

animal was sacred. *Hieroi* and *hierai*, when not actually serving the shrine, seem to have lived as other people; and, as we have seen, the voluntary ministrants of the class could in some places (as, e.g., Acilisene) return altogether, after a time, to ordinary secular life; but, while engaged in the *hieron*, they evidently had to ignore their private condition. Those born free must for the time adopt a lower political status, wives must act as unmarried (*παρθέναι*), and married men must forget their marital duties. They must live, in fact, the divine life.

It is much to be hoped that further discoveries of inscriptions may throw clearer light on this peculiar institution of ancient religion. It seems to have contained certain elements of later monastic institutions, and may well have had a good deal to do with those which were developed at an early period in Christian Asia.

The use of *lepos* as an adjective for persons dedicated to sacred service is, of course, common. It is found in literature as early as Herodotus (ii. 54, two *lepa gymnastes* at Dodona); but such dedication must have been much older. The best known literary instance is Ion. The word is also, doubtless, used sometimes for *hierodouloi*, as by Strabo in speaking of the prostitutes of Comana Pontica—*ὡν αὖ ἡλειους εἰσιν lepai*.

LITERATURE.—This is given in the article.

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HIGH PLACE.—1. Name.—The Heb. is *רָמָה*, *bāmāh*, pl. *רָמוֹת*, *bāmōth*, signifying 'high ground' or 'crest'; cf. the Assyr. *bamātu*, pl. *bamāti*, 'height(s)'. The equivalent in the LXX is *στῆλαι* (in the Prophets also *βωμοί*; in the Historical Books, *ὑψηλὰ*, *ὕψηλά*); Vulg. *excelsa*; Pesh. *alawāthā*, 'high places,' sometimes *pērakkē*, 'idol shrines.' The Heb. terms *רָמָה* and *רָמוֹת*, which likewise signify 'height,' are not true synonyms of *רָמָה*. The pl. *bāmōth* is used four times in the OT either as a proper name or compounded with some other proper name (Nu 21^{14, 20, 22} RVm, Jos 13¹⁷). It is also found as an element in a place-name on the Moabite Stone (line 27), and is likewise the name of a Moabite sanctuary for Chemosh (line 3). The origin of the name is unknown. In Hebrew it may have been—probably was—borrowed from the Canaanites. Ezekiel's derivation (20²⁰) of *bāmāh* from *bā*, 'go,' and *māh*, 'what,' is, of course, a mere pun, by means of which the prophet expresses his contempt for high-place practices.

2. Location.—In the OT *bāmōth* are generally associated with elevations. People approaching them are said to 'go up' to (1 S 9^{12, 15}, Is 15²), and departing to 'come down' from, them (1 S 9²⁵ 10⁵). In Ezk 20^{28, 29} the singular *bāmāh* is synonymous with *gibh'āh rāmāh*, 'high hill.' They were usually located near cities (1 S 9²⁵ 10⁵), and were sometimes said to be in cities (1 K 13³², 2 K 17^{2, 23}), or 'at the entrance of the gate' of the city (23⁸), or 'at the head of every way' (Ezk 16^{22, 21}); but also in valleys (Jer 7²¹ 19^{5, 6} 32³⁵, Ezk 6⁵). They were often on the hill above the town, as at Ramah (1 S 9^{12, 14}). Probably every city and village had one (2 K 17^{2, 11} 23⁸, Ezk 6⁵). They were evidently artificially constructed, for they are spoken of as having been 'destroyed,' 'broken down,' and 'burnt' (2 K 21³ 23^{8, 15}; cf. Ezk 6⁵, Lv 26³⁰, Nu 33⁵²). They were ordinarily 'built' (1 K 11⁷ 14²³). It is possible that they resembled the *ziggurats* of the ancient Babylonians. On the other hand, there is little doubt that they closely resembled, and in many cases were identical with, the ancient shrines of the Canaanites (Dt 12², Nu 33⁵²). This was in keeping with early religious custom. In primitive cults the crests of conspicuous mountains were regarded as the distinct territory of Deity. Zeus

The gods of Persia, India, Java, and other lands were thought to dwell on lofty peaks. There were high places in Moab (Is 15² 16²), on which altars were erected (Nu 22⁴¹ 23^{14, 22-26}, Jer 48²⁵). From Jer 3² it may be inferred that *sh'phayim*, 'bare heights,' were chosen because from them the view of heaven was unobstructed. In Ps 68¹⁶ Zion is regarded as 'the mountain which God hath desired for his abode'; while in 1 K 20^{22, 28} Israel's victory is ascribed by the Syrians to Jahweh who is 'a god of the hills.' All this is in keeping with the representations in the three great poems of the OT, which make Sinai Jahweh's primitive abode (Dt 33², Jg 5^{4, 5}, Hab 3²), whither Elijah fled when threatened by Jezebel (1 K 19¹⁻⁹).

3. Significance.—*Bāmōth* in the prose of the OT are commonly places of sacrifice. They are pre-eminently religious centres (1 S 9¹²⁻¹⁴, 1 K 3²⁻⁴, Is 16², Lv 26^{30, 31}); in Am 7⁹ 'high place' is synonymous with *mikdash*, 'sanctuary.' In poetry, however, *bāmōth* are occasionally spoken of as 'mountain fastnesses' (Ezk 36², according to the received text), and are symbolical of dominion (Dt 32¹³ 33²⁹, 2 S 22³⁴, Is 14¹⁴ 58¹⁴, Am 4¹³, Mic 1³, Hab 3¹⁹, Ps 18³⁵, Job 9⁸); but the term is used in the plural only, in this sense.

4. Sacred furniture.—Ancient high places possessed various sacred accessories, of which the principal one was: (1) the altar, or place of sacrifice (1 K 3², Hos 10⁸). It might consist of either hewn or unhewn stone, even of a mere mound of earth. In the OT it is distinguished from the high place itself (2 K 23¹⁵, Is 36⁷, 2 Ch 14²). Before it the sacrifices were presented.—(2) Near the altar stood the *massēbāh*, or sacred pillar of stone (Hos 10¹⁻²). It might consist either of a rough unhewn boulder or of a chiselled pillar, which the worshipper regarded as the abode of Deity. In very ancient times these pillars were left unhewn because they were regarded as sacrosanct, the belief being that, if they were cut or carved by human hands, the *numen* would be driven out of the stone. Later, artificial obelisks took their place. To the ancient Canaanites the *massēbāh* was the symbol of the Divine presence, and was worshipped as the representation of Deity (Ex 23²⁴, Dt 7¹ 12²). By the patriarchs such pillars were regarded as symbols of the true worship of Jahweh (Gn 28¹⁸⁻²² 31⁴⁵⁻⁴⁸; cf. Ex 24⁴, Is 15¹⁹); but later they were proscribed as illegitimate because of their heathen and idolatrous associations (Dt 16²², Mic 5¹³). Among the Arabs they were smeared with blood in order that the offering might be brought into closer contact with Deity. Jacob poured 'oil' upon his *massēbāh* at Bethel (Gn 28¹⁸). In general the worship of stone pillars was a species of idolatry, their presence being the distinguishing mark of the sanctuary.—(3) Another important part of the furniture of a high place was the *'ashērāh*, or sacred pole. It consisted of an artificial pole of wood, or stump of tree, planted in the earth (Dt 16²¹), and was regarded as a symbol of the goddess Astarte, according to some, though this is not demonstrable. The *'ashērāh* was artificially constructed of wood (Jg 6²⁶, 1 K 14^{15, 22} 16²³, 2 K 17^{10, 16}, Is 17⁸), in image like form (1 K 15¹³), and could be 'plucked up' (Mic 5¹⁴), 'cut down' (Ex 34¹³), 'broken to pieces' (2 Ch 34⁴), and 'burnt' (Dt 12³). It stood in close proximity to the *massēbāh* and to the altar (Jg 6²⁵ and might be set up even beneath living trees (2 K 17¹⁰). What its origin was it is impossible to say, but it was evidently akin to tree-worship, the tree probably being revered as an abode of Deity (Dt 11³⁰), and as the symbol of fertility. A famous *'ashērāh* stood in Samaria in the days of King Jehoahaz (2 K 13⁶), probably the one made by Ahab (1 K 16²³). Manasseh also made an *'ashērāh*, which he set up in the Temple in Jerusalem (2

217), but it was destroyed by Josiah (23⁶⁻⁷).—(4) Not infrequently, also, connected with *bāmōth* there were rooms, chambers, or sacred halls, called 'houses of high places' (1 K 12³¹ 13³², 2 K 23¹⁰). These were used probably as dwellings for the priests, and as the houses where the sacrificial meals were eaten (1 S 9²²); quite possibly also as the places of the most immoral worship—religious prostitution (Am 2⁸; cf. the 'vaulted chambers' mentioned by Ezekiel 16^{24, 21, 20}). These chambers also sheltered the images of the gods worshipped (2 K 17²⁰; cf. Jg 17⁸). Tents, however, were used for the same purpose (2 K 23⁷, Ezk 16¹⁴; cf. Hos 9⁸); for example, David pitched a tent to shelter the ark (2 S 6¹⁷ 7⁶; cf. 1 K 2²⁸, Ex 33⁷⁻¹¹; cf. also the proper name *Oholibamah*, signifying 'tent of the high place,' Gn 36³). The Carthaginians are said to have used tents as portable sanctuaries (Diod. Sic. xx. 65).—(5) There were attendants also at the high places, sometimes called *kōhāntm*, which is the ordinary word in Heb. for 'priests' (1 K 12³² 13^{2, 23}); sometimes called *kmārīm*, 'idolrous priests' (2 K 23⁸). Besides these, there were *gdheshīm*, 'male prostitutes,' and *kdheshūth*, 'sacred harlots,' in connexion with high places (2 K 23⁷, 1 K 14²⁴ 15¹², Dt 23^{17, 18}, Hos 4¹⁴).

5. The cultus.—In general the worship practised at the *bāmōth* was not only ceremonial but sensual. It was borrowed largely from the Canaanites. Joy and feasting characterized their ritual (1 S 9^{12, 13}). The rites performed probably typified the annual renewal of Nature. Tithes were brought thither (Am 4⁴; cf. Gn 28²⁰⁻²²). Doubtless many of Canaan's high places became dedicated to Jahweh. Solomon, for example, sacrificed and burnt incense in the *bāmāh* of Gibeon, offering a thousand burnt-offerings upon the altar there (1 K 3^{3, 4}), and to please his foreign wives he built other high places to Chemosh and Molech, burning incense and sacrificing to their gods (1 K 11^{7, 8}). The Canaanites and Israelites may, indeed, have joined in the worship of Baal at some of these *bāmōth*. Whether they did or not, by the introduction of foreign cults the worship of the sanctuaries became corrupt. It is no exaggeration to say that the grossest and most sensual forms of religion described in the OT are associated with 'high place' worship. Hosea paints a vivid picture of their practices, though he mentions *bāmōth* by name only once in all his prophecies (10⁸). To him the high places of Aven were 'the sin of Israel.' Accordingly, he warns Israel against such sacrifices and libations (9⁴); points a finger of scorn at their rewards of adultery—bread, water, wool, flax, oil, drink, grain, new wine, silver and gold, which in turn they bestow upon Baal (2^{8, 6} 7¹⁴); denounces them for burning incense to other gods, themselves clothed in gala dress and decked with earrings and jewels (2¹³); threatens destruction upon the rewards of licentiousness received from their lovers (2¹³); and pronounces the ruin of all those who give themselves over to divination and harlotry in the name of religion (4^{12, 14}). Isaiah likewise gives a most striking description of heathen rites practised at the *bāmōth* (57⁵⁻⁸), explaining how the people inflame themselves among the oaks, slay their children in the valleys among the smooth stones (regarded as the abode of the *numina*, or gods), pour out drink-offerings as sacrifices on high mountains, and set up memorials of shame (perhaps alluding to phallic worship; cf. Ezk 16¹⁷). The same prophet describes Moab as literally wearing himself praying upon his high places (Is 16¹²; cf. 1 K 18²⁸).

6. History of high places in OT.—(1) In the *Pentateuch and Joshua*.—*Bāmōth* are not mentioned in either Genesis or Exodus; or, indeed, as places of worship, in the entire Book of Deuteronomy; cf. however, the figurative allusions in Dt 32¹³ 33²⁹,

in which to 'ride' or 'tread' upon the enemies' high places signifies to march over them in triumph. In Lv 26³⁰ and Nu 21²⁸ 22⁴ 33³², however, they are spoken of as places of worship. Two of these passages (Lv 26³⁰, Nu 33³²) warn Israel against the contaminating and despiritualizing influences of the heathen practices associated with such sanctuaries. They are the only passages in the Hexateuch which use the term with a religious significance. In Nu 21^{18, 20} and Jos 13¹⁷ the word is used as a proper name. The plural form is employed in all these instances.

(2) *From Joshua to Solomon*.—There is no mention by name of high places in the Book of Judges, and only a few cases (all in a single context) in the Books of Samuel refer to *bāmōth* as sanctuaries. The allusions in 2 S 1^{12, 20} 22²⁴ are poetical and figurative. In the classical passage in 1 S 9^{12, 13, 14, 15, 20} 10^{4, 13}, Samuel the seer is represented as going up to a *bāmāh* to worship, where the people await him, expecting him to bless the sacrifice (1 S 9¹²⁻¹⁴). While there, he is visited by Saul, who, with his servant, is searching for his father's lost asses. Saul and his attendant are invited to join in the sacrificial meal, which they eat together in the *gdheshīm*, or sacrificial dining-room (1 S 9^{14, 22}). Later in the account, mention is made of a band of prophets who are expected to come down from the high place, having presumably been there engaging in religious service (1 S 10⁸). The story gives no hint that there is anything illegitimate in sacrificing at such a sanctuary. In David's day, Gibeon was the great high place (1 Ch 16³⁹ 21²⁸). Under Solomon, also, the people continued to sacrifice at the high places, 'because there was no house built for the name of Jahweh until those days' (1 K 3²). Even the king himself 'went to Gibeon to sacrifice there, for that was the great high place' (1 K 3^{3, 4}, 2 Ch 1^{2, 13}). All this was in strict keeping with the traditional laws of Moses; namely, Ex 20²⁴, which allowed sacrifices to be made 'in every place' where Jahweh should record His name. Dt 12^{10, 11} insists upon the unity of sanctuary *only when God has given Israel rest from all their enemies round about*; when Israel should conquer Canaan and dwell in safety, then they should bring their sacrifices to the place which Jahweh should choose. This may be interpreted to mean that the law of the one sanctuary was not expected to come into practical operation until Solomon's time. Yet the fact is that Solomon did not observe this Deuteronomic law, for he built high places for his foreign wives; but he is explicitly rebuked for not having observed it (1 K 11⁷⁻¹³).

(3) *In North Israel*.—The revolt of the Ten Tribes under Jeroboam, and the gradual declension of religion in the Northern Kingdom, can be explained only in the light of the religious syncretism which had grown up in the nation before the death of Solomon. On entering Canaan, Israel had taken possession of the high places of the Canaanites. The common illiterate people did not grasp clearly the difference between the pagan worship of the Canaanites and the worship of Jahweh. As time went on, the upper classes also became indifferent, and dedicated Canaanite sanctuaries to Jahweh. The construction of the Temple did not, of course, change at once the people's devotion to local sanctuaries. Jeroboam built 'houses of high places, and made priests from among all the people,' and placed in Bethel the priests of the high places (1 K 12^{31, 32} 13^{2, 32, 33}), and the result inevitably was that Israel departed

¹ It is held by the majority of OT scholars that this rebuke is relevant only from the standpoint of the redactor of the Books of Kings, who reviews the history by the standard of the Deuteronomic code, which is believed by these scholars to have been first introduced in the time of Josiah (621 B.C.).

farther and farther from the worship of Jahweh, imperfect as that already was. Elijah, as a patriot, could protest only against the worship of Israel's sanctuaries rather than against the sanctuaries themselves (1 K 19¹⁶⁻¹⁸). On the other hand, the prophets of the 8th cent. attempted more than merely to reform the cultus of these sanctuaries. Hosea predicts that the high places of Aven, the sin of Israel, shall be destroyed (10⁸). Amos also declares that 'the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste' (7⁹). The only other allusion in Amos to high places is figurative—that of Jahweh as treading upon the high places of the earth (4¹²). When the redactor of 2 Kings sums up the reasons for the downfall of North Israel, he ascribes it to their having built high places in all their cities and there burnt incense, as did the nations whom Jahweh carried away before them (17⁹⁻¹¹).

(4) *In Judah.*—Under Rehoboam the people built high places in Judah, and the king appointed priests for them (1 K 14²³, 2 Ch 11¹³). Asa is said to have taken them away out of Judah (2 Ch 14³⁻⁵), but not out of Israel (2 Ch 15¹⁷, 1 K 15¹⁴). Jehoshaphat likewise removed the high places from Judah (2 Ch 17⁶), but not from Israel (1 K 22⁴³, 2 Ch 20³⁸). On the other hand, Jehoram, who married the idolatrous daughter of Ahab, actually made high places in the mountains of Judah (2 Ch 21¹¹), which none of his successors—Jehoash (2 K 12¹⁰), Amaziah (14⁴), Uzziah (15⁴), and Jotham (15²⁰)—removed. Ahaz actively 'sacrificed and burnt incense' on them (16³, 2 Ch 28²⁴⁻²⁵). Hezekiah, on the other hand, removed them, instituting a genuine religious reformation (2 K 18⁴, 2 Ch 31¹), the historicity of which is most reasonably attested (2 K 18²², 2 Ch 32¹²). But Manasseh rebuilt them (2 K 21³, 2 Ch 33¹⁷⁻¹⁹). Josiah, however, undertook and carried out a most drastic reformation, putting down the idolatrous priests and destroying the high places of all his predecessors, including Solomon's (2 K 23^{5, 13-15, 16, 20}, 2 Ch 34³). During all this period of schism the prophets of Judah say little or nothing against the high places as such. Isaiah, for example, shows no pronounced hostility to high places themselves (14¹⁴, 15³, 16¹³, 36⁷, 58¹⁴). Micah, likewise, is all but silent concerning them, his allusions being figurative rather than literal (1², 3¹²; cf. Jer 26¹⁸). Jeremiah is more explicit and pronounced. He emphatically rebukes his people for having 'built the high places (the LXX has 'high place') of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire' (7³¹, 19³, 32²⁹), because they are centres of sin throughout all their borders (17²), and he threatens in Jahweh's name to cut off in Moab him who sacrifices in a high place (48²⁵; cf. Is 15², 16¹²). Ezekiel in similar strains protests against Judah's high places, and threatens in Jahweh's name to destroy them (6⁵⁻⁶). He points a finger of reproach at those who labour to make them attractive (16¹⁶), and warns those who congratulate themselves on possessing 'the ancient high places' (36²). Habakkuk's single allusion to high places is a figurative one (3¹⁹).

The only other references to *bāmōth* in the OT, with one exception, are Job 9⁶ and Ps 18²², both of which are figurative; the exception is Ps 78²⁸, which is a literal commentary on Israel's repeated defection from the true worship of Jahweh.

(5) *After the Exile.*—After the downfall of Jerusalem we hear little of high places. The captivity accomplished what neither Hezekiah nor Josiah could do. The people had learned at great cost the folly of idolatry, and her sons and grandsons, who returned after 536 B.C., had no disposition to revive the old local cults whose continuity had

been so long interrupted. In the 5th cent. B.C., however, there were altars to Jahweh in Elephantine, and, in the 3rd cent. B.C., at various places in the Delta of Egypt.

7. *Recent discoveries.*—During the past fifteen years several ancient *bāmōth* have been discovered, chief among which is: (1) the *Great High Place at Petra*, the capital of Edom, which was discovered by the present writer on 3rd May 1900. S. I. Curtiss was shown it in July of the same year. For location, size, completeness, and importance this high place still holds first rank among all the ancient sanctuaries as yet found to exist. A recent writer speaks of it as 'undoubtedly' existing already in the days of Moses (F. E. Hoskins, *From the Nile to Nebo*, Philadelphia, 1912, p. 336). It is situated on the very top of one of the most conspicuous peaks which surround the unique capital of Edom. Rock-cut stairways lead up to it from different directions. Two *massēbāhs*, or pillars, 100 ft. apart, situated on the brow of the promontory, mark the approach from the S.E. The oval rock-dome on which the *bāmāh* proper stands is some 300 ft. long (N. and S.) by 100 ft. broad (E. and W.). The view from the summit is unobstructed. Among the principal features of the sanctuary is the large, deep rock-cut court, 47 ft. long (N. and S.) by 20 ft. broad (E. and W.), where the worshippers probably stood. Near the centre of this court there is a raised platform 4½ in. high, measuring 5 ft. 1 in. (E. and W.) by 2 ft. 8 in. (N. and S.), on which the victims for sacrifice may have been slain. To the west of the court, some 15 ft. distant, with four steps leading up to it, is an altar, 9 ft. long (N. and S.) by 6 ft. broad (E. and W.), and 3 ft. high, with a rock-cut passage 32 in. broad, running about it on the N., W., and S. sides. In the surface of the altar there is a rectangular depression hewn out, intended perhaps for fire. Three of the corners of the altar seem to have been prepared by cuttings to receive 'horns.' Close by the altar and of about the same height, but extending nearer to the court, is an irregular oval rock platform, some 12 ft. 9 in. square, with circular depressions on the top surface (the one circle being inside the other), the diameter of the outer circle being 3 ft. 9 in., and that of the inner 17 inches. These were probably used as the place for pouring out libations (Ex 29¹⁵). A drain from the centre of the inmost circle would carry the blood, or water, as the case might be, towards the stairway by which the platform was approached (2 S 23¹⁶). In the sides of this platform there are two water cavities, which were probably used for purposes of ablution. About 32 ft. S. of the court is a pool or cistern excavated in the rock, and at one time cemented, whose dimensions, though somewhat irregular, are approximately 10 ft. long (N. and S.) by 8 ft. broad (E. and W.) and 4 ft. deep, with a drain to carry off the overflow. Two trees, of stunted growth naturally, and yet in one case measuring 2 ft. 10 in. in girth, are to-day growing in the near vicinity. From any part of the sanctuary the traditional Mt. Hor is visible. While this *bāmāh* is old, it cannot be demonstrated that it is the most ancient high place discovered, or even the oldest of those (in all 20 or more) now known to exist at Petra; all are devoid of inscription and ornamentation. At the same time, there is no doubt that this Great High Place was at one time the central sanctuary of the Edomites, and it may, indeed, mark the very spot where religious rites were celebrated by the sons of Esau three thousand years ago.¹

(2) *The High Place at Gezer.*—This *bāmāh* was

¹ A plan of the Great High Place at Petra is reproduced in Driver's *Schweich Lectures* (London, 1909), p. 61 (see also pl. facing p. 62); and in *HDB* iv. 396.

discovered by R. A. S. Macalister in 1902, and is described by him in the *PEFSI* of Jan. 1903 (pp. 23-36). It is situated in an open square just about the middle of the city, on the east declivity of the western hill, and was, doubtless, the centre of the city's religious life. It is the largest *bāmāh* as yet found in Palestine proper. Several of the essential features of an ordinary high place, however, are wanting. For example, there is no court for the worshippers; no certain place for the *ashērāh*, or pole; and it is doubtful whether there is an altar, though Macalister thinks it possible that the bank of hard earth some distance to the south of the pillars, which was about 11 ft. in length and excessively difficult to cut, may have been the altar of the *bāmāh*. A similar altar of baked earth, ornamented with figures of animals in relief, was found by the Austrians at Taanach. The majestic series of eight huge unhewn monoliths, standing in a row on bases of smaller stones, due N. and S., and ranging in height from 10 ft. 6 in. to 5 ft. 5 in., define this place as a genuine *bāmāh* of the ancient Canaanites of Gezer. In breadth the largest of these obelisks measures 4 ft. 7 in., in thickness 2 ft. 6 inches. There were originally ten, but only the stumps remain of the two at the north end. The laver is identified with a square block of stone, 6 ft. 1 in. long by 5 ft. broad and 2 ft. 6 in. thick, standing beside the row of pillars, and having a rectangular hollow cut in the top of it, intended probably for ablutions. A remarkable feature of this high place remains still to be described. On the east of the northernmost of the monoliths there is an entrance leading down into two large caves, which are connected with each other by a narrow, crooked passage. They were once the residences of the 'cave-dwellers' in Gezer, and were originally independent but are now connected. The smaller of the two was found to have large blocks placed against its door on the inside. When the passage was clear, however, hearing was possible between the two, but seeing was not; accordingly it has been conjectured that the inner cavern was used as a secret chamber from which oracles were given forth, a priest or a boy being sent into the inner chamber before the inquirer was admitted to the outer. The human voice issuing from the mouth of the narrow tunnel would be regarded as the voice of a spirit or of a god. In Solomon's temple provision was made for an oracle (1 K 6¹⁰; cf. 1 S 28⁷⁻²², 1s 8¹⁷). Underneath the *bāmāh* in a stratum of earth were found also some twenty earthen jars containing the skeletons of infants, all newly born, probably not more than a week old. Beside these jars, or, as in some cases, inside them, other smaller vessels were discovered, in which, perhaps, food was deposited for the infant in the other world. These bones are supposed to have been those of first-born children who had been sacrificed to some deity, either to appease his wrath or to obtain his help (cf. 2 K 3²⁷, Mic 6⁷). Finally, a bell-shaped pit resembling an ordinary cistern, situated a little to the east of the sacred cave, and apparently a little outside the sacred precincts of the sanctuary, used probably as the depository of the refuse from the sacrifices, completes the equipment of the Gezer high place.¹ In 1905 another *bāmāh* was found at Gezer, having four standing *massēbāhs* and the base of a fifth (cf. *PEFSI*, 1907, p. 267 f.).

(3) *Other high places.*—Still other altars and pillars have been discovered from time to time in Palestine, but it would be perhaps incorrect to speak of them all as *bāmāh*. For example, Sellin of Vienna, in 1904, unearthed at Taanach, on the southern edge of the plain of Esdraelon in Galilee, a double row of five *massēbāhs*; Schumacher of

¹ See figures reproduced in Driver (*l.c.*), p. 63.

Haifa more recently found two others at Megiddo; and, more recently still, Kittel of Leipzig discovered cup-shaped depressions or hollows in the rock surfaces at Mizpah, near Jerusalem. A complete list would also include the ancient rock-altar discovered at Zorah (Samson's birthplace, Jg 13²⁻²²) by Baurath Schick in 1887; and other 'finds' of similar character discovered at Tell el-Mutesellim, Gibeon, Tell es-Sāfi, and Tell Sanda-hannah by Guthe, Vincent, and others. The latest discovery reported is that unearthed during June and July 1912 by Duncan Mackenzie, field-director of the Palestine Exploration Fund, at 'Ain Shems, the ancient Bethshemesh (cf. *PEFSI*, Oct. 1912, pp. 171-178). While cutting a trench, from north to south, across the central area of the city, Mackenzie found, towards the middle of the trench, five pillars lying on their sides as though they had been knocked down, the one on the east side being broken in two as if it had been purposely smashed. These stones are regarded by him as the sacred pillars, or *bētyls*, of a high place. Their tops are rounded, but their bottoms are flat for better standing. Three of the five bear marks of tools. Two are flat like the headstone of a tomb, and are composed of a rough-surfaced, stratified kind of limestone which seems foreign to the environments of Bethshemesh. Mackenzie conjectures that they were set up in veneration of the dead, the spirit of the departed being imagined by the ancients to take possession of his pillar on the performance of certain ceremonial and magic rites for that purpose. At a point west of the high place a circle of stones was found, which leads by a shaft through the rock down into a great subterranean chamber, or burial cave, resembling those found at Gezer and Taanach. The cave extended away beneath the pillars of the high place, and contained all the paraphernalia of the cult of the dead, there in position as they had been left thousands of years ago.¹

Cf. ARCHITECTURE (Phœnician), vol. i. p. 765, and CANAANITES, vol. iii. p. 185.

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HIGH PRIEST.—See PRIEST.

HILLEL.—Hillel was a most distinguished teacher, and head of the Sanhedrin in Jerusalem during part of Herod's reign. Known as 'the Babylonian' (*Pesähtm*, 68a; *Sukkah*, 20a) be-

¹ See figures reproduced in Driver (*l.c.*), facing p. 66 and following pages.

content of their religion is essentially that of the other Pueblos, but is modified in many details.

1. Numbers, colours, directions.—Number symbolism is introduced into every aspect of ritual with monotonous insistence, but is enriched by linkage with reference to colour and direction. The directions are always thought of in a fixed order: north, west, south, east, above, below, to which the middle or whole is sometimes (although usually by implication rather than explicitly) added as the seventh. The corresponding colours are yellow, blue, red, white, variegated, and black. There are prey animals, birds, trees, and a variety of other classifiable natural objects identified with these directions and colours. Maize is actually grown in an astounding variety of colours of the grain, but these are reduced in the Zuni mind and religious practice to the standard six varieties. Where six is not used, the ritual number is four, the above and below being in this case omitted. Periods of time are usually grouped by fours or multiples thereof. Thus certain ceremonials are performed quadrennially, and the number of days for which the priesthoods go into retreat is either four or eight.

2. Prayers.—Highly formalized prayers are much used by the Zuni. They are definitely standardized, couched in a language which may be more or less archaic and is certainly ritualized, and are recited in a rapid muttering drone. Certain prayers belong to the constituted priests alone, others are spoken by religious officials or laymen. The tenor is understood even when many of the words are difficult of explanation by the speaker.

3. Feather sticks.—The visible embodiment of prayer, and at the same time the most important form of offering, is prayer sticks (*talikyinaws*), short rods to which feathers are tied according to exact rules and which are then set out in shrines or buried in the ground. These feather sticks are 'planted' by every priesthood before every ceremony, by the officials of all societies, for the dead, and on regular occasions such as the recurrent year or moon. They have many slightly differing forms according to their purpose. They are always deposited privately.

4. Altars.—Altars of some sort enter into all major rituals. The most elaborate are those of the curing societies. These consist of a painting made on the floor in coloured earths, behind which is set up an elaborate screen of slats which is carved or painted with symbols; and of animal images, stone concretions, sacred corn ears, offerings in bowls, and similar paraphernalia deposited on or about the ground painting. Priests' altars are simpler: the screen is wanting and the sand painting is replaced by one of coloured maize meal. In general, altars are set up indoors for esoteric portions of ceremonies, and put away at their conclusion. Allied to altars are shrines—nearly always out of doors—at which offerings, especially of prayer sticks, are made. These shrines may be springs, clefts in the rocks, or small stone cysts on the summit of knolls. They are visited by priests, by society officials, and by dance impersonators.

5. Masks.—The most spectacular apparatus of Zuni ritual is the mask, which is made in enormous variety of elaborate and standardized forms. There are probably a hundred kinds, each with a name and definite place in cult. With a mask go a specific costume and style of body paint, although these are not as diversified as the masks. Every mask represents a deity, and the dancer who has donned one is himself called *kokko*, or god. These *kokko* being the *kachina* of the other Pueblos, many Zuni masks recur among the Hopi or on the Rio Grande. The names are sometimes the same a towns of different stock; at other times they

are as different as the masks themselves are similar. In some instances importation of a mask from one Pueblo to another can be traced by indirect evidence, or is admitted by the natives themselves. In this interchange the Zuni seem to have given and received about equally. Most of the masks are monstrous, some animal-like. This does not argue that the Zuni look upon their gods as terrifying rather than beneficent. It seems that limitations of technical skill prevented the Pueblos from making their masks representatively beautiful, but did not prevent their attaining effects that are grotesquely interesting and decoratively pleasing. In other words, their conceptions of the *kokko* are the result of the masks which it was within the powers of the Zuni to make. Manual ability directed beliefs more than the reverse. This comes out clearly in the fact that many of the masks representing goddesses are bearded. The beard simplifies the construction and allows the wearer's song to issue unimpaired while effectually concealing his identity. It may be added that masks are regarded as extremely sacred, and that the uninitiated children and younger women seem to believe the wearers to be true gods.

6. Fetishes.—The most sacred of all material objects in the Zuni religion are certain fetishes called *ettonne* (plural *ettowe*), and these they have developed to a greater extent than the other Pueblos. The *ettonne* shows a fundamental relationship to another class of fetishes called *mi'le* (plural *miwe*), 'maize ear', which is the form more current elsewhere in the region. The *mi'le* is an ear of maize sheathed in feathers and otherwise specially prepared. It is the badge of membership in the curing orders of the societies. These *miwe* are individual property and are buried at the owner's death. The *ettowe*, on the contrary, are supposed to have been brought up in their present physical form from the lower world, and appertain to groups—priesthoods, societies, clans, etc. They are guarded with extreme care, 'fed' with offerings, never exposed except when ritual definitely provides; and even the room in which they are kept is tabu. They seem to consist of several reeds bundled together and filled with materials that are either precious in themselves or symbolic of the precious things of life: meal, pollen, seeds, turquoise, and the like. The *ettowe* are enclosed in native cotton and kept in wrappings. They number about fifteen each for the priesthoods, the societies, and the clans, besides a few of more special reference.

III. ORGANIZATION.—On the side of organization or hierarchy of functioning individuals, Zuni religion has developed in three principal directions: (1) there is a series of thirteen societies or fraternities whose most distinctive function is the religious curing of disease; (2) there is a communal organization which conducts the dances in which the *kokko* are impersonated; (3) there is a series of priests, or rather priesthoods, devoted to the spiritual welfare of the nation. The communal society and the priesthoods are linked by the fact that their objectives, such as rainfall for the crops and other general blessings, are the same. This does not of course imply that they are the historical result of the same impetus. They share, however, in native theory a devotion to the interests of the community at large, whereas the factor of individual benefit enters more definitely into the scheme of the fraternities.

1. The fraternities.—The fraternities are thirteen in number and are treated by the Zuni as full equivalents of one another. They are all organized on the same pattern, with membership by initiation, secret meetings, and esoteric rites; and in general they are open to men, women, and children