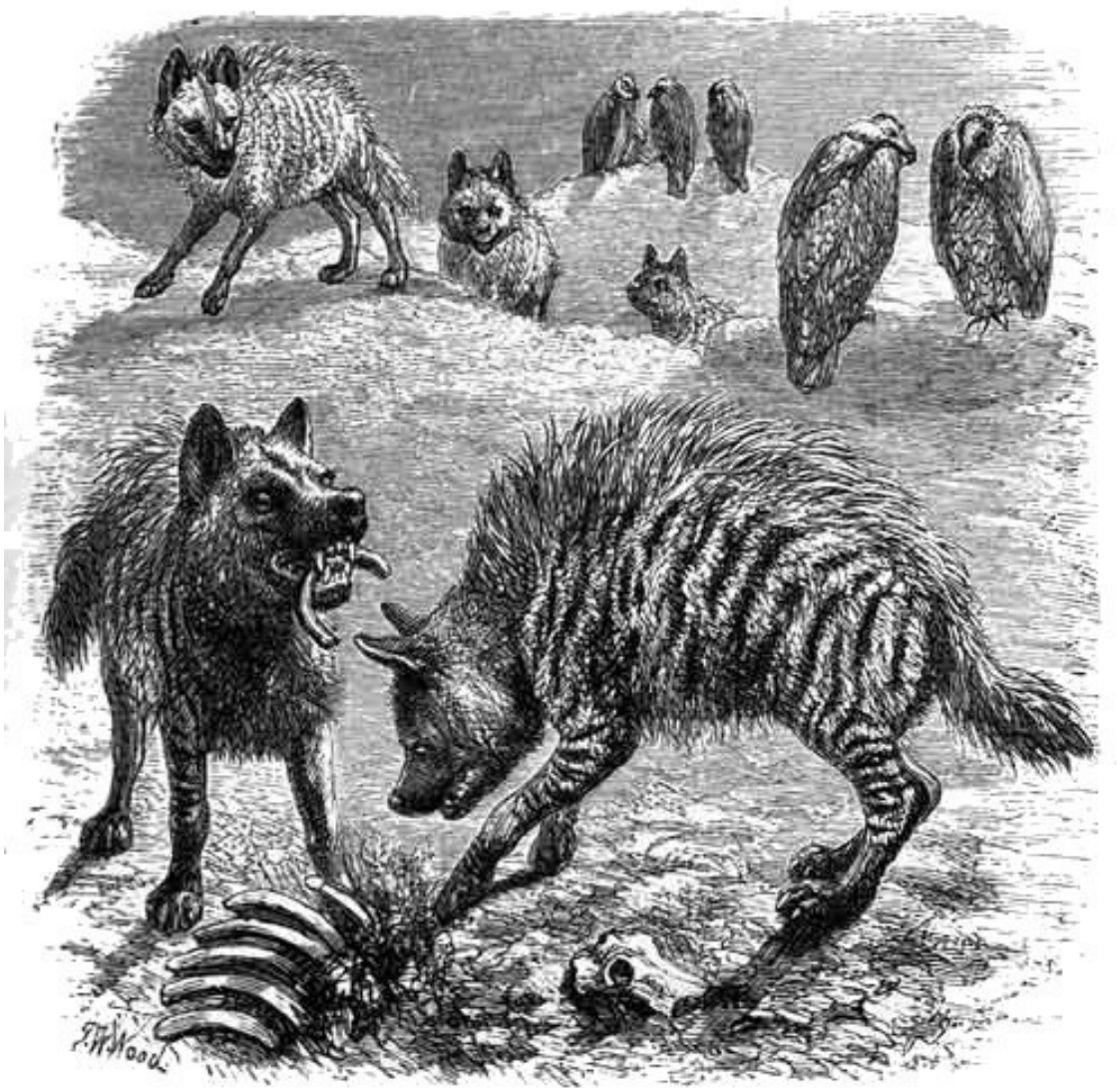
At the present day, the Hyæna is still plentiful in Palestine, though in the course of the last few years its numbers have sensibly diminished. The solitary traveller, when passing by night from one town to another, often falls in with the Hyæna, but need suffer no fear, as it will not attack a human being, and prefers to slink out of his way. But dead, and dying, or wounded animals are the objects for which it searches; and when it finds them, it devours the whole of its prey. The lion will strike down an antelope, an ox, or a goat—will tear off its flesh with its long fangs, and lick the bones with its rough tongue until they are quite cleaned. The wolves and jackals will follow the lion, and eat every soft portion of the dead animal, while the vultures will fight with them for the coveted morsels. But the Hyæna is a more accomplished scavenger than lion, wolf, jackal, or vulture; for it will eat the very bones themselves, its tremendously-powerful jaws and firmly-set teeth enabling it to crush even the leg-bone of an ox, and its unparalleled digestive powers enabling it to assimilate the sharp and hard fragments which would kill any creature not constituted like itself.

In a wild, or even a partially-inhabited country, the Hyæna is, therefore, a most useful animal. It may occasionally kill a crippled or weakly ox, and sometimes carry off a sheep; but, even in that case, no very great harm is done, for it does not meddle with any animal that can resist. But these few delinquencies are more than compensated by the great services which it renders as scavenger, consuming those substances which even the lion cannot eat, and thus acting as a scavenger in removing objects which would be offensive to sight and injurious to health.

The species which is mentioned in the Scriptures is the Striped Hyæna (*Hyæna striata*); but the habits of all the species are almost exactly similar. We are told by travellers of certain towns in different parts of Africa which would be unendurable but for the Hyænas. With the disregard for human life which prevails throughout all savage portions of that country, the rulers of these towns order executions almost daily, the bodies of the victims being allowed to lie where they happened to fall. No one chooses to touch them, lest they should also be added to the list of victims, and the decomposing bodies would soon cause a pestilence but for the Hyænas, who assemble at night round the bodies, and by the next morning have left scarcely a trace of the murdered men.

Even in Palestine, and in the present day, the Hyæna will endeavour to rifle the grave, and to drag out the interred corpse. The bodies of the rich are buried in rocky caves, whose entrances are closed with heavy stones, which the Hyæna cannot move; but those of the poor, which are buried in the ground, must be defended by stones heaped over them. Even when this precaution is taken, the Hyæna will sometimes find out a weak spot, drag out the body, and devour it.

In consequence of this propensity, the inhabitants have an utter detestation of the animal. They catch it whenever they can, in pitfalls or snares, using precisely the same means as were employed two thousand years ago; or they hunt it to its den, and then kill it, stripping off the hide, and carrying it about still wet, receiving a small sum of money from those to whom they show it. Afterwards the skin is dressed, by rubbing it with lime and salt, and steeping it in the waters of the Dead Sea. It is then made into sandals and leggings, which are thought to be powerful charms, and to defend the wearer from the Hyæna's bite.



THE HYÆNA.

"*I have given thee for meat to the beasts of the field and to the fowls of the heaven.*"—Ezek. xxix. 5.

They always observe certain superstitious precautions in flaying the dead animal. Believing that the scent of the flesh would corrupt the air, they invariably take the carcase to the leeward of the tents before they strip off the skin. Even in the animal which has been kept for years in a cage, and has eaten nothing but fresh meat, the odour is too powerful to be agreeable, as I can testify from practical experience when dissecting a Hyæna that had died in the Zoological Gardens; and it is evident that the scent of an animal that has lived all its life on carrion must be almost unbearable. The skin being removed, the carcase is burnt, because the hunters think that by this process the other Hyænas are prevented from finding the body of their comrade, and either avenging its death or taking warning by its fate.

Superstitions seem to be singularly prevalent concerning the Hyæna. In Palestine, there is a prevalent idea that if a Hyæna meets a solitary man at night, it can enchant him in such a manner as to make him follow it through thickets and over rocks, until he is quite exhausted, and falls an unresisting prey; but that over two persons he has no such influence, and therefore a solitary traveller is gravely advised to call for help as soon as he sees a Hyæna, because the fascination of the beast would be neutralized by the presence of a second person. So firmly is this idea rooted in the minds

of the inhabitants, that they will never travel by night, unless they can find at least one companion in their journey.

In Northern Africa there are many strange superstitions connected with this animal, one of the most curious of which is founded on its well-known cowardice. The Arabs fancy that any weapon which has killed a Hyæna, whether it be gun, sword, spear, or dagger, is thenceforth unfit to be used in warfare. "Throw away that sword," said an Arab to a French officer, who had killed a Hyæna, "it has slain the Hyæna, and it will be treacherous to you."

At the present day, its numbers are not nearly so great in Palestine as they used to be, and are decreasing annually. The cause of this diminution lies, according to Signor Pierotti, more in the destruction of forests than in the increase of population and the use of fire-arms, though the two latter causes have undoubtedly considerable influence.

There is a very interesting account by Mr. Tristram of the haunt of these animals. While exploring the deserted quarries of Es Sumrah, between Beth-arabah and Bethel, he came upon a wonderful mass of hyænine relics. The quarries in which were lying the half-hewn blocks, scored with the marks of wedges, had evidently formed the resort of Hyænas for a long series of years. "Vast heaps of bones of camels, oxen, and sheep had been collected by these animals, in some places to the depth of two or three feet, and on one spot I counted the skulls of seven camels. There were no traces whatever of any human remains. We had here a beautiful recent illustration of the mode of foundation of the old bone caverns, so valuable to the geologist. These bones must all have been brought in by the Hyænas, as no camel or sheep could possibly have entered the caverns alive, nor could any floods have washed them in. Near the entrance where the water percolates, they were already forming a soft breccia."

The second allusion to the Hyæna is made in 1 Sam. xiii. 18, "Another company turned to the way of the border that looketh to the Valley of Zeboim towards the wilderness," *i.e.* to the Valley of Hyænas.

The colour of the Striped Hyæna varies according to its age. When young, as is the case with many creatures, birds as well as mammals, the stripes from which it derives its name are much more strongly marked than in the adult specimen. The general hue of the fur is a pale grey-brown, over which are drawn a number of dark stripes, extending along the ribs and across the limbs.

In the young animal these stripes are nearly twice as dark and twice as wide as in the adult, and they likewise appear on the face and on other parts of the body, whence they afterwards vanish. The fur is always rough; and along the spine, and especially over the neck and shoulders, it is developed into a kind of mane, which gives a very fierce aspect to the animal. The illustration shows a group of Hyænas coming to feed on the relics of a dead animal. The jackals and vultures have eaten as much of the flesh as they can manage, and the vultures are sitting, gorged, round the stripped bones. The Hyænas are now coming up to play their part as scavengers, and have already begun to break up the bones in their crushing-mills of jaws.

THE WEASEL

Difficulty of identifying the Weasel of Scripture—The Weasel of Palestine —Suggested identity with the Ichneumon.

The word Weasel occurs once in the Holy Scriptures, and therefore it is necessary that the animal should be mentioned. There is a great controversy respecting the identification of the animal, inasmuch as there is nothing in the context which gives the slightest indication of its appearance or habits.

The passage in question is that which prohibits the Weasel and the mouse as unclean animals (see Lev. xi. 29). Now the word which is here translated Weasel is *Choled*, or *Chol'd*; and, I believe, never occurs again in the whole of the Old Testament. Mr. W. Houghton conjectures that the Hebrew word Choled is identical with the Arabic *Chuld* and the Syriac *Chuldo*, both words signifying a mole; and therefore infers that the unclean animal in question is not a Weasel, but a kind of mole.

The Weasel does exist in Palestine, and seems to be as plentiful there as in our own country. Indeed, the whole tribe of Weasels is well represented, and the polecat is seen there as well as the Weasel.

It has been suggested with much probability, that, as is clearly the case in many instances, several animals have been included in the general term Weasel, and that among them may be reckoned the common ichneumon (*Herpestes*), which is one of the most plentiful of animals in Palestine, and which may be met daily.

The Septuagint favours the interpretation of Weasel, and, as there is no evidence on either side, there we may allow the question to rest. As, however, the word only occurs once, and as the animal, whatever it may be, is evidently of no particular importance, we may reserve our space for the animals which have more important bearings upon the Holy Scriptures. The subject will be again mentioned in the account of the Mole of the Old Testament.

THE FERRET

Translation of the Hebrew word *Anakah*—The Shrew-mouse of Palestine —Etymology of the word—The Gecko or Fan-foot, its habits and peculiar cry— Repugnance felt by the Arabs of the present day towards the Gecko.

Why the Hebrew word *Anakah* should have been translated in our version as Ferret there is little ground for conjecture.

The name occurs among the various creeping things that were reckoned as unclean, and were prohibited as food (see Lev. xi. 29, 30): "These also shall be unclean unto you among the creeping things that creepeth upon the earth: the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole." Now the word in question is translated in the Septuagint as the Mygale, or Shrew-mouse, and it is probable that this animal was accepted by the Jews as the Anakah. But, whether or not it was the Shrew-mouse, it is certain that it is not the animal which we call the Ferret. Mr. Tristram suggests that the etymology of the name, *i.e.* Anâkah, the Groaner, or Sigher, points to some creature which utters a mournful cry. And as the animal in question is classed among the creeping things, he offers a conjecture that the Gecko, Wall-lizard, or Fan-foot, may be the true interpretation of the word.

Being one of the lizards, it belongs to the "creeping things," and frequently utters a mournful sound like the word "geck-o." It is exceedingly plentiful, and inhabits the interior of houses, where it can find the flies and other insects on which it lives. On account of the structure of the toes, each of which is flattened into a disk-like form, and furnished on the under surface with a series of plates like those on the back of the sucking-fish, it can walk up a smooth, perpendicular wall with perfect ease, and can even cling to the ceiling like the flies on which it feeds.

The structure of the feet enables it to move about without the least sound, and at first an observer is apt to be rather startled at the mournful cry, and at the silent rapidity with which it darts from place to place.

The Arabs of the present day are horribly afraid of the Gecko, thinking that it poisons everything that it touches, and are even more terrified than are ignorant people in England when they see a toad. Both creatures are equally repulsive in aspect, and equally harmless towards the human race.

THE BADGER

Difficulty in identifying the *Tachash* of Scripture—References to "Badgers' skins"—The Dugong thought to be the Badger—The Bedouin sandals—Nature of the materials for the Tabernacle—Habits of the Badger—The species found in Palestine—Uses of the Badgers' skins—Looseness of zoological terms.

Until very lately, there was much difficulty in ascertaining whether the word *Tachash* has been rightly translated as Badger. It occurs in several parts of the Scriptures, and almost invariably is used in relation to a skin or fur of some sort. We will first examine the passages in which the Badger is mentioned, and then proceed to identify the animal.

Nearly all the references to the Badger occur in the book of Exodus, and form part of the directions for constructing the Tabernacle and its contents. The first notice of the word occurs in Exodus xxv. 5, where the people of Israel are ordered to bring their offerings for the sanctuary, among which offerings are gold, silver, and brass, blue, purple, and scarlet, fine linen, goats' hair, rams' skins dyed red, badgers' skins, and shittim wood—all these to be used in the construction of the Tabernacle. Then a little farther on, in chapter xxvi. 14, we find one of the special uses to which the badgers' skins were to be put, namely, to make the outer covering or roof of the tabernacle. Another use for the badgers' skins was to form an outer covering for the ark, table of shewbread, and other furniture of the Tabernacle, when the people were on the march.

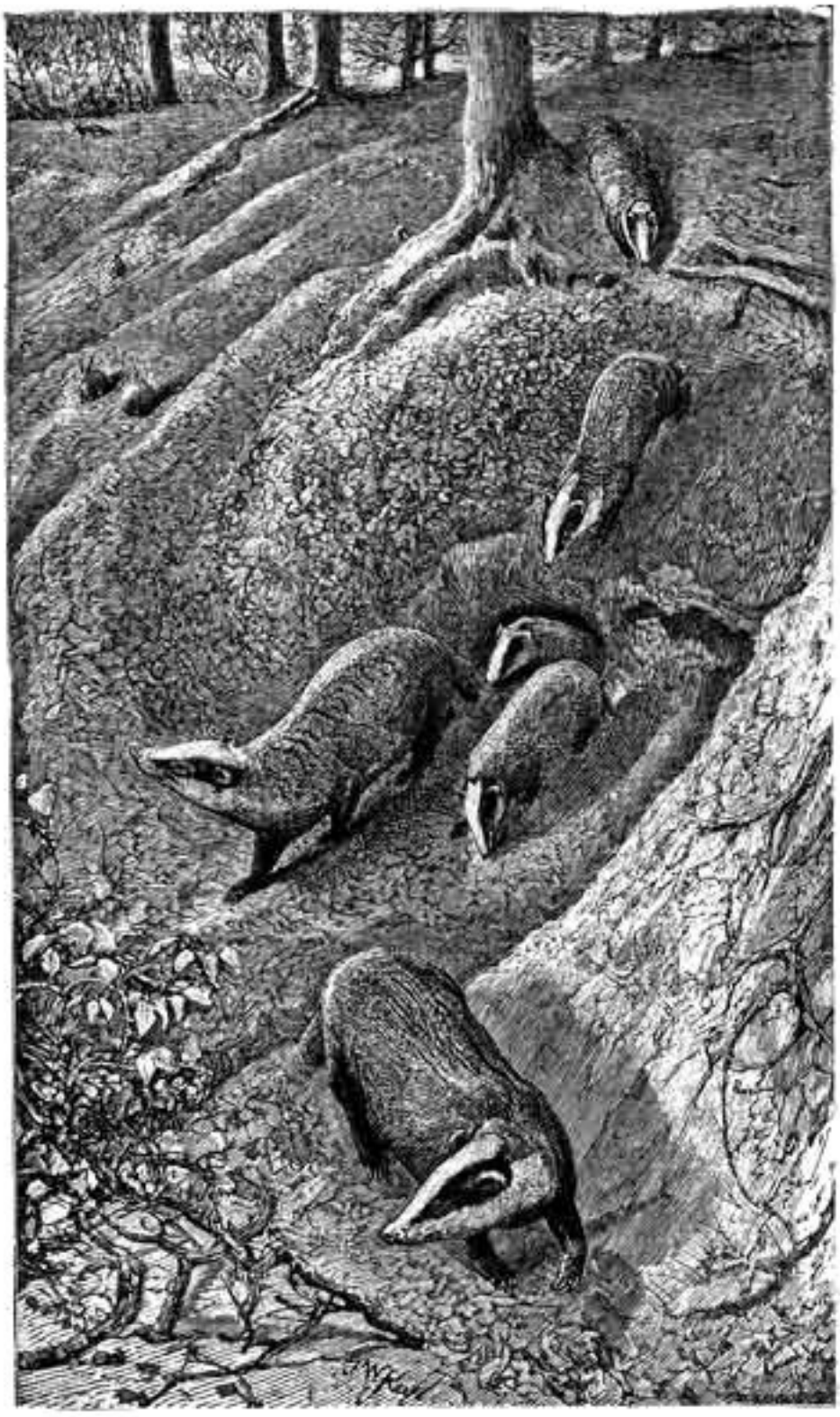
In all these cases the badger-skin is used as a covering to defend a building or costly furniture, but there is one example where it is employed for a different purpose. This passage occurs in the book of Ezekiel, chapter xvi. 10. The prophet is speaking of Jerusalem under the image of a woman, and uses these words, "I anointed thee with oil; I clothed thee also with broidered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain upon thy neck, and I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head."

So we have here the fact, that the same material which was used for the covering of the Tabernacle, and of the sacred furniture, could also be used for the manufacture of shoes. This passage is the more valuable because of an inference which may be drawn from it. The reader will see that the badger-skin, whatever it may have been, must have been something of considerable value, and therefore, in all probability, something of much rarity.

In the present instance, it is classed with the most luxurious robes that were known in those days, and it is worthy of special mention among the bracelet, earrings, necklace, and coronal with which the symbolized city was adorned. If the reader will now refer to the passage in which the children of Israel were commanded to bring their offerings, he will see that in those cases also the badger-skins were ranked with the costliest articles of apparel that could be found, and had evidently been brought from Egypt, the peculiar home of all the arts; together with the vast quantity of gold and jewels which were used for the same sacred purpose.

Now we find that the badger-skins in question must possess three qualities: they must be costly, they must be capable of forming a defence against the weather, and they must be strong enough to be employed in the manufacture of shoes. If we accept the word Tachash as signifying a Badger, we shall find that these conditions have been fulfilled.

But many commentators have thought that badger-skins could not have been procured in sufficient numbers for the purpose, and have therefore conjectured that some other animal must be signified by the word Tachash.



THE BADGER.

"Thou shalt make a covering above of badgers' skins."—Ex. xxvi. 14.

A species of dugong (*Halicore hemprichii*) is the animal that has been selected as the Badger of the Scriptures. It is one of the marine mammalia, and always lives near the shore, where it can find the various algæ on which it feeds. It is a gregarious animal, and, as it frequently ascends rivers for some distance, it may be captured in sufficient numbers to make both its flesh and skin useful.

Moreover, it is of considerable size, fourteen or fifteen feet in length being its usual dimensions, so that a comparatively small number of the skins would be required for the covering of the Tabernacle.

That shoes can be made of it is evident from the fact that at the present day shoes, or rather sandals, are made from its hide, and are commonly used by the Bedouins. But the very qualities and peculiarities which render it a fit material for the sandal of a half-naked Bedouin Arab, who has to walk continually over hard, hot, sandy, and rough ground, would surely make it unsuitable for the delicate shoes worn by a woman of rank who spends her time in the house, and the rest of whose clothing is of fine linen and silk, embroidered with gold and jewels. In our own country, the hobnailed shoes of the ploughman and the slight shoe of a lady are made of very different materials, and it is reasonable to conjecture that such was the case when the passage in question was written.

Then Dr. Robinson, who admits that the hide of the dugong could hardly have been used as the material for a lady's shoe, thinks that it would have answered very well for the roof of the Tabernacle, because it was large, clumsy, and coarse. It seems strange that he did not also perceive that the two latter qualities would completely disqualify such skins for that service. Everything clumsy and coarse was studiously prohibited, and nothing but the very best was considered fit for the Tabernacle of the Lord. By special revelation, Moses was instructed to procure, not merely the ordinary timber of the country for the framework—not only the fabrics which would keep out rain and wind—not simply the metals in common use, from which to make the lamps and other furniture—not the ordinary oils for supplying the lamps; but, on the contrary, the finest linen, the most elaborate embroidery, the rarest woods, the purest gold, the costliest gems, were demanded, and nothing common or inferior was accepted. The commonest material that was permitted was the long, soft fleece of rams' wool; but, even in that case, the wool had to be dyed of the regal scarlet—a dye so rare and so costly that none but the wealthiest rulers could use it. Even the very oil that burned in the lamps must be the purest olive-oil, prepared expressly for that purpose.

The very fact, therefore, that any article was plentiful and could easily be obtained, would be a proof that such article was not used for so sacred a purpose; while it is impossible that anything coarse and clumsy could have been accepted for the construction of that Tabernacle within which the Shekinah ever burned over the Mercy-seat—over which the cloud rested by day, and the fire shone by night, visible external proofs of the Divine glory within.

We therefore dismiss from our minds the possibility of accepting any material for it which was not exceptionably valuable, and which would be employed in the uses of ordinary life. The great object of the minutely-elaborate directions which were given through Moses to the Israelites was evidently to keep continually before their eyes the great truth that they owed all to God, and that their costliest offerings were but acknowledgments of their dependence.

We will now presume that the Tachash of the Pentateuch and Ezekiel is really the animal which we know by the name of Badger. It exists throughout the whole of the district traversed by the Israelites, though it is not very plentiful, nor is it easily taken. Had such been the case, its fur would not have been employed in the service of the sanctuary.

It is nocturnal in its habits, and very seldom is seen during the hours of daylight, so that it cannot be captured by chase. It is not gregarious, so that it cannot be taken in great numbers, as is the case with certain wild animals which have been thought to be the Tachash of Scripture. It is not a careless animal, so that it cannot be captured or killed without the exercise of considerable ingenuity, and the expenditure of much time and trouble. It is one of the burrowing animals, digging for itself a deep subterranean home, and always ready whenever it is alarmed to escape into the dark recesses of its dwelling, from which it can scarcely be dislodged. It is not a large animal, so that a considerable number of skins would be required in order to make a covering which should overlap a structure forty-five feet in length and fifteen in breadth. Were it a solitary animal, there might be a difficulty in procuring a sufficient number of skins. But it is partly gregarious in its habits, living together in small families, seven or eight being sometimes found to inhabit a single dwelling-place. It is, therefore,

sufficiently rare to make its skin valuable, and sufficiently plentiful to furnish the requisite number of skins. All these facts tend to show that the cost of such a covering must have been very great, even though it was the outermost, and, consequently, the least valuable of the four. It has been suggested that these skins were only used to lay over the lines where the different sets of coverings overlapped each other, and that, in consequence, they need not have been very numerous.

But we find that these same skins, which were evidently those which formed the external roof, were used, when the Tabernacle was taken down, for the purpose of forming distinct coverings for the ark of the testimony, the table of shewbread, the seven-branched candlestick, the golden altar, the various vessels used in the ministrations, and lastly, the altar of sacrifice itself. Thus, when we recollect the dimensions of the ark, the table, the candlestick, and the two altars, we shall see that, in order to make separate covers for them, a quantity of material would be used which would be amply sufficient to cover the whole roof of the Tabernacle, even if it had, as was most probably the case, a ridged, and not a flat roof.

We now come to our next point, namely, the aptitude of the Badger's skin to resist weather. Any one who has handled the skin of the Badger will acknowledge that a better material could hardly be found. The fur is long, thick, and, though light, is moderately stiff, the hairs falling over each other in such a manner as to throw off rain or snow as off a penthouse. And, as to the third point, namely, its possible use as a material for the manufacture of shoes, we may call to mind that the skin of the Badger is proverbially tough, and that this very quality has caused the animal to be subjected to most cruel treatment by a class of sporting men which is now almost extinct.

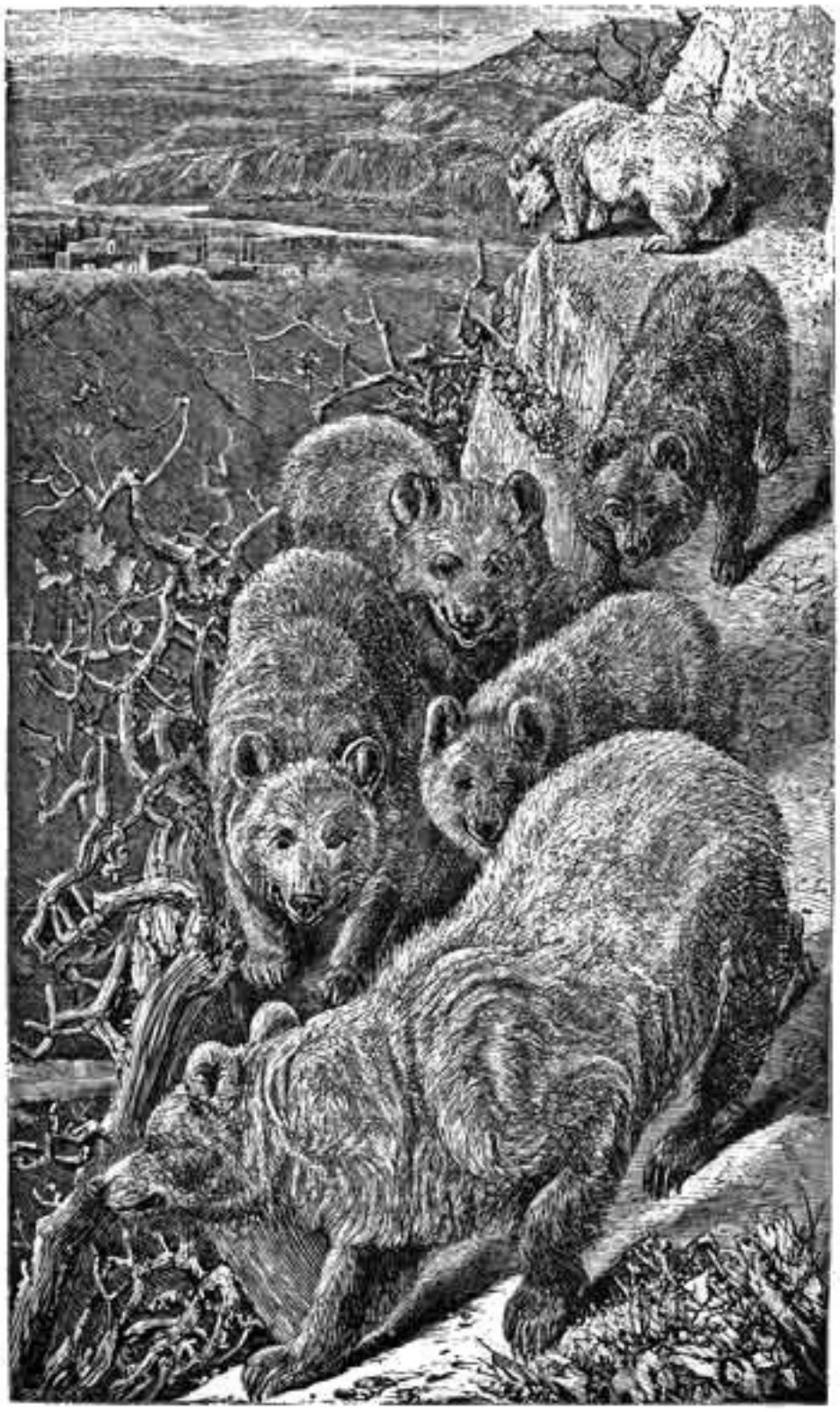
The Septuagint gives little assistance in determining the precise nature of the Tachash, and rather seems to consider the word as expressive of the colour with which the fur was dyed than that of the animal from which it was taken. Still, it must be remembered that not only are zoological terms used very loosely in the Scriptures, but that in Hebrew, as in all other languages, the same combination of letters often expresses two different ideas, so that the word Tachash may equally signify a colour and an animal. Moreover, it has been well pointed out that the repeated use of the word in the plural number shows that it cannot refer to colour; while its almost invariable combination with the Hebrew word that signifies a skin implies that it does not refer to colour, but to an animal.

What that animal may be, is, as I have already mentioned, conjectural. But, as the authorized translation renders the word as Badger, and as this reading fulfils the conditions necessary to its identification, and as no other reading does fulfil them, we cannot be very far wrong if we accept that translation as the correct one, and assume the Tachash of the Scriptures to be the animal which we call by the name of Badger.

THE BEAR

The Syrian Bear—Identity of the Hebrew and Arabic titles—Its colour variable according to age—Bears once numerous in Palestine, and now only occasionally seen—Reason for their diminution—Present localities of the Bear, and its favourite haunts—Food of the Bear—Its general habits—Its ravages among the flocks—The Bear dangerous to mankind—The Bear robbed of her whelps—Illustrative passages—Its mode of fighting—Various references to the Bear, from the time of Samuel to that of St. John.

Whatever doubt may exist as to the precise identity of various animals mentioned in the Scriptures, there is none whatever as to the creature which is frequently alluded to under the name of Bear.



"As a roaring lion and a ranging bear, so is a wicked ruler over the poor people."—Prov. xxviii. 15.

The Hebrew word is *Dôb*, and it is a remarkable fact that the name of this animal in the Arabic language is almost identical with the Hebrew term, namely, *Dubh*. The peculiar species of Bear which inhabits Palestine is the Syrian Bear (*Ursus Isabellinu* s), and, though it has been variously described by different eye-witnesses, there is no doubt that the same species was seen by them all. As is the

case with many animals, the Syrian Bear changes its colour as it grows older. When a cub, it is of a darkish brown, which becomes a light brown as it approaches maturity. But, when it has attained its full growth, it becomes cream-coloured, and each succeeding year seems to lighten its coat, so that a very old Bear is nearly as white as its relative of the Arctic regions. Travellers, therefore, who have met the younger specimens, have described them as brown in hue, while those who have seen more aged individuals have stated that the colour of the Syrian Bear is white.

Owing to the destruction of forests, the Bear, which is essentially a lover of the woods, has decreased considerably in number. Yet, even at the present time, specimens may be seen by the watchful traveller, mostly about the range of Lebanon, but sometimes at a considerable distance from that locality. Mr. Tristram, for example, saw it close to the Lake of Gennesaret. "We never met with so many wild animals as on one of those days. First of all, a wild boar got out of some scrub close to us, as we were ascending the valley. Then a deer was started below, ran up the cliff, and wound along the ledge, passing close to us. Then a large ichneumon almost crossed my feet and ran into a cleft; and, while endeavouring to trace him, I was amazed to see a brown Syrian Bear clumsily but rapidly clamber down the rocks and cross the ravine. He was, however, far too cautious to get within hailing distance of any of the riflemen."

The same author mentions that some of the chief strongholds of this Bear are certain clefts in the face of a precipitous chasm through which the river Leontes flows. This river runs into the sea a few miles northward of Tyre, and assists in carrying off the melted snows from the Lebanon range of mountains. His description is so picturesque, that it must be given in his own words. "The channel, though a thousand feet deep, was so narrow that the opposite ridge was within gunshot. Looking down the giddy abyss, we could see the cliff on our side partially covered with myrtle, bay, and caper hanging from the fissures, while the opposite side was perforated with many shallow caves, the inaccessible eyries of vultures, eagles, and lanner falcons, which were sailing in multitudes around. The lower part had many ledges clad with shrubs, the strongholds of the Syrian Bear, though inaccessible even to goats. Far beneath dashed the milk-white river, a silver line in a ruby setting of oleanders, roaring doubtless fiercely, but too distant to be heard at the height on which we stood. This *cleft* of the Leontes was the only true Alpine scenery we had met with in Palestine, and in any country, and amidst any mountains, it would attract admiration."

On those elevated spots the Bear loves to dwell, and throughout the summer-time generally remains in such localities. For the Bear is one of the omnivorous animals, and is able to feed on vegetable as well as animal substances, preferring the former when they can be found. There is nothing that a Bear likes better than strawberries and similar fruits, among which it will revel throughout the whole fruit season, daintily picking the ripest berries, and becoming wonderfully fat by the constant banquet. Sometimes, when the fruits fail, it makes incursions among the cultivated grounds, and is noted for the ravages which it makes among a sort of vetch which is much grown in the Holy Land.

But during the colder months of the year the Bear changes its diet, and becomes carnivorous. Sometimes it contents itself with the various wild animals which it can secure, but sometimes it descends to the lower plains, and seizes upon the goats and sheep in their pastures. This habit is referred to by David, in his well-known speech to Saul, when the king was trying to dissuade him from matching himself against the gigantic Philistine. "And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.... Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his hand; and when he arose against me, I caught him by the beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."—1 Sam. xvii. 33-36.

Though not generally apt to attack mankind, it will do so if first attacked, and then becomes a most dangerous enemy. See, for example, that most graphic passage in the book of the prophet

Amos, whose business as a herdsman must have made him conversant with the habits, not only of the flocks and herds which he kept, but of the wild beasts which might devour them:—"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into a house, and leaned his hand on the wall, and a serpent bit him." (v. 19.)

Another reference to the dangerous character of the Bear is made in 2 Kings ii. 23, 24, in which is recorded that two she-bears came out of the wood near Bethel, and killed forty-two of the children that mocked at Elisha.

As the Bear is not swift of foot, but rather clumsy in its movements, it cannot hope to take the nimbler animals in open chase. It prefers to lie in wait for them in the bushes, and to strike them down with a sudden blow of its paw, a terrible weapon, which it can wield as effectively as the lion uses its claws. An allusion to this habit is made in the Lamentations of Jeremiah (iii. 10), "He was unto me as a bear lying in wait, and as a lion in secret places."

Harmless to man as it generally is, there are occasions on which it becomes a terrible and relentless foe, not seeking to avoid his presence, but even searching for him, and attacking him as soon as seen. In the proper season of the year, hunters, or those who are travelling through those parts of the country infested by the Bear, will sometimes find the cubs, generally two in number, their mother having left them in the den while she has gone to search for food. Although they would not venture to take the initiative in an attack upon either of the parents, they are glad of an opportunity which enables them to destroy one or two Bears without danger to themselves. The young Bears are easily killed or carried off, because at a very early age they are as confident as they are weak, and do not try to escape when they see the hunters approaching.

The only danger lies in the possibility that their deed may be discovered by the mother before they can escape from the locality, and, if she should happen to return while the robbers are still in the neighbourhood, a severe conflict is sure to follow. At any time an angry Bear is a terrible antagonist, especially if it be wounded with sufficient severity to cause pain, and not severely enough to cripple its movements. But, when to this easily-roused ferocity is added the fury of maternal feelings, it may be imagined that the hunters have good reason to fear its attack.

To all animals that rear their young is given a sublime and almost supernatural courage in defending their offspring, and from the lioness, that charges a host of armed men when her cubs are in danger, to the hen, which defies the soaring kite or prowling fox, or to the spider, that will give up her life rather than abandon her yet unhatched brood, the same self-sacrificing spirit actuates them all. Most terrible therefore is the wrath of a creature which possesses, as is the case of the Bear, the strongest maternal affections, added to great size, tremendous weapons, and gigantic strength. That the sight of a Bear bereaved of her young was well known to both writers and contemporary readers of the Old Testament, is evident from the fact that it is mentioned by several writers, and always as a familiar illustration of furious anger. See for example 2 Sam. xvii. 8, when Hushai is dissuading Absalom from following the cautious counsel of Ahithophel, "For thou knowest thy father and his men, that they be mighty men of war, and they be chafed in their minds as a bear robbed of her whelps in the field." Solomon also, in the Proverbs (xvii. 12), uses the same image, "Let a bear robbed of her whelps meet a man, rather than a fool in his folly."

When the Bear fights, it delivers rapid strokes with its armed paw, tearing and rending away everything that it strikes. A blow from a bear's paw has been several times known to strip the entire skin, together with the hair, from a man's head, and, when fighting with dogs, to tear its enemies open as if each claw were a chisel. This mode of fighting is clearly alluded to by the prophet Hosea, who seems, from the graphic force of his sentences, to have been an actual spectator of some such combat, "I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart" (Hos. xiii. 8).

That the Bear was a well-known animal both in the earlier and later times of the Scripture is also evident from the fact that it was twice used as a symbol exhibited to a seer in a vision. The first of these passages occurs in the book of Daniel (vii. 5), when the prophet is describing the wonderful vision of the four beasts:—"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it, and they said thus unto it, Arise, devour much flesh." The second allusion occurs in the Revelation, the seven-headed and ten-crowned beast having a form like that of a leopard, but feet like those of a Bear.

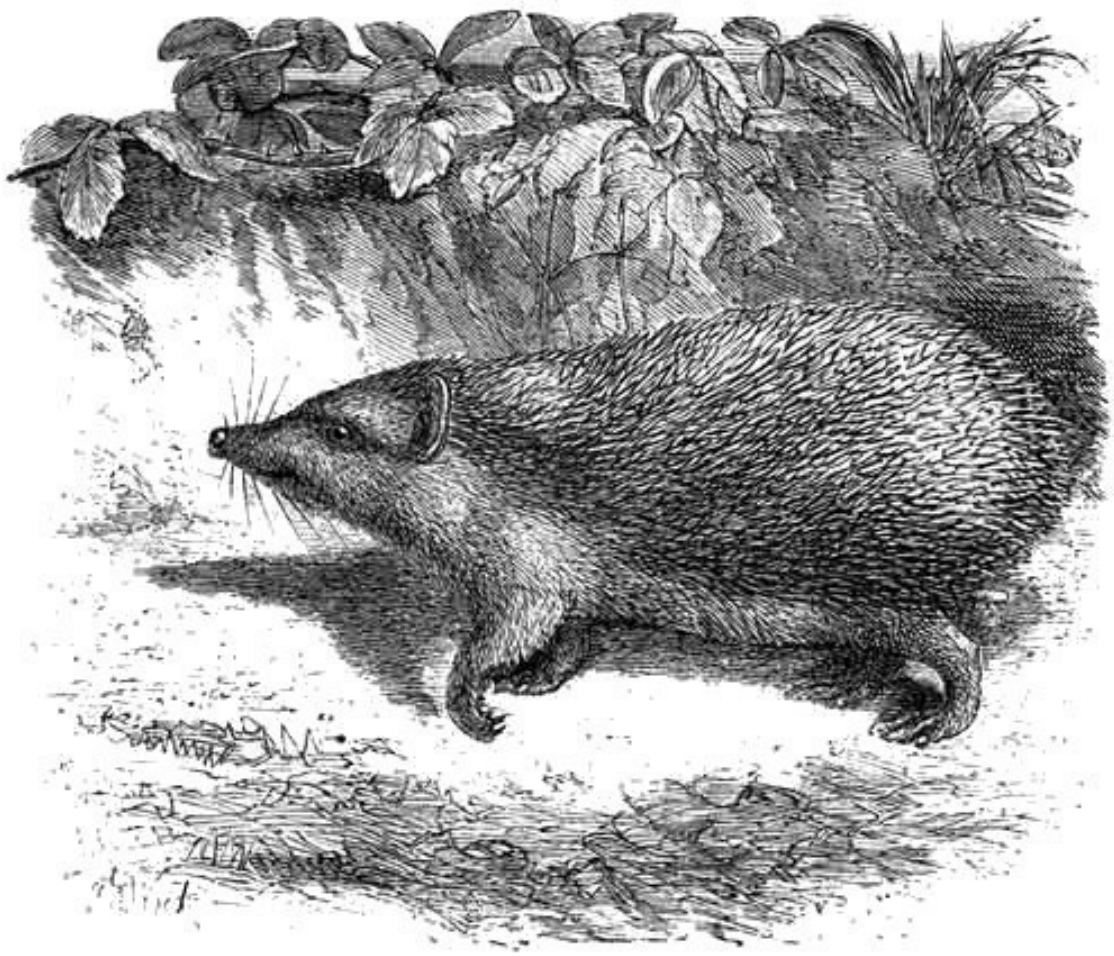
THE HEDGEHOG, OR BITTERN

Various readings of the word *Kippôd*—The Jewish Bible and its object—The Syrian Hedgehog and its appearance—Its fondness for dry spots—The prophecies of Isaiah and Zephaniah, and their bearing on the subject—The Porcupine supposed to be the Kippôd—The Hedgehog and Porcupine called by the same name in Greek and Arabic—Habits of the Porcupine—Its quills, and the manner of their shedding.

In our Authorized Bible, there are one or two passages where the Hebrew word *Kippôd* is translated as Bittern. For example, there is Isaiah xiv. 22, 23, "I will cut off from Babylon the name, and remnant, and son and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water, and I will sweep it with the besom of destruction, saith the Lord of hosts."

Then there is another passage of the same prophet (xxxiv. 11), "But the cormorant and the bittern shall possess it (*i.e.* Idumea), the owl also and the raven shall dwell in it." The last mention of this creature occurs in Zephaniah ii. 14, "And flocks shall lie down in the midst of her (*i.e.* Nineveh), all the beasts of the nations: both the bittern and the cormorant shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar-work."

Now, in the "Jewish School and Family Bible," a new literal translation by Dr. A. Benisch, under the superintendence of the Chief Rabbi, the word Kippôd is translated, not as Bittern, but Hedgehog. As I shall have to refer to this translation repeatedly in the course of the present work, I will give a few remarks made by the translator in the preface.



SYRIAN HEDGEHOG.
"*Pelican and hedgehog shall possess it.*"—Isa. xxxiv. 11 (Jewish Bible).

After premising that both Christian and Jew agree in considering the Old Testament as emanating from God, and reverencing it as such, he proceeds to say that the former, as holding himself absolved from the ceremonial law of the Mosaic dispensation, has not the interest in the exact signification of every letter of the law which necessarily attaches itself to the Jew, who considers himself bound by that law, although some ceremonies, "by their special reference to the Temple in Jerusalem and the actual existence of Israel in the Holy Land, are at present not practicable."

He then observes that the translators of the authorized Anglican version, whose many excellences he fully admits, could not be considered as free agents, as they were bound by the positive injunctions of their monarch, as well as by the less obvious, but more powerful influence of Christian authorities, to alter the original translation as little as possible, and to keep the ecclesiastical words. Retaining, therefore, the renderings of the Anglican translation whenever it can be done without infringing upon absolute accuracy, the translator has marked with great care various passages where he has felt himself obliged to give a different rendering to the Hebrew. Whenever words, especially such as are evidently the names of animals, cannot be rendered with any amount of probability, they have not been translated at all, and to those about which there are good grounds of doubt a distinctive mark is affixed.

Now to the word Hedgehog, by which the Hebrew Kippôd is rendered, no such marking is attached in either of the three quoted passages, and it is evident therefore that the rendering is satisfactory to the highest authorities on the Hebrew language. And we have the greater assurance

of this accuracy, because, in the mere translation of the name of an animal, no doctrinal point is involved, and so there can be no temptation to the translator to be carried away by preconceived ideas, and to give to the word that rendering which may tend to establish his peculiar doctrinal ideas.

The Septuagint also translates Kippôd as εχινος (*echinus*) *i.e.* the Hedgehog, and this rendering is advocated by the eminent scholar Gesenius, who considers it to be formed from the Hebrew word *kaped*, *i.e.* contracted; reference being of course made to the Hedgehog's habit of rolling itself up when alarmed, and presenting only an array of bristles to the enemy. This derivation of the word is certainly more convincing than a suggestion which has been made, that the Hebrew Kippôd may signify the Hedgehog, because it resembles the Arabic name of the same animal, viz. Kunfod.

As therefore the word Kippôd is translated as Hedgehog in the Septuagint and Jewish Bible, and as Bittern in the authorized version, we very naturally ask ourselves whether either or both of these animals inhabit Palestine and the neighbouring countries. We find that both are plentiful even at the present day, and that more than one species of Hedgehog and Bittern are known in the Holy Land. About the Bittern we shall treat in good time, and will now take up the rendering of Hedgehog.

There are at least two species of Hedgehog known in Palestine, that of the north being identical with our own well-known animal (*Erinaceus Europœus*), and the other being a distinct species (*Erinaceus Syriacus*). The latter animal is the species which has been chosen for illustration. It is smaller than its northern relative, lighter in colour, and, as may be seen from the illustration, is rather different in general aspect.

Its habits are identical with those of the European Hedgehog. Like that animal it is carnivorous, feeding on worms, snails, frogs, lizards, snakes, and similar creatures, and occasionally devouring the eggs and young of birds that make their nest on the ground.

Small as is the Hedgehog, it can devour all such animals with perfect ease, its jaws and teeth being much stronger than might be anticipated from the size of their owner.

One or two objections that have been made to the translation of the Kippôd as Hedgehog must be mentioned, so that the reader may see what is said on both sides in dubious cases. One objection is, that the Kippôd is (in Isaiah xiv. 23) mentioned in connexion with pools of water, and that, as the Hedgehog prefers dry places to wet, whereas the Bittern is essentially a marsh-dweller, the latter rendering of the word is preferable to the former. Again, as the Kippôd is said by Zephaniah to "lodge in the upper lintels," and its "voice to sing in the windows," it must be a bird, and not a quadruped. We will examine these passages separately, and see how they bear upon the subject. As to Zephaniah ii. 13, the Jewish Bible treats the passage as follows:—"And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and arid like the desert. And droves shall crouch in the midst of her, all the animals of nations: both pelican and hedgehog (Kippôd) shall lodge nightly in the knobs of it, a voice shall sing in the windows; drought shall be in the thresholds, for he shall uncover the cedar-work."

Now the reader will see that, so far from the notion of marsh-land being connected with the Kippôd, the whole imagery of the prophecy turns upon the opposite characteristics of desolation, aridity, and drought. The same imagery is used in Isaiah xxxiv. 7-12, which the Jewish Bible reads as follows, "For it is the day of the vengeance of the Eternal, and the year of recompenses for the quarrel of Zion. And the brooks thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not go out night nor day; the smoke of it shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever. Pelican and hedgehog (Kippôd) shall possess it; owls also and ravens shall dwell in it; and he shall stretch over it the line of desolation, and the stones of emptiness." And to the end of the chapter the same idea of drought, desolation, and solitude is carried out.

Thus, even putting the question in the simplest manner, we have two long passages which directly connect the Kippôd with drought, aridity, and desolation, in opposition to one in which the Kippôd and "pools of water" are mentioned in proximity to each other. Now the fact is, that the sites

of Nineveh and Babylon fulfil both prophecies, being both dry and marshy—dry away from the river, and marshy among the reed-swamps that now exist on its banks.

So much for the question of locality.

As to the second objection, namely, that the Kippôd was to lodge in the upper lintels, and therefore must be a bird, and not a quadruped, it is sufficient to say that the allusion is evidently made to ruins that are thrown down, and not to buildings that are standing upright.

As to the words, "their voices shall sing in the windows," the reader may see, on reference to the English Bible, that the word "their" is printed in italics, showing that it does not exist in the original, and has been supplied by the translator. Taking the passage as it really stands, "Both the cormorant and the bittern (Kippôd) shall lodge in the upper lintels of it; a voice shall sing in the windows," it is evident that the voice or sound which sings in the windows does not necessarily refer to the cormorant and Bittern at all. Dr. Harris remarks that "the phrase is elliptical, and implies 'the voice of birds.'"

THE PORCUPINE

Presumed identity of the Kippôd with the Porcupine—The same Greek name applied to the Porcupine and Hedgehog—Habits of the Porcupine—the common Porcupine found plentifully in Palestine.

Although, like the hedgehog, the Porcupine is not mentioned by name in the Scriptures, many commentators think that the word Kippôd signifies both the hedgehog and Porcupine.

That the two animals should be thought to be merely two varieties of one species is not astonishing, when we remember the character of the people among whom the Porcupine lives. Not having the least idea of scientific geology, they look only to the most conspicuous characteristics, and because the Porcupine and hedgehog are both covered with an armature of quills, and the quills are far more conspicuous than the teeth, the inhabitants of Palestine naturally class the two animals together. In reality, they belong to two very different orders, the hedgehog being classed with the shrew-mice and moles, while the Porcupine is a rodent animal, and is classed with the rats, rabbits, beavers, marmots, and other rodents.

At the present day the inhabitants of the Holy Land believe the Porcupine to be only a large species of hedgehog, and the same name is applied to both animals. Such is the case even in the Greek language, the word Hystrix (ὕστριγξ or ὕσθριξ) being employed indifferently in either sense.

Its food is different from that of the hedgehog, for whereas the hedgehog lives entirely on animal food, as has been already mentioned, the Porcupine is as exclusively a vegetable eater, feeding chiefly on roots and bark.

It is quite as common in Palestine as the hedgehog, a fact which increases the probability that the two animals may have been mentioned under a common title. Being a nocturnal animal, it retires during the day-time to some crevice in a rock or burrow in the ground, and there lies sleeping until the sunset awakens it and calls it to action. And as the hedgehog is also a nocturnal animal, the similarity of habit serves to strengthen the mutual resemblance.

The Porcupine is peculiarly fitted for living in dry and unwatered spots, as, like many other animals, of which our common rabbit is a familiar example, it can exist without water, obtaining the needful moisture from the succulent roots on which it feeds.

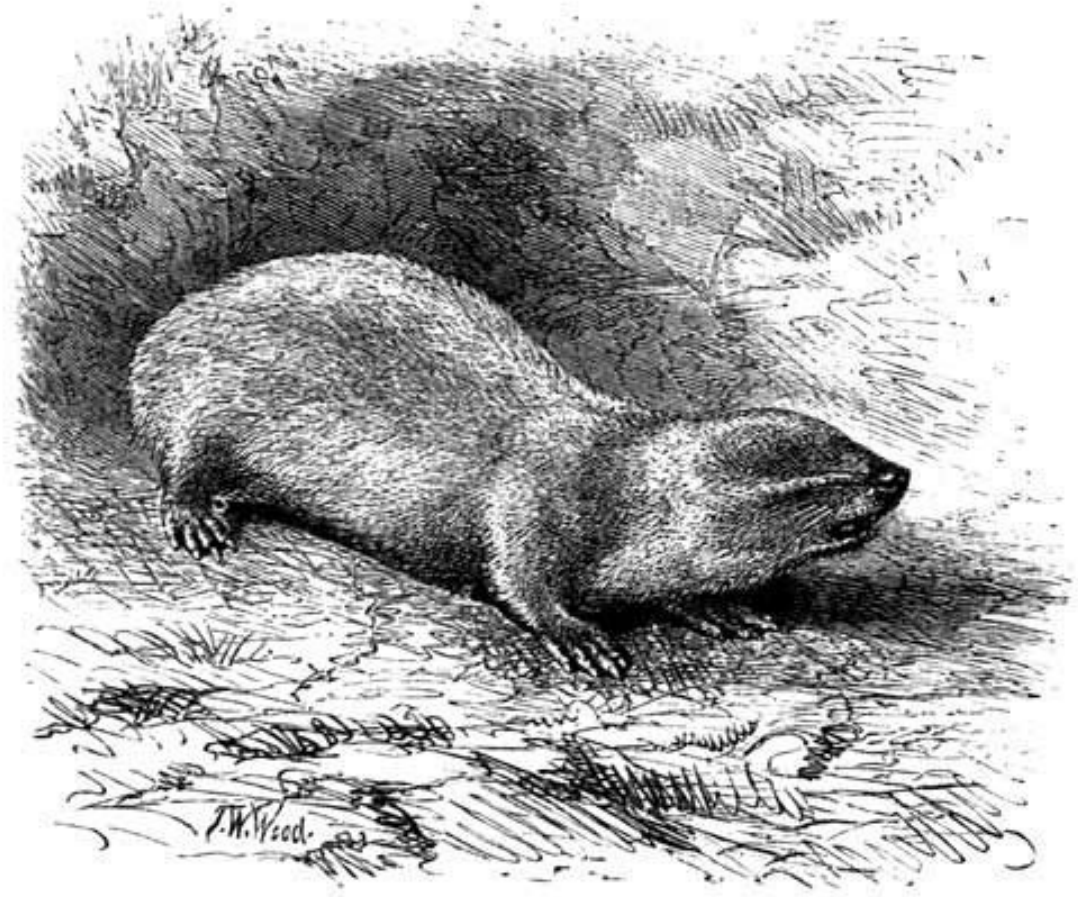
The sharply pointed quills with which its body is covered are solid, and strengthened in a most beautiful manner by internal ribs, that run longitudinally along its length, exactly like those of the hollow iron masts, which are now coming so much into use. As they are, in fact, greatly developed hairs, they are continually shed and replaced, and when they are about to fall are so loosely attached that they fall off if pulled slightly, or even if the animal shakes itself. Consequently the shed quills that lie about the localities inhabited by the Porcupine indicate its whereabouts, and so plentiful are these quills in some places that quite a bundle can be collected in a short time.

There are many species of Porcupines which inhabit different parts of the world, but that which has been mentioned is the common Porcupine of Europe, Asia, and Africa (*Hystrix cristata*).

THE MOLE

The two Hebrew words which are translated as Mole—Obscurity of the former name—A parallel case in our own language—The second name—The Moles and the Bats, why associated together—The real Mole of Scripture, its different names, and its place in zoology—Description of the Mole-rat and its general habits—Curious superstition—Discovery of the species by Mr. Tristram—Scripture and science—How the Mole-rat finds its food—Distinction between the Mole and the present animal.

There are two words which are translated as Mole in our authorized version of the Bible. One of them is so obscure that there seems no possibility of deciding the creature that is represented by it. We cannot even tell to what class of the animal kingdom it refers, because in more than one place it is mentioned as one of the unclean birds that might not be eaten (translated as *swan* in our version), whereas, in another place, it is enumerated among the unclean creeping things.



THE MOLE-RAT.

"*These also shall be unclean unto you among the creeping things that creep upon the earth … the lizard, the snail, and the mole.*"—Lev. xi. 29, 30.

We may conjecture that the same word might be used to designate two distinct animals, though we have no clue to their identification. It is rather a strange coincidence, in corroboration of this theory, that our word Mole signifies three distinct objects—firstly, an animal; secondly, a cutaneous

growth; and thirdly, a bank of earth. Now, supposing English to be a dead language, like the Hebrew, it may well be imagined that a translator of an English book would feel extremely perplexed when he saw the word Mole used in such widely different senses.

The best Hebraists can do no more than offer a conjecture founded on the structure of the word *Tinshemeth*, which is thought by some to be the chameleon. Some think that it is the Mole, some the ibis, some the salamander, while others consider it to be the centipede; and in neither case have any decisive arguments been adduced.

We will therefore leave the former of these two names, and proceed to the second, *Chephor-peroth*.

This word occurs in that passage of Isaiah which has already been quoted when treating of the bat. "In that day a man shall cast his idols of silver and his idols of gold, which they made each one to himself to worship, to the moles and to the bats; to go into the clefts of the rocks and into the tops of the ragged rocks, for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth."

It is highly probable that the animal in question is the Mole of Palestine, which is not the same as our European species, but is much larger in size, and belongs to a different order of mammalia. The true Mole is one of the insectivorous and carnivorous animals, and is allied to the shrews and the hedgehogs; whereas the Mole of Palestine (*Spalax typhlus*) is one of the rodents, and allied to the rabbits, mice, marmots, and jerboas. A better term for it is the Mole-rat, by which name it is familiar to zoologists. It is also known by the names of Slepez and Nenni.

In length it is about eight inches, and its colour is a pale slate. As is the case with the true Moles, the eyes are of very minute dimensions, and are not visible through the thick soft fur with which the whole head and body are covered. Neither are there any visible external ears, although the ear is really very large, and extremely sensitive to sound. This apparent privation of both ears and eyes gives to the animal a most singular and featureless appearance, its head being hardly recognisable as such but for the mouth, and the enormous projecting teeth, which not only look formidable, but really are so. There is a curious superstition in the Ukraine, that if a man will dare to grasp a Mole-rat in his bare hand, allow it to bite him, and then squeeze it to death, the hand that did the deed will ever afterwards possess the virtue of healing goitre or scrofula.

This animal is spread over a very large tract of country, and is very common in Palestine. Mr. Tristram gives an interesting account of its discovery. "We had long tried in vain to capture the Mole of Palestine. Its mines and its mounds we had seen everywhere, and reproached ourselves with having omitted the mole-trap among the items of our outfit. From the size of the mounds and the shallowness of the subterranean passages, we felt satisfied it could not be the European species, and our hopes of solving the question were raised when we found that one of them had taken up its quarters close to our camp. After several vain attempts to trap it, an Arab one night brought a live Mole in a jar to the tent. It was no Mole properly so called, but the Mole-rat, which takes its place throughout Western Asia. The man, having observed our anxiety to possess a specimen, refused to part with it for less than a hundred piastres, and scornfully rejected the twenty piastres I offered. Ultimately, Dr. Chaplin purchased it for five piastres after our departure, and I kept it alive for some time in a box, feeding it on sliced onions."

The same gentleman afterwards caught many of the Mole-rats, and kept them in earthen vessels, as they soon gnawed their way through wood. They fed chiefly on bulbs, but also ate sopped bread. Like many other animals, they reposed during the day, and were active throughout the night.

The author then proceeds to remark on the peculiarly appropriate character of the prophecy that the idols should be cast to the Moles and the bats. Had the European Mole been the animal to which reference was made, there would have been comparatively little significance in the connexion of the two names, because, although both animals are lovers of darkness, they do not inhabit similar localities. But the Mole-rat is fond of frequenting deserted ruins and burial-places, so that the Moles

and the bats are really companions, and as such are associated together in the sacred narrative. Here, as in many other instances, we find that closer study of the Scriptures united to more extended knowledge are by no means the enemies of religion, as some well-meaning, but narrow-minded persons think. On the contrary, the Scriptures were never so well understood, and their truth and force so well recognised, as at the present day; and science has proved to be, not the destroyer of the Bible, but its interpreter. We shall soon cease to hear of "Science *versus* the Bible," and shall substitute "Science and the Bible *versus* Ignorance and Prejudice."

The Mole-rat needs not to dig such deep tunnels as the true Moles, because its food does not lie so deep. The Moles live chiefly upon earthworms, and are obliged to procure them in the varying depths to which they burrow. But the Mole-rat lives mostly upon roots, preferring those of a bulbous nature. Now bulbous roots are, as a rule, situated near the surface of the ground, and, therefore, any animal which feeds upon them must be careful not to burrow too deeply, lest it should pass beneath them. The shallowness of the burrows is thus accounted for. Gardens are often damaged by this animal, the root-crops, such as carrots and onions, affording plenty of food without needing much exertion.

The Mole-rat does not keep itself quite so jealously secluded as does our common Mole, but occasionally will come out of the burrow and lie on the ground, enjoying the warm sunshine. Still it is not easily to be approached; for though its eyes are almost useless, the ears are so sharp, and the animal is so wary, that at the sound of a footstep it instantly seeks the protection of its burrow, where it may bid defiance to its foes.

How it obtains its food is a mystery. There seems to be absolutely no method of guiding itself to the precise spot where a bulb may be growing. It is not difficult to conjecture the method by which the Mole discovers its prey. Its sensitive ears may direct it to the spot where a worm is driving its way through the earth, and should it come upon its prey, the very touch of the worm, writhing in terror at the approach of its enemy, would be sufficient to act as a guide. I have kept several Moles, and always noticed that, though they would pass close to a worm without seeming to detect its presence, either by sight or scent, at the slightest touch they would spring round, dart on the worm, and in a moment seize it between their jaws. But with the Mole-rat the case is different. The root can utter no sound, and can make no movement, nor is it likely that the odour of the bulb should penetrate through the earth to a very great distance.

THE MOUSE

Conjectures as to the right translation of the Hebrew word *Akbar*—Signification of the word—The Mice which marred the land—Miracles, and their economy of power—The Field-mouse—Its destructive habits and prolific nature—The insidious nature of its attacks, and its power of escaping observation—The Hamster, and its habits—Its custom of storing up provisions for the winter—Its fertility and unsociable nature—The Jerboa, its activity and destructiveness—Jerboas and Hamsters eaten by Arabs and Syrians—Various species of Dormice and Sand-rats.

That the Mouse mentioned in the Old Testament was some species of rodent animal is tolerably clear, though it is impossible to state any particular species as being signified by the Hebrew word *Akbar*. The probable derivation of this name is from two words which signify "destruction of corn," and it is therefore evident that allusion is made to some animal which devours the produce of the fields, and which exists in sufficient numbers to make its voracity formidable.

Some commentators on the Old Testament translate the word Akbar as jerboa. Now, although the jerboa is common in Syria, it is not nearly so plentiful as other rodent animals, and would scarcely be selected as the means by which a terrible disaster is made to befall a whole country. The student of Scripture is well aware that, in those exceptional occurrences which are called miracles, a needless development of the wonder-working power is never employed. We are not to suppose, for example, that the clouds of locusts that devoured the harvests of the Egyptians were created for this express purpose, but that their already existing hosts were concentrated upon a limited area, instead of being spread over a large surface. Nor need we fancy that the frogs which rendered their habitations unclean, and contaminated their food, were brought into existence simply to inflict a severe punishment on the fastidious and superstitious Egyptians.

Of course, had such an exercise of creative power been needed, it would have been used, but we can all see that a needless miracle is never worked. He who would not suffer even a crumb of the miraculously multiplied bread to be wasted, is not likely to waste that power by which the miracle was wrought.

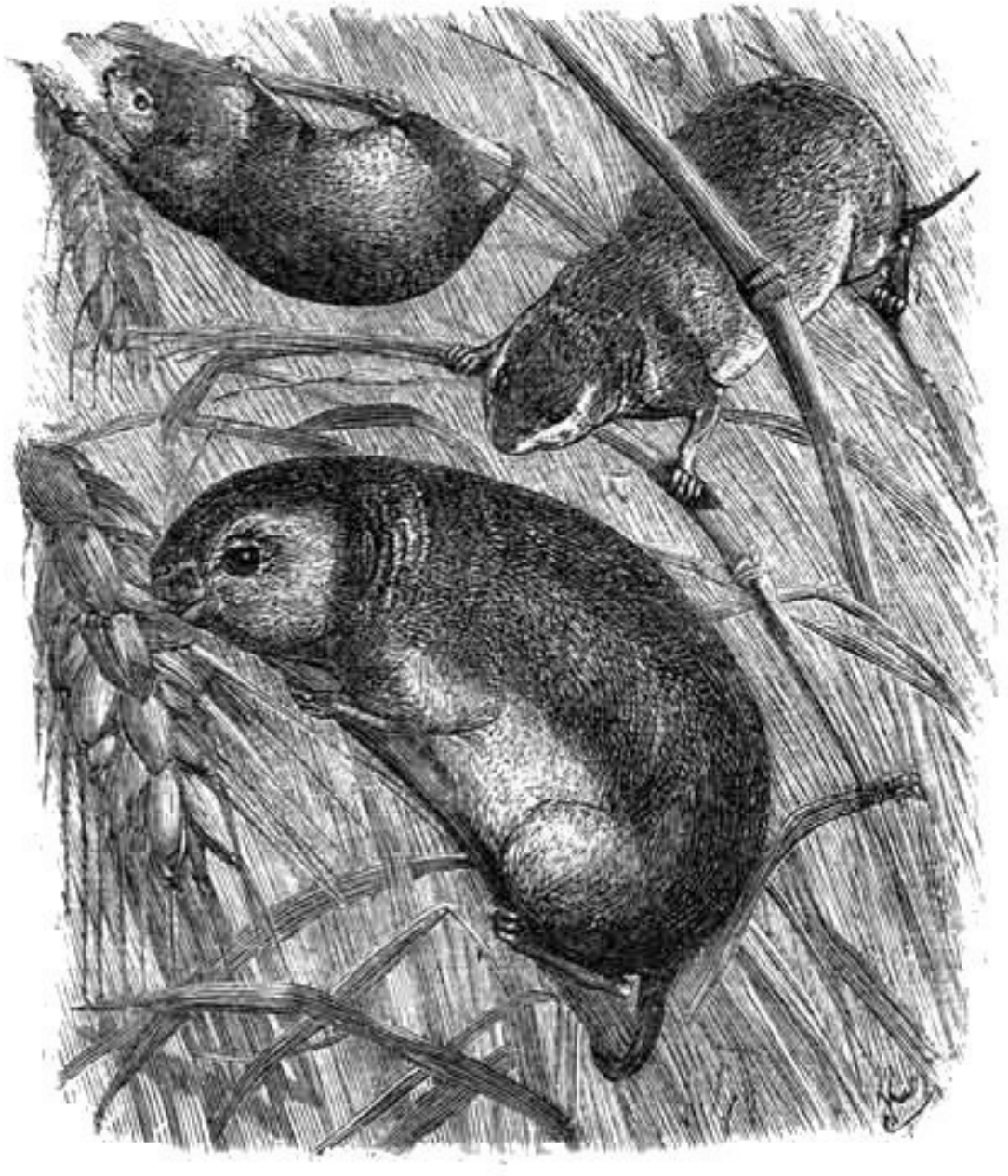
If we refer to the early history of the Israelitish nation, as told in 1 Sam. iv.—vi., we shall find that the Israelites made an unwarrantable use of the ark, by taking it into battle, and that it was captured and carried off into the country of the Philistines. Then various signs were sent to warn the captors to send the ark back to its rightful possessors. Dagon, the great fish-god, was prostrated before it, painful diseases attacked them, so that many died, and scarcely any seem to have escaped, while their harvests were ravaged by numbers of "mice that marred the land."

The question is now simple enough. If the ordinary translation is accepted, and the word Akbar rendered as Mouse, would the necessary conditions be fulfilled, *i.e.* would the creature be destructive, and would it exist in very great numbers? Now we shall find that both these conditions are fulfilled by the common Field-mouse (*Arvicola arvalis*).

This little creature is, in proportion to its size, one of the most destructive animals in the world. Let its numbers be increased from any cause whatever, and it will most effectually "mar the land." It will devour every cereal that is sown, and kill almost any sapling that is planted. It does not even wait for the corn to spring up, but will burrow beneath the surface, and dig out the seed before it has had time to sprout. In the early part of the year, it will eat the green blade as soon as it springs out of the ground, and is an adept at climbing the stalks of corn, and plundering the ripe ears in the autumn.

When stacked or laid up in barns, the harvest is by no means safe, for the Mice will penetrate into any ordinary barn, and find their way into any carelessly-built stack, from which they can scarcely

be ejected. The rat itself is not so dire a foe to the farmer, as the less obtrusive, but equally mischievous Field-mouse. The ferret will drive the rats out of their holes, and if they have taken possession of a wheat-stack they can be ejected by depriving them of access to water. But the burrows of the Field-mouse are so small that a ferret cannot make its way through them, and the nightly dew that falls on the stack affords an ample supply of water.



THE FIELD-MOUSE.

"*Wherefore ye shall make images of your mice that mar the land.*"—1 Sam. vi. 5.

When the Field-mouse is deprived of the food which it loves best, it finds a subsistence among the trees. Whenever mice can discover a newly-planted sapling, they hold great revel upon it, eating away the tender young bark as high as they can reach, and consequently destroying the tree as effectually as if it were cut down. Even when the young trees fail them, and no tender bark is to be had, the Field-mice can still exert their destructive powers. They will then betake themselves to the earth, burrow beneath its surface, and devour the young rootlets of the forest trees. All botanists

know that a healthy tree is continually pushing forward fresh roots below the ground, in order to gain sufficient nourishment to supply the increasing growth above. If, therefore, these young roots are destroyed, the least harm that can happen to the tree is that its further growth is arrested; while, in many cases, the tree, which cannot repair the injuries it has received, droops gradually, and finally dies. Even in this country, the Field-mouse has proved itself a terrible enemy to the agriculturist, and has devastated considerable tracts of land.

So much for the destructive powers of the Field-mouse, and the next point to be considered is its abundance.

Nearly all the rats and mice are singularly prolific animals, producing a considerable number at a brood, and having several broods in a season. The Field-mouse is by no means an exception to the general rule, but produces as many young in a season as any of the Mice.

Not only is it formidable from its numbers, but from the insidious nature of its attacks. Any one can see a rabbit, a hare, or even a rat; but to see a Field-mouse is not easy, even when the little creatures are present in thousands. A Field-mouse never shows itself except from necessity, its instinct teaching it to escape the observation of its many furred and feathered enemies. Short-legged and soft-furred, it threads its noiseless way among the herbage with such gentle suppleness that scarcely a grass-blade is stirred, while, if it should be forced to pass over a spot of bare ground, the red-brown hue of its fur prevents it from being detected by an inexperienced eye. Generally the Field-mouse is safe from human foes, and has only to dread the piercing eye and swift wings of the hawk, or the silent flight and sharp talons of the owl.

Although there can be no doubt that the Field-mouse is one of the animals to which the name of Akbar is given, it is probable that many species were grouped under this one name. Small rodents of various kinds are very plentiful in Palestine, and there are several species closely allied to the Field-mouse itself.

Among them is the Hamster (*Cricetus frumentarius*), so widely known for the ravages which it makes among the crops. This terribly destructive animal not only steals the crops for immediate subsistence, but lays up a large stock of provisions for the winter, seeming to be actuated by a sort of miserly passion for collecting and storing away. There seems to be no bounds to the quantity of food which a Hamster will carry into its subterranean store-house, from seventy to one hundred pounds' weight being sometimes taken out of the burrow of a single animal. The fact of the existence of these large stores shows that the animal must need them, and accordingly we find that the Hamster is only a partial hibernator, as it is awake during a considerable portion of the winter months, and is consequently obliged to live on the stores which it has collected.

It is an exceedingly prolific animal, each pair producing on an average twenty-five young in the course of a year. The families are unsociable, and, as soon as they are strong enough to feed themselves, the young Hamsters leave their home, and make separate burrows for themselves. Thus we see that the Hamster, as well as the Field-mouse, fulfils the conditions which are needed in order to class it under the general title of Akbar.

I have already stated that some translators of the Bible use the word Jerboa as a rendering of the Hebrew Akbar. As the Jerboa certainly is found in Palestine, there is some foundation for this idea, and we may safely conjecture that it also is one of the smaller rodents which are grouped together under the appellation of Mouse.

The Common Jerboa (*Dipus Ægyptiacus*) is plentiful in Palestine, and several other species inhabit the same country, known at once by their long and slender legs, which give them so curious a resemblance to the kangaroos of Australia. The Jerboas pass over the ground with astonishing rapidity. Instead of creeping stealthily among the grass-blades, like the short-limbed field-mouse, the Jerboa flies along with a succession of wonderful leaps, darting here and there with such rapidity that the eye can scarcely follow its wayward movements. When quiet and undisturbed, it hops along gently

enough, but as soon as it takes alarm, it darts off in its peculiar manner, which is to the ordinary walk of quadrupeds what the devious course of a frightened snipe is to the steady flight of birds in general.

It prefers hot and dry situations, its feet being defended by a thick coating of stiff hairs, which serve the double purpose of protecting it from the heat, and giving it a firm hold on the ground. It is rather a destructive animal, its sharp and powerful teeth enabling it to bite its way through obstacles which would effectually stop an ordinary Mouse. That the Jerboa may be one of the Akbarim is rendered likely by the prohibition in Lev. xi. 29, forbidding the Mouse to be eaten. It would be scarcely probable that such a command need have been issued against eating the common Mouse, whereas the Jerboa, a much larger and palatable animal, is always eaten by the Arabs. The Hamster is at the present day eaten in Northern Syria.

Beside these creatures there are the Dormice, several species of which animal inhabit Palestine at the present day. There are also the Sand-rats, one species of which is larger than our ordinary rats. The Sand-rats live more in the deserts than the cultivated lands, making their burrows at the foot of hills, and among the roots of bushes.

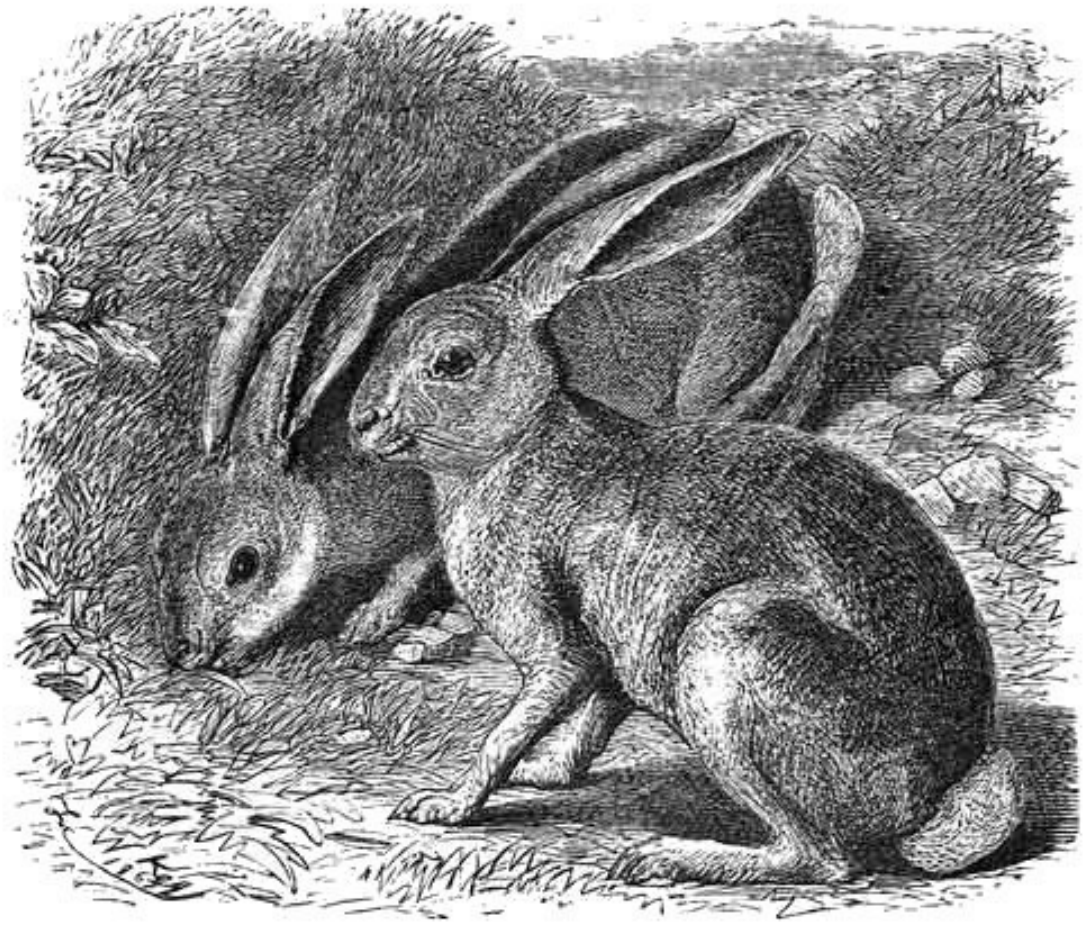
THE HARE

The prohibitions of the Mosaic law—The chewing of the cud, and division of the hoof—Identity of the Hare of Scripture—Rumination described—The Hare a rodent and not a ruminant—Cowper and his Hares—Structure of the rodent tooth—The Mosaic law accommodated to its recipients—The Hares of Palestine and their habits.

Among the many provisions of the Mosaic law are several which refer to the diet of the Israelites, and which prohibit certain kinds of food. Special stress is laid upon the flesh of animals, and the list of those which may be lawfully eaten is a singularly restricted one, all being excluded except those which "divide the hoof and chew the cud." And, lest there should be any mistake about the matter, examples are given both of those animals which may and those which may not be eaten.

The ox, sheep, goat, and antelopes generally are permitted as lawful food, because they fulfil both conditions; whereas there is a special prohibition of the swine, because it divides the hoof but does not chew the cud, and of the camel, coney, and hare because they chew the cud, but do not divide the hoof. Our business at present is with the last of these animals.

Considerable discussion has been raised concerning this animal, because, as is well known to naturalists, the Hare is not one of the ruminant animals, but belongs to the same order as the rat, rabbit, beaver, and other rodents. Neither its teeth nor its stomach are constructed for the purpose of enabling it to ruminate, i.e. to return into the mouth the partially-digested food, and then to masticate it afresh; and therefore it has been thought that either there is some mistake in the sacred narrative, or that the Hebrew word has been mistranslated.



THE SYRIAN HARE.

"*Nevertheless, these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof: as the camel, and the hare, and the coney.*"—Deut. xiv. 7.

Taking the latter point first, as being the simplest of the two, we find that the Hebrew word which is rendered as Hare is Arnebeth, and that it is rendered in the Septuagint as Dasypus, or the Hare,—a rendering which the Jewish Bible adopts. That the Arnebeth is really the Hare may also be conjectured from the fact that the Arabic name for that animal is Arneb. In consequence of the rather wide sense to which the Greek word Dasypus (*i.e.* hairy-foot) is used, some commentators have suggested that the rabbit may have been included in the same title. This, however, is not at all likely, inasmuch as the Hare is very plentiful in Palestine, and the rabbit is believed not to be indigenous to that part of the world. And, even if the two animals had been classed under the same title, the physiological difficulty would not be removed.

Before proceeding further, it will be as well to give a brief description of the curious act called rumination, or "chewing the cud."

There are certain animals, such as the oxen, antelopes, deer, sheep, goats, camels, &c. which have teeth unfitted for the rapid mastication of food, and which therefore are supplied with a remarkable apparatus by which the food can be returned into the mouth when the animal has leisure, and be re-masticated before it passes into the true digestive organs.

For this purpose they are furnished with four stomachs, which are arranged in the following order. First comes the paunch or "rumen" (whence the word "ruminating"), into which passes the food in a very rough state, just as it is torn, rather than bitten, from the herbage, and which is analogous to the crop in birds. It thence passes into the second stomach, or "honeycomb," the walls of which

are covered with small angular cells. Into those cells the food is received from the first stomach, and compressed into little balls, which can be voluntarily returned into the mouth for mastication.

After the second mastication has been completed, the food passes at once into the third stomach, and thence into the fourth, which is the true digesting cavity. By a peculiar structure of these organs, the animal is able to convey its food either into the first or third stomach, at will, *i.e.* into the first when the grass is eaten, and into the third after rumination. Thus it will be seen that an animal which chews the cud must have teeth of a certain character, and be possessed of the fourfold stomach which has just been described.

Two points are conceded which seem to be utterly irreconcilable with each other. The first is that the Mosaic law distinctly states that the Hare chews the cud; the second is, that in point of fact the Hare is not, and cannot be, a ruminating animal, possessing neither the teeth nor the digestive organs which are indispensable for that process. Yet, totally opposed as these statements appear to be, they are in fact, not so irreconcilable as they seem.

Why the flesh of certain animals was prohibited, we do not at the present time know. That the flesh of swine should be forbidden food is likely enough, considering the effects which the habitual eating of swine's flesh is said to produce in hot countries. But it does seem very strange that the Israelites should have been forbidden to eat the flesh of the camel, the coney (or hyrax), and the Hare, and that these animals should have been specified is a proof that the eating or refraining from their flesh was not a mere sanitary regulation, but was a matter of importance. The flesh of all these three animals is quite as good and nutritious as that of the oxen, or goats, which are eaten in Palestine, and that of the Hare is far superior to them. Therefore, the people of Israel, who were always apt to take liberties with the restrictive laws, and were crafty enough to evade them on so many occasions, would have been likely to pronounce that the flesh of the Hare was lawful meat, because the animal chewed the cud, or appeared to do so, and they would discreetly have omitted the passage which alluded to the division of the hoof.

To a non-scientific observer the Hare really does appear to chew the cud. When it is reposing at its ease, it continually moves its jaws about as if eating something, an action which may readily be mistaken for true rumination. Even Cowper, the poet, who kept some hares for several years, and had them always before his eyes, was deceived by this mumbling movement of the jaws. Speaking of his favourite hare, "Puss," he proceeds as follows: "Finding him exceedingly tractable, I made it my custom to carry him always after breakfast into the garden, where he hid himself generally under the leaves of a cucumber vine, sleeping, *or chewing the cud*, till evening."

The real object of this continual grinding or mumbling movement is simple enough. The chisel-like incisor teeth of the rodent animals need to be rubbed against each other, in order to preserve their edge and shape, and if perchance such friction should be wanting to a tooth, as, for example, by the breaking of the opposite tooth, it becomes greatly elongated, and sometimes grows to such a length as to prevent the animal from eating. Instinctively, therefore, the Hare, as well as the rabbit and other rodents, always likes to be nibbling at something, as any one knows who has kept rabbits in wooden hutches, the object of this nibbling not being to eat the wood, but to keep the teeth in order.

But we may naturally ask ourselves, why the Mosaic law, an emanation from heaven, should mention an animal as being a ruminant, when its very structure shows that such an act was utterly impossible? The answer is clear enough. The law was suited to the capacity of those for whom it was intended, and was never meant to be a handbook of science, as well as a code of religious duties and maxims. The Jews, like other Orientals, were indifferent to that branch of knowledge which we designate by the name of physical science, and it was necessary that the language in which the law was conveyed to them should be accommodated to their capabilities of receiving it.

It would have been worse than useless to have interrupted the solemn revelation of Divine will with a lesson in comparative anatomy; the object of the passage in question being, not to teach the Jews the distinctive characteristics of a rodent and a ruminant, but to guard against their mistaking

the Hare for one of the ruminants which were permitted as food. That they would in all probability have fallen into that mistake is evident from the fact that the Arabs are exceedingly fond of the flesh of the Hare, and accept it, as well as the camel, as lawful food, because it chews the cud, the division of the hoof not being considered by them as an essential.

Hares are very plentiful in Palestine, and at least two species are found in that country. One of them, which inhabits the more northern and hilly portion of Palestine, closely resembles our own species, but has not ears quite so long in proportion, while the head is broader. The second species, which lives in the south, and in the valley of the Jordan, is very small, is of a light dun colour, and has very long ears. In their general habits, these Hares resemble the Hare of England.

CATTLE

The cattle of Palestine, and their decadence at the present day—Ox-flesh not used for food in modern times—Oxen of the stall, and oxen of the pasture—The use of the ox in agriculture—The yoke and its structure—The plough and the goad—The latter capable of being used as a weapon—Treading out the corn—The cart and its wheels—The ox used as a beast of burden—Cattle turned loose to graze—The bulls of Bashan—Curiosity of the ox-tribe—A season of drought—Branding the cattle—An Egyptian field scene—Cattle-keeping an honourable post—The ox as used for sacrifice—Ox-worship—The bull Apis, and his history—Persistency of the bull-worship—Jeroboam's sin—Various names of cattle—The Indian buffalo.

Under this head we shall treat of the domesticated oxen of Scripture, whether mentioned as Bull, Cow, Ox, Calf, Heifer, &c.

Two distinct species of cattle are found in Palestine, namely, the ordinary domesticated ox, and the Indian buffalo, which lives in the low-lying and marshy valley of the Jordan. Of this species we shall treat presently.

The domesticated cattle are very much like our own, but there is not among them that diversity of breed for which this country is famous; nor is there even any distinction of long and short horned cattle. There are some places where the animals are larger than in others, but this difference is occasioned simply by the better quality and greater quantity of the food.

As is the case in most parts of the world where civilization has made any progress, Domesticated Cattle were, and still are, plentiful in Palestine. Even at the present time the cattle are in common use, though it is evident, from many passages of Holy Writ, that in the days of Judæa's prosperity cattle were far more numerous than they are now, and were treated in a better fashion.

To take their most sacred use first, a constant supply of cattle was needed for the sacrifices, and, as it was necessary that every animal which was brought to the altar should be absolutely perfect, it is evident that great care was required in order that the breed should not deteriorate, a skill which has long been rendered useless by the abandonment of the sacrifices.

Another reason for their better nurture in the times of old is that in those days the ox was largely fed and fatted for the table, just as is done with ourselves. At the present day, the flesh of the cattle is practically unused as food, that of the sheep or goat being always employed, even when a man gives a feast to his friends. But, in the old times, stalled oxen, *i.e.* oxen kept asunder from those which were used for agricultural purposes, and expressly fatted for the table, were in constant use. See for example the well-known passage in the Prov. xv. 17, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Again, the Prophet Jeremiah makes use of a curious simile, "Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. Also her hired men are in the midst of her like fatted bullocks [or, bullocks of the stall], for they also are turned back, and are fled away together." (Jer. xlvi. 20.) And in 1 Kings iv. 22, 23, when describing the glories of Solomon's household, the sacred writer draws a distinction between the oxen which were especially fattened for the table of the king and the superior officers, and those which were consumed by the lower orders of his household: "And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl." Again, in the well-known parable of the king's marriage, there is an allusion to fatted animals, and a distinction is made between the oxen of the pasture and those of the stall. "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready."

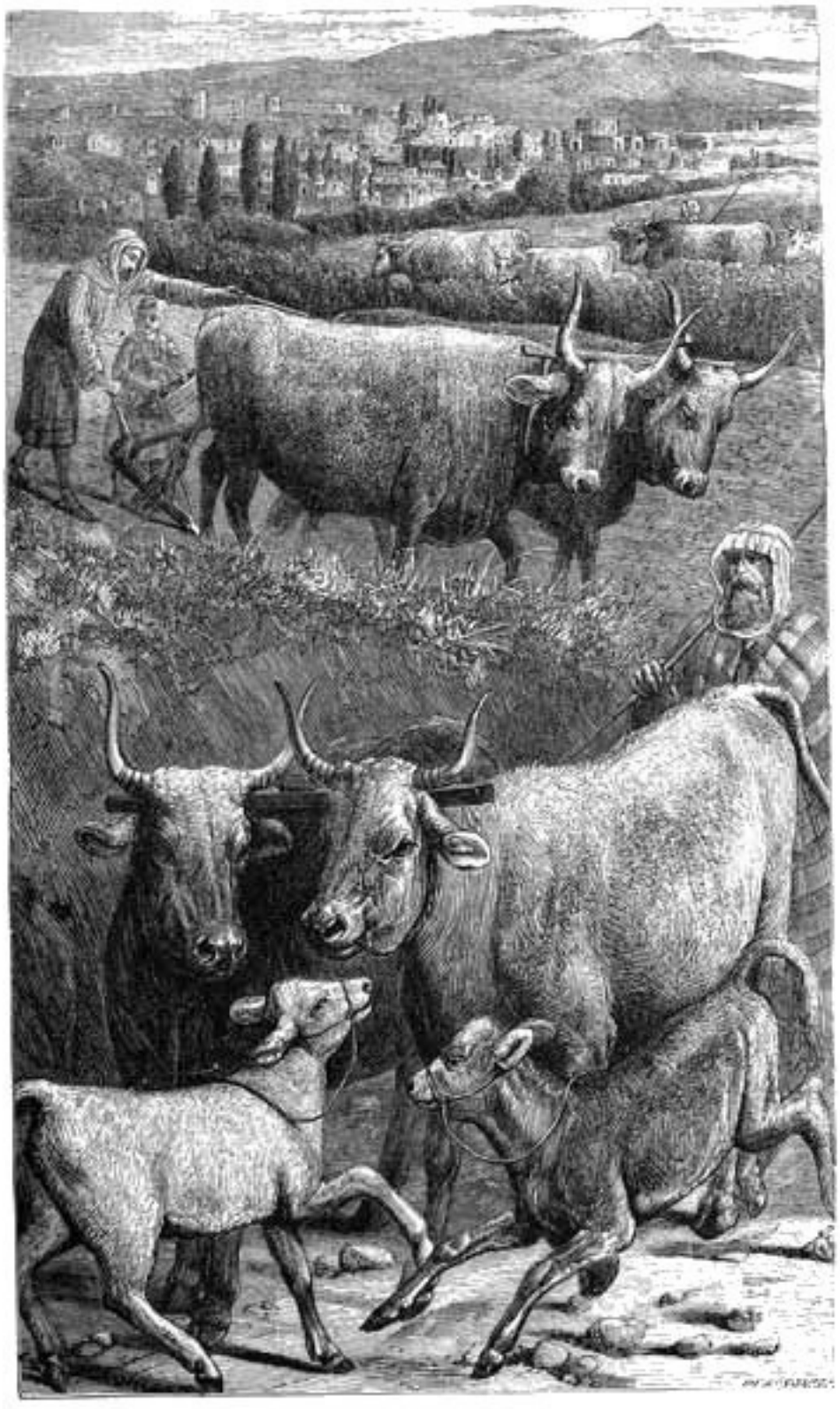
Calves—mostly, if not always, bull-calves—were largely used for food in Palestine, and in the households of the wealthy were fatted for the table. See, for example, the familiar parable of the prodigal son, in which the rejoicing father is mentioned as preparing a great feast in honour of his son's return, and ordering the fatted calf to be killed—the calf in question being evidently one of the animals that were kept in good condition against any festive occasion. And, even in the earliest history of the Bible, the custom of keeping a fatted calf evidently prevailed, as is shown by the conduct of Abraham, who, when he was visited by the three heavenly guests, "ran unto the herd, and fetched a calf, tender and good," and had it killed and dressed at once, after the still existing fashion of the East.

But, even in the times of Israel's greatest prosperity, the chief use of the ox was as an agricultural labourer, thus reversing the custom of this country, where the horse has taken the place of the ox as a beast of draught, and where cattle are principally fed for food. Ploughing was, and is, always performed by oxen, and allusions to this office are scattered plentifully through the Old and New Testaments.

When understood in this sense, oxen are almost always spoken of in connexion with the word "yoke," and as each yoke comprised two oxen, it is evident that the word is used as we employ the term "brace," or pair. The yoke, which is the chief part of the harness, is a very simple affair. A tolerably stout beam of wood is cut of a sufficient length to rest upon the necks of the oxen standing side by side, and a couple of hollows are scooped out to receive the crest of the neck. In order to hold it in its place, two flexible sticks are bent under their necks, and the ends fixed into the beam of the yoke. In the middle of this yoke is fastened the pole of the plough or cart, and this is all the harness that is used, not even traces being required.

It will be seen that so rude an implement as this would be very likely to gall the necks of the animals, unless the hollows were carefully smoothed, and the heavy beam adapted to the necks of the animals. This galling nature of the yoke, so familiar to the Israelites, is used repeatedly as a metaphor in many passages of the Old and New Testaments. These passages are too numerous to be quoted, but I will give one or two of the most conspicuous among them. The earliest mention of the yoke in the Scriptures is a metaphor.

After Jacob had deceived his father, in procuring for himself the blessing which was intended for his elder brother, Isaac comforts Esau by the prophecy that, although he must serve his brother, yet "it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Again, in the next passage where the yoke is mentioned, namely, Lev. xxvi. 13, the word is employed in the metaphorical sense: "I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen, and I have broken the bands of your yoke, and made you go upright."



"It is good for a man to bear the yoke in his youth."—Lam. iii. 27.
"He maketh them also to skip like a calf."—Psalm 6.

Then, in Deut. xxviii. 48, the word yoke is not only used metaphorically, but with an addition that forcibly expresses its weight and galling character: "Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things, and He shall put a yoke of iron upon thy neck, until He have destroyed thee."

The word yoke is also used as a metaphor for servitude, even of a domestic character, as we may see in 1 Tim. vi. 1: "Let as many servants as are under the yoke count their own masters worthy of all honour." In the Acts of the Apostles, we find St. Peter using the same metaphor: "Why tempt ye God, to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?" And the Lord Himself uses the same metaphor in the well-known passage, "Take my yoke upon you, for my yoke is easy and my burden light."

The plough was equally simple, and consisted essentially of a bent branch, one end of which was armed with an iron point by way of a share, while the other formed the pole or beam, and was fastened to the middle of the yoke. It was guided by a handle, which was usually a smaller branch that grew from the principal one. A nearly similar instrument is used in Asia Minor to the present day, and is a curious relic of the most ancient times of history, for we find on the Egyptian monuments figures of the various agricultural processes, in which the plough is made after this simple manner.

Of course such an instrument is a very ineffective one, and can but scratch, rather than plough the ground, the warmth of the climate and fertility of the land rendering needless the deep ploughing of our own country, where the object is to turn up the earth to the greatest possible depth. One yoke of oxen was generally sufficient to draw a plough, but occasionally a much greater number were required. We read, for example, of Elisha, who, when he received his call from Elijah, was ploughing with twelve yoke of oxen, i.e. twenty-four. It has been suggested, that the twelve yoke of oxen were not all attached to the same plough, but that there were twelve ploughs, each with its single yoke of oxen. This, however, was scarcely likely to be the case, as it is definitely stated that Elisha "was ploughing with twelve yoke of oxen before him, and he with the twelfth," and it is much more probable that the land was heavy, and that, therefore, the plough could not be properly worked without the additional force.

The instrument with which the cattle were driven was not a whip, but a goad. This goad was a long and stout stick, armed with a spike at one end, and having a kind of spud at the other, with which the earth could be scraped off the share when it became clogged. Such an instrument might readily be used as a weapon, and, in the hands of a powerful man, might be made even more formidable than a spear. As a weapon, it often was used, as we see from many passages of the Scriptures. For example, it is said in Judges iii. 31, "that Shamgar the son of Anath killed six hundred Philistines with an ox-goad."

Afterwards, in the beginning of Saul's reign, when the Israelites fairly measured themselves against the Philistines, it was found that only Saul and Jonathan were even tolerably armed. Fearful of the numbers and spirit of the Israelites, the Philistines had disarmed them, and were so cautious that they did not even allow them to possess forges wherewith to make or sharpen the various agricultural instruments which they possessed, lest they should surreptitiously provide themselves with weapons. The only smith's tool which they were allowed to retain was a file with which each man might trim the edges of the ploughshares, mattocks, axes, and sharpen the points of the goad. The only weapons which they could muster were made of their agricultural implements, and among the most formidable of them was the goad.

How the goad came into use in Palestine may easily be seen. The Egyptians, from among whom the people of Israel passed into the Promised Land, did not use the goad in ploughing, but the whip, which, from the representations on the Egyptian monuments, was identical with the koorbash, or "cow-hide" whip, which is now in use in the same country. But this terrible whip, which is capable, when wielded by a skilful hand, of cutting deep grooves through the tough hide of the ox, could not be obtained by the Jews, because the hippopotamus, of whose hide it was made, did not live in or near Palestine. They therefore were forced to use some other instrument wherewith to urge on the oxen, and the goad was clearly the simplest and most effective implement for this purpose.

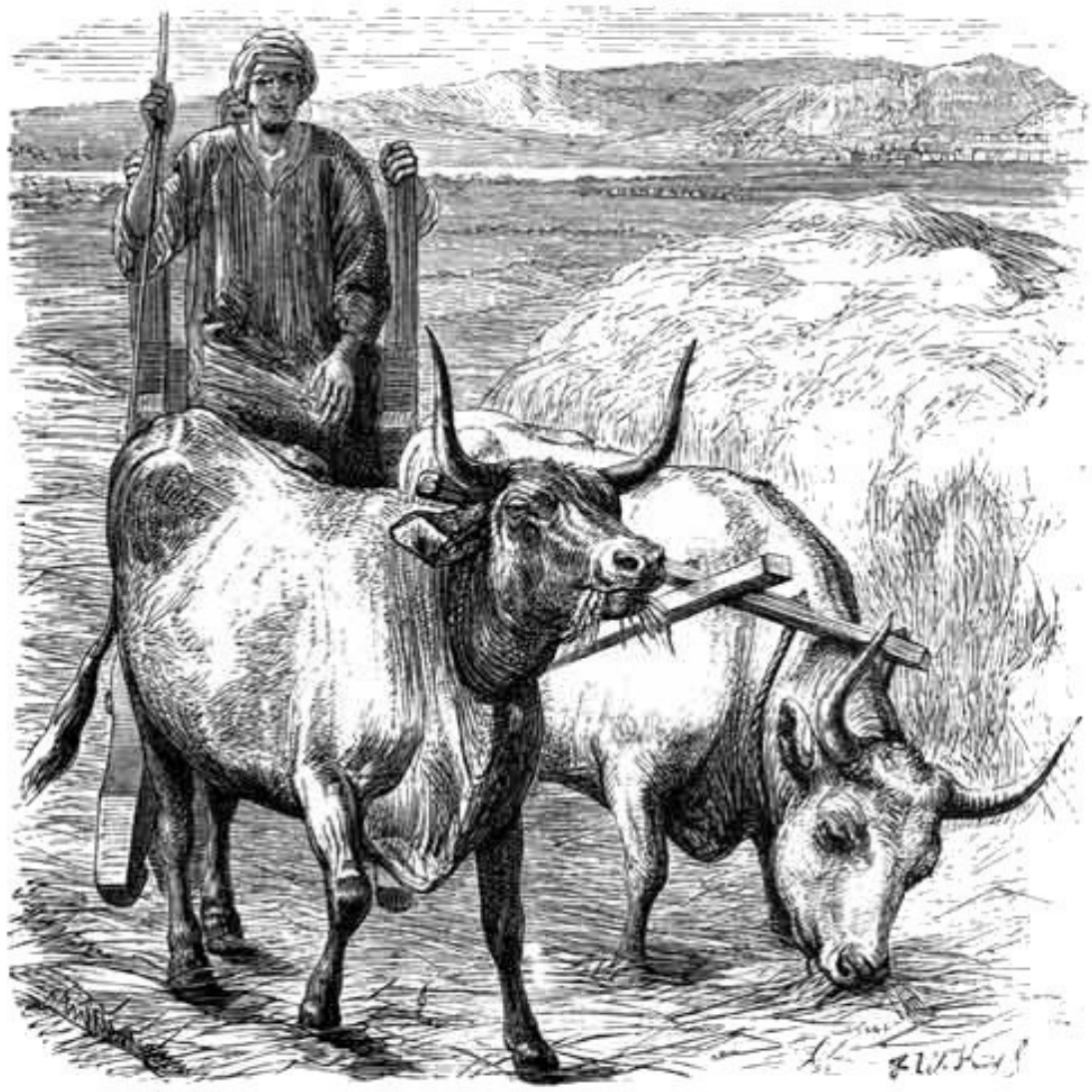
After the land was ploughed and sown, and the harvest was ripened, the labours of the oxen were again called into requisition, first for threshing out the corn, and next for carrying or drawing the grain to the storehouses.

In the earlier days, the process of threshing was very simple. A circular piece of ground was levelled, and beaten very hard and flat, its diameter being from fifty to a hundred feet. On this ground the corn was thrown, and a number of oxen were driven here and there on it, so that the constant trampling of their feet shook the ripe grain out of the ears. The corn was gathered together in the middle of the floor, and as fast as it was scattered by the feet of the oxen, it was thrown back towards the centre.

Afterwards, an improvement was introduced in the form of a rough sledge, called "moreg," to which the oxen were harnessed by a yoke, and on which the driver stood as he guided his team round the threshing-floor. This instrument is mentioned in Isa. xli. 15: "Behold, I will make thee anew and sharp threshing instrument having teeth [or mouths]: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Mention is also made of the same implement in 2 Sam. xxiv. 22, where it is related that Araunah the Jebusite offered to give David the oxen for a burnt-sacrifice, and the moregs and other implements as wood with which they could be burned.

The work of treading out the corn was a hard and trying one for the oxen, and it was probably on this account that the kindly edict was made, that the oxen who trod out the corn should not be muzzled. As a rule, the cattle were not fed nearly as carefully as is done with us, and so the labours of the threshing-floor would find a compensation in the temporary abundance of which the animals might take their fill.

After the corn was threshed, or rather trodden out, the oxen had to draw it home in carts. These were but slight improvements on the threshing-sledge, and were simply trays or shallow boxes on a pair of wheels. As the wheels were merely slices cut from the trunk of a tree, and were not furnished with iron tires, they were not remarkable for roundness, and indeed, after a little time, were worn into rather irregular ovals, so that the task of dragging a cart over the rough roads was by no means an easy one. And, as the axle was simply a stout pole fastened to the bottom of the cart, and having its rounded ends thrust through holes in the middle of the wheels, the friction was enormous. As, moreover, oil and grease were far too precious luxuries to be wasted in lubricating the axles, the creaking and groaning of the wheels was a singularly disagreeable and ear-piercing sound.



TREADING OUT CORN.
"*Thou shalt not muzzle the ox when he treadeth out the corn.*"—(Deut. xxv. 4.)

The common hackery of India is a good example of the carts mentioned in the Scriptures. As with the plough, the cart was drawn by a couple of oxen, connected by the yoke. The two kinds of cart, namely, the tray and the box, are clearly indicated in the Scriptures. The new cart on which the Ark was placed when it was sent back by the Philistines (see 1 Sam. vi. 7) was evidently one of the former kind, and so was that which was made twenty years afterwards, for the purpose of conveying the Ark to Jerusalem.

The second kind of cart is mentioned by the Prophet Amos (ch. ii. 13), "Behold, I am pressed under you, as a cart is pressed that is full of sheaves," reference being evidently made to heaping up of the sheaves in the cart, and pressing them down, as is done at the present day.

That oxen were also employed as beasts of burden is shown by the passage in 1 Chron. xii. 40, "Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Napthali, brought bread on asses, and on camels, and on mules, and on oxen."

Although the cattle were evidently better tended in the olden times than at present, those animals which were used for agriculture seem to have passed rather a rough life, especially in the winter time. It is rather curious that the Jews should have had no idea of preserving the grass by making it into hay, as is done in Europe. Consequently the chief food of the cattle was the straw and chaff which

remained on the threshing-floor after the grain had been separated. See Isa. xxx. 23: "In that day shall thy cattle feed in large pastures. 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."

This, indeed, was the only use to which the straw could be put, for it was so crushed and broken by the feet of the oxen and the threshing-sledge that it was rendered useless. Allusion is made to the crushing of the straw in many passages of Scripture. See, for example, Isa. xxv. 10, "Moab shall be trodden down [or threshed] under him, even as straw is trodden down for the dunghill."

The want of winter forage is the chief reason why cattle are so irregularly disposed over Palestine, many parts of that country being entirely without them, and only those districts containing them in which fresh forage may be found throughout the year.

Except a few yoke of oxen, which are kept in order to draw carts, and act as beasts of burden, the cattle are turned loose for a considerable portion of the year, and run about in herds from one pasturage to another. Thus they regain many of the characteristics of wild animals, and it is to this habit of theirs that many of the Scriptural allusions can be traced.

For example, see Ps. xxii. 12, "Many bulls have compassed me, strong bulls of Bashan have beset me round. They gaped on me with their mouths [or, their mouths opened against me] as a ravening and a roaring lion." This passage alludes to the curiosity inherent in cattle, which have a habit of following objects which they do not understand or dislike, and surrounding it with looks of grave wonderment. Even in their domesticated state this habit prevails. When I was a boy, I sometimes amused myself with going into a field where a number of cows and oxen were grazing, and lying down in the middle of it. The cattle would soon become uneasy, toss their heads about, and gradually draw near on every side, until at last they would be pressed together closely in a circle, with their heads just above the object of their astonishment. Their curious, earnest looks have always been present to my mind when reading the above quoted passage.

The Psalmist does not necessarily mean that the bulls in question were dangerous animals. On the contrary, the bulls of Palestine are gentle in comparison with our own animals, which are too often made savage by confinement and the harsh treatment to which they are subjected by rough and ignorant labourers. In Palestine a pair of bulls may constantly be seen attached to the same yoke, a thing that never would be seen in this country.

The custom of turning the herds of cattle loose to find pasture for themselves is alluded to in Joel i. 18, "How do the beasts groan! the herds of cattle are perplexed because they have no pasture." We can easily imagine to ourselves the terrible time to which the prophet refers, "when the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness," as it is wont to do when a spark falls upon grass dried up and withered, by reason of the sun's heat and the lack of water. Over such a country, first withered by drought, and then desolated by fire, would the cattle wander, vainly searching on the dusty and blackened surface for the tender young blades which always spring up on a burnt pasture as soon as the first rains fall. Moaning and bellowing with thirst and disappointment, they would vainly seek for food or water in places where the seed lies still under the clods where it was sown (v. 17), where the vines are dried up, and the fig, the pomegranate and the palm (v. 12) are all withered for want of moisture.

Such scenes are still to be witnessed in several parts of the world. Southern Africa is sometimes sadly conspicuous for them, an exceptional season of drought keeping back the fresh grass after the old pastures have been burned (the ordinary mode of cultivating pasture land). Then the vast herds of cattle, whose milk forms the staff of life to the inhabitants, wander to and fro, gathering in masses round any spot where a spring still yields a little water, and bellowing and moaning with thirst as they press their way towards the spot where their owners are doling out to each a small measure of the priceless fluid.

The cattle are branded with the mark of their owners, so that in these large herds there might be no difficulty in distinguishing them when they were re-captured for the plough and the cart. On

one of the Egyptian monuments there is a very interesting group, which has furnished the idea for the plate which illustrates this article. It occurs in the tombs of the kings at Thebes, and represents a ploughing scene. The simple two-handled plough is being dragged by a pair of cows, who have the yoke fastened across the horns instead of lying on the neck, and a sower is following behind, scattering the grain out of a basket into the newly-made furrows. In front of the cows is a young calf, which has run to meet its mother, and is leaping for joy before her as she steadily plods along her course.

The action of both animals is admirably represented; the steady and firm gait of the mother contrasting with the light, gambolling step and arched tail of her offspring. Both are branded with the same mark, namely, three equal-armed crosses, one on the haunch, another on the side, and a third on the neck. The driver carries the whip, or koorbash, which has been already mentioned, and which is familiar to travellers in Southern Africa under the title of "sjambok."

In the olden times of the Israelitish race, herd-keeping was considered as an honourable occupation, in which men of the highest rank might engage without any derogation to their dignity. We find, for instance, that Saul himself, even after he had been appointed king, was acting as herdsman when the people saw the mistake they had made in rejecting him as their monarch, and came to fetch their divinely-appointed leader from his retirement. (See 1 Sam. xi. 5.) Doeg, too, the faithful companion of Saul, was made the chief herdsman of his master's cattle, so that for Saul to confer such an office, and Doeg to accept it, shows that the post was one of much honour. And afterwards, when David was in the zenith of his power, he completed the organization of his kingdom, portioning out not only his army into battalions, and assigning a commanding officer to each battalion, but also appointing a ruler to each tribe, and setting officers over his treasury, over the vineyards, over the olive-trees, over the storehouses, and over the cattle. And these offices were so important that the names of their holders are given at length in 1 Chron. xxvii. those of the various herdsmen being thought as worthy of mention as those of the treasurers, the military commanders, or the headmen of the tribes.

Before concluding this necessarily short account of the domesticated oxen of Palestine, it will be needful to give a few lines to the animal viewed in a religious aspect. Here we have, in bold contrast to each other, the divine appointment of certain cattle to be slain as sacrifices, and the reprobation of worship paid to those very cattle as living emblems of divinity. This false worship was learned by the Israelites during their long residence in Egypt, and so deeply had the customs of the Egyptian religion sunk into their hearts, that they were not eradicated after the lapse of centuries. It may easily be imagined that such a superstition, surrounded as it was with every external circumstance which could make it more imposing, would take a powerful hold of the Jewish mind.

Chief among the multitude of idols or symbols was the god Apis, represented by a bull. Many other animals, specially the cat and the ibis, were deeply honoured among the ancient Egyptians, as we learn from their own monuments and from the works of the old historians. All these creatures were symbols as well as idols, symbols to the educated and idols to the ignorant.

None of them was held in such universal honour as the bull Apis. The particular animal which represented the deity, and which was lodged with great state and honour in his temple at Memphis, was thought to be divinely selected for the purpose, and to be impressed with certain marks. His colour must be black, except a square spot on the forehead, a crescent-shaped white spot on the right side, and the figure of an eagle on his back. Under the tongue must be a knob shaped like the sacred scarabæus, and the hairs of his tail must be double.

This representative animal was only allowed to live for a certain time, and when he had reached this allotted period, he was taken in solemn procession to the Nile, and drowned in its sacred waters. His body was then embalmed, and placed with great state in the tombs at Memphis.

After his death, whether natural or not, the whole nation went into mourning, and exhibited all the conventional signs of sorrow, until the priests found another bull which possessed the distinctive marks. The people then threw off their mourning robes, and appeared in their best attire, and the

sacred bull was exhibited in state for forty days before he was taken to his temple at Memphis. The reader will here remember the analogous case of the Indian cattle, some of which are held to be little less than incarnations of divinity.

Even at the very beginning of the exodus, when their minds must have been filled with the many miracles that had been wrought in their behalf, and with the cloud and fire of Sinai actually before their eyes, Aaron himself made an image of a calf in gold, and set it up as a symbol of the Lord. That the idol in question was intended as a symbol by Aaron is evident from the words which he used when summoning the people to worship, "To-morrow is a feast of the Lord" (Gen. xxxii. 5). The people, however, clearly lacked the power of discriminating between the symbol and that which it represented, and worshipped the image just as any other idol might be worshipped. And, in spite of the terrible and swift punishment that followed, and which showed the profanity of the act, the idea of ox-worship still remained among the people.

Five hundred years afterwards we find a familiar example of it in the conduct of Jeroboam, "who made Israel to sin," the peculiar crime being the open resuscitation of ox-worship. "The king made two calves of gold and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan.... And he made an house of high places, and made priests of the lowest of the people, which were not of the tribe of Levi. And Jeroboam ordained a feast … like unto the feast in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made."

Here we have a singular instance of a king of Israel repeating, after a lapse of five hundred years, the very acts which had drawn down on the people so severe a punishment, and which were so contrary to the law that they had incited Moses to fling down and break the sacred tables on which the commandments had been divinely inscribed. Nothing is omitted: the shape of the idol, the material of which it is composed, the offerings, and the very words in which Aaron had so deeply sinned, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." Successive monarchs followed his example, and, according to the graphic words of Scripture, they "departed not from the ways of Jeroboam the son of Nebat, who made Israel to sin."

As was likely to be the case in a land where cattle were of such importance, and often formed the principal wealth of the inhabitants, many words were in use to distinguish the cattle according to sex, age, and number. Thus, Bakar signifies the adult animal of either sex, the test of full growth being fitness for the plough. Consequently, Ben-Baka, or son of the herd, signifies a male calf, and Aiglah-Bakar, a female calf. The term Bakar is derived from a Hebrew word signifying to cleave or plough, and hence it is used as to signify those animals which are old enough to be put to the plough.

Then there is the word Shor, or Tor, to signify a single head of cattle, of any age, or of either sex. The second form of this word is familiar to us in the Latin word "taurus," and the English "steer." There are several other words, such as Par, a young bull, and Parah, a heifer, which do not need explanation.

Another species of the ox-tribe now inhabits Palestine, though commentators rather doubt whether it is not a comparatively late importation. This is the true Buffalo (*Bubalus buffelus*, Gray), which is spread over a very large portion of the earth, and is very plentiful in India. In that country there are two distinct breeds of the Buffalo, namely, the Arnee, a wild variety, and the Bhainsa, a tamed variety. The former animal is much larger than the latter, being sometimes more than ten feet in length from the nose to the root of the tail, and measuring between six and seven feet in height at the shoulder. Its horns are of enormous length, the tail is very short, and tufts of hair grow on the forehead and horns. The tamed variety is at least one-third smaller, and, unlike the Arnee, never seems to get into high condition. It is an ugly, ungainly kind of beast, and is rendered very unprepossessing to the eye by the bald patches which are mostly found upon its hide.

THE BUFFALO.

Being a water-loving animal, the Buffalo always inhabits the low-lying districts, and is fond of wallowing in the oozy marshes in which it remains for hours, submerged all but its head, and tranquilly chewing the cud while enjoying its mud-bath. While thus engaged the animal depresses its horns so that they are scarcely visible, barely allowing more than its eyes, ears, and nostrils to remain above the surface, so that the motionless heads are scarcely distinguishable from the grass and reed tufts which stud the marshes. Nothing is more startling to an inexperienced traveller than to pass by a silent and tranquil pool where the muddy surface is unbroken except by a number of black lumps and rushy tufts, and then to see these tufts suddenly transformed into twenty or thirty huge beasts rising out of the still water as if by magic. Generally, the disturber of their peace had better make the best of his way out of their reach, as the Buffalo, whether wild or tame, is of a tetchy and irritable nature, and resents being startled out of its state of dreamy repose.

In the Jordan valley the Buffalo is found, and is used for agriculture, being of the Bhainsa, or domesticated variety. Being much larger and stronger than the ordinary cattle, it is useful in drawing the plough, but its temper is too uncertain to render it a pleasant animal to manage. As is the case with all half-wild cattle, its milk is very scanty, but compensates by the richness of the quality for the lack of quantity.

THE WILD BULL

The Tô, Wild Bull of the Old Testament—Passages in which it is mentioned —The Wild Bull in the net—Hunting with nets in the East—The Oryx supposed to be the Tô of Scripture—Description of the Oryx, its locality, appearance, and habits—The points in which the Oryx agrees with the Tô—The "snare" in which the foot is taken, as distinguished from the net.

In two passages of the Old Testament an animal is mentioned, respecting which the translators and commentators have been somewhat perplexed, in one passage being translated as the "Wild Ox," and in the other as the "Wild Bull." In the Jewish Bible the same rendering is preserved, but the sign of doubt is added to the word in both cases, showing that the translation is an uncertain one.

The first of these passages occurs in Deut. xiv. 5, where it is classed together with the ox, sheep, goats, and other ruminants, as one of the beasts which were lawful for food. Now, although we cannot identify it by this passage, we can at all events ascertain two important points—the first, that it was a true ruminant, and the second, that it was not the ox, the sheep, or the goat. It was, therefore, some wild ruminant, and we now have to ask how we are to find out the species.

If we turn to Isa. li. 20, we shall find a passage which will help us considerably. Addressing Jerusalem, the prophet uses these words, "By whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the Lord, the rebuke of thy God." We now see that the Tô or Teô must be an animal which is captured by means of nets, and therefore must inhabit spots wherein the toils can be used. Moreover, it is evidently a powerful animal, or the force of the simile would be lost. The prophet evidently refers to some large and strong beast which has been entangled in the hunter's nets, and which lies helplessly struggling in them. We are, therefore, almost perforce driven to recognise it as some large antelope.

The expression used by the prophet is so characteristic that it needs a short explanation. In this country, and at the present day, the use of the net is almost entirely restricted to fishing and bird-catching; but in the East nets are still employed in the capture of very large game.

A brief allusion to the hunting-net is made at page 27, but, as the passage in Isaiah li. requires a more detailed account of this mode of catching large animals, it will be as well to describe the sport as at present practised in the East.

When a king or some wealthy man determines to hunt game without taking much trouble himself, he gives orders to his men to prepare their nets, which vary in size or strength according to the particular animal for which they are intended. If, for example, only the wild boar and similar animals are to be hunted, the nets need not be of very great width; but for agile creatures, such as the antelope, they must be exceedingly wide, or the intended prey will leap over them. As the net is much used in India for the purpose of catching game, Captain Williamson's description of it will explain many of the passages of Scripture wherein it is mentioned.

The material of the net is hemp, twisted loosely into a kind of rope, and the mode in which it is formed is rather peculiar. The meshes are not knotted together, but only twisted round each other, much after the fashion of the South American hammocks, so as to obtain considerable elasticity, and to prevent a powerful animal from snapping the cord in its struggles. Some of these nets are thirteen feet or more in width, and even such a net as this has been overleaped by a herd of antelopes. Their length is variable, but, as they can be joined in any number when set end to end, the length is not so important as the width.

The mode of setting the nets is singularly ingenious. When a suitable spot has been selected, the first care of the hunters is to stretch a rope as tightly as possible along the ground. For this purpose stout wooden stakes or truncheons are sunk crosswise in the earth, and between these the rope is

carefully strained. The favourite locality of the net is a ravine, through which the animals can be driven so as to run against the net in their efforts to escape, and across the ravine a whole row of these stakes is sunk. The net is now brought to the spot, and its lower edge fastened strongly to the ground rope.

The strength of this mode of fastening is astonishing, and, although the stakes are buried scarcely a foot below the surface, they cannot be torn up by any force which can be applied to them; and, however strong the rope may be, it would be broken before the stakes could be dragged out of the ground.

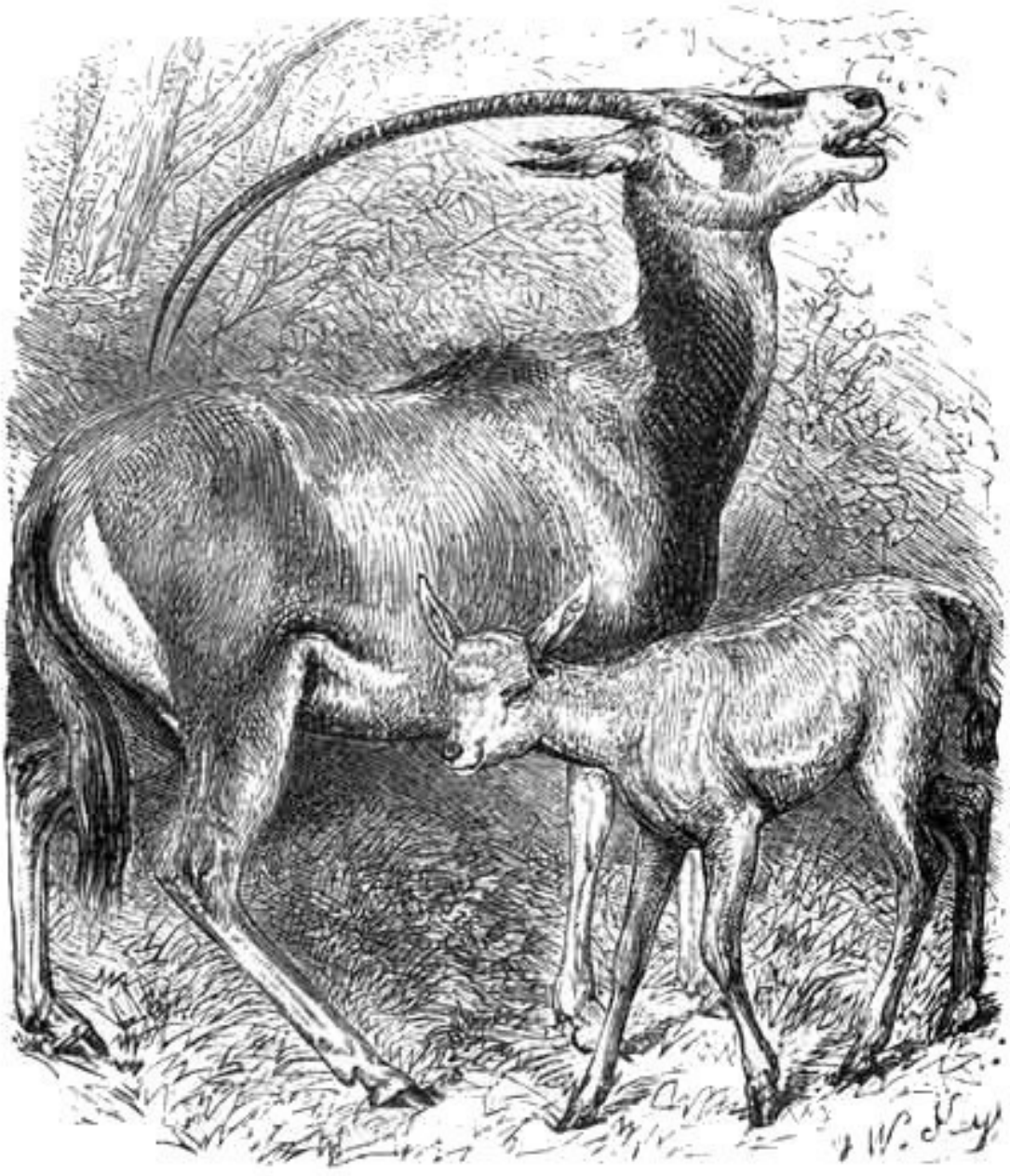
A smaller rope is now attached to the upper edge of the net, which is raised upon a series of slight poles. It is not stretched quite tightly, but droops between each pair of poles, so that a net which is some thirteen feet in width will only give nine or ten feet of clear height when the upper edge is supported on the poles. These latter are not fixed in the ground, but merely held in their places by the weight of the net resting upon them.

When the nets have been properly set, the beaters make a wide circuit through the country, gradually advancing towards the fatal spot, and driving before them all the wild animals that inhabit the neighbourhood. As soon as any large beast, such, for example, as an antelope, strikes against the net, the supporting pole falls, and the net collapses upon the unfortunate animal, whose struggles—especially if he be one of the horned animals—only entangle him more and more in the toils.

As soon as the hunters see a portion of the net fall, they run to the spot, kill the helpless creature that lies enveloped in the elastic meshes, drag away the body, and set up the net again in readiness for the next comer. Sometimes the line of nets will extend for half a mile or more, and give employment to a large staff of hunters, in killing the entangled animals, and raising afresh those portions of the net which had fallen.

Allusions to this mode of hunting are plentiful in the Old Testament. Take, for example, Job xviii. 7: "The steps of his strength shall be straitened, and his own counsel shall cast him down; for he is cast into a net by his own feet, and he walketh upon a snare." And again in the next chapter, ver. 6, "Know now that God hath overthrown me, and hath compassed me with His net," in which is depicted forcibly the helpless state of one on whom the net has fallen, and who is lying on the ground vainly struggling in the meshes.

See also Ps. lvii. 6, "They have prepared a net for my steps, my soul is bowed down;" and Ps. lxvi. 11, "Thou broughtest us into the net, thou laidest affliction upon our loins." In the prophet Ezekiel are several passages which refer to the hunting net, and make especial mention of the manner in which it falls over its victim. One of these occurs in chap. xii. 13, "My net also will I spread upon him, and he shall be taken in my snare." Again in chap. xix. 8, "Then the nations set against him on every side from the provinces, and spread their net over him" In this passage a forcible allusion is made to the manner in which the wild animal is surrounded by the hunters, who surround and gradually close in upon them, as they drive their victims into the toils. The same combination of the hunters is also referred to by the prophet Micah, vii. 2, "There is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net."



WILD BULL, OR ORYX.
"*They lie at the head of all the streets, like a wild bull in a net.*"—Isaiah li. 21.

Accepting the theory that the Tô is one of the large antelopes that inhabit, or used to inhabit, the Holy Land and its neighbourhood, we may safely conjecture that it may signify the beautiful animal known as the Oryx (*Oryx leucoryx*), an animal which has a tolerably wide range, and is even now found on the borders of the Holy Land. It is a large and powerful antelope, and is remarkable for its beautiful horns, which sometimes exceed a yard in length, and sweep in a most graceful curve over the back.

Sharp as they are, and evidently formidable weapons, the manner in which they are set on the head renders them apparently unserviceable for combat. When, however, the Oryx is brought to bay, or wishes to fight, it stoops its head until the nose is close to the ground, the points of the horns being thus brought to the front. As the head is swung from side to side, the curved horns sweep through a considerable space, and are so formidable that even the lion is chary of attacking their owner.

Indeed, instances are known where the lion has been transfixed and killed by the horns of the Oryx. Sometimes the animal is not content with merely standing to repel the attacks of its adversaries, but suddenly charges forward with astonishing rapidity, and strikes upwards with its horns as it makes the leap.

But these horns, which can be used with such terrible effect in battle, are worse than useless when the animal is hampered in the net. In vain does the Oryx attempt its usual defence: the curved horns get more and more entangled in the elastic meshes, and become a source of weakness rather than strength. We see now how singularly appropriate is the passage, "Thy sons lie at the heads of all the streets, as a wild bull (or Oryx) in a net," and how completely the force of the metaphor is lost without a knowledge of the precise mode of fixing the nets, of driving the animals into them, and of the manner in which they render even the large and powerful animals helpless.

The height of the Oryx at the shoulder is between three and four feet, and its colour is greyish white, mottled profusely with black and brown in bold patches. It is plentiful in Northern Africa, and, like many other antelopes, lives in herds, so that it is peculiarly suited to that mode of hunting which consists in surrounding a number of animals, and driving them into a trap of some kind, whether a fenced enclosure, a pitfall, or a net.

There is, by the way, the term "snare," which is specially used with especial reference to catching the foot as distinguished from the net which enveloped the whole body. For example, in Job xviii. 8, "He is cast into a net, he walketh on a snare," where a bold distinction is drawn between the two and their mode of action. And in ver. 10, "The snare is laid for him in the ground." Though I would not state definitely that such is the case, I believe that the snare which is here mentioned is one which is still used in several parts of the world.

It is simply a hoop, to the inner edge of which are fastened a number of elastic spikes, the points being directed towards the centre. This is merely laid in the path which the animal will take, and is tied by a short cord to a log of wood. As the deer or antelope treads on the snare, the foot passes easily through the elastic spikes, but, when the foot is raised, the spikes run into the joint and hold the hoop upon the limb. Terrified by the check and the sudden pang, the animal tries to run away, but, by the united influence of sharp spikes and the heavy log, it is soon forced to halt, and so becomes an easy prey to its pursuers.

THE REÊM, OR "UNICORN" OF SCRIPTURE

The Reêm evidently known to the Jews—Various theories concerning the Unicorn—Supposed identity with the Indian Rhinoceros—Passages of Scripture alluding to the strength, violent and intractable temper of the Reêm—The Reêm a two-horned animal—Its evident connection with the Ox tribe—Its presumed identity with the now extinct Urus—Mr. Dawkins' treatise on the Urus—Enormous size and dangerous character of the Urus—Rabbinical legend of the Reêm—Identity of the Urus with the modern varieties of cattle—The Bull hunts of Nineveh.

There are many animals mentioned in the Scriptures which cannot be identified with any certainty, partly because their names occur only once or twice in the sacred writings, and partly because, when they are mentioned, the context affords no clue to their identity by giving any hint as to their appearance or habits. In such cases, although the translators would have done better if they had simply given the Hebrew word without endeavouring to identify it with any known animal, they may be excused for committing errors in their nomenclature. There is one animal, however, for which no such excuse can be found, and this is the Reêm of Scripture, translated as Unicorn in the authorized version.

Now the word Reêm is mentioned seven times in the Old Testament, and is found, not in one, but several books, showing that it was an animal perfectly well known to those for whom the sacred books were written. It is twice mentioned in the Pentateuch, several times in the Psalms, once in the book of Job, once by Isaiah, and reference is once made to it in the historical books. In these various passages, abundant details are given of its aspect and habits, so that there is very little doubt as to the identity of the animal.

The Septuagint translates Reêm by the word Monoceros, or the One-horned, which has been transferred to the Vulgate by the term Unicornis, a word having the same signification.

In an age when scientific investigation was utterly neglected, such a translation would readily be accepted without cavil, and there is no doubt that the generality of those who read the passages in question accepted them as referring to the Unicorn of heraldry with which we, as Englishmen, are so familiar. I may perhaps mention briefly that such an animal is a physiological impossibility, and that the Unicorn of the fables was a mere compound of an antelope, a horse, and a narwhal. The tusks or teeth of the narwhal were in former days exhibited as horns of the Unicorn, and so precious were they that one of them was laid up in the cathedral of St. Denis, and two in the treasury of St. Mark's at Venice, all of which were exhibited in the year 1658 as veritable Unicorns' horns.

The physiological difficulty above mentioned seems to have troubled the minds of the old writers, who saw that an ivory horn had no business to grow upon the junction of the two bones of the skull, and yet felt themselves bound to acknowledge that such an animal did really exist. They therefore put themselves to vast trouble in accounting for such a phenomenon, and, in their determination to believe in the animal, invented theories nearly as wonderful as the existence of the Unicorn itself.

One of these theories, arguing that the two horns may be as easily fused together as the hoofs, is stated as follows. "Because the middle is equally distant from both the extremes; and the hoof of this beast may be well said to be cloven and whole, because the horn is of the substance of the hoof, and the hoof of the substance of the horn, and therefore the horn is whole and the hoof cloven; for the cleaving either of the horn or of the hoof cometh from the defect of nature, and therefore God hath given to horses and asses whole hoofs, because there is greatest use of their legs, but unto Unicorns a whole and entire horn, that, as the ease of man is procured by the help of horses, so the health of them is procured by the horn of the Unicorn."

This last sentence refers to the then universal belief, that the horn of the Unicorn was a panacea for all illness and an antidote to all poisons. It was thought to be so sensitive, that if a poisoned cup were but brought near it a thick moisture would exude from its surface, and if fragments were thrown into the cup they would cause the liquid to swell and bubble, and at last to boil over. This supposed virtue forms the basis of an argument used by one of the writers on the subject, and, as the passage affords a good example of theological argument in 1658, it will be given entire.

After enumerating various animals (and, by the way, once actually hitting upon the "fish called Monoceros," *i.e.* the narwhal), the writer proceeds as follows, in the quaint and nervous English of his time: "Now our discourse of the Unicorn is of none of these beasts, for there is not any virtue attributed to their horns, and therefore the vulgar sort of infidel people, which scarcely believe any herb but such as they see in their own gardens, or any beast but such as is in their own flocks, or any knowledge but such as is bred in their own brains, or any birds which are not hatched in their own nests, have never made question of these; but of the true Unicorn, whereof there were more proofs in the world, because of the nobleness of his horn, they have ever been in doubt. By which distinction it appeareth unto me that there is some secret enemy in the inward degenerate nature of man, which continually blindeth the eyes of God His people, from beholding and believing the greatness of God His works.

"But to the purpose: that there is such a beast, the Scripture itself witnesseth, for *David* thus speaketh in the 92d Psalm, *Et erigetur cornu meus tanquam Monocerotis*. That is, 'My horn shall be lifted up like the horn of a Unicorn.' Whereupon all divines that ever wrote have not only collected that there is a Unicorn, but also affirm the similitude to be betwixt the kingdom of *David* and the horn of the Unicorn, that as the horn of the Unicorn is wholesome to all beasts and creatures, so should be the kingdom of David to the generation of Christ.

"And do we think that *David* would compare the vertue of his kingdom and the powerful redemption of the world, unto a thing that is not, or is uncertain, or is fantastical? God forbid that ever any man should so do despight to the Holy Ghost. For this cause we read also in *Suidas*, that good men who worship God and follow His laws are compared to Unicorns, whose greater parts, as their whole bodies, are unprofitable and untameable, yet their horn maketh them excellent; so in good men, although their fleshy parts be good for nothing, and fall down to the earth, yet their grace and piety exalteth their souls to the heavens."

In late years, after the true origin of the Unicorn's horn was discovered, and the belief in its many virtues abandoned, the Reêm, or Monoceros, was almost unhesitatingly identified with the rhinoceros of India, and for a long time this theory was the accepted one. It is now, however, certain that the Reêm was not the rhinoceros, and that it can be almost certainly identified with an animal which, at the time when the passages in question were written, was plentiful in Palestine, although, like the lion, it is now extinct.

We will now take in their order the seven passages in which the animal is mentioned, substituting the word Reêm for Unicorn.

The first of these passages occurs in Numbers xxiii., where the remarkable prophecies of Balaam are recorded. "The Lord his God is with them, and the shout of a king is among them. God brought them out of Egypt, he hath as it were the strength of Reêm:" (ver. 21, 22). From this passage we gain one piece of information, namely, that the Reêm was an exceptionally powerful animal. Indeed, it was evidently the strongest animal that was known to the prophet and his hearers, or it would not have been mentioned as a visible type of Divine power.

Next we come to Deut. xxxiii., wherein another prophecy is revealed, namely, that of Moses, just before his death and mysterious burial. Speaking of Joseph and his tribe, the aged prophet uses these words, "Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are

like the horns of Reêm: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (ver. 16, 17).

In this passage we gather more information. In the first place it is to be noticed that the Reêm is mentioned in connexion with the domestic cattle, and that the name is used as one that is familiar to the hearers. Next, as the marginal reading gives the word, Reêm is used in the singular and not in the plural number, so that the passage may be read, "his horns are like the horns of a Unicorn." Thus we come to the important point that the Reêm was not a one-horned, but a two-horned animal.

It may here be remarked that the Reêm horns were the emblem of the two tribes that sprung from Joseph, Ephraim and Manasseh, himself being typified by the Reêm, and his two powerful sons by the horns.

Next, in the Psalms, we find that the powerful, two-horned Reêm was also a dangerous and violent animal. (See Psa. xxii. 19, 21.)

"Be not Thou far from me, O Lord: O my strength, haste Thee to help me.

"Deliver my soul from the sword, my darling from the power (or the hand) of the dog.

"Save me from the lion's mouth: for Thou hast heard me from the horns of Reêm."

In Ps. xcii. there is another allusion to the powerful horns of the Reêm. "For lo, Thine enemies, O Lord, for lo, Thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn shalt Thou exalt like the horn of Reêm."

From these passages we gather the following important points. First, the Reêm was an animal familiar to the people of Palestine, as is evident from the manner in which its name is introduced into the sacred writings; secondly, it was the most powerful animal known to the Israelites; thirdly, it was a two-horned animal; fourthly, it was a savage and dangerous beast; and fifthly, it had some connexion with the domesticated cattle.

This last-mentioned point is brought out more strongly in the remaining passages of Scripture. In Job, for example, a parallel is drawn between the wild and untameable Reêm and the beasts of draught and burden.

In that magnificent series of passages in which the Lord answers Job out of the whirlwind, and which indeed are a worthy sequel to Elihu's impassioned discourse on the text that "God is greater than man," the wild animals are mentioned in evident contrast to the tame. First come the wild goats of the rock; then the wild ass, who "scorneth the multitude of the city, neither regardeth the crying of the driver;" and then the Reêm, which is clearly contrasted with the tamed ox.

"Will Reêm be willing to serve thee, or abide by thy crib? Canst thou bind Reêm with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him? Wilt thou believe him that he will bring home thy seed, and gather it in thy barn?" See chap. xxxix. 9-12.

Now in these passages, the principal duties of the domesticated cattle are described—the ploughing the furrow, the drawing of the harrow, and the carrying home of the ripened corn, for all which purposes the tameless spirit of Reêm renders him useless, in spite of his vast strength. The prophet Isaiah has a passage in which the Reêm is evidently classed with the ox tribe. See chap. xxxiv. 6, 7.

"The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And Reêm shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness."

The last passage in which reference is made to this animal is in Ps. xxix. 5, 6.

"The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young Reêm."

On turning to the Jewish Bible we find that the word Reêm is translated as buffalo, and there is no doubt that this rendering is nearly the correct one, and at the present day naturalists are nearly all

agreed that the Reêm of the Old Testament must have been the now extinct Urus. A smaller animal, the Bonassus or Bison, also existed in Palestine, and even to the present day continues to maintain itself in one or two spots, though it will probably be as soon completely erased from the surface of the earth as its gigantic congener.

That the Reêm was one of the two animals is certain, and that it was the larger is nearly as certain. The reason for deciding upon the Urus is, that its horns were of great size and strength, and therefore agree with the description of the Reêm; whereas those of the Bonassus, although powerful, are short, and not conspicuous enough to deserve the notice which is taken of them by the sacred writers.

Of the extinct variety we know but little. We do know, however, that it was a huge and most formidable animal, as is evident from the skulls and other bones which have been discovered.

Hitherto there has been considerable difficulty in treating of the ancient Urus, on account of the great confusion which existed in the various synonyms that were given to the animal. The tangled skein has, however, been carefully unravelled by Mr. W. Boyd Dawkins, M.A., F.R.S., who has published an exceedingly valuable paper on the subject in the *Quarterly Journal of the Geological Society*, March 21, 1866.

After describing the general character of the Urus, he proceeds to remark: "The synonyms of the *Bos Urus* are in a state of very great confusion, arising from the fact that the two words denoting two distinct species, the Urox and the Aurochs, are derived from the same Sanscrit root, *Ur*, *Aur*, or *Or*, that signifies a forest, or sandy waste. The root can be traced through many languages, and still survives in the Greek ορος (a mountain), the Norwegian *Ore*, the Icelandic *Ure* (the stony desert surrounding the base of the mountains); and is preserved without change in the old German *Ur* (a forest), and in *Ur* of the Chaldees. It appears also in the Ural Mountains, and also in the canton of *Uri*, the crest of which is an ox-head." It is worthy of mention that, in the last-mentioned place, when new magistrates are elected, two ancient and gigantic horns, remarkable for their double curvature, are carried in solemn procession.

The presence of these horns affords a remarkable confirmation to a well-known passage in Julius Cæsars familiar "Commentaries." "The Uri are little inferior to elephants in size" ("magnitudine paullo infra elephantos"); "but are bulls in their nature, colour, and figure. Great is their strength, and great their swiftness; nor do they spare man or beast when they have caught sight of them. These, when trapped in pitfalls, the hunters diligently kill. The youths, exercising themselves by this sort of hunting, are hardened by the toil; and those among them who have killed most, bringing with them the horns as testimonials, acquire great praise. But these Uri cannot be habituated to man or made tractable, not even when young. The great size of the horns, as well as the form and quality of them, differ much from the horns of our oxen. These, when carefully selected, they ring round the edge with silver, and use them for drinking cups at their ample feasts."

The enormous size of the horns of an ox which was in all probability the Urus is mentioned by another writer, who also alludes to their use as drinking vessels. He states that some of these horns were so large as to hold about four gallons, and then proceeds to remark that their primitive use as drinking-cups was the reason why Bacchus was represented as wearing horns, and was sometimes worshipped under the form of a bull.

It is worthy of notice, that the Sanscrit root *Ur* is retained in the name of the enormous Indian ox, the Gaur, a term which is formed from two words, namely, Gau, or Ghoo, a cow, and Ur, so that the name signifies Wild Cow.

As to the size of the animal Urus, it is evident, by measurement of certain remains, that it must have well deserved Cæsar's comparison with the elephant. A skull that is described by Cuvier gave the following measurements. Width of skull between the bases of the horn-cores (*i.e.* the bony projections on which the hollow horns are set), rather more than twelve inches and an half. Circumference of the

cores at the base, twelve inches and nine-tenths. Length of the cores, twenty-seven inches and nine-tenths; and distances between their tips, thirty-two inches and a half.

According to the proportions of the domesticated ox, these measurements indicated that the animal was twelve feet in length, and six feet and a half in height. Now, if the reader will sketch out on a wall an ox of these dimensions, he will appreciate the enormous dimensions of the ancient Urus, far better than can be done by merely reading figures in a book.

But this animal, gigantic as it was, is not the largest specimen that has been discovered. A portion of an Urus skull was discovered in the Avon, at Melksham, near Bath, the horn-cores of which, as described by Mr. H. Woods, were seventeen inches and a half in circumference, thirty-six inches and a half in length, and the distance from tip to tip was thirty-nine inches. Taking the same proportions as those of the ordinary ox, the author shows that the skull in question belonged to an animal very much larger than that which was described by Cuvier. In another specimen the distance between the tips of the horn-cores was forty-two inches, but their length only thirty-six.

Of course, the size of the horn-cores gives little indication of the dimensions of the horns themselves, and the principal point to be noticed is the shape of the core, which in some specimens, though not in all, instead of presenting the regular double curvature with which we are so familiar in our domestic oxen, first curves outwards, then bends backwards or a little downwards and forwards. This peculiarity in the shape of the horns is specially noted by Cæsar, and we may therefore receive with more security his account of their enormous size.

A curious rabbinical legend of the Reêm is given in Lewysohn's "Zoologie des Talmuds." When the ark was complete, and all the beasts were commanded to enter, the Reêm was unable to do so, because it was too large to pass through the door. Noah and his sons therefore were obliged to tie the animal by a rope to the ark, and to tow it behind; and, in order to prevent it from being strangled, they tied the rope, not round its neck, but to its horn.

The same writer very justly remarks that the Scriptural and Talmudical accounts of the Reêm have one decided distinction. The Scripture speaks chiefly of its fierceness, its untameable nature, its strength, and its swiftness, as its principal characteristics, while the Talmud speaks almost exclusively of its size. It was evidently the largest animal of which the writers had ever heard, and, according to Oriental wont, they exaggerated it preposterously. Whenever the Talmudical writers treat of animals with which they are personally acquainted, they are simple, straightforward, and accurate. But, as soon as they come to animals unknown to them except by hearsay, they go off into the wildest extravagances, such, for example, as asserting that the leopard is a hybrid between the wild boar and the lioness. The exaggerated statements concerning the Reêm show therefore that the animal must have been extinct long before the time of the writers.

The question now arises, What is the distinction between the ancient Urus and our modern cattle? The answer is simple enough. The difference in the shape of the horn-cores is, as has been shown, not characteristic of the animal in general, but only of certain individuals; while other variations in the shape and length of certain bones are of too little consequence to be accepted as bases whereon to found a new genus or even species, and we may therefore assume that the Urus of Cæsar, the Reêm of Scripture, was nothing more than a very large variety of the ox, modified of course in aspect and habits by the locality in which it lived. This assumption is strengthened by the fact that Mr. Dawkins, in the treatise to which reference has already been made, has "traced the gigantic Urus from the earliest Pleistocene times through the pre-historic period at least as far as the twelfth century after Christ."

The reader may remember that in Cæsar's brief but graphic account of the Urus, he mentions that it was hunted by those who wished to distinguish themselves. Now, on many of the sculptures of Nineveh, there are delineations of bull hunts, which show, as Mr. Layard justly observes, that the wild bull appears to have been considered scarcely less formidable and noble game than the lion. The king himself is shown as attacking it, while the warriors partake of the sport either mounted or on foot.

The exact variety of the wild bull which is being chased is not very recognisable. It certainly is not the ordinary domestic animal, the shape approaching somewhat to that of the antelope. The body is covered with marks which are evidently intended to represent hair, though it does not follow that the hair need be thick and shaggy like that of the bison tribe.

THE BISON

The Bison tribe and its distinguishing marks—Its former existence in Palestine—Its general habits—Origin of its name—Its musky odour—Size and speed of the Bison—Its dangerous character when brought to bay—Its defence against the wolf—Its untameable disposition.

A few words are now needful respecting the second animal which has been mentioned in connexion with the Reêm; namely, the Bison, or Bonassus. The Bisons are distinguishable from ordinary cattle by the thick and heavy mane which covers the neck and shoulders, and which is more conspicuous in the male than in the female. The general coating of the body is also rather different, being thick and woolly instead of lying closely to the skin like that of the other oxen. The Bison certainly inhabited Palestine, as its bones have been found in that country. It has, however, been extinct in the Holy Land for many years, and, not being an animal that is capable of withstanding the encroachments of man, it has gradually died out from the greater part of Europe and Asia, and is now to be found only in a very limited locality, chiefly in a Lithuanian forest, where it is strictly preserved, and in some parts of the Caucasus. There it still preserves the habits which made its ancient and gigantic relative so dangerous an animal. Unlike the buffalo, which loves the low-lying and marshy lands, the Bison prefers the high wooded localities, where it lives in small troops.

Its name of Bison is a modification of the word Bisam, or musk, which was given to it on account of the strong musky odour of its flesh, which is especially powerful about the head and neck. This odour is not so unpleasant as might be supposed, and those who have had personal experience of the animal say that it bears some resemblance to the perfume of violets. It is developed most strongly in the adult bulls, the cows and young male calves only possessing it in a slight degree.

BISON KILLING WOLF.
"*Will the unicorn he willing to serve thee?*"—Job xxxix. 9.

It is a tolerably large animal, being about six feet high at the shoulder—a stature nearly equivalent to that of the ordinary Asiatic elephant; and, in spite of its great bulk, is a fleet and active animal, as indeed is generally the case with those oxen which inhabit elevated localities. Still, though it can run with considerable speed, it is not able to keep up the pace for any great distance, and at the end of a mile or two can be brought to bay.

Like most animals, however large and powerful they may be, it fears the presence of man, and, if it sees or scents a human being, will try to slip quietly away; but when it is baffled in this attempt, and forced to fight, it becomes a fierce and dangerous antagonist, charging with wonderful quickness, and using its short and powerful horns with great effect. A wounded Bison, when fairly brought to bay, is perhaps as awkward an opponent as can be found, and to kill it without the aid of firearms is no easy matter.

Although the countries in which it lives are infested with wolves, it seems to have no fear of them when in health; and, even when pressed by their winter's hunger, the wolves do not venture

to attack even a single Bison, much less a herd of them. Like other wild cattle, it likes to dabble in muddy pools, and is fond of harbouring in thickets near such localities; and those who have to travel through the forest keep clear of such spots, unless they desire to drive out the animal for the purpose of killing it.

Like the extinct Aurochs, the Bison has never been domesticated, and, although the calves have been captured while very young, and attempts have been made to train them to harness, their innate wildness of disposition has always baffled such efforts.

THE GAZELLE, OR ROE OF SCRIPTURE

The Gazelle identified with the *Tsebi*, i.e. the Roe or Roebuck of Scripture —Various passages relating to the Tsebi—Its swiftness, its capabilities as a beast of chase, its beauty, and the quality of its flesh—The Tsebiyah rendered in Greek as Tabitha, and translated as Dorcas, or Gazelle—Different varieties of the Gazelle —How the Gazelle defends itself against wild beasts—Chase of the Gazelle—The net, the battue, and the pitfall—Coursing the Gazelle with greyhounds and falcons —Mr. Chasseaud's account of a hunting party—Gentleness of the Gazelle.

We now leave the Ox tribe, and come to the Antelopes, several species of which are mentioned in the Scriptures. Four kinds of antelope are found in or near the Holy Land, and there is little doubt that all of them are mentioned in the sacred volume.

The first that will be described is the well-known Gazelle, which is acknowledged to be the animal that is represented by the word *Tsebi*, or *Tsebiyah*. The Jewish Bible accepts the same rendering. This word occurs many times, sometimes as a metaphor, and sometimes representing some animal which was lawful food, and which therefore belonged to the true ruminants. Moreover, its flesh was not only legally capable of being eaten, but was held in such estimation that it was provided for the table of Solomon himself, together with other animals which will be described in their turn.

We will first take the passages where the word is used metaphorically, or as a poetical image. That it was exceedingly swift of foot is evident from several instances in which the animal is mentioned. For example, in 2 Sam. ii. 18, we are told that Asahel, the brother of Joab, was "as light of foot as a wild roe," or, as the passage may also be translated, "one of the roes that is in the field." And in 1 Chron. xii. 8, we find the following description of eleven warriors who attached themselves to David:—"Of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."

That it was a beast of chase is as plainly to be gathered from the sacred writings. See, for example, Prov. vi. 4, 5: "Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler."

The same imagery is employed by the prophet Isaiah, xiii. 13, 14:—

"Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land."

Having now learned that the Tsebi was very fleet of foot and a beast of chase, we come to another series of passages, which show that it was an animal of acknowledged beauty. In that most remarkable poem, the Song of Solomon, or the "Song of Songs," as it is more rightly named, there are repeated allusions to the Tsebi. In some cases the name of the Roe is used as a sort of adjuration —"I charge thee by the roes;" and in others the lover, whether man or woman, is compared to the Roe. There is one consecutive series of passages in which the word is repeatedly used. See Cant. ii. 7-9: "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart." And in the last verse of the poem the same image is repeated—"Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices."

Allusion is made to the beauty of the Roe, or Gazelle, in a well-known name, Tabitha, which is, in fact, a slight corruption of the Hebrew Tsebiyah, and is translated into Greek as Dorcas, or

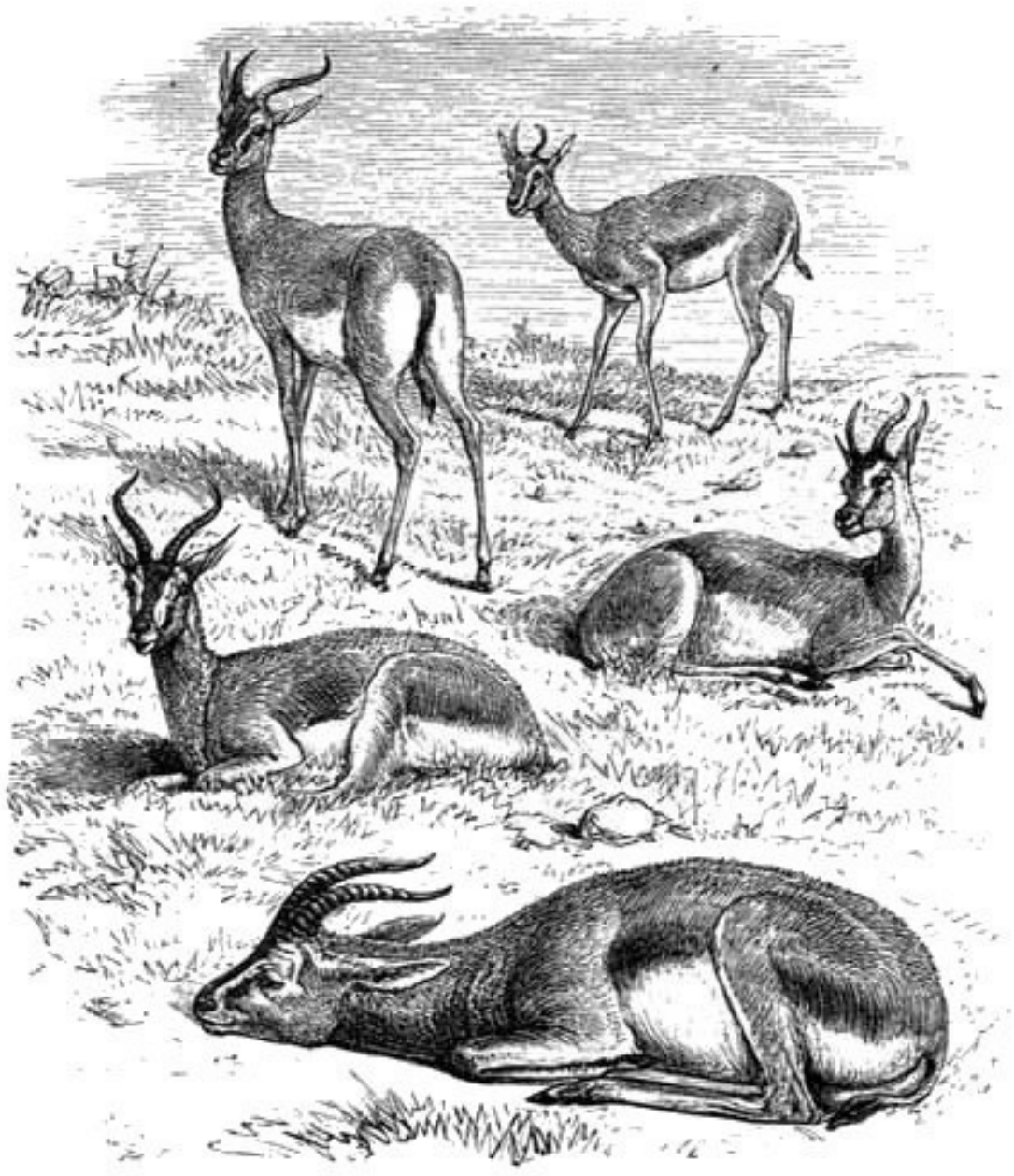
Gazelle. "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas (*i.e.* the Gazelle). This woman was full of good works and alms deeds which she did."

As to the flesh of the Gazelle, or Roe, it is mentioned in Deut. xii. 15, xiv. 5, as one of the animals that affords lawful food; and the same permission is reiterated in xv. 22, with the proviso that the blood shall be poured out on the earth like water.

Having now glanced at the various passages of Scripture wherein the Gazelle is mentioned, we will proceed to the animal itself, its appearance, locality, and general habits, in order to see how they agree with the Scriptural allusions to the Tsebi.

As to its flesh, it is even now considered a great dainty, although it is not at all agreeable to European taste, being hard, dry, and without flavour. Still, as has been well remarked, tastes differ as well as localities, and an article of food which is a costly luxury in one land is utterly disdained in another, and will hardly be eaten except by one who is absolutely dying of starvation.

The Gazelle is very common in Palestine in the present day, and, in the ancient times, must have been even more plentiful. There are several varieties of it, which were once thought to be distinct species, but are now acknowledged to be mere varieties, all of which are referable to the single species *Gazella Dorcas*. There is, for example, the Corinna, or Corine Antelope, which is a rather boldly-spotted female; the Kevella Antelope, in which the horns are slightly flattened; the small variety called the Ariel, or Cora; the grey Kevel, which is a rather large variety; and the Long-horned Gazelle, which owes its name to a rather large development of the horns.



THE GAZELLE, (*Gazella Dorcus*) OR ROE OF SCRIPTURE.

"*Behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart.*"—Cant. ii. 8, 9.

Whatever variety may inhabit any given spot, they all have the same habits. They are gregarious animals, associating together in herds often of considerable size, and deriving from their numbers an element of strength which would otherwise be wanting. Against mankind, numbers are of no avail; but when the agile though feeble Gazelle has to defend itself against the predatory animals of its own land, it can only defend itself by the concerted action of the whole herd. Should, for example, the wolves prowl round a herd of Gazelles, after their treacherous wont, the Gazelles instantly assume a posture of self-defence. They form themselves into a compact phalanx, all the males coming to the front, and the strongest and boldest taking on themselves the honourable duty of facing the foe. The does and the young are kept within their ranks, and so formidable is the array of sharp, menacing horns, that beasts as voracious as the wolf, and far more powerful, have been known to retire without attempting to charge.

As a rule, however, the Gazelle does not desire to resist, and prefers its legs to its horns as a mode of insuring safety. So fleet is the animal, that it seems to fly over the ground as if propelled by volition alone, and its light, agile frame is so enduring, that a fair chase has hardly any prospect of success. Hunters, therefore, prefer a trap of some kind, if they chase the animal merely for food or for the sake of its skin, and contrive to kill considerable numbers at once. Sometimes they dig pitfalls, and drive the Gazelles into them by beating a large tract of country, and gradually narrowing the circle. Sometimes they use nets, such as have already been described, and sometimes they line the sides of a ravine with archers and spearmen, and drive the herd of Gazelles through the treacherous defile.

These modes of slaughter are, however, condemned by the true hunter, who looks upon those who use them much in the same light as an English sportsman looks on a man who shoots foxes. The greyhound and the falcon are both employed in the legitimate capture of the Gazelle, and in some cases both are trained to work together. Hunting the Gazelle with the greyhound very much resembles coursing in our own country, and chasing it with the hawk is exactly like the system of falconry that was once so popular an English sport, and which even now shows signs of revival.

It is, however, when the dog and the bird are trained to work together that the spectacle becomes really novel and interesting to an English spectator.

As soon as the Gazelles are fairly in view, the hunter unhoods his hawk, and holds it up so that it may see the animals. The bird fixes its eye on one Gazelle, and by that glance the animal's doom is settled. The falcon darts after the Gazelles, followed by the dog, who keeps his eye on the hawk, and holds himself in readiness to attack the animal that his feathered ally may select. Suddenly the falcon, which has been for some few seconds hovering over the herd of Gazelles, makes a stoop upon the selected victim, fastening its talons in its forehead, and, as it tries to shake off its strange foe, flaps its wings into the Gazelle's eyes so as to blind it. Consequently, the rapid course of the antelope is arrested, so that the dog is able to come up and secure the animal while it is struggling to escape from its feathered enemy. Sometimes, though rarely, a young and inexperienced hawk swoops down with such reckless force that it misses the forehead of the Gazelle, and impales itself upon the sharp horns, just as in England the falcon is apt to be spitted on the bill of the heron.

The most sportsmanlike mode of hunting the Gazelle is to use the falcon alone; but for this sport a bird must possess exceptional strength, swiftness, and intelligence. A very spirited account of such a chase is given by Mr. G. W. Chasseaud, in his "Druses of the Lebanon:"—

"Whilst reposing here, our old friend with the falcon informs us that at a short distance from this spot is a khan called Nebbi Youni, from a supposition that the prophet Jonah was here landed by the whale; but the old man is very indignant when we identify the place with a fable, and declare to him that similar sights are to be seen at Gaza and Scanderoon. But his good humour is speedily recovered by reverting to the subject of the exploits and cleverness of his falcon. This reminds him that we have not much time to waste in idle talk, as the greater heats will drive the gazelles from the plains to the mountain retreats, and lose us the opportunity of enjoying the most sportsmanlike amusement in Syria. Accordingly, bestriding our animals again, we ford the river at that point where a bridge once stood.

"We have barely proceeded twenty minutes before the keen eye of the falconer has descried a herd of gazelles quietly grazing in the distance. Immediately he reins in his horse, and enjoining silence, instead of riding at them, as we might have felt inclined to do, he skirts along the banks of the river, so as to cut off, if possible, the retreat of these fleet animals where the banks are narrowest, though very deep, but which would be cleared at a single leap by the gazelles. Having successfully accomplished this manœuvre, he again removes the hood from the hawk, and indicates to us that precaution is no longer necessary. Accordingly, first adding a few slugs to the charges in our barrels, we balance our guns in an easy posture, and, giving the horses their reins, set off at full gallop, and with a loud hurrah, right towards the already startled gazelles.

"The timid animals, at first paralysed by our appearance, stand and gaze for a second terror-stricken at our approach; but their pause is only momentary; they perceive in an instant that the retreat to their favourite haunts has been secured, and so they dash wildly forward with all the fleetness of despair, coursing over the plain with no fixed refuge in view, and nothing but their fleetness to aid in their delivery. A stern chase is a long chase, and so, doubtless, on the present occasion it would prove with ourselves, for there is many and many a mile of level country before us, and our horses, though swift of foot, stand no chance in this respect with the gazelles.

"Now, however, the old man has watched for a good opportunity to display the prowess and skill of his falcon: he has followed us only at a hand-gallop; but the hawk, long inured to such pastime, stretches forth its neck eagerly in the direction of the flying prey, and being loosened from its pinions, sweeps up into the air like a shot, and passes overhead with incredible velocity. Five minutes more, and the bird has outstripped even the speed of the light-footed gazelle; we see him through the dust and haze that our own speed throws around us, hovering but an instant over the terrified herd; he has singled out his prey, and, diving with unerring aim, fixes his iron talons into the head of the terrified animal.

"This is the signal for the others to break up their orderly retreat, and to speed over the plain in every direction. Some, despite the danger that hovers on their track, make straight for their old and familiar haunts, and passing within twenty yards of where we ride, afford us an opportunity of displaying our skill as amateur huntsmen on horseback; nor does it require but little nerve and dexterity to fix our aim whilst our horses are tearing over the ground. However, the moment presents itself, the loud report of barrel after barrel startles the unaccustomed inmates of that unfrequented waste; one gazelle leaps twice its own height into the air, and then rolls over, shot through the heart; another bounds on yet a dozen paces, but, wounded mortally, staggering, halts, and then falls to the ground.

"This is no time for us to pull in and see what is the amount of damage done, for the falcon, heedless of all surrounding incidents, clings firmly to the head of its terrified victim, flapping its strong wings awhile before the poor brute's terrified eyes, half blinding it and rendering its head dizzy; till, after tearing round and round with incredible speed, the poor creature stops, panting for breath, and, overcome with excessive terror, drops down fainting upon the earth. Now the air resounds with the acclamations and hootings of the ruthless victors.

"The old man is wild in his transports of delight. More certain of the prowess of his bird than ourselves, he has stopped awhile to gather together the fruits of our booty, and, with these suspended to his saddle bow, he canters up leisurely, shouting lustily the while the praises of his infallible hawk; then getting down, and hoodwinking the bird again, he first of all takes the precaution of fastening together the legs of the fallen gazelle, and then he humanely blows up into its nostrils. Gradually the natural brilliancy returns to the dimmed eyes of the gazelle, then it struggles valiantly, but vainly, to disentangle itself from its fetters.

"Pitying its efforts, the falconer throws a handkerchief over its head, and, securing this prize, claims it as his own, declaring that he will bear it home to his house in the mountains, where, after a few weeks' kind treatment and care, it will become as domesticated and affectionate as a spaniel. Meanwhile, Abou Shein gathers together the fallen booty, and, tying them securely with cords, fastens them behind his own saddle, declaring, with a triumphant laugh, that we shall return that evening to the city of Beyrout with such game as few sportsmen can boast of having carried thither in one day."

The gentle nature of the Gazelle is as proverbial as its grace and swiftness, and is well expressed in the large, soft, liquid eye, which has formed from time immemorial the stock comparison of Oriental poets when describing the eyes of beauty.

THE PYGARG, OR ADDAX

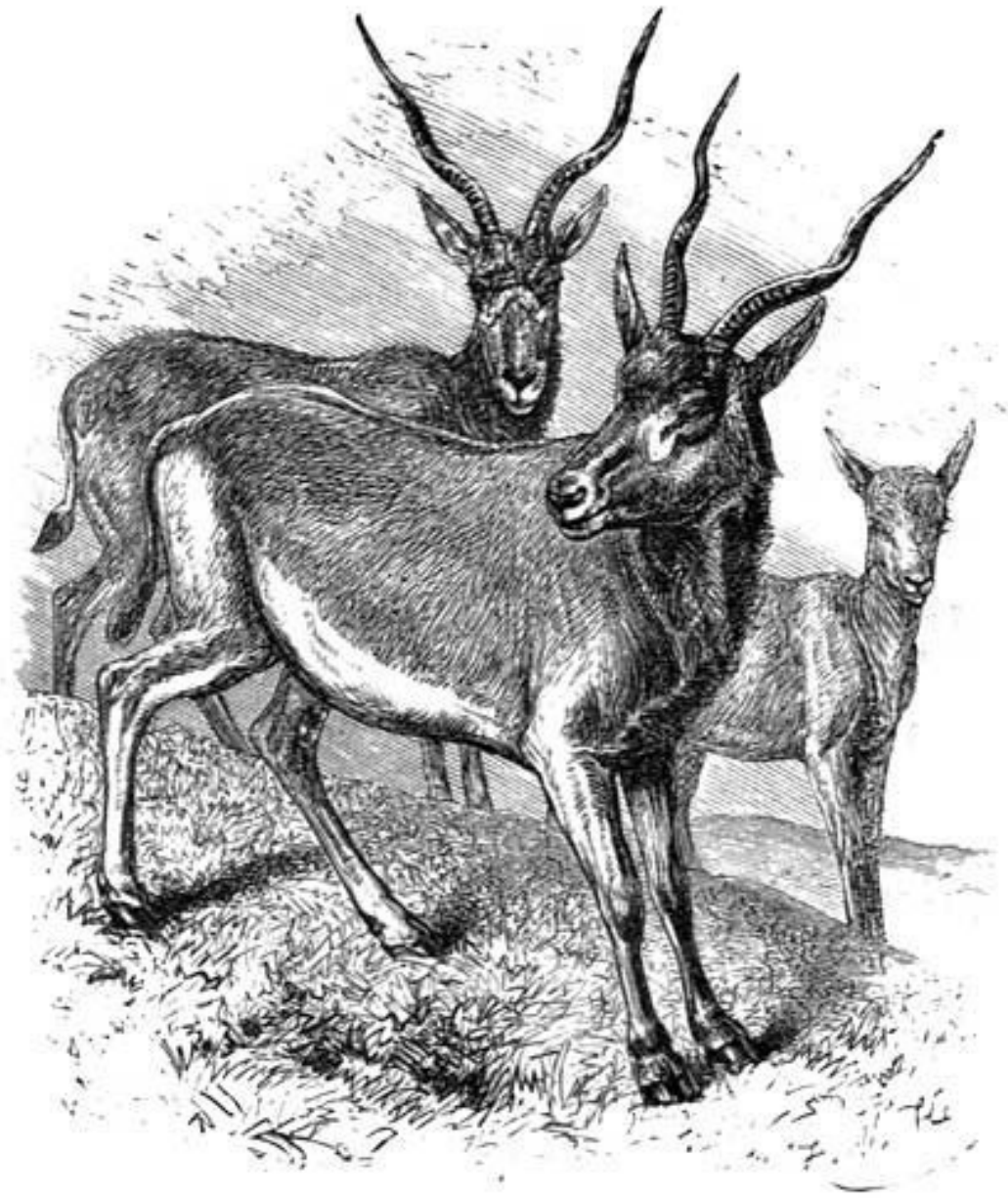
The Dishon or Dyshon—Signification of the word Pygarg—Certainty that the Dishon is an antelope, and that it must be one of a few species—Former and present range of the Addax—Description of the Addax—The Strepsiceros of Pliny.

There is a species of animal mentioned once in the Scriptures under the name of Dishon which the Jewish Bible leaves untranslated, and merely gives as Dyshon, and which is rendered in the Septuagint by Pugargos, or Pygarg, as one version gives it. Now, the meaning of the word Pygarg is white-crouped, and for that reason the Pygarg of the Scriptures is usually held to be one of the white-crouped antelopes, of which several species are known. Perhaps it may be one of them—it may possibly be neither, and it may probably refer to all of them.

But that an antelope of some kind is meant by the word Dishon is evident enough, and it is also evident that the Dishon must have been one of the antelopes which could be obtained by the Jews. Now as the species of antelope which could have furnished food for that nation are very few in number, it is clear that, even if we do not hit upon the exact species, we may be sure of selecting an animal that was closely allied to it. Moreover, as the nomenclature is exceedingly loose, it is probable that more than one species might have been included in the word Dishon.

Modern commentators have agreed that there is every probability that the Dishon of the Pentateuch was the antelope known by the name of Addax.

This handsome antelope is a native of Northern Africa. It has a very wide range, and, even at the present day, is found in the vicinity of Palestine, so that it evidently was one of the antelopes which could be killed by Jewish hunters. From its large size, and long twisted horns, it bears a strong resemblance to the Koodoo of Southern Africa. The horns, however, are not so long, nor so boldly twisted, the curve being comparatively slight, and not possessing the bold spiral shape which distinguishes those of the koodoo.



THE ADDAX, OR PYGARG OF SCRIPTURE.

"*These are the beasts which ye shall eat: the ox, the sheep, … the pygarg, and the wild ox, and the chamois.*"—Deut. xiv. 4, 5.

The ordinary height of the Addax is three feet seven or eight inches, and the horns are almost exactly alike in the two sexes. Their length, from the head to the tips, is rather more than two feet. Its colour is mostly white, but a thick mane of dark black hair falls from the throat, a patch of similar hair grows on the forehead, and the back and shoulders are greyish brown. There is no mane on the back of the neck, as is the case with the koodoo.

The Addax is a sand-loving animal, as is shown by the wide and spreading hoofs, which afford it a firm footing on the yielding soil. In all probability, this is one of the animals which would be taken, like the wild bull, in a net, being surrounded and driven into the toils by a number of hunters. It is not, however, one of the gregarious species, and is not found in those vast herds in which some of the antelopes love to assemble.

Some writers reject the Addax as the Dishon, and are inclined to consider that the real representative of the word is to be found in the Ariel or Isabella gazelles. Of these, however, we have

already treated, and enough has been said about them to show that these gazelles are in all probability comprised under the name Tsebi.

It has been suggested, in contradiction to the opinion that the Dishon is the Addax, that the word Strepsiceros, or Twisted Horn, is given to it by Pliny, who also mentions that one of the native names for the animal is Adas, or Akas, and that he distinguishes it from the Pygarg. Still, the weight of evidence is so great in favour of the identity of the Dishon and the Pygarg, that we may accept the interpretation with safety.

THE FALLOW-DEER, OR BUBALE

The word Jachmur evidently represents a species of antelope—Probability that the Jachmur is identical with the Bubale, or Bekk'r-el-Wash—Resemblance of the animal to the ox tribe—Its ox-like horns and mode of attack—Its capability of domestication—Former and present range of the Bubale—Its representation on the monuments of ancient Egypt—Delicacy of its flesh—Size and general appearance of the animal.

It has already been mentioned that in the Old Testament there occur the names of three or four animals, which clearly belong to one or other of three or four antelopes. Only one of these names now remains to be identified. This is the Jachmur, or Yachmur, a word which has been rendered in the Septuagint as Boubalos, and has been translated in our Authorized Version as Fallow Deer.

We shall presently see that the Fallow Deer is to be identified with another animal, and that the word Jachmur must find another interpretation. If we follow the Septuagint, and call it the Bubale, we shall identify it with a well-known antelope, called by the Arabs the "Bekk'r-el-Wash," and known to zoologists as the Bubale (*Acronotus bubalis*).

This fine antelope would scarcely be recognised as such by an unskilled observer, as in its general appearance it much more resembles the ox tribe than the antelope. Indeed, the Arabic title, "Bekk'r-el-Wash," or Wild Cow, shows how close must be the resemblance to the oxen. The Arabs, and indeed all the Orientals in whose countries it lives, believe it not to be an antelope, but one of the oxen, and class it accordingly.

How much the appearance of the Bubale justifies them in this opinion may be judged by reference to the figure on page 145. The horns are thick, short, and heavy, and are first inclined forwards, and then rather suddenly bent backwards. This formation of the horns causes the Bubale to use his weapons after the manner of the bull, thereby increasing the resemblance between them. When it attacks, the Bubale lowers its head to the ground, and as soon as its antagonist is within reach, tosses its head violently upwards, or swings it with a sidelong upward blow. In either case, the sharp curved horns, impelled by the powerful neck of the animal, and assisted by the weight of the large head, become most formidable weapons.

It is said that in some places, where the Bubales have learned to endure the presence of man, they will mix with his herds for the sake of feeding with them, and by degrees become so accustomed to the companionship of their domesticated friends, that they live with the herd as if they had belonged to it all their lives. This fact shows that the animal possesses a gentle disposition, and it is said to be as easily tamed as the gazelle itself.

Even at the present day the Bubale has a very wide range, and formerly had in all probability a much wider. It is indigenous to Barbary, and has continued to spread itself over the greater part of Northern Africa, including the borders of the Sahara, the edges of the cultivated districts, and up the Nile for no small distance. In former days it was evidently a tolerably common animal of chase in Upper Egypt, as there are representations of it on the monuments, drawn with the quaint truthfulness which distinguishes the monumental sculpture of that period.

THE BUBALE, OR FALLOW DEER OF SCRIPTURE.

"*And Solomon's provision for one day was thirty measures of fine flour, and threescore measure of meal; ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep; beside harts and roebucks, and fallow-deer, and fatted fowl.*"—1 Kings iv. 22, 23.

It is probable that in and about Palestine it was equally common, so that there is good reason why it should be specially named as one of the animals that were lawful food. Not only was its flesh permitted to be eaten, but it was evidently considered as a great dainty, inasmuch as the Jachmur is mentioned in 1 Kings iv. 23 as one of the animals which were brought to the royal table. See the passage quoted in full below the illustration.

Even at the present day it is seen near the Red Sea; and as within the memory of man it had a much larger range than can now be assigned to it, we may safely conjecture that it resided in Palestine in sufficient numbers to afford a constant supply of food to the royal residence.

In size the Bubale is about equal to that of a heifer, and its general colour is reddish brown. The head is long and narrow, so that the heavy and deeply-ridged horns seem to stand out with peculiar boldness. The shoulders are rather high, the neck is very ox-like, and from the end of the tail hangs

a tuft of long black hair. It is a gregarious animal, and is found in herds, though not of very great numbers.

The Bubale is closely allied to the hartebeest, the well-known antelope of Southern Africa.

THE SHEEP

Importance of Sheep in the Bible—The Sheep the chief wealth of the pastoral tribes—Tenure of land—Value of good pasture-land—Arab shepherds of the present day—Difference between the shepherds of Palestine and England—Wanderings of the flocks in search of food—Value of the wells—How the Sheep are watered—Duties of the shepherd—The shepherd a kind of irregular soldier—His use of the sling—Sheep following their shepherd—Calling the Sheep by name—The shepherd usually a part owner of the flocks—Structure of the sheepfolds—The rock caverns of Palestine—David's adventure with Saul—Penning of the Sheep by night—Use of the dogs—Sheep sometimes brought up by hand—How Sheep are fattened in the Lebanon district—The two breeds of Sheep in Palestine—The broad-tailed Sheep, and its peculiarities—Reference to this peculiarity in the Bible—The Talmudical writers, and their directions to sheep-owners.

We now come to a subject which will necessarily occupy us for some little time.

There is, perhaps, no animal which occupies a larger space in the Scriptures than the Sheep. Whether in religious, civil, or domestic life, we find that the Sheep is bound up with the Jewish nation in a way that would seem almost incomprehensible, did we not recall the light which the New Testament throws upon the Old, and the many allusions to the coming Messiah under the figure of the Lamb that taketh away the sins of the world.

In treating of the Sheep, it will be perhaps advisable to begin the account by taking the animal simply as one of those creatures which have been domesticated from time immemorial, dwelling slightly on those points on which the sheep-owners of the old days differed from those of our own time.

In the first place, the tenure of land was—and is still—entirely different from anything that can be found in our own country. With us, the comparatively large amount of population, placed on a comparatively small area of ground, prohibits the mode of sheep-keeping as practised in the East, where the pasture-lands are of vast extent, and common to all who choose to take their flocks to them. We have at present the Downs and the Highlands as examples of such pasturage, but they are of small extent when compared with the vast plains which are used for this purpose in the East.

The only claim to the land seems, in the old times of the Scriptures, to have lain in cultivation, or perhaps in the land immediately surrounding a well. But any one appears to have taken a piece of ground and cultivated it, or to have dug a well wherever he chose, and thereby to have acquired a sort of right to the soil. The same custom prevails at the present day among the cattle-breeding races of Southern Africa. The banks of rivers, on account of their superior fertility, were considered as the property of the chiefs who lived along their course, but the inland soil was free to all.

Had it not been for this freedom of the land, it would have been impossible for the great men to have nourished the enormous flocks and herds of which their wealth consisted; but, on account of the lack of ownership of the soil, a flock could be moved to one district after another as fast as it exhausted the herbage, the shepherds thus unconsciously imitating the habits of the gregarious animals, which are always on the move from one spot to another.

Pasturage being thus free to all, Sheep had a higher comparative value than is the case with ourselves, who have to pay in some way for their keep. There is a proverb in the Talmud which may be curtly translated, "Land sell, sheep buy."

The value of a good pasture-ground for the flocks is so great, that its possession is well worth a battle, the shepherds being saved from a most weary and harassing life, and being moreover fewer in number than is needed when the pasturage is scanty. Sir S. Baker, in his work on Abyssinia, makes

some very interesting remarks upon the Arab herdsmen, who are placed in conditions very similar to those of the Israelitish shepherds in a bad pasture-land.

"The Arabs are creatures of necessity; their nomadic life is compulsory, as the existence of their flocks and herds depends upon the pasturage. Thus, with the change of seasons they must change their localities according to the presence of fodder for their cattle.... The Arab cannot halt in one spot longer than the pasturage will support his flocks. The object of his life being fodder, he must wander in search of the ever-changing supply. His wants must be few, as the constant change of encampment necessitates the transport of all his household goods; thus he reduces to a minimum his domestic furniture and utensils....

"This striking similarity to the descriptions of the Old Testament is exceedingly interesting to a traveller when residing among these curious and original people. With the Bible in one's hand, and these unchanged tribes before the eyes, there is a thrilling illustration of the sacred record; the past becomes the present, the veil of three thousand years is raised, and the living picture is a witness to the exactness of the historical description. At the same time there is a light thrown upon many obscure passages in the Old Testament by the experience of the present customs and figures of speech of the Arabs, which are precisely those that were practised at the periods described....

"Should the present history of the country be written by an Arab scribe, the style of the description would be precisely that of the Old Testament. There is a fascination in the unchangeable features of the Nile regions. There are the vast pyramids that have defied time, the river upon which Moses was cradled in infancy, the same sandy desert through which he led his people, and the watering-places where their flocks were led to drink. The wild and wandering Arabs, who thousands of years ago dug out the wells in the wilderness, are represented by their descendants, unchanged, who now draw water from the deep wells of their forefathers, with the skins that have never altered their fashion.

"The Arabs, gathering with their goats and sheep around the wells to-day, recall the recollection of that distant time when 'Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and lo! there were three flocks of sheep lying by it,' &c. The picture of that scene would be an illustration of Arab daily life in the Nubian deserts, where the present is a mirror of the past."

Owing to the great number of Sheep which they have to tend, and the peculiar state of the country, the life of the shepherd in Palestine is even now very different from that of an English shepherd, and in the days of the early Scriptures the distinction was even more distinctly marked.

Sheep had to be tended much more carefully than we generally think. In the first place, a thoughtful shepherd had always one idea before his mind,—namely, the possibility of obtaining sufficient water for his flocks. Even pasturage is less important than water, and, however tempting a district might be, no shepherd would venture to take his charge there if he were not sure of obtaining water. In a climate such as ours, this ever-pressing anxiety respecting water can scarcely be appreciated, for in hot climates not only is water scarce, but it is needed far more than in a temperate and moist climate. Thirst does its work with terrible quickness, and there are instances recorded where men have sat down and died of thirst in sight of the river which they had not strength to reach.

In places therefore through which no stream runs, the wells are the great centres of pasturage, around which are to be seen vast flocks extending far in every direction. These wells are kept carefully closed by their owners, and are only opened for the use of those who are entitled to water their flocks at them.

Noontide is the general time for watering the Sheep, and towards that hour all the flocks may be seen converging towards their respective wells, the shepherd at the head of each flock, and the Sheep following him. See how forcible becomes the imagery of David, the shepherd poet, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures (or, in pastures of tender grass): He leadeth me beside the still waters" Ps. xxiii. 1, 2). Here we have two of the principal

duties of the good shepherd brought prominently before us,—namely, the guiding of the Sheep to green pastures and leading them to fresh water. Very many references are made in the Scriptures to the pasturage of sheep, both in a technical and a metaphorical sense; but as our space is limited, and these passages are very numerous, only one or two of each will be taken.

In the story of Joseph, we find that when his father and brothers were suffering from the famine, they seem to have cared as much for their Sheep and cattle as for themselves, inasmuch as among a pastoral people the flocks and herds constitute the only wealth. So, when Joseph at last discovered himself, and his family were admitted to the favour of Pharaoh, the first request which they made was for their flocks. "Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

"They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

This one incident, so slightly remarked in the sacred history, gives a wonderfully clear notion of the sort of life led by Jacob and his sons. Forming, according to custom, a small tribe of their own, of which the father was the chief, they led a pastoral life, taking their continually increasing herds and flocks from place to place as they could find food for them. For example, at the memorable time when the story of Joseph begins, he was sent by his father to his brothers, who were feeding the flocks, and he wandered about for some time, not knowing where to find them. It may seem strange that he should be unable to discover such very conspicuous objects as large flocks of sheep and goats, but the fact is that they had been driven from one pasture-land to another, and had travelled in search of food all the way from Shechem to Dothan.

In 1 Chron. iv. 39, 40, we read of the still pastoral Israelites that "they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and quiet, and peaceable."

Конец ознакомительного фрагмента.