

THE CORONATION CEREMONY

The comparative philologists owe their success in great part to their analyzing language into its smallest elements which are sounds. They have treated words as groups of sounds of which some persist, others change or fade altogether, thus altering the complexion of the whole group till in time it becomes unrecognizable. We cannot do better than follow their example in dealing with other creations of the human mind. Let us therefore make an experiment with the coronation ceremonies. They are made up of numerous rites and observances, some of which are remarkably constant, while others vary to the point of disappearing altogether. For the convenience of the reader we shall give each of these components a letter so that it can be seen at a glance which are present and which are missing in each country, and compare those that are present with the forms they assume in other regions. A complete set of all the parts is not known to occur anywhere. If it did it would appear as follows:

A. The theory is that the King (1) dies; (2) is reborn, (3) as a god.

B. By way of preparation he fasts and practises other austerities.

C. (1) Persons not admissible to the sacrifice, such as strangers, sinners, women and children, are kept away,

and are not allowed to know anything; (2) an armed guard prevents crying eyes.

D. A kind of sabbath is observed; the people are silent and lie quiet as at a death.

E. The King must fight a ritual combat (1) by arms, or (2) by ceremonies, and (3) come out victorious.

F. The King is admonished to rule justly and (2) promises to do so.

G. He receives communion in one or two kinds.

H. The people indulge at one point in (1) obscenities, or (2) buffoonery.

I. The King is invested with special garments.

J. He is baptized with water,

K. and anointed with oil,

L. when a human victim is killed,

M. and the people rejoice with noise and acclamations,

N. and a feast is given.

O. The King is crowned,

P. puts on shoes,

Q. and receives other regalia such as a sword, a sceptre, a ring, etc.,

R. and sits upon a throne.

S. He takes three ceremonial steps in imitation of the rising sun.

T. At the conclusion of the ceremonies he goes the round of his dominions and receives the homage of the vassals.

U. He receives a new name.

V. The Queen is consecrated with the King.

W. So are the vassals or officials either at the coronation ceremony, or in the course of the King's tour.

X. Those who take part in the rites are dressed up as gods, sometimes with masks,

Y. which may be those of animals, thus identifying the wearer with some kind of beast.

Z. A king may be consecrated several times, going up each time one step in the scale of kingship.

COVENANT. A solemn promise made binding by an oath, which may be either a verbal formula or a symbolic action. Such an action or formula is recognized by both parties as the formal act which binds the actor to fulfil his promise. Covenants may be between parties of different socio-political groups, in which case the covenant creates a relationship between them regulated by the terms of the covenant; or a covenant may take place within a legal community, in which case obligations are assumed which the law does not provide for—i.e., it makes new obligations binding.

Since the covenant usually had sanctions of a religious nature (an appeal to the gods to punish any breach of covenant), it was closely connected with religion. It also had close connections with law, since the obligations assumed by covenant tended to become legal obligations enforced by political means, and there is some reason to believe that, in late times at least, the covenant was simply a form of legislation.

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A. COVENANTS IN THE ANCIENT WORLD.

In the long time span covered by ancient history there is a great variety of forms and situations in which covenants appear, and much is yet to be learned of the history of covenants. It may be an exaggeration to speak of every relationship other than kinship as a covenant relationship, but it is nevertheless true that covenants were an exceedingly important means for the regulation of behavior, so that some measure of trust and predictability could be introduced into social and political life. The oath (verbal or symbolic) seems to have been the constitutive element which made covenants binding, though it is possible that other formal actions, such as a common meal, did not involve an appeal to the divine world to punish violation of the promise. Not every oath, however, was a covenant, for not all oaths in ancient law involved promises concerning future action. Ancient terminology clearly designated covenants as "oaths and stipulations" in international relationships, and this gives a working definition of ancient covenants. See OATH.

The covenants which are of greatest importance for OT history are those which regulate relationships between two distinct social or political units,

international treaties. Evidence for the existence of such treaties goes back to the mid-third millennium B.C. in Sumerian sources, and to Old Akkadian texts two centuries later. Though too fragmentary for a satisfactory juristic analysis, they nevertheless prove that there were already at that time well-formed patterns for the regulation of international affairs, usually associated with the subjection of the party which was defeated in war. Though the Mari archives (ca. 1700 B.C.) contain very frequent references to covenants, they do not describe the content and procedure in sufficient detail to be entirely satisfactory. By far the most useful and extensive body of material comes from the Hittite Empire of the Late Bronze Age (ca. 1400-1200 B.C.), which had far-flung relations from Mesopotamia to Egypt, as well as suzerainty over various city-states of N Syria.

The Hittite suzerainty treaties have been preserved in abundance, and can be taken as an illustration of a highly developed form known throughout the ancient Near East. These covenants were the formal basis of the Empire; it was on them that depended the relationship between the Hittite state and the vassals which owed it allegiance. They placed the vassal state under the protection of the Hittites, and at the same time placed the military resources of the vassal state at the disposal of the suzerain. There can be little doubt that the military alliance so formed was a primary intent of the treaties, but in addition, they were a means of preserving the peace within the Empire by regulating in advance the obligations of the vassal. Since it was the suzerain who stipulated the obligations of the vassal, the latter was, in effect, protected from arbitrary action on the part of the vastly more powerful overlord. The form of these treaties has been carefully analyzed, and the following characteristic elements of a treaty in this period may be isolated.

a) The preamble. The treaty text frequently opens with the statement: "These are the words of . . ." followed by the identification of the king who gives the treaty, his titles, appellatives, and genealogy. The treaty is thus a message from the suzerain to the vassal.

b) The historical prologue. This consists of a description of the previous relationships between the two parties, frequently in the "I-Thou" form of address, emphasizing particularly the acts of benevolence which the suzerain has performed for the good of the vassal. Often it is actually the Hittite power which placed the vassal on his throne. These preceding acts of the suzerain are evidently regarded as the foundation of the vassal's obligation, and therefore the historical prologue seems to be carefully composed; these prologues are actually most important sources for the history of the Hittite Empire.

c) The stipulations. This section contains the obligations to which the vassal binds himself in accepting the covenant, defined by the suzerain. The content varies widely, but military obligations are, as expected, treated in detail. First, the vassal must not enter into alliances with other independent kings, and he must be a friend to the suzerain's friends and an enemy to his enemies. The vassal must answer any summons for military forces, and

See reference
Suzerain +
Defend King

engage wholeheartedly in any military campaign commanded by the suzerain. Second, regulations for the treatment of refugees are so frequent that it is necessary to conclude that this was an important issue during this period. Third, war booty is often regulated in advance; this also was evidently a fertile source of discord. In addition to these most common stipulations, many other types of actions are prescribed or prohibited. Most interesting is the frequent prohibition of "murmuring," the utterance of "unfriendly words," against the suzerain, and the obligation to report such words uttered by others. With this is often combined an exhortation to trust the suzerain, even in spite of appearances to the contrary. Finally, a stipulated tribute is imposed.

d) The deposit and public reading. Typically there is a provision for the deposit of the treaty document in the sanctuary of the vassal, and a requirement that it be read in public at stipulated intervals, from one to four times a year.

e) The list of witnesses. Ancient legal documents normally ended with a list of witnesses, and the international treaties are no exception. Here however, the gods of both states are named—in fact, some of the lists seem to attempt exhaustiveness in making all known gods of the cultural area witnesses to the covenant. In addition, however, important features of the natural world are included, such as mountains, rivers, springs, the great sea, heaven and earth, winds and clouds. It seems reasonably certain that the gods as witnesses were expected to punish breach of contract, and thus religious awe was appealed to as a ground for future obedience. Though the Hittite king certainly did act against a rebellious vassal with military force, the treaties mention only religious sanctions.

f) The blessings and curses. This consists of a list of goods and calamities which the divine witnesses were called upon to bring upon the vassal for obedience and disobedience respectively. The curses usually precede, and consist of the misfortunes usually attributed to the wrath of the gods in antiquity: destruction, sterility, misery, poverty, plague, famine. The blessings, conversely, are divine protection, continuity of the vassal's line, health, prosperity, and peace.

The foregoing analysis of the treaty form is schematic, more so perhaps than the treaties themselves, but is useful as a description of that which was evidently felt to be important in a valid treaty. This written document is, however, not all that is involved in a covenant. The text of the treaty frequently refers to the oath of the vassal, but the description of the words or forms by which the oath was sworn seems to be completely lacking and unknown. It is conceivable, but unlikely, that the mere existence of a written document was sufficient to put the covenant into effect. The description of the "soldiers' oath" in Hittite texts points to the probability of some formal ceremony for the ratification of the covenants as well.

So far as the validity of the covenant is concerned, it seems clear that the oath was binding only upon the one who swore, and therefore the death of the vassal and accession of his heir required the drawing up of a new covenant. The same was true evidently

in the case of the death of the suzerain. It is true, of course, that the terms of a previous treaty were generally respected by a new king of a vassal state, but it is difficult to say whether or not changes of ruler tended to result in rebellion because the old covenant was no longer regarded as valid. There seems to be no evidence of any concept of a covenant binding in perpetuity.

The normal form of covenants was thus a treaty in which only the vassal is bound by oath. Parity treaties existed at this time, but are best regarded as the same form in which both parties are bound to identical obligations.

In comparison with the material from the Hittite Empire, relatively little is known of covenants from the Assyro-Babylonian periods. Enough treaties have been recovered to indicate that considerable change had taken place in the intervening dark ages. In contrast to the Hittite covenants which gave in the historical prologue the grounds upon which the vassal should willingly give up his freedom to become an ally of the Hittite king, so far nothing analogous has been found in these later treaties, but the fragmentary state of the later treaties warns against much confidence in this argument. So far it would be rather difficult to describe any consistent pattern to which all these later treaties conform, and there are very numerous differences (as well as similarities) between the two groups.

It is not only empires which produced treaties in the ancient world. Perhaps equally important were covenant alliances for the purpose of obtaining a concerted action against empires. There is unfortunately very little direct evidence of the form and content of such alliances, but a respectable body of material to prove that they existed. Already in the Mari period, there were several kings each of whom had ten to fifteen kings in his following, but in addition there were smaller social, tribal, or political groups which joined forces to resist their more powerful neighbors. The Egyptian kings of the New Empire had to fight coalitions of Syro-Palestinian kings, and one of the Amarna Letters (Knaudtson, No. 74) quotes what purports to be the message of an alleged rebel to other dissident groups, exhorting them to gather in a temple (or city containing a temple) to form a defensive coalition by covenant, so that they might drive out the (Egyptian) regents and establish peace in perpetuity. In the Iron Age as well, such coalitions were standard forms of organizing resistance to the Assyrian Empire, the most famous being that which fought Shalmaneser III at Qarqar in 853 B.C. We have no direct evidence that this or other coalitions condemned by the Hebrew prophets were bound together by a covenant, but it is difficult to see any other basis for them.

B. COVENANT TERMINOLOGY IN THE BIBLE. 1. In the OT. The most frequent word for "covenant" (286 occurrences) is ברית, but there are numerous references to covenants and covenant relationships where this term does not occur. The etymology of the term is uncertain. Most generally accepted is the derivation from Akkadian *biritu*, "fetter," or a cognate root. The word is used as a direct object of a number of verbs to designate the establishment or breach of covenant. The phrase

will lodge" to refer to the current journey homeward to Bethlehem, and this verb to have its usual sense of "stay the night." Our story-teller is up to his old trick of using a word twice at crucial points; see 3:13!

Your People become my people; / Your God is now my God. The Hebrew is as succinct as it can be: "Your people my people, your God my God." With this couplet, however, something decisive is said; note again the verbal correspondence to what is said of Orpah in verse 15.

17. *Thus may Yahweh do to me, / And thus may he add, / If even death will separate / Me from you.* This solemn oath formulary appears only here and in eleven passages in Samuel and Kings. The first part of it was presumably accompanied by a symbolic gesture, something like our index finger across the throat. Deep behind this lay, in all probability, a ritual act involving the slaughter of animals, to whom the one swearing the oath equated himself. The best indications that this is so are the portrayals of elaborate covenant ratifications, containing solemn oaths, in Gen 15:7-17 and Jer 34:18-20. The slaughtered and split animals represent what the oath-taker invites God to do to him if he fails to keep the oath.

Note several interesting things about the formulary. First, the basic form probably ran: Thus may God (or the gods: *'lōhīm* can mean both; the verb's number determines the choice) do to me and thus may he (they) add, if/if not (*'im/'im lō'*) a specified future condition occurs. When the speaker used *'im*, "if," the subsequent words expressed what he was determined would not happen (I Sam 3:17, 25:22; I Kings 20:10; II Kings 6:31); when he used *'im lō'*, "if not," he was determined that what followed would happen (II Sam 19:14). Second, only here in Ruth and at I Sam 20:13 is Yahweh, instead of Elohim, the name of the deity; in both these passages there is a purpose for this shift from the basic form, in that there is an important emphasis on Yahweh in these passages. Third, seven of the formulary passages in Samuel, Kings, and Ruth use neither *'im* nor *'im lō'* to introduce the concluding clause; they all use the conjunction *kī* (I Sam 14:44, 20:13; II Sam 3:9; I Kings 2:23, 19:2; and Ruth 1:17) or *kī 'im* (II Sam 3:35, although many read *kī 'im* here). In this group of seven there is a variety of syntax in the concluding clause; several appear to use *kī* with the same effect as *'im lō'*, that is, *kī* is followed by what the speaker was determined would happen (I Kings 19:2; I Sam 14:44; II Sam 3:9; and II Kings 2:23 are all ambiguous). There is enough variation in this group which employs *kī*, however, for other considerations to play a part in determining the precise meaning.

Two proposals about our passage are warranted. First, since Ruth has just said in verse 17a, "Where you die, I shall die and there be buried," the oath comprising verse 17b should bear at least some relation to this assertion, especially to its last word. Sufficient archaeological data is now available concerning burial practices in Palestine in biblical times to show how it can be said that people are not separated even by death. Family tombs were the dominant feature, and after decomposition of the flesh was complete, bones were gathered in a common repository in the tomb, either in an ossuary or in a pit cut out of the rock in the floor of the tomb. A body might be placed in the tomb to decompose, or, if the family member died at some distance from

home, the body could be interred at the distant spot and then the bones gathered up several months later for transport to the family tomb and deposit in the repository (cf. II Sam 21:10-14). Following Eric Meyers (*BA* 33 [1970], 10-17), we can see in this practice the background for the concept of being "gathered to one's fathers." In this sense, but not in the sense of a blessed reunion after death, Ruth's final and climactic sentence promises loyalty to death and to the grave, including the adoption of Israelite burial custom. This interpretation opposes the position of most recent commentators, who tend to find the idea "only" implied in the word order (which places the noun "death" ahead of the verb, thus emphasizing the noun): "for death alone will separate me from you." Our translation also sees the noun as emphasized. See further P. W. Lapp, *Pittsburgh Perspective* 19 (1968), 139-56; and E. F. Campbell, Jr., *ibid.*, 22 (1971), 105-19.

The second proposal is that the story-teller purposely altered the standard form here by using the name Yahweh instead of Elohim. This is the only time the name occurs on Ruth's lips, while Naomi, Boaz, and the citizens of Bethlehem use it quite frequently in a variety of blessing and complaint forms. This final part of Ruth's dramatic avowal is climactic in another sense then: with no particular fanfare, she joins the people whose God is Yahweh.

19. *the two of them*. Again the feminine dual (cf. last NOTE on 1:8). It should be noted, however, that the infinitive construct used to say "until they came" in this verse has a feminine plural suffix, although with an unusual form (cf. Jer 8:7).

When they arrived in Bethlehem. Two good LXX witnesses, B and the Lucianic group, omit this clause; even more striking, the Hexapla, while having it, did not mark it with an asterisk, as it usually does when something is to be added to the Greek to bring it into conformity with the Hebrew tradition (see R. Thornhill, *VT* 3 [1953], 240, n. 1). Is the clause after all purely redundant? The answer must be emphatically in the negative. This sentence begins a new episode, as the opening *wayhī* (which I have not reflected in the translation as such) clearly indicates. Quite probably the Hebrew text lying behind the two shorter Greek witnesses had undergone a haplography, the scribe's eye jumping from the first Bethlehem to the second one. See the COMMENT.

was excited. Masoretic pointing makes the verb a *Niphal* of the root *hwm*; the same form of the same verb expresses the excitement in the Israelite camp when the ark of the covenant was brought in I Sam 4:5 and the rejoicing at Solomon's anointing which dismayed Adonijah in I Kings 1:45. The Greek approaches the same sense in all three places with "resound," and the Syriac captures it better with "rejoice." The reaction is certainly one more of delight than of pity; hence, the question which follows, "Is it Naomi," is not to be taken as expressing shock at what time and suffering have done to Naomi, but rather delighted recognition.

the women. It is only the feminine plural verb form which shows that it is the townswomen who surround the returning pair; at 4:14, when this "chorus" returns, they are specifically identified as "the women." Apparently, the absence of any identifying noun here is original; the LXX and OL translate the verb as plural, but their languages do not show gender distinction, so the nice touch

*she knew
of her God*

ords: Perhaps the most impressive single example is the appropriation by Rachel of the teraphim, or "house gods," of her father, Laban (Gen. 31:19, 30). Innumerable attempts were made to account for this strange behavior. But none could come close to the mark as long as the necessary data on the family law in Laban's land had been lacking. The texts from Arrapkha and Nuzi have at last supplied the details. In special circumstances, property could pass to a daughter's husband, but only if the father had handed over his house gods to his son-in-law as a formal token that the arrangement had proper sanction. A similar instance of legalizing the irregular—but this time duly explained as such—is to be found in Ruth 3:7; this usage, too, has significant antecedents at Nuzi. It is worth noting in this context that the common Nuzi clause "to go to the gods"—for purposes of a juridical ordeal—is echoed in Exod. 21:6, and more especially in 22:8; in the latter case the noun in question is still construed as plural.

In three passages (Gen. 12:10-20; 20:2-6; 26:1-11) the wife of a patriarch is introduced as his sister, for no apparent worthy reason. The Nuzi Texts, however, demonstrate that in Hurrian society the bonds of marriage were most solemn when the wife had legally, though not necessarily through ties of blood, the simultaneous status of sister; so much so that the terms for "sister" and "wife" could be interchanged in official use under the right circumstances. Thus, in falling back on the wife-sister equation, both Abraham and Isaac were availing themselves of the strongest safeguards that the law, as they knew it, could afford them.

Nuzi marriage contracts occasionally include the statement that a given slave girl is presented outright to the new bride, exactly as is the case with Leah (Gen. 29:24) and Rachel (vs. 29). Such was evidently the accepted practice in Hurrian circles, and hence also in culturally affiliated societies. Other marriage provisions in the Nuzi Documents specify that an upper-class wife who had borne her husband no sons was expected to furnish him with a slave girl as concubine; in that case, however, the wife was entitled to treat the concubine's offspring as her own. This last provision illuminates the otherwise cryptic statement in Gen. 16:2, with its punning: "I shall obtain children by her" = "I shall be built up through her." The related law in the Code of Hammurabi (paragraph 144) offers no complete parallel; for there the wife is a priestess and is not entitled to claim the concubine's children for herself.

Lastly, in Hurrian society birthright was not so much a matter of chronological priority as of paternal decree. And such decrees were binding above all others when handed down in the form of a deathbed declaration, identified by the introductory formula: "Now that I have grown old." Against this stylized background, the ceremonial account in Gen. 27 acquires a new significance, with its opening clause (vs. 2), its solemn testatory pronouncements, and its arbitrary treatment of the birthright. Literary tradition may have obscured some of the content in

the course of the intervening centuries. Indeed, the custom itself had to be outlawed (Deut. 21:16), manifestly because it was no longer suitable in the changed surroundings. But the underlying framework was preserved, enough so to be restored to its original meaning with the aid of pertinent cuneiform sources.

3. **Nuzi and the Habiru.** Aside from thus supplying an authentic background for various biblical passages relating to the patriarchal age, the Nuzi Tablets also help to clarify the complex problem of the HABIRU, or Hapiru. In the first place, these texts furnish a substantial number of personal names of the Habiru, and thus afford for the first time an insight into the ethnic composition of that group. The results show that a majority of the Habiru at Nuzi were of Akkadian origin; the rest bore Hurrian names, except for a few that cannot as yet be analyzed. Secondly, all the Habiru of these documents, including those with Hurrian names, were outsiders. What they have in common is not an ethnic or geographical classification but an inferior social status; their position throughout is that of underprivileged foreigners. To be sure, the Nuzi evidence is not necessarily valid for other lands and periods; the ethnic composition would certainly be subject to local variations. But the material before us bears out fully the conclusion that the term "Habiru" was largely, and perhaps from the very start, a designation for a particular class of people, and not a distinctive ethnic name.

All in all, the small city of Nuzi, although situated in an obscure peripheral area and gone from the stage of history before the time of Moses, left us resources that can still illuminate large stretches of the ancient Near East, including Palestine.

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NYMPHA nīm'fə [Νύμφα (*feminine*)]; KJV **NYMPHAS** —fə [Νυμφάς (*masculine*)]. A Christian in whose house a church held its meetings, and to whom Paul sends greetings in Col. 4:15.

Since the name occurs only in the accusative, Νυμφαν, it could come from a masculine nominative Νυμφάς, a short form of Νυμφόδωρος, or from a feminine Νύμφα. Uncertainty in this matter dates back to a very early period, for the pronoun which follows the name is variously given in MSS as αὐτοῦ, "his" (KJV); αὐτῆς, "her" (RSV); αὐτῶν, "their" (ASV). It is impossible to decide which is right, though the feminine form has the disadvantage of being Doric for the more usual Attic Νύμφη.

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OAK [אלון, 'allôn, and see below; Akkad. *allānu*; ὄρος]. A tree noted for its great size and strength, probably *Quercus coccifera* L. ("kermes oak"), *Quercus aegilops* L. ("valonea oak"), and other species and subspecies about which there is much difference of opinion (cf. FLORA § A9n). אלון clearly means "oak" and is consistently so translated in Gen. 35:8; Isa. 2:13; 6:13; 44:14; Ezek. 27:6; Hos. 4:13; Amos 2:9; Zech. 11:2. Several other, similar Hebrew words have been translated "oak": אלון, 'lôn (Gen. 12:6; 13:18; 14:13; 18:1; Deut. 11:30; Josh. 19:33; Judg. 4:11; 9:6, 37; I Sam. 10:3); אלה, 'elâ (Gen. 35:4; Judg. 6:11, 19; II Sam. 18:9-10, 14; I Kings 13:14; I Chr. 10:12; Isa. 1:30; 6:13; Ezek. 6:13; Hos. 4:13); אלה, 'allâ (Josh. 24:26); אלים, 'elim (Isa. 1:29; 57:5; 61:3). The RSV mg. adds "terebinth" at Gen. 12:6; 13:18; 14:13; 18:1; Deut. 11:30. אלים is translated "oak" in Ps. 29:9 (RSV mg. and KJV "hinds").

That there was confusion even in Bible times concerning the meanings of these words is apparent from the use of 'elâ in Gen. 35:4; 'allâ in Josh. 24:26; and 'lôn in Judg. 9:6—all for what was apparently the same sacred tree at Shechem! That 'elâ and 'allôn refer to different trees, however, is clear from the occurrence of both words in Isa. 6:13; Hos. 4:13, where "terebinth" and "oak" are now recognized. Many scholars have come to feel that 'allôn always meant "oak" and the other four words usually TEREBINTH. A notable exception is 'elâ in II Sam. 18:9-10, 14, where the Forest of Ephraim, in which the death of Absalom occurred, seems to require an identification with *Quercus aegilops*, or some subspecies of the deciduous oaks common to the forests of Gilead.

The great oak shown SW of Hebron as Abraham's "oaks of Mamre" (Gen. 13:18; 14:13; 18:1) is a relatively recent tradition; but at Ramet el Khalil, N of Hebron, remains indicate the probable site.

The related Aramaic אילן, 'ilân, of Dan. 4:10-26—Aram. 4:7-23 refers to an unusual "tree" of Nebuchadnezzar's dream, symbolic of the Babylonian Empire and perhaps of the mythological TREE OF LIFE (cf. Ezek. 31:3-14; "cedar"). A special (sacred?) oak outside Jerusalem is mentioned in II Bar. 6:1; 77:18; II Esd. 14:1.

See also ALLON 2; ALLON-BACUTH; ALOES; ELATH; ELM; EL-PARAN; HOLM; TEIL.

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OAK, DIVINER'S. See DIVINER'S OAK.

OAK OF THE PILLAR [אלון מצב]; KJV PLAIN OF THE PILLAR. A sacred tree at a shrine at Shechem, beside which Abimelech was crowned (Judg. 9:6). Apparently this was the tree (אלון, "oak") under which Jacob hid the gods and jewelry of his wives (Gen. 35:4) and under which Joshua set up a "great stone" as a witness to the dedication of the people to the law of the Lord (Josh. 24:26).

See also OAK; FLORA § A9n; PILLAR.

J. M. MYERS

OAR [משוט, *mšōt* (Ezek. 27:6); מִשּׁוֹט, *mšōt* (Ezek. 27:29); שׁוֹט, *šayit*, lit. rowing (Isa. 33:21); cf. שׁוֹט, *šōt*, scourge, whip; Arab. *sāta*, to mix, whip). A polelike wooden implement ending with a slightly curved blade, used to propel a boat.

The oar, which seems to have been a later refinement of the paddle, perhaps due to the appreciation of the value of a fulcrum for a steering paddle, appears in Egypt at an early date. Before 2000 B.C. the larger Nile River boats were rowed by men seated on stools on the deck; one such vessel was propelled by twenty-two oars. Fig. OAR 1.



Courtesy of the Oriental Institute, the University of Chicago

1. Limestone relief of boat with oars, carrying Syrian captives as they pay homage to the Egyptian king Sahu-Re; from mortuary temple of Sahu-Re, Fifth Dynasty (ca. 2500-2350 B.C.)

All the biblical references to oars and rowing relate to galleys (Isa. 33:21; Ezek. 27:6, 8, 26, 29). In Ezek. 27:6 the oars of Tyre are said to be of oak. Most galleys before the Christian era had only one tier or bank of oars. On the contentious question of the meaning of "bireme," "trireme," etc., see the bibliography under GALLEY. See also SHIPS AND SAILING. Figs. SHI 47, 50. W. S. McCULLOUGH

OATHS. The security of a society demands that its members speak the truth in crucial situations and keep their promises in matters of serious import. The oath is an ancient and universal means of impressing this obligation on the responsible parties in an agreement or an investigation. The obligation is fortified by holy words and holy acts which create confidence and afford a sense of security that serves to hold the community together.

The oath was an important part of the cult life of the Hebrew community, as it was among other peoples. The legal procedure of which the oath was a part was closely associated with the shrines and

the priesthood, because the oath as a holy act was properly pronounced in a sacred place or administered by a holy person, in contact or connection with holy objects. Perjury and the violation of an oath were serious matters, the profanation of the name of the Lord (Lev. 19:12), which could not go unpunished (Ezek. 17:13, 16, 18-19). An oath must be kept, though to one's hurt (Ps. 15:4), and even rash oaths (Lev. 5:1-4). The covenant between Isaac and Abimelech was backed by mutual oaths at the sacred well of oaths, Beer-sheba (Gen. 26:28-31). The oath for the suspected adulteress was administered with a drink of holy water containing dust from the tabernacle floor (Num. 5:17). Jephthah, when he became chief of the Gileadites, "spoke all his words before the LORD at Mizpah" (Judg. 11:11). These words were probably promises of exploits which he swore to carry out on behalf of the people, and it is likely that both parties sealed their agreement with oaths. The old sanctuaries at Gilgal and Beth-aven were places where oaths were administered and taken (Hos. 4:15). At the time of the composition of Solomon's prayer of dedication of the temple, oaths were administered before the temple altar (I Kings 8:31-32; II Chr. 6:22-23).

The oath is validated by the invocation of a deity, which for the Israelite should be none other than "the Lord, the God of heaven and earth." The Third Commandment (Exod. 20:7) forbids the invocation of the Lord's name for evil intent, which would include a false oath, black magic, or the like. The psalmist (Ps. 16:4) declares that he will not take the name of another god on his lips. Oaths by the god Ashimah of Samaria, and heathen gods at the shrines of Dan and Beer-sheba, are condemned by Amos (8:14). The Jews of Elephantine in Egypt took oaths by the deities Anathyaflu, Harambethel, and the Egyptian goddess Sati. In later time one swore by heaven, earth, Jerusalem, the temple, or one's own head. The oath by one's head, common in Arabic, was also apparently frequent in Jesus' day (Matt. 5:36). In I Chr. 12:19 the Philistines swear by their heads.

The oath is accompanied by symbolic acts. The gesture of the oath was to raise the hand toward heaven (Gen. 14:22; Deut. 32:4; Dan. 12:7 [both hands]; Rev. 10:5-6 [the right hand]). To lift the hand, therefore, means to swear, and even God swears thus (Exod. 6:8; Ezek. 20:5). It is by his right hand that the Lord swears (Isa. 62:8; cf. the Arabic oath by the right hand of Allah and the meaning "oath" for the word *al-yamin* "right hand"). In Ps. 144:8, "whose right hand is a right hand of falsehood" refers to those who swear falsely.

The swearer may lay hold of some sacred and potent object, as the genitals of the patriarch (Gen. 24:2; 47:29). The rabbis understood the placing of the hand under the thigh as an oath by Abraham's circumcision (cf. Midrash Rabbā, Palestinian Targum, and Rashi); but in view of the importance of the divine gift and attribute of fertility, which the male organ symbolized, it seems unlikely that this form of oath had originally anything to do with circumcision. The later Jewish custom of taking hold of the Scriptures or phylacteries in a judicial oath furnished the model for the present-day procedure of swearing on the Bible.

Sacrifices accompanied the oath in connection with a covenant. The Hebrew idiom for making a covenant is "to cut a covenant with" someone. In Arabic the verb *qasama*, "cut," in the causative stem, *qasama*, means "to swear," and the noun *qasam* means "oath." In the sacrifices of the covenant the animals were cut in two, and one or both parties passed between the pieces (Gen. 15:9-10). In Jer. 34:18 those who break the covenant with the Lord are told that they will be made like the calf which they cut in two and passed between its parts. This suggests that the oath which bound the parties to a covenant may have stipulated in the conditional curse that the violator should be treated like the sacrificial animal. The Lord's covenant with Israel was conceived as having been sealed by mutual oaths, so that the promises of the covenant are referred to as things that the Lord swore to do (Gen. 24:7; 26:3; 50:24; Exod. 13:5, 11; 33:1; Num. 14:16, 30; 32:11; Deut. 1:8, 35; 6:10; etc.).

There are two varieties of oaths in the OT. The generic term שְׁבוּעָה designates the simpler form. The root of the word is the same as that of the number seven, and the verb "to swear" is the reciprocal verbal aspect (*Niph'al*) שָׁבַע, which indicates that the swearer in some way enters into a relationship with the magical number seven. In the oath between Abraham and Abimelech at Beer-sheba (the well of seven, or well of the oath), Abraham set apart seven ewe lambs as a witness that he dug the well (Gen. 21:22-31). According to Herodotus (3.8), in Arab covenant oaths seven stones were smeared with blood. The second term, שְׁבוּעַת הַמָּוֶת, often translated "oath," properly means "curse." The two terms are used jointly (Num. 5:21; Neh. 10:29; Dan. 9:11). The oath for the suspected adulteress is termed the "oath of the curse," שְׁבוּעַת הַמָּוֶת (Num. 5:21). The curse is pronounced by the priest, and the woman accepts it by saying: "Amen, Amen." The terror of the curse is calculated to extract a confession from the guilty in advance of the administration of the oath, and was doubtless successful in many cases. When, e.g., Micah heard his mother's curse on the thief who had stolen her eleven hundred pieces of silver, he promptly confessed the theft (Judg. 17:2). For the suspected adulteress it was not sufficient simply to have her accept the curses by saying "Amen" to the priest's words; the curses were written down and the words washed off into the bitter water which the woman was made to drink; thus she took the poison of the curses into her body. If she were guilty, the curses would surely take effect; and if innocent, she would be immune. A fanciful example of a written curse with magical power is given in Zech. 5:1-4, where the prophet sees a vision of a large flying scroll inscribed with a comprehensive curse for every thief in the land; the scroll enters the house of the thief and the one who swears falsely by the Lord's name, and destroys the house. This vision was apparently called forth by the prophet's suspicion that there were many thieves in the land who had taken the oath of innocence falsely.

The full, unexpurgated oath includes a conditional curse intended to carry the conviction that the swearer is speaking the truth. The more serious the issue at stake, the more terrible would be the curses that are designed to enforce the oath. Because of the

Temple Spinoffs

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spinoffs

hotel, hospital from organizations which took care of sick and weary on the way to the temple. ~~xxx~~ templars were to aid and protect the people traveling to the temple.

those who could not bring animals would bring money there was a place of exchange (stock exchange) and banking. The word money comes from the temple of Juno Moneta the holy center of the roman world.. the year rites became a time of market booths FOR THE TRAVELERS TO BUY AND TRADE AND BECAME THE TIME OF THE yearly fairs (usually at the time of the harvest)

the main action at the temple was the actio Gr. Drama, the creation was celebrated with the "creation Hymn or "poema" the word poem means in fact, "Creation" this poem was sung by the Chorus which as the name shows formed a circle and danced as they sang the combat motifs at the temple lead to the athletic competitions these forms of wrestling boxing dueling foot or charoot races beauty contests to choose a queen competitions in song and dance. etc

The temple was always the center of learning it became the center of of the Muses or the Museon where learned discussions of wise men would be exchanged The temple was the the place where man got his bearings on the universe, and a place where astronomical observations were taken and recorded with Mathematical precision the measurements of the temple and construction required geometry, architectural and engineering skills

The garden of eden motifs was essential to the temple to recreate the ritual paradise thus the temple grounds contained all manner of trees and animals. collected with great botanical and zoological zeal central to the temple School set up to train the priests was the Library containing the holy Books which recorded the History of man or the Books of life with the names of the living and the dead (Geneology) the art used in the temple were ancestral pictures Statues busts and all things pertaining to the fine arts

the purpose of the temple rites were to establish the rule of god on earth through his agent the King which temple represented the seat of Government. our government buildings with their massive columns domes marble and bronze are copies of classic greek and roman temples it was to the king and high priest that judgements were given and this became the seat of Law the king was the Judge it was because of the kings right to rule, sanctioned by god that the armies were set up for protection and the spreading of the kingdom of God

The Temple is the source of the civilizing process and not one of its drivivities

/ year. rite
covenants inugration, , yearly-stat of the union , graduation , caps banks with the holy of holies

Epithets like - / libianic

SASH moving from our side to other

TEMPLE TYPOLOGY

cosmic mountain,, waters of life, tree of life, separate sacral set apart space, oriented to the four quarters, express successive ascension toward heaven (ziggurat), measurements revealed by god, organizing institution, associated with the realm of the dead,, sacral communal meals, tablets of destiny, gods word revealed, temple and law, palace of sacrifice, secrecy

