

forts of the human mind; and what are termed multiplication and division are only abbreviated forms of addition and subtraction. The origin, however, of the earliest and most necessary of the arts and sciences is lost in the shades of antiquity, since it arose long before the period when men began to take special notice and make some kind of record of their discoveries and pursuits. In the absence of positive information, we seem authorized in referring the first knowledge of arithmetic to the East (see *Edinburgh Review*, xviii, 183). From India, Chaldaea, Phoenicia, and Egypt the science passed to the Greeks, who extended its laws, improved its processes, and widened its sphere. To what extent the Orientals carried their acquaintance with arithmetic cannot be determined. The greatest discovery in this department of the mathematics, namely, the establishment of our system of ciphers, or of figures considered as distinct from the letters of the alphabet, belongs undoubtedly, not to Arabia, as is generally supposed, but to the remote East, probably India. It is to be regretted that the name of the discoverer is unknown, for the invention must be reckoned among the greatest of human achievements. Our numerals were made known to these Western parts by the Arabians, who, though they were nothing more than the mediums of transmission, have enjoyed the honor of giving them their name. These numerals were unknown to the Greeks, who made use of the letters of the alphabet for arithmetical purposes (see *Encyclopaedia Metropolitana*, s. v.). The Hebrews were not a scientific, but a religious and practical nation. What they borrowed from others of the arts of life they used without surrounding it with theory, or expanding and framing it into a system. So with arithmetic, designated by them by some form of the verb מָנָה , *manah*, signifying to determine, limit, and thence to number. Of their knowledge of this science little is known more than may be fairly inferred from the pursuits and trades which they carried on, for the successful prosecution of which some skill at least in its simpler processes must have been absolutely necessary; and the large amounts which appear here and there in the sacred books serve to show that their acquaintance with the art of reckoning was considerable. See NUMBER. Even in fractions they were not inexperienced (Gesenius, *Lehrgeb.* p. 704). For figures, the Jews, after the Babylonish exile, made use of the letters of the alphabet, as appears from the inscriptions on the so-called Samaritan coins (Eckhel, *Doctr. Num.* i, iii, 468); and it is not unlikely that the ancient Hebrews did the same, as well as the Greeks, who borrowed their alphabet from the Phoenicians, neighbors of the Israelites, and employed it instead of numerals (Schmidt, *Biblischer Mathematikus*, Tub. 1735, 1749).—KITTO, s. v. See ABBREVIATION.

ARIUS, born toward the close of the third century, in Libya, according to others, in Alexandria. He wrote a theological work, *Thalia*, extracts from which are given in the writings of Athanasius. He died in 336. For his doctrines and their history, see ARIANISM.

ARK is used in the Bible to designate three vessels of special importance.

1. NOAH'S ARK (תֵּבָה , *tebah*; Sept. $\kappa\iota\beta\omega\tau\acute{o}\varsigma$, a chest; Josephus $\lambda\acute{\iota}\nu\omega\alpha\zeta$, a coffer; Vulg. *arca*, Gen. vi, 14), different from the term אֲרוֹן , *aron*, applied to the "ark" of the covenant, and other receptacles which we know to have been chests or coffers, but the same that is applied to the "ark" in which Moses was hid (Exod. ii, 3), the only other part of Scripture in which it occurs. In the latter passage the Septuagint renders it $\theta\acute{\upsilon}\rho\eta$, a ship; but the truth seems to be that *aron* denotes any kind of chest or coffer, while the exclusive application of *tebah* to the vessels of Noah and of Moses would suggest the probability that it was restricted to such chests or arks as were intended to float upon

the water, of whatever description. The identity of the name with that of the wicker basket in which Moses was exposed on the Nile has led some to suppose that the ark of Noah was also of wicker-work, or rather was wattled and smeared over with bitumen (Auth. Vers. "pitch," Gen. vi, 14). This is not impossible, seeing that vessels of considerable burden are thus constructed at the present day; but there is no sufficient authority for carrying the analogy to this extent.

The boat-like form of the ark, which repeated pictorial representations have rendered familiar, is fitted for progression and for cutting the waves; whereas the ark of Noah was really destined to float idly upon the waters, without any other motion than that which it received from them. If we examine the passage in Gen. vi, 14-16, we can only draw from it the conclusion that the ark was not a boat or ship; but, as Dr. Robinson (in Calmet's *Dict.* s. v.) describes it, "a building in the form of a parallelogram, 300 cubits long, 50 cubits broad, and 30 cubits high. The length of the cubit, in the great variety of measures that bore this name, it is impossible to ascertain and useless to conjecture. So far as the name affords any evidence, it also goes to show that the ark of Noah was not a regularly-built vessel, but merely intended to float at large upon the waters. We may, therefore, probably with justice, regard it as a large oblong, floating house, with a roof either flat or only slightly inclined. It was constructed with three stories, and had a door in the side. There is no mention of windows in the side, but above, i. e. probably in the flat roof, where Noah was commanded to make them of a cubit in size (Gen. vi, 16). That this is the meaning of the passage seems apparent from Gen. viii, 13, where Noah removes the covering of the ark in order to ascertain whether the ground was dry—a labor unnecessary, surely, had there been windows in the sides of the ark."

The purpose of this ark was to preserve certain persons and animals from the deluge with which God intended to overwhelm the land, in punishment for man's iniquities. The persons were eight—Noah and his wife, with his three sons and their wives (Gen. vii, 1; 2 Pet. ii, 5). The animals were, one pair of every "unclean" animal, and seven pairs of all that were "clean." By "clean" we understand fit, and by "unclean" unfit, for food or sacrifice. Of birds there were seven pairs (Gen. vii, 2, 3). Those who have written professedly and largely on the subject have been at great pains to provide for all the existing species of animals in the ark of Noah, showing how they might be distributed, fed, and otherwise provided for. But they are very far from having cleared the matter of all its difficulties, which are much greater than they, in their general ignorance of natural history, were aware of. These difficulties, however, chiefly arise from the assumption that the species of all the earth were collected in the ark. The number of such species has been vastly underrated by these writers, partly from ignorance, and partly from the desire to limit the number for which they imagined they were required to provide. They have usually satisfied themselves with a provision for three or four hundred species at most. "But of the existing mammalia considerably more than one thousand species are known; of birds, fully five thousand; of reptiles, very few kinds of which can live in water, two thousand; and the researches of travellers and naturalists are making frequent and most interesting additions to the number of these and all other classes. Of insects (using the word in the popular sense) the number of species is immense; to say one hundred thousand would be moderate; each has its appropriate habitation and food, and these are necessary to its life; and the larger number could not live in water. Also the innumerable millions upon millions of animalcules must be provided for, for they have all their appropriate and diversified places and circumstances of existence" (Dr. J. Pye Smith, *On*



Coins of Apamea Cilicia, with supposed Representations of the Ark.

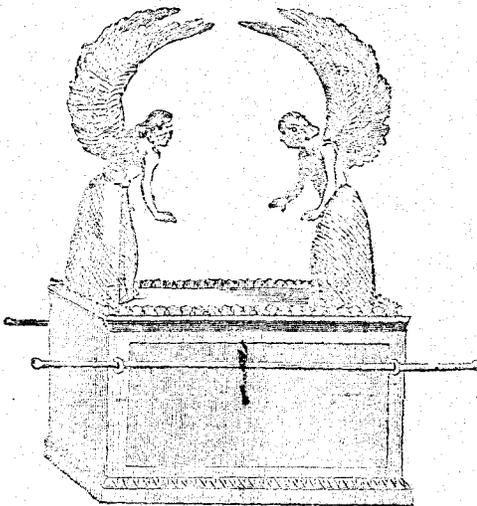
2. The ARK OF BULRUSHES (תֵּבַח, *tebah'*; Sept. *τεβηθ*). In Exod. ii, 3, we read that Moses was exposed among the flags of the Nile in an ark (or boat of bulrushes) daubed with slime and with pitch. The bulrushes of which the ark was made were the papyrus reed (*Cyperus papyrus*), which grows in Egypt in marshy places. It was used for a variety of purposes, even for food. Pliny says, from the plant itself they weave boats, and other ancient writers inform us that the Nile wherries were made of papyrus. Boats made of this material were noted for their swiftness, and are alluded to in Isa. xviii, 2. See REED.

3. The SACRED ARK of the Jews (אֲרוֹן or אֲרוֹן, *aron'*; Sept. and New Test. *κεδρωθός*), different from the term applied to the ark of Noah. It is the common name for a chest or coffer, whether applied to the ark in the tabernacle, to a coffin, to a mummy-chest (Gen. i, 26), or to a chest for money (2 Kings xii, 9, 10). Our word *ark* has the same meaning, being derived from the Latin *arca*, a chest. The sacred chest is distinguished from others as the "ark of God" (1 Sam. iii, 3), "ark of the covenant" (Josh. iii, 6; Heb. ix, 4), and "ark of the law" (Exod. xxv, 22). This ark was a kind of box, of an oblong shape, made of shittim (acacia) wood, a cubit and a half broad and high, two cubits long, and covered on all sides with the purest gold. It was ornamented on its upper surface with a border or rim of gold; and on each of the two sides, at equal distances from the top, were two gold rings, in which were placed (to remain there perpetually) the gold-covered poles by which the ark was carried, and which continued with it after it was deposited in the tabernacle. The Levites of the house of Kohath, to whose office this especially appertained, bore it in its progress. Probably, however, when removed from within the veil in the most holy place, which was its proper position, or when taken out thence, priests were its bearers (Num. vii, 9; x, 21; iv, 5, 19, 20; 1 Kings viii, 3, 6). The ends of the staves were visible without the veil in the holy place of the temple of Solomon, the staves being drawn to the ends, apparently, but not out of the rings. The ark, when transported, was enveloped in the "veil" of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, and was therefore not seen. The lid or cover of the ark was of the same

purest gold. Over it, as the ark, were two golden cherubim, with their faces turned toward each other, and inclined a little toward the lid (otherwise called the *mercy-seat*). See CHERUB. Their wings, which were spread out over the top of the ark, formed the throne of God, the King of Israel, while the ark itself was his footstool (Exod. xxv, 10-22; xxxvii, 1-9). (Comp. Josephus, *Ant.* iii, 6, 5; Philo, *Opera*, ii, 130; Koran, ii, 249, ed. Marrac.; for heathen parallels, see Apulej. *Asin.* xi, 262, Bip.; Pausan. vii, 19, 3; Ovid, *Ars Am.* ii, 609 sq.; Catull. lxxiv, 260 sq. See generally Reland, *Antiq. Sacr.* i, 5, 19 sq., 43 sq.; Carpov, *Appar.* p. 260 sq.; Schaecht, *Animadvers.* p. 284 sq.; Buxtorf, *Hist. arca fœd.* in Ugolini *Thesaur.* viii; Hoffmann, in the *Hall. Encycl.* xiv, 27 sq.; Otho, *Lex. Rabh.* p. 60 sq.; Rau, *Nubes super arca fœd.* Herlion, 1757, Utrecht, 1760; Thalemann, *Nubes super arca fœd.* Lips. 1752, Vindic. 1771; Lamy, *De tabernac. fœd.* p. 412 sq.; Van Til, *De tabernac. M. s.* p. 117 sq.)

This ark was the most sacred object among the Israelites; it was deposited in the innermost and holiest part of the tabernacle, called "the holy of holies" (and afterward in the corresponding apartment of the Temple), where it stood so that one end of each of the poles by which it was carried (which were drawn out so far as to allow the ark to be placed against the back wall) touched the veil which separated the two apartments of the tabernacle (1 Kings viii, 8). It was also probably a reliquary for the pot of manna and the rod of Aaron. We read in 1 Kings viii, 9, that "there was nothing in the ark save the two tables of stone which Moses put there at Horeb." Yet Paul, or the author of Heb. ix, 4, asserts that, besides the two tables of stone, the "pot of manna" and "Aaron's rod that budded" were inside the ark, which were directed to be "laid up" and "kept before the testimony," i. e. before the tables of the law (Exod. xl, 20); and probably, since there is no mention of any other receptacle for them, and some would have been necessary, the statement of 1 Kings viii, 9, implies that by Solomon's time these relics had disappeared. The expression אֲרוֹן הַיְהוָה, Deut. xxx, 26, obscurely rendered "in the side of the ark" (Auth. Vers.), merely means "beside" it.

During the marches of the Israelites it was covered with a purple pall, and borne by the priests, with great reverence and care, in advance of the host (Num. iv, 5, 6; x, 33). It was before the ark, thus in advance, that the waters of the Jordan separated; and it remained in the bed of the river, with the attendant

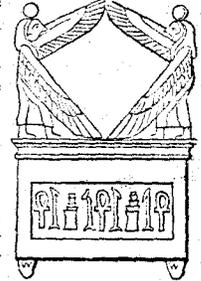


Supposed Form of the sacred Ark.

priests, until the whole host had passed over; and no sooner was it also brought up than the waters resumed their course (Josh. iii; iv, 7, 10, 11, 17, 18). We may notice a fiction of the Rabbis that there were two arks, one which remained in the shrine, and another which preceded the camp on its march, and that this latter contained the broken tables of the law, as the former the whole ones. The ark was similarly conspicuous in the grand procession round Jericho (Josh. vi, 4, 6, 8, 11, 12). It is not wonderful, therefore, that the neighboring nations, who had no notion of spiritual worship, looked upon it as the God of the Israelites (1 Sam. iv, 6, 7), a delusion which may have been strengthened by the figures of the cherubim on it. After the settlement of the Jews in Palestine, the ark remained in the tabernacle at Shiloh, until, in the time of Eli, it was carried along with the army in the war against the Philistines, under the superstitious notion that it would secure the victory to the Hebrews. They were, nevertheless, not only beaten, but the ark itself was taken by the Philistines (1 Sam. iv, 3-11), whose triumph was, however, very short lived, as they were so oppressed by the hand of God that, after seven months, they were glad to send it back again (1 Sam. v, 7). After that it remained apart from the tabernacle, at Kirjath-jearim (vii, 1, 2), where it continued until the time of David, who purposed to remove it to Jerusalem; but the old prescribed mode of removing it from place to place was so much neglected as to cause the death of Uzzah, in consequence of which it was left in the house of Obadedom (2 Sam. vi, 1-11); but after three months David took courage, and succeeded in effecting its safe removal, in grand procession, to Mount Zion (ver. 12-19). When the Temple of Solomon was completed, the ark was deposited in the sanctuary (1 Kings viii, 6-9). Several of the Psalms contain allusions to these events (e. g. xxiv, xlvi, cxxxii), and Psa. cv appears to have been composed on the occasion of the first of them. See PSALMS. The passage in 2 Chron. xxxv, 3, in which Josiah directs the Levites to restore the ark to the holy place, is understood by some to imply that it had either been removed by Amon, who put an idol in its place, which is assumed to have been the "trespass" of which he is said to have been guilty (2 Chron. xxxiii, 23), or that the priests themselves had withdrawn it during idolatrous times, and preserved it in some secret place, or had removed it from one place to another. But it seems more likely that it had been taken from the holy of holies during the purification and repairs of the Temple by this same Josiah, and that he, in this passage, merely directs it to be again set in its place. Or it may have been removed by Manasseh, to make room for the "carved image" that he placed "in the house of God" (2 Chron. xxxiii, 7). What became of the ark when the Temple was plundered and destroyed by the Babylonians is not known, and all conjecture is useless. It was probably taken away or destroyed by Nebuchadnezzar (2 Esdr. x, 22). The Jews believe that it was concealed from the spoilers, and account it among the hidden things which the Messiah is to reveal (see Ambros. *Op.* iii, 17, 18; Joseph. *Coronid.* i, 21; Wernsdorf, *De file Maccab.* p. 153 sq.; Mishna, *Shekal.* vi, 1). It is certain, however, from the consent of all the Jewish writers, that the old ark was not contained in the second temple, and there is no evidence that any new one was made. Indeed, the absence of the ark is one of the important particulars in which this temple was held to be inferior to that of Solomon. The most holy place is therefore generally considered to have been empty in the second temple (as Josephus states, *War.* v, 14); or at most (as the rabbins allege, Mishna, *Yoma.* v, 2) to have contained only a stone to mark the place which the ark should have occupied (comp. Tacit. *Hist.* v, 9). The silence of Ezra, Nehemiah, the Maccabees, and Josephus, who repeatedly mention all the other sacred

utensils, but never name the ark, seems conclusive on the subject. But, notwithstanding this weight of testimony, there are writers, such as Prideaux (*Connection.* i, 207), who contend that the Jews could not properly carry on their worship without an ark, and that if the original ark was not recovered after the Captivity, a new one must have been made (Calmet's *Dissertation sur l'Arche d'Alliance*; Hase, *De lapide cui arca imposita fuit*, Erb. and Lpz. n. d. 4to). See TEMPLE.

Concerning the design and form of the ark, it appears that clear and unexpected light has been thrown by the discoveries which have of late years been made in Egypt, and which have unfolded to us the rites and mysteries of the old Egyptians. (See *Descr. de l'Egypte*, Att. i, pl. 11, fig. 4; pl. 12, fig. 3; iii, pl. 32, 34, 36; comp. Rosenmüller, *Morgenl.* ii, 96 sq.; Heeren, *Ideen*, II, ii, 831; Spencer, *Leg. rit.* iii, 5, p. 1084 sq.; Bähr, *Symbol.* i, 381, 402 sq.) "One of the most important ceremonies was the 'procession of shrines,' which is mentioned in the Rosetta stone, and frequently occurs on the walls of the temples. The shrines were of two kinds: the one a sort of canopy; the other an ark or sacred boat, which may be termed the great shrine. This was carried with grand pomp by the priests, a certain number being selected for that duty, who supported it on their shoulders by means of long staves, passing through metal rings at the side of the sledge on which it stood, and brought it into the temple, where it was deposited upon a stand or table, in order that the prescribed ceremonies might be discharged before it. The stand was also carried in procession by another set of priests, following the shrine, by means of similar staves; a method usually adopted for carrying large statues and sacred emblems, too heavy or too important to be borne by one person. The same is stated to have been the custom of the Jews in some of their religious processions (comp. 1 Chron. xv, 2, 15; 2 Sam. xv, 24; and Josh. iii, 12), as in carrying the ark to its place, into the oracle of the house, to the most holy place, when the Temple was built by Solomon (1 Kings viii, 6)." . . . "Some of the arks or boats contained the emblems of Life and Stability, which, when the veil was drawn aside, were partially seen; and others presented the beetle to the sun, overshadowed by the wings of two figures of the goddess Thenei, or Truth, which call to mind the cherubim of the Jews" (Wilkinson's *Anc. Egyptians*, v, 271, 275). The ritual of the Etruscans, Greeks, Romans, and other ancient nations, included the use of what Clemens Alexandrinus calls *κισσα πικτακαί* (*Protrept.* p. 12). The same Clemens (*Strom.* v, 578) also contains an allusion of a proverbial character to the ark and its rites, which seems to show that they were popularly known, when he says that "only the master (*κύριος*) may uncover the ark" (*κύριος*). In Latin, also, the word *arcanum*, con-



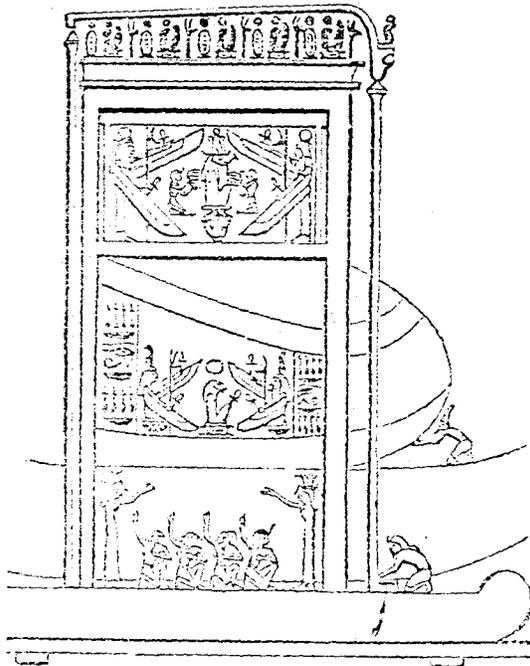
Egyptian Ark. From the Monuments.



Ark borne in Procession by Egyptian Priests. From the Monuments.

nected with *arca* and *arceus*, is the recognised term for a sacred mystery. (Illustrations of the same subject occur also in Plut. *De Is. et Os.* c. 39; Euseb. *Præp. Evang.* ii, 3.)

These resemblances and differences appear to us to cast a strong light, not only on the form, but on the purpose of the Jewish ark. The discoveries of this sort which have lately been made in Egypt have added an overwhelming weight of proof to the evidence which previously existed, that the "tabernacle made with hands," with its utensils and ministers, bore a designed external resemblance to the Egyptian models, but purged of the details and peculiarities which were the most open to abuse and misconstruction. That the Israelites, during the latter part of their sojourn in Egypt, followed the rites and religion of the country, and were (at least many of them) gross idolaters, is distinctly affirmed in Scripture (Josh. xxiv, 14; Ezek. xxiii, 3, 8, 10), and is shown by their ready lapse into the worship of the "golden calf," and by the striking fact that they actually carried about with them one of those Egyptian shrines or tabernacles in the wilderness (Amos v, 26). From their conduct, and the whole tone of their sentiments and character, it appears that this stiff-necked and rebellious people were incapable (as a nation) of adhering to that simple form of worship and service which is most pleasing to God. (See an article on this subject in the *Am. Bib. Repos.* Oct. 1843, p. 290-312.)—Kitto, s. v.



Ancient Egyptian Shrine.

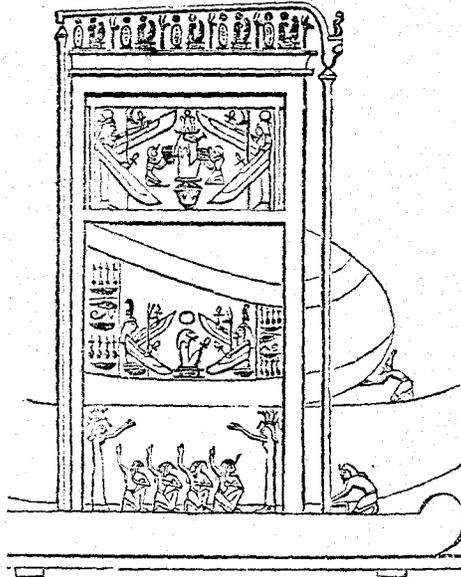
The purpose or object of the ark was to contain inviolate the Divine autograph of the two tables, that "covenant" from which it derived its title, the idea of which was inseparable from it, and which may be regarded as the *deposition* of the Jewish dispensation. The perpetual safe custody of the material tables no doubt suggested the moral observance of the precepts inscribed. The words of the Auth. Vers. in 1 Chr. xiii, 3, seem to imply a use of the ark for the purpose of an oracle; but this is probably erroneous, and "we ought to note" the meaning; so the Sept. reads as it (see Gesenius, *Lex.* s. v. אֲרוֹן). Occupying the most holy spot of the whole sanctuary, it tended to exclude any idol from the centre of worship. And Jeremiah (iii, 16) looks forward to the time when even the ark should be "no more remembered" as the efflux of sacerdotal religion anacronistically in Messianic times.

symbolizing, perhaps, the "covenant" as that on which "mercy" rested. It also furnished a legitimate vent to that longing after a material object for reverential feeling which is common to all religions. It was, however, never seen, save by the high-priest, and resembled in this respect the deity whom it symbolized, whose face none might look upon and live. That this reverential feeling may have been impaired during its absence among the Philistines seems probable from the case of Uzzah.—Smith. See MERCY-SEAT.

Arkite (Heb. אַרְכִי, אֲרָכִי; Sept. and Joseph. *Ἀρκαίος*, like the Samar. אַרְכִי, אֲרָכִי), a designation of the inhabitants of Arka (Plin. v, 16; *Ἀρκα*, Plin. v, 15), who are mentioned in Gen. x, 17; 1 Chron. i, 15, as descended from the Phœnician or Sidonian branch of the great family of Canaan. This, in fact, as well as the other small northern states of Phœnicia, was a colony from the great parent state of Sidon. Arka, or Arce (*Ἀρκα*), their chief town, lay between Tripolis and Antaradus, at the western base of Lebanon (Joseph. *Ant.* i, 6, 2; Jerome, *Quest.* in Gen. x, 15). Josephus (*Ant.* viii, 2, 3) makes Bannah, who in 1 Kings iv, 16, is said to have been superintendent of the tribe of Asher, governor of Arka (*Ἀρκα*) by the sea; and if, as commonly supposed, the capital of the Arkites is intended, their small state must, in the time of Solomon, have been under the Hebrew yoke. In the time of Alexander a splendid temple was erected here in honor of Astarte, the Venus of the Phœnicians (Macrob. *Sat.* i, 21). Subsequently Arka shared the lot of the other small Phœnician states in that quarter; but in later times it formed part of Herod Agrippa's kingdom. Titus passed through it on his return from the destruction of Jerusalem (*Ἀρκαία*, Joseph. *War.* vii, 5, 1). In the Midrash (*Midr. Rab.* 37) it is called "Arkam of Lebanon" (אַרְכָּם לְבָנוֹן). The name and site seem never to have been unknown (Mannert, p. 391), although for a time it bore the name of *Cæsarea Libani* (Aurel. Vict. *De Cæs.* xxiv, 1), from having been the birthplace of Alexander Severus (Lamprid. *Alex. Sev.*). Coins are extant of it (Eckhel, *D. civ. Num.* iii, 369), but not of its Phœnician period (Gesenius, *Monum. Phœnic.* ii, 285 sq.). It was eventually the seat of a Christian bishopric (Le Quien, *Oriens Christ.* ii, 815, 823). It is repeatedly noticed by the Arabian writers (Michaelis, *Spicil.* ii, 23; also *Oriens. Bibl.* vi, 99 sq.; Schultens, *Vita Saldun;* Edrisi, p. 13; Rosenmüller, *Bahobr. Chron.* p. 282). It is mentioned in all the itineraries of this region, and is conspicuous in early ecclesiastical records. It also figures largely in the exploits of the Crusaders, by whom it was unsuccessfully besieged in 1099, but at last taken in 1109 by Bertrand (see Robinson's *Researches*, new ed. iii, 573 sq.). In 1202 it was totally destroyed by an earthquake. It lay 4 Roman miles from Antaradus, 18 miles from Tripoli, and, according to Abulfeda, a parasang from the sea (*Tab. Syrie*, p. 11). In a position corresponding to these intimations, Shaw (*Observ.* p. 270) reached the site and ruins. Burckhardt (*Syria*, p. 162), in travelling from the north-east of Lebanon to Tripoli, at the distance of about four miles south of the Nahr-el-Kebir (Elberbous), came to a hill called Tel-Laba, which, from its regularly dattened conical form and smooth sides, appeared to be artificial. He was told that on its top were some ruins of habitations and walls. Upon an elevation on its east and south sides, which commands a beautiful view over the plain, the sea, and the Amanîy mountains, are large and extensive heaps of rubbish, traces of ancient dwellings, blocks of heavy stone, remains of walls, and fragments of granite columns. These are no doubt the remains of Arka; and the hill was probably the acropolis or citadel, or the site of a temple (Hamer-vold, *Itin.* sq.). The present village has 21 Greek

nected with *ara* and *arceo*, is the recognised term for a sacred mystery. (Illustrations of the same subject occur also in *Plut. De Is. et Os. c. 39*; *Euseb. Præp. Evang. ii. 3.*)

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The purpose or object of the ark was to contain inviolate the Divine autograph of the two tables, that "covenant" from which it derived its title, the idea of which was inseparable from it, and which may be regarded as the *depositum* of the Jewish dispensation. The perpetual safe custody of the material tables no doubt suggested the moral observance of the precepts inscribed. The words of the Auth. Vers. in 1 Chr. xiii. 3, seem to imply a use of the ark for the purpose of an oracle; but this is probably erroneous, and "we sought it not" the meaning; so the Sept. renders it (see Gesenius, *Lex. s. v. ארון*). Occupying the most holy spot of the whole sanctuary, it tended to exclude any idol from the centre of worship. And Jeremiah (iii. 16) looks forward to the time when even the ark should be "no more remembered" as the climax of spiritualized religion apparently in Messianic times. It was also the support of the mercy-seat, materially

symbolizing, perhaps, the "covenant" as that on which "mercy" rested. It also furnished a legitimate vent to that longing after a material object for reverential feeling which is common to all religions. It was, however, never seen, save by the high-priest, and resembled in this respect the Deity whom it symbolized, whose face none might look upon and live. That this reverential feeling may have been impaired during its absence among the Philistines seems probable from the case of Uzzah.—*Smith. See MERCY-SEAT.*

Ar'kite (Heb. *Arki*, ארקי; Sept. and Joseph. *Ἀρκιαίος*, like the Samar. *Arki*, ארקי), a designation of the inhabitants of Arka (*Plin. v. 16*; *Agca. Ptol. v. 15*), who are mentioned in *Gen. x. 17*; 1 *Chron. i. 13*, as descended from the Phœnician or Sidonian branch of the great family of Canaan. This, in fact, as well as the other small northern states of Phœnicia, was a colony from the great parent state of Sidon. Arka, or Arce (*Arca*), their chief town, lay between Tripolis and Antaradus, at the western base of Lebanon (*Joseph. Ant. i. 6. 2*; *Jerome, Quest. in Gen. x. 15*). *Josephus (Ant. viii. 2. 3)* makes Barnah, who in 1 *Kings iv. 16*, is said to have been superintendent of the tribe of Asher, governor of Arka (*Arki*) by the sea; and if, as commonly supposed, the capital of the Arkites is intended, their small state must, in the time of Solomon, have been under the Hebrew yoke. In the time of Alexander a splendid temple was erected here in honor of Astarte, the Venus of the Phœnicians (*Macrob. Sat. i. 21*). Subsequently Arka shared the lot of the other small Phœnician states in that quarter; but in later times it formed part of Herod Agrippa's kingdom. Titus passed through it on his return from the destruction of Jerusalem (*Agcaia, Joseph. War. vii. 5. 1*). In the Midrash (*Midr. Rabb. 37*) it is called "Arkam of Lebanon" (ארקם לבנון). The name and site seem never to have been unknown (*Mannert, p. 391*), although for a time it bore the name of *Cæsarea Libani* (*Aurel. Vict. De Cas. xxiv. 1*), from having been the birthplace of Alexander Severus (*Lamprid. Alex. Sev.*). Coins are extant of it (*Eckhel, Doctr. Num. iii. 360*), but not of its Phœnician period (*Gesenius, Monum. Phœnic. ii. 285 sq.*). It was eventually the seat of a Christian bishopric (*Le Quien, Oriens Christ. ii. 815, 823*). It is repeatedly noticed by the Arabian writers (*Michaëlis, Spicil. ii. 23*; also *Oriens. Bibl. vi. 99 sq.*; *Schultens, Vita Saladin; Edrisi, p. 13*; *Rosenmüller, Barhebr. Chron. p. 282*). It is mentioned in all the itineraries of this region, and is conspicuous in early ecclesiastical records. It also figures largely in the exploits of the Crusaders, by whom it was unsuccessfully besieged in 1099, but at last taken in 1109 by Bertrand (see *Robinson's Researches, new ed. iii. 573 sq.*). In 1202 it was totally destroyed by an earthquake. It lay 32 Roman miles from Antaradus, 18 miles from Tripoli, and, according to Abulfeda, a parasang from the sea (*Tab. Syria, p. 11*). In a position corresponding to these intimations, Shaw (*Observat. p. 276*) noticed the site and ruins. *Burckhardt (Syria, p. 162)*, in travelling from the north-east of Lebanon to Tripoli, at the distance of about four miles south of the Nahr-el-kebir (Eleutherus), came to a hill called Tel-Arka, which, from its regularly flattened conical form and smooth sides, appeared to be artificial. He was told that on its top were some ruins of habitations and walls. Upon an elevation on its east and south sides, which commands a beautiful view over the plain, the sea, and the Anzeiry mountains, are large and extensive heaps of rubbish, traces of ancient dwellings, blocks of hewn stone, remains of walls, and fragments of granite columns. These are no doubt the remains of Arka; and the hill was probably the acropolis or citadel, or the site of a temple (*Hamesveld, iii. 30 sq.*). The present village has 21 Greek and 7 Moslem families—a wretched hamlet amid the