

## CHAPTER VIII.

*Notes a, p. 406.*

Prof. Smeaton (*Doctrine of the Atonement*, p. 411), quotes this passage, and uses it as an argument to show that Grotius held that *λύτρον* may mean a sacrifice. (See also p. 153). But Grotius's position is the same as Prof. Smeaton's. The latter says (p. 152): "The word does not mean the redemption itself, but the price of it, or the price given to redeem another. And it will be found that the term "ransom" wherever it is used involves a causal connection between the price paid and the liberation effected, — that is, a relation of cause and effect." Grotius (p. 402) says: "The death of Christ was the *cause* of redemption, because God is induced by it to liberate us from punishment." "By this style of speech, *to redeem transgressions*, . . . . is signified not only the cause influencing one to liberate, but also such a cause as includes compensation or satisfaction." See also pp. 405, 407, 408, etc.

## ARTICLE III.

## BIBLE ILLUSTRATIONS FROM BIBLE LANDS.

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(Continued from p. 560).

IN so large a work it is not always easy to avoid repetition; for one forgets what is already written. The following instances of this occur: On one page (29) we are told that Egypt "is closed in on the west and east by arid sands and barren mountains, and owes its fertility to the yearly overflowings of the Nile"; and on another (73): It is "closed in on the east and west by perfectly barren mountains and sandy plains, and watered by the Nile."

On one page (71) Dr. Van Lennep says of the same country: "It is quite common to see troops of people, especially children, both boys and girls, swimming from one village to another"; and on another (493): "In the summer it is not uncommon to come upon a group of girls, whose graceful motions, as

they swim to some neighboring village, can only be compared to those of a flock of aquatic birds."

On two pages (23 and 41) we are told that Jordan means "the descender." The explanation of the name "parasol pine" is twice given (pp. 154, 162). The information that "the magpie makes himself useful by picking off the horse-flies from the cattle, sheep, and even the deer, and is hence on terms of familiar friendship with them," is given twice (pp. 270, 323).

One page tells us that on the flat roof "the washed wheat is spread to dry, as well as flax and various vegetables and fruits, to be stored as winter provisions" (p. 440); and another (p. 446): "There the industrious housewife spreads for drying the various vegetables and fruits which constitute her winter stores."

Pasturma is defined on one page (106) as dried and pressed beef, strongly flavored with onions and garlic, which forms part of the winter provision of most families; and again (p. 175), as the flesh of a young bullock or cow, salted, pressed, and well seasoned with a preparation of pounded garlic, strong spices, etc., which is then dried, and forms the essential winter provision.

Sometimes a thing is stated twice over which is not correct, as that white clothes are *always* worn by Yezidee priests (pp. 698, 731). This is true only of the higher order of priests. Mr. Layard (Nineveh and its Remains, i. 240) speaks of the Fakirs or lower orders of priests, dressed in brown garments of coarse cloth and wearing black turbans, and (p. 241) of the Cawals, another order of priests (p. 234), in their motley dresses of black and white, all of which agrees with our own recollections of Sheikh Adi.

In one place he tells us (p. 726) that "Jerusalem is still the Jewish kubleh (kibleh). That of the Muslims, as already stated (p. 719) was the same at first, but was afterward changed to Mecca. The Yezidies (Yezidees) turn in prayer toward the east when the sun rises. The Nestorians, who belong to the same race (?) also worship toward the east.

Their churches and those of some others of the oldest Christian sects are built in the same direction, and their dead are buried with their faces looking that way." And in another (p. 758) he condenses the same, as follows: The kibleh "with the Jews is Jerusalem, and was at first with the Muslims; but Mohammed soon changed it to Mecca. That of the Yezidies (Yezidees) is the east where the sun rises, as it used to be with the Magians; while the Nestorians betray their origin by turning their faces toward the same point" — rather a narrow basis for a theory of identity of race; though on p. 345 their features and their language are also included among the proofs of it.

The appointment of pilgrimages by Mohammed is mentioned twice (pp. 771, 802). Terra-cotta busts, found in Smyrna, showing the style of ancient head-dresses and modes of wearing the hair, are described twice (pp. 506, 533). The same is true of the sumptuary laws in Turkey (pp. 506, 742), smallness of oxen (pp. 75, 171), woollen clothing in ancient times (pp. 144, 201), and burning children to Moloch (pp. 699, 750).

The statement that "guests, though previously invited, are summoned by messengers sent to their houses or places of business, who say: 'Come, for all things are now ready'" (p. 548), is repeated more elaborately, thus (p. 593): "When an entertainment is given to which guests are specially invited, it is customary to send them a servant, — sometimes more than one, — in order to request them to 'Come, for all things are ready.'"

At one time we are told (p. 728) that the arm-chair of the bishop is the only pulpit ever used in the Armenian church; and at another (p. 732), that "the Armenian priesthood sit on a throne in preaching; for they have no pulpits, like the Latins and Greeks."

The variations connected with his references to other authors are even more numerous than his repetitions. On one page (603) we are informed that "the rate of interest is in the East rarely less than eighteen per cent, and often

much higher"; and on another (800), that "money can rarely be had now for less than twelve per cent a year; it is often at twenty-four per cent, but more commonly at eighteen per cent"; and Dr. Perkins, to whom he refers, states (*Residence in Persia*, p. 151) that in Persia the rate of interest is at least twenty-five per cent, and sometimes even one hundred! Colonel Churchill, in describing Mount Lebanon (i. 42), says that money-lenders exact from twenty to thirty per cent.

Dr. Van Lennep states (p. 780) that there are Eastern churches where the office of patriarch is carefully handed down from father to son, and that this rule holds particularly in the Nestorian church, and refers us to Messrs. Smith and Dwight (ii. 217): but they say: "It is hereditary from uncle to nephew"; and it is well-known that neither in the Nestorian nor Armenian churches are patriarchs ever allowed to marry. Indeed, in the opening sentence of the next paragraph Dr. Van Lennep says himself: "The celibacy of the clergy is found among the higher orders in all the Oriental churches." On the same page he says: Among the Nestorians "mothers abstain from the use of animal food during the period of gestation [of a child intended for the episcopate], and the child must do the same [i.e. abstain from animal food habitually] if he would assume the office," and refers to Dr. Perkins (*Residence in Persia*, p. 19), who says: "The canons of the Nestorian church require celibacy in all the orders of the clergy, from bishops upward. They must also from childhood abstain from all animal food, except fish, eggs, and the produce of the dairy. They go a step further back, and require the mother of the candidate for the episcopal office to observe the same abstinence while she nurses the infant, and, as is asserted, if he is to become a patriarch she must practise the same regimen during the period of gestation."

In one place (p. 124) he says that the olive "in western Asia is never found at a great distance from the sea, nor at a higher elevation than two thousand feet. On Mount Her-

mon, however, it is found at an elevation of three thousand feet, and it flourishes in Mesopotamia, and some of the valleys of Koordistan." He might have added the region of Armenia, according to Gen. viii. 11, which he quotes on another page (135). On this point he refers to the work of Rev. J. P. Fletcher (Notes from Nineveh, p. 103, Phila. Edition), which, indeed bears him out, but not so well as Dr. Grant's Nestorians or Lost Tribes (p. 43) would have done. He mentions this volume in a note (345), but never refers to it. He also mentions the Memoir of Dr. Lodbell in a note (p. 710), but only to cast suspicion on his statements about the Yezidees. If he had consulted it when he wrote (p. 344), "There are Christians in India, on the Malabar coast, who to this day are supplied with their principal clergy by the Chaldean (Nestorian) patriarch in Koordistan," he would have spared himself the mortification of such a mistake; for the Memoir of Dr. Lodbell (p. 162) tells how Joseph Matthews, a *Jacobite* priest from Malabar, and graduate of the English college at Cottayam, went to the *Jacobite* patriarch at Mardin to be ordained metropolitan of the *Jacobites* in India, and (p. 163) returned from there as *mutran* (metropolitan) Athanasius on his way home to India. I never heard of any intercourse in recent times between the Nestorian patriarch and any Christians in India.

The Rev. J. P. Fletcher, who is so often referred to by Dr. Van Lennep, writes (Notes from Nineveh, p. 161): "The echo of the mirth called forth by the high and joyous festival (of Easter) had scarcely died away before the wife of Mr. —, one of the American missionaries, found herself a lonely widow in the midst of a strange country. The last breath had not long left the body when," etc. Now, Rev. A. K. Hinsdale, the missionary referred to, died Dec. 26, 1842, and not at Easter, 1843. Again (p. 97), he writes: "My poor friend B. (Rev. G. P. Badger) still continued seriously ill; but the medical art in Mosul had fallen to a very low ebb, and the only Esculapius we could procure was the physician of the Pasha, an Armenian. His knowledge,

however, was by no means equal to his good will ; and B. was obliged to bring his own medical science to bear upon his own case." The Rev. G. P. Badger himself (Nestorians and their Rituals, i. 192) says: "The severe fever which attacked several of our party a few days after we had reached Mosul confined me to my bed for three months. Mrs. B. suffered for some weeks longer, and I record with gratitude the kind professional services which Dr. Grant spontaneously offered us during our sickness." And yet the writer who could make such a blunder, and be guilty of such a deliberate omission,—for he was at that time in the family of Mr. Badger, and knew the facts,—is referred to repeatedly, and Dr. Grant and Dr. Lobdell not at all, except by way of disparagement.

Dr. Van Lennep speaks (p. 463) of bread as "baked at least once a day," and refers to Smith and Dwight's *Researches in Armenia* (ii. 40). But there are two kinds of bread—one thicker, and the other as thin as a leather apron ; and they say of the latter, "The dough being flattened to the thickness of common pasteboard, is then packed down in the family chest, and lasts at least a month in winter, and ten days in the summer." The recollections of the writer agree with this, when only hunger reconciled him to eating the hard black sheets that were taken out of the clay-bin, and sprinkled with water before they could be eaten.

He also (p. 627) confounds the 'Awalim of Egypt with the Ghawázee, contrary to the plain distinction of Mr. Lane (*Modern Egyptians*, ii. 66, 18mo.), who says that 'Almeh, plural, Awalim, means a learned female, and that he has been more charmed with their songs than with any other music that he ever enjoyed ; some of them not being wholly unworthy of their name ; he adds: "There are also many of an inferior class, who sometimes dance in the Hhareem. Hence travellers have often misapplied the name to the common dancing girls." Again (p. 96), speaking of the Gha'zee'yeh, plural Gha'wa'zee, he says: "The error into which most travellers in Egypt have fallen of confounding

the common dancing girls of this country with the 'Almeh, who are female singers, has already been exposed." Yet Dr. Van Lennep repeats the mistake, and quotes Mr. Lane for authority.

Again, he states (p. 541) that among the country people and poor nomads of Judea the price of a wife ranges from one hundred and fifty dollars to two hundred and fifty," and refers to Lieutenant Lynch's Expedition to the Dead Sea (p. 393). The reference fails to establish the statement; for Lieutenant Lynch does not state a general fact, but only an individual case among the Taâmirah Arabs, which may have been exceptional. Lane (*Modern Egyptians*, i. 218, 18mo.) says: "Parties possessing a moderately good income pay about £22, 10s., or sometimes not more than half that sum, and the wealthy pay about £50; but the dowry of widows or divorced women is from a quarter to half that of a virgin." Of course, "country people and poor nomads" would usually pay much less than citizens who had a moderately good income. Dr. Thomson (*Land and Book*, ii. 22) tells of a young bride among the Bedaween east of the Sea of Galilee for whom her husband had paid one thousand piastres, or about forty dollars. Layard (*Nineveh and its Remains*, i. 290) mentions one for whom one donkey, two sheep, and a few measures of wheat were paid. Kelley (*Syria and the Holy Land*, p. 441) says: "Daughters are paid for according to the respectability of their father, sometimes as high as fifteen hundred piastres, or about sixty dollars." He also speaks of the Metáwalics (p. 140) selling their daughters, in 1839, at Homs and Hamah, for from seven hundred to nine hundred piastres; but that was when Ibrahim Pasha exacted the arrears of taxes with great rigor.

Our author (p. 742), after saying that a feeling of hostility to Rayahs is kept up among the Mooslims even by the forms of social intercourse, says that a part of the Friday service at the mosque consists of "an expressive pantomime with a wooden sword." Curious to know what this could be, we turned to the place referred to in Mr. Lane (*Modern Eryp-*

tians, i. p. 106; also pp. 121, 122, 18mo.), and found that the whole of it consisted in "holding the sword in the right hand, resting the point on the ground, to commemorate the acquisition of Egypt by the sword."

Dr. Van Lennep says that "priests are hired to visit the graves in order to weep and pray there," and refers to Dr. J. L. Porter and Lynch. Dr. Porter (*Giant Cities*, p. 39) only describes some Druze women, singing the death-wail round the graves of some men recently slain from their village; and Lieutenant Lynch (*Expedition, etc.*, p. 391) merely tells how his Arab guide, in passing a sheikh's tomb, stopped and repeated a short prayer; but there is nothing to intimate that he was a priest.

He says (p. 703): The sacred tree of the Assyrians "seems to have been a species of pine, fir, or cedar, whose cones were held during worship." But the engraving of it (*Nineveh and its Remains*, ii. 237) looks more like a honeysuckle, trained on a trellis; though Mr. Layard says that "the flowers at the end of the branches are frequently replaced, in later Assyrian monuments, by the fir or pine cone, and sometimes by a fruit or ornament resembling the pomegranate." He quotes 1 Kings vii. 41, 42; Ex. xxviii. 33, 34, and adds that the pomegranate was evidently a sacred symbol connected with the God Rimmon, which is the Hebrew for that fruit.

It is stated (p. 747) "that many ancient ruins contain altars on which the blood of the victims has left indelible marks, traceable, in some cases, to the lintels of the temple doors." This seems to mean that the marks of the ancient stream of blood can be traced from the altar as far as the door; but we are bewildered by the fact that the lintel is over the door, and not under it, as his words would seem to require. He refers to Layard (*Nineveh and its Remains*, i. [ii.] 202). There, however, Mr. Layard does not say that there are traces of blood from the altar to the door, but, "On all the slabs forming entrances [i.e. on the sides of the entrance, for he speaks afterwards of *pavement* slabs] in the oldest palace of



Nimrod, were marks of a black fluid resembling blood, which appeared to have been *daubed on* the stone. Its appearance cannot fail to call to mind the Jewish ceremony of *placing* the blood of the sacrifice on the lintel of the doorway"; showing that Mr. Layard's idea was not a stream traceable from the altar to the door, but blood carried and daubed or put on the places where it appears.

Dr. Van Lennep says (p. 710): "The image called Melek Taos "is made of brass, rudely carved, and has never before, we believe, been given to the public"; but Mr. Layard, in 1853 (*Babylon and Nineveh*, p. 48), gives a much better engraving of it than Dr. Van Lennep does.

The reference to Dr. Perkins on p. 623 should be p. 266, not 269. There should also be another, on p. 557, to Dr. Perkins's Residence in Persia, p. 294; for Dr. Van Lennep says; "The actual cause of divorce is not adultery — a crime punishable with death when detected, which, however, rarely occurs. The usual causes of divorce are, a bad temper or extravagance in the wife, and the cruel treatment or neglect of the husband. As the latter is not obliged to pay the wife's dowry when she sues for divorce, he often treats her so badly as to compel her to appeal to the judge for deliverance." And Malcolm's History of Persia (ii. p. 428), as quoted in Dr. Perkins, says: "Divorces are never on account of adultery, as that crime, if proved, subjects a woman legally married to death. The general causes are complaints of badness of temper or extravagance on the part of the husbands, and of neglect or cruel usage on the part of their wives. If a husband sues for divorce he is compelled to pay his wife's dower; but if she sues for it her claim is cancelled. Hence it is not unfrequent, among the lower orders, when a man desires to be rid of his partner, to use her so ill that she is forced to institute a suit for separation, which, if granted, abrogates all her claims upon her husband." So in the mouth of two witnesses every word is established.

Either through the inadvertence of Dr. Van Lennep or the oversight of his printer, quotation marks have been

omitted from the paragraph commencing at the foot of p. 222 and extending half down p. 223, from the name of "the Druze Sheikh Ali Amad" down to the words "fatal occurrence"; for with the exception of prefacing "Mohammed Ali" with the word "viceroy," and adding "Pasha" after it, and substituting "breast" for "chest" in another line, it nearly fills p. 282 of Vol. ii. of Colonel Churchill's *Mount Lebanon*, London, 1853.

Dr. Van Lennep refers to Colonel Churchill in connection with Xenophon's statement that Cyrus ordered two men to be put to death for not covering their hands before a superior; but (i. 333) the place referred to deals with the abstruse dogmas of Druze theology. Perhaps he means to refer to Vol. i. p. 198, which tells us that the Emir Bechir (pronounced Besheer) "required all the Emirs and Sheikhs, both Druze and Christian, who came to pay him their respects to stand with folded arms before him until he invited them to be seated."

As to matters of dress, our author goes into great detail. He says (p. 523): "The entary of the women corresponds to the kuftan (kooftan) of the men; though it is longer, fuller below the waist, and its sleeves often reach to the ground. Unlike the kuftan, it fits close to the body, buttons at the waist, but is cut quite open in front, where the bosom is covered only by the fine shirt. It is slit up at each side as high as the hip, showing the full trousers of the same material and color." But Mr. Lane says (*Modern Egyptians*, i. 58, 18mo); "Over the shirt and shintiyān (drawers) is worn a long vest (yelek) of the same material as the latter. It nearly resembles the ckooftan of the men, but is more tight to the body and arms; the sleeves also are longer, and it is made to button down the front, from the bosom to a little below the girdle; instead of lapping over, it is open likewise on each side from the height of the hip downwards. In general, the yelek is cut so as to leave half of the bosom uncovered except by the shirt; but many ladies have it made more ample at that part, and according to the most approved

fashion it should reach to the ground, and even two or three inches more."

Again, Dr. Van Lennep says: "Instead of the antery (*sic*) is sometimes worn a yelek, differing from it only in having no skirt, and reaching a little below the waist." The opposite of Mr. Lane, who says (p. 61): "A short vest called the 'anteree, reaching only a little below the waist, and exactly resembling a yelek of which the lower part has been cut off is sometimes worn instead of the latter." If both writers accurately describe the dresses of their respective cities, and the fashions and names of Smyrna and Cairo are so different, why cumber a work on Bible lands with such lumber?

Dr. Van Lennep says (p. 516): "The mashlak is universally worn south of Mount Taurus," and then goes on to describe it. From his description it would seem to be an abbayeh or common Arab cloak, but it is not known by that name; meshlah means any outer garment. A European coat is sometimes called by that name, and denotes anything "thrown over," or "thrown off," but the word even is not at all common in Syria.

It is interesting to compare the two in their descriptions of various articles of female apparel and feminine adorning. Dr. Van Lennep says (p. 524): "A short jacket of broad-cloth, silk, or velvet is worn over the robe. This is often the most costly garment of the entire suit, being richly embroidered with gold. And Mr. Lane (i. 61, 18mo.): "Over the yelek is worn a gibbeh (jibbeh) of cloth or velvet or silk, usually embroidered with gold or colored silk."

Dr. Van Lennep says (p. 525): "The almost universal mode of wearing the back hair is to divide it into numerous fine braids, from nine to twenty-five, but always an odd number, which hang down the back. Into each tress are often braided three black silk cords, to which small gold coins are sometimes fastened." And Mr. Lane (p. 62): "The hair, excepting over the forehead and temples, is divided into numerous braids or plaits, generally from eleven to

twenty-five, but always of an uneven number. These hang down the back. To each braid of hair are usually added three black silk cords, with little ornaments of gold, etc. attached to them, called *sufâ*." Dr. Van Lennep says of the front hair (same page): "The mode consists in clipping it straight across the forehead, about an inch above the eyebrows, leaving a single lock hanging on each side of the face. This lock is called a *maksoos*, and women sometimes swear by it (Matt. v. 36), pulling it forward with the hand, as men swear by their beards." Mr. Lane says (*Modern Egyptians*, i. 62, 18mo.): "Over the forehead the hair is cut rather short, but two full locks, called *măckasees* (singular, *macksoos*), hang down on each side of the face. These are often curled in ringlets, and sometimes plaited"; and in a note: "Egyptian women swear by the side-lock as men swear by the beard, generally holding it when they utter the oath, *Wa khayat macksoosee* (By the life of my *macksoos*)." Dr. Van Lennep had said: "The custom of curling the hair, once so prevalent in Egypt, seems now to be confined to the savage tribes of Africa" (p. 525).

Dr. Van Lennep says (pp. 533, 534): "Socks are worn only in the colder regions. The shoes of the women consist of a small slipper, worn indoors, and made of morocco richly embroidered with colored silks, gold thread, and even pearls. In warm climates and in summer the feet are bare, and slipped into the common thick-soled yellow slipper whenever they step off the mat or carpet. In some places, however, the ladies move about the house in *kubkabs* (clogs), made of wood inlaid with mother-of-pearl, and held to the foot by an embroidered leather strap. The ladies of Damascus use *kubkabs* eight or nine inches high, it is said, in order to appear taller." Mr. Lane says (same page as before): "Few ladies in Egypt wear stockings or socks, but many wear *mezz* (inner shoes) of yellow or red morocco, sometimes embroidered with gold. Over these, whenever they step off the matted or carpeted part of the floor, they put on *babooj* (slippers) of yellow morocco, with high pointed toes,

or use high wooden clogs or pattens, called *ckübckab*, or more commonly *ckoobckab*, generally from four to nine inches high, and usually ornamented with mother-of-pearl or silver, etc. These are always used in the bath. Some ladies wear them merely to keep their skirts from trailing, others to make themselves appear tall." No reference is made to Mr. Lane in any of these matters, except in the uneven numbers of braids made of the back hair. Dr. Van Lennep's description of the fair embroiderer, sitting on the divan with her frame before her (p. 564) might have referred to the engraving in Lane's *Modern Egyptians*, i. 260, 18mo., for illustration; and the mode of wearing the front hair with the *mäckasees* to Dr. Perkins's picture of a Persian lady at home (*Residence, etc.*, p. 283), or Lane's picture of a lady adorned with the *ckoors* and *sufà* (*Modern Egyptians*, i. p. 62, 18mo.).

Our author says (p. 396): "The Koran is never printed." It is true the Mohammedans have an objection to subjecting the name of God to the rude pressure of the printing-press; and Oriental Christians have remonstrated with the writer against using printed pages containing the name of God for waste-paper. But the Koran has been printed in former years, and lately also by Mooslims in Constantinople.

Dr. Van Lennep is not always sufficiently careful in his statements of facts. He says (p. 420) that only *sun-dried* bricks are made with straw mixed in the clay; but the heart of a kiln-burned brick from Nineveh lies before the writer, showing not only where the pieces of straw had been broken by the stamp that impressed the inscription on its surface before burning, but also the impressions of the short pieces of straw left by the fire in its interior.

Gates of a single block of stone are said (p. 431) to inclose gardens at Ooroomiah. But Dr. Perkins, on the page referred to (*Residence, etc.*, p. 147), is speaking of the gardens of Tabriz, before he had ever seen Ooroomiah.

The cedars of Lebanon are said to be (p. 156) about 6,400 feet above the sea, and 300 feet below the highest peak. That would make the highest peak only 6,700 feet high; but

Van de Velde makes it 10,051 feet, Mansell 10,061, and the hydrographer of the British Admiralty 10,200 feet. The lowest of these estimates makes Dohr el Khodib 3,651 feet above the cedars, instead of 300.

Dr. Van Lennep says (p. 438) that "we have no example, either in ancient or modern times, of a palace erected against the city-wall." The writer has resided in Mosul and in Beirût, and in both cities the old palace of the Pasha occupied that position; and in Amadia he sat in the kiosk of the governor, projecting over the wall, and overlooking the valley to the east, till the distant snow-clad peaks beyond the river Zab shut in the view.

It is stated (p. 227) that those who transport travellers and goods are called muleteers in all the languages of the East. They are in Turkish, and may be in Greek and Armenian, but not in Arabic. Makare has no etymological connection with **بعول** (Boghol), a mule.

Dr. Van Lennep says (p. 581) that in burial "the body is now uniformly placed in the ground in immediate contact with the earth." But Dr. Calhoun says: "Rude coffins are now used considerably."

The statement is made (p. 709) that "the use of images was not established in the Eastern churches without long and oft-renewed struggle; but it is now everywhere practised except in the Nestorian church." But the Greek church nowhere tolerates images, though it does tolerate pictures.

We are told (p. 717) that the mosque at Mecca has six minarets, but Lieutenant Burton (Pilgrimage to El Medinah and Mecca, p. 382) says seven. Again, Dr. Van Lennep says, "It is death for any but a sunni (soonnee) to enter its holy precincts, or even the surrounding territory." But Lieutenant Burton describes the following scene at the kaaba: "For a time I stood looking in despair at the swarming crowd of Bedaween and other pilgrims that besieged it (the black stone which he wanted to kiss) but the boy Mohammed was equal to the occasion; during our circuit he had displayed a fiery zeal against heresy and schism by foully

abusing every Persian in his path; and the inopportune introduction of hard words into his prayer made it a strange patchwork. He might, e.g. be repeating, 'I take refuge with thee from ignominy in this world,' when,— 'O thou rejected one, son of the rejected,' would be addressed to some long-bearded Khorasanee,— 'and in the world to come,'— 'O hog and brother of a hogges,' and so on, till I wondered that no one dared to turn and rend him" (Pilgrimage, etc., p. 394).

Dr. Van Lennep says (p. 384) that "the Arabic has a moderate amount of sibilants and gutturals." It has more than that. It has three *h*'s—the common *h*, the rough German *h*, and another deep smooth guttural *h*, very difficult for foreigners to pronounce. Besides the common *s*, *t*, and *k*, it has a guttural sound of each, represented by a distinct letter. Ghayin, also, is a guttural that has no equivalent in English. Then he adds: "Its enunciation being fuller than the Italian admits the use of the letter Ain." It is not quite clear how the fulness of its enunciation has anything to do with the use of that letter, which it has in common with the Hebrew, Syriac, Phenician, and other languages.

There is some diversity about the meaning of burning the four corners of a letter. Dr. Van Lennep says (p. 393) it is to give it weight; and Dr. Calhoun says it means "with despatch," or N.B. Colonel Churchill (Mt. Lebanon, iv. 150), to whom Dr. Van Lennep refers, calls it "the sign of unutterable despair."

He gives the common explanation of the lock of hair the Mohammedans leave unshaved on the top of their heads, viz. that it is for the angels to seize them by when they come to the grave to inquire into their past life; but Mr. Lane (Modern Egyptians, i. 39, 18mo.) heard that it was intended to prevent the infidel slayer of a Mooslim from putting his impure hand into the mouth in order to carry off the head as a trophy of his victory.

Dr. Van Lennep (p. 522) takes issue with Mr. Lane (Modern Egyptians, i. 20, 18mo.), who says that the chief

reason why the Oriental takes off his shoes at the door is to avoid defiling the carpet that is used for prayer, and claims that it is only from motives of cleanliness, and must not be confounded with the like practice when stepping on holy ground. But is not the idea of respect common to both cases? only in one it is carried farther, to the degree of reverence?

We wish that Dr. Van Lennep had given his authority for the statement (p. 290) that "in the autumn numerous flocks [of cranes] may be seen coming from the north with the first cold blasts, flying low, and uttering a peculiar cry as they circle over the fields. Little birds of every species may then be seen flying up to them; while the twittering songs of those already comfortably settled on their backs may be distinctly heard. On their return in the spring they fly high, apparently considering that their little passengers can easily find their way down."

We are almost disposed to ask for the name of the "perfectly trustworthy friend" (p. 285) who saw, about noon, mice gnaw down vines and mulberry-trees, in 1863, on a farm in Asia Minor.

Colonel Maceroni's account of the scorpions and mosquitoes (p. 310) would be a valuable addition to our knowledge of natural history, if established to the satisfaction of the scientists. His own deep interest in natural history is strikingly set forth in his search into the fate of the poor stag (p. 274), and his graphic description of the habits of the panther, jackal, and wild boar (pp. 250, 251). Less eloquent descriptions than that commencing, "We have repeatedly taken our stand on the top of some isolated rock" (p. 250), and closing near the foot of the next page, have been quoted among "elegant extracts" from celebrated writers.

The brief dissertation on Arabic music should have referred to the more elaborate one of Rev. Eli Smith, D.D. (*Journal of American Oriental Society*, Vol. i. pp. 171-217). The Ood (p. 618) is not only "probably correctly called lute," but lute is simply the English form of the two Arabic words *El Ood*, or



Ood prefixed by the article. As to the Sackbut (p. 616), while all identification of it must be more or less uncertain, John Stainer, Doctor of Music, Magdalen College, Oxford (Bible Educator, i. 185), concludes an account of it by saying that it was most probably a large and powerful harp of a rich quality of tone." Dr. Van Lennep calls it a tambour or lute. Dr. Stainer (Bible Educator, i. 215) agrees with him in supposing the dulcimer to have been a Kamoor or Santoor. Dr. Van Lennep might have added to his list of popular Arabic stories (p. 596), the romance of Aboo Zeid, Antar, Ez Zahir, Kleilah wa Dimnah, etc.

Dr. Van Lennep's list of Scripture references is very large ; but they are not always to the point. In proof that the Jews practised eating the raw flesh of living animals, like the modern Abyssinians (p. 471), he refers to Lev. xvii. 10, 11 and Deut. xii. 23, — scriptures simply prohibiting the eating of blood, or of flesh from which the blood was not sufficiently drained out in slaughtering the animal.

He states (p. 575) that the service of a teacher " consists merely in waiting on him, and the compensation is food, lodging, and the occasional presents of visitors ; and refers to 1 Kings xix. 21, which simply states that Elisha cooked for the people the oxen that he unyoked from his plough, before he went to serve Elijah, but tells nothing about either the duties or the compensation of the servant of a prophet.

The statement (p. 584) that " the rich [Persians] pack up the bodies of their relations as soon as dead, and send them by caravan [to Kerbelah], while the poor bury their dead at home, and after a year disinter their bones, and put them up, half a dozen in a box, — the diminished expense coming within their means," — is made to illustrate Ex. xiii. 19 ; but was not the embalmed body of Joseph (Gen. 1. 26) totally different from the foul freight of Persian caravans to Kerbelah ?

Ex. xii. 45 forbids a hired servant to eat the Passover. Lev. xxv. 40 requires him to serve till the year of Jubilee ; but what connection have these scriptures with the statement (p. 592) that in the East " the supply [of domestics] is so

much greater than the demand as to cause a minute division of labor" ?

In Ps. cxviii. 19 the approaching worshipper asks that the gate of the temple may be opened to him ; and Christ says to Peter that the gates of hell shall not prevail against his church (Matt xvi. 18) ; but what have these texts to do with the statement that "the word gate is repeatedly applied in Scripture to the government and power of God" (p. 638).

The connection between the fact that Naboth had a vineyard in Jezreel (1 Kings xxi. 1) and the statement that "inclosed vineyards are not watered," is not obvious to ordinary readers.

2 Sam. xviii. 9 says that "Absalom rode upon a mule" ; but Dr. Van Lennep refers to it as either proof or illustration of the statement that "Absalom appears to have ridden his sumpter mule." Future discoveries may show that the Magi and the Ethiopian eunuch rode on camels or in litters borne by camels ; but does anything now known warrant reference to Matt. ii. 2 and Acts viii. 26-39 (p. 243) as instance of the use of the camel in Bible times ? Reference to many other infelicities of the kind is omitted for want of room.

Scriptures that refer to the general subject under discussion are sometimes attached to a sentence which they do not illustrate. Of this we give only one instance out of several. After discussing the simoon (p. 288), Job i. 19 is connected with the following sentence : "The camel instinctively knows its distant approach, and, uttering piteous cries, lies down with its back to the coming storm" ; but that fact has nothing to do with throwing down a building on its occupants.