have had a title.   However, it is ungracious to express regrets when the prayers have done us the service of restoring to our veneration the prayer book of one of the most attractive of English saints.

<div align="right">DAME LAURENTIA McLACHLAN, O.S.B.</div>

TERAPHIM.

'IMAGES, with at least a head resembling that of a man (1 Sam. xix 13, 16), which were venerated by the less spiritual Hebrews, apparently as a kind of household god, or *Penates* (cf. 1 Sam. l.c., and the concern of Laban here [i.e. Gen. xxxi 19] at their loss), and were likewise consulted for the purpose of obtaining oracles (Zech. x 2, and especially Ezek. xxi 21 [= 26, Heb.]): the regard in which they were popularly held is apparent also from the narrative of Judges xvii 5, xviii 14–20, and from Hos. iii 4.'—S. R. Driver, *Genesis*, p. 283 (Westminster Commentaries).

Dr Driver's note on the Hebrew word in his commentary (Oxford 1913) on Samuel (1 Sam. xv 23) gives a complete list of the occurrences of the word, but does not otherwise help us to gather its meaning.

The note on Gen. xxxi 19 quoted above seems to me, excellent as it is in its compression of matter and its reserve of tone, to be open to one criticism.   Does not the reference to 1 Sam. xix 13, 16 suggest that the word *teraphim* is used of a single image, and further that this image had a head large enough to be mistaken at a short distance for the head of a man?   Is the narrative in 1 Samuel to be so understood?

The two Biblical passages which show the *teraphim* actually 'at work' or 'in use' are those just referred to (in Genesis and 1 Samuel). What do we learn from these?

(1) Gen. xxxi 34 'Now Rachel had taken the teraphim ["the images" A.V.], and put them [a plural suffix in the Hebrew] in the camel's furniture ["in the saddle of the camel", Jewish Version, 1917], and sat upon them.   And Laban felt all about the tent, and found them not.'

May we not conclude from this (*a*) that *teraphim* is not only plural in form, but also in meaning: (*b*) that these *teraphim* were small enough to be easily concealed?

(2) 1 Sam. xix 13, 16.   This passage needs to be carefully translated from the Hebrew, for A. V. has shewn here its not infrequent infelicity in the renderings of prepositions, and its mistranslation has remained uncorrected in R. V.

'And Michal took the teraphim, and placed (*not* "laid") [them] towards (*or* "by", *not* "in"; Heb. אל) the bed, and put the pillow of goats' [hair as] for his (David's) pillow and made a covering of the bed-clothes. And Saul sent messengers to take David, and she said, He is sick. . . . And the messengers came in, and behold the teraphim were [placed] towards (*or* "by") the bed, and the pillow of goats' [hair] was [placed] as for his pillow.'

LXX (from a slightly different reading) gives ἧπαρ τῶν αἰγῶν for 'pillow of goats' hair'.

How are we to understand these proceedings of Michal?

(*a*) David is to be represented as sick : therefore in the first place the images of the tutelary deities or spirits of his house are placed beside his bed. Thus time will be gained. Saul's emissaries will approach the bed with hesitation and caution,—perhaps will not approach to examine it at all for dread of the *teraphim*, so Michal thinks.

(*b*) Something must be put to represent David's dark head of hair. An object (probably a small pillow of dark goats' hair) is made to serve this purpose.

(*c*) The bed must be properly made up, as though David's body were lying there. So Michal adds the bed-clothes (בגד like בגדים in 1 Kings i 1) to complete the illusion. Note that the *teraphim* are mentioned first, before the pillow and before the bed-clothes both in *v.* 13 and in *v.* 16, for they formed the most important element in Michal's stratagem.

An illustration of the incident is supplied (unconsciously) by A. Hyatt Verrill in an article entitled 'Boorabbees and Buccaneers' in *Blackwood's Magazine* for November 1928. Mr Verrill wished to learn something of the Indians who inhabit the isthmus of Panama ; and among these Indians he stumbled on a case which illustrates, I believe, this Michal-David incident. As he was approaching a native house, his Indian guide stopped and shewed signs of nervousness. Then Mr Verrill noticed 'a number of slender strings stretched across the pathway between rudely carved posts'. The Indian declared, 'Them mean, Keep away. Them *Devil Strings*'. Accordingly Mr Verrill retired.

Later, under the protection of an Americanized semi-civilized chief, he returned to the spot. The chief led him through the Devil Strings, and then he discovered that the owner of the house had a sick wife who was apparently dying. The *Devil Strings* and *Devil Sticks* (which completely surrounded the house) had been erected to prevent evil spirits from taking possession of her body when she passed away. Quinine gave relief, and then the husband kicked the Devil Strings aside.

The *teraphim* for a time kept Saul's messengers at bay, as the Devil

Sticks brought Mr Verrill and his companion to a halt. *Teraphim*, like Devil Sticks, warn the would-be intruder that there is sickness about. It would be a mistake I think to argue from 1 Sam. xix 13 that *teraphim* were usually of the exact shape and size of the human form. I would rather believe that many of the quite small conventionalized figures of Astarte and Bes and other deities or demons which are dug up in largish numbers during excavations in Palestine would have been called *teraphim* by the writers of the Old Testament.

It is worthy of note that LXX gives a plural form, whenever it allows itself to render this objectionable word. The rendering is generally scornful : τὰ εἴδωλα in Gen. xxxi 19 ; τὰ κενοτάφια, 1 Sam. xix 13 ; τοῖς γλυπτοῖς, Ezek. xxi 21 (26, Heb.) ; but an approximation to the meaning of the word is given in Hos. iii 4 δήλων (which is also a rendering of תמים, *Thummim*, in Deut. xxxiii 8), and in Zech. x 2 οἱ ἀποφθεγγόμενοι, 'the oracle givers'. In Judges xvii 5, xviii 14–20 *teraphim* is transliterated with the singular article τό prefixed in two cases, while in 2 Kings xxiii 24 the transliteration is preceded by τά. Surely we need not attribute to the singular article the significance that the translator supposed that *teraphim* signified a single image! Such authority as LXX has is surely in favour of the view that the *teraphim* are plural.

W. EMERY BARNES.

A PAPYRUS SCRAP OF PATRISTIC WRITING

THE third-century Washington MS of the δωδεκαπρόφητον, of which a notice appears elsewhere in this JOURNAL, contains in addition fragments of an unknown work. These scraps, 38 in all, are reproduced by Mr Sanders on pp. 69 and 70 of the Facsimile volume ' in order that scholars may have a chance to help in identifying them '. He adds that 'the reading is in all cases so doubtful that I have not ventured to print the text of the fragments, but as an assistance towards identifying the work ' he gives his 'tentative reading of the largest fragment'.[1] The object of this note is to supplement and correct Mr Sanders's reading of this largest fragment in a few particulars which his facsimiles have, I think, enabled me to decipher, and, secondly, to venture a suggestion as to the author. I have failed to identify the passage, which probably comes from a lost work. The fragment consists of the middle portions of fourteen consecutive lines, recto and verso, each line containing no

[1] p. 228 f. of the printed edition.