

vengeance and a sudden reformation of which his own eyes might hope to see the fulfilment, but of the slow steady progress of that kingdom of God that cometh not with observation. He was taught this practically in the threefold commission laid upon him, which implied in each part of it that the work of vengeance and of reformation alike were to be fulfilled by other hands and in a succeeding age. He was to return to Damascus and anoint Hazael king of Syria; he was to anoint Jehu the son of Nimshi as king of Israel in place of Ahab; and as his own successor in the prophetic office he was to anoint Elisha the son of Shaphat. The revelation at Horeb closed with an announcement that must have been at once a comfort and a rebuke to the prophet. In his allegiance to Jehovah he was not alone, as in sadness of spirit he had supposed; there were no less than seven thousand in Israel who had not bowed to Baal.

Leaving Horeb and proceeding northwards, Elijah found the opportunity of fulfilling the last of the three commands that had been laid upon him. He met Elisha engaged at the plough probably near his native place, Abel-meholah, in the valley of the Jordan, and, by the symbolical act of casting his mantle upon him, consecrated him to the prophetic office. As it happened, this was the only command of the three which he fulfilled in person; the course of events left the other two to be carried out by his successor. After the call of Elisha the narrative contains no notice of Elijah for several years. It was not until Ahab, at the prompting of Jezebel, had committed his crowning iniquity in the matter of Naboth's vineyard that he again appeared, as usual with startling abruptness. Without any indication of whence or how he came, he is represented in the narrative as standing in the vineyard when Ahab entered to take possession of it, and as pronouncing upon the king and his house that awful doom (1 Kings xxi. 17-24) which, though deferred for a time, was ultimately fulfilled to the letter.

With one more denunciation of the house of Ahab, Elijah's function as a messenger of wrath was fully discharged. When Ahaziah, the son and successor of Ahab, having injured himself by falling through a lattice, sent to inquire at Baal-zebub, the god of Ekron, whether he should recover, the prophet was commanded by God to appear to the messengers and tell them that, for this resort to a false god, the king should die. The effect of his appearance was such that they turned back without attempting to fulfil their errand. Their description of the prophet left the king in no doubt as to his identity: "It is Elijah the Tishbite." With the true Jezebel spirit he resolved to destroy the enemy of his house, and despatched a captain with a band of fifty to arrest him. They came upon Elijah seated on "the mount,"—probably Carmel. The imperious terms in which he was summoned to come down—perhaps also a tone of mockery in the appellation "Thou man of God"—were punished by fire from heaven, which descended at the bidding of Elijah and consumed the whole band. A second captain and fifty were despatched, behaved in a similar way, and met the same fate. The leader of a third troop took a humbler tone, sued for mercy, and obtained it. Elijah then went with them to the king, but only to repeat before his face the doom he had already made known to his messengers, which was almost immediately afterwards fulfilled.

The only mention of Elijah's name in the book of Chronicles (2 Chron. xxi. 12-15), where he is represented as sending a letter of rebuke and denunciation to Jehoram, king of Judah, furnishes a chronological difficulty, owing to the fact that Elijah's translation seems to have taken place before the death of Jehoshaphat, the father of Jehoram. There is reason, however, to suppose that Jehoram reigned for some years before the death of his father; and on the

other hand, though the account of Elijah's translation (2 Kings ii.) immediately follows that of his last public act in denouncing the doom of Ahaziah (2 Kings i.), a considerable interval may have elapsed between the two events. Whatever its duration, the time was spent in close and continuous fellowship with Elisha, his disciple and successor, who, though thrice entreated to leave him, showed the true disciple spirit in the solemn vow, "As the Lord liveth, and as thy soul liveth, I will not leave thee." The approaching translation seems to have been known, not only to Elijah and Elisha, but also to the schools of the prophets at Bethel and Jericho, both of which they visited in their last eastward journey. At the Jordan their progress was stopped only until Elijah, wrapping his prophet's mantle together, smote the water with it, and so by a last miracle passed over on dry ground. When they had crossed, the master desired the disciple to ask some parting blessing. The request for a double portion (*i.e.*, probably a first-born's portion) of the prophet's spirit Elijah characterized as a hard thing; but he promised to grant it if Elisha should remain with him to the last, so as to see him when he was taken away. The end is told in words of simple sublimity: "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (2 Kings ii. 11). There is in this, as Stanley has truly remarked, an "inextricable interweaving of fact and figure." It is scarcely necessary to point out, however, that through the figure the narrative evidently means to convey as fact that Elijah passed from earth, not by the gates of death, but by miraculous translation. Such a supernatural close is in perfect harmony with a career into every stage of which the supernatural enters as an essential feature. For whatever explanation may be offered of the miraculous element in Elijah's life, it must obviously be one that accounts not for a few miraculous incidents only, which might be mere excrescences, but for a series of miraculous events so closely connected and so continuous as to form the main thread of the history.

Elijah occupied an altogether peculiar place in later Jewish history and tradition. Of the general belief among the Jewish people that he should return for the restoration of Israel the Scriptures contain several indications, such as the prophecy of Malachi (iv. 5-6). Even if this be applied to John the Baptist, between whom and Elijah there are many striking points of resemblance, there are several allusions in the gospels which show the currency of a belief in the return of Elias, which was not satisfied by the mission of John (Matt. xi. 14, xvi. 14; Luke ix. 8; John i. 21).¹

Elijah is canonized both in the Greek and in the Latin Churches, his festival being kept in both on the 20th July,—the date of his ascension in the nineteenth year of Jehoshaphat, according to Cornelius a Lapide. (w. B. S.)

ELIOT, JOHN (1604-1690), "the Apostle of the Indians of North America," was born at Nasing, in Essex, in 1604, and was educated at Jesus College, Cambridge, where he took his bachelor's degree in 1623. He there displayed a partiality for philology which may have had some influence in stimulating the zeal he afterwards displayed in acquiring the language of the native Indians. After leaving the university he was employed as an usher in a school near Chelmsford under the Rev. Thomas Hooker. While in the family of Mr Hooker, Eliot received serious impressions, and resolved to devote himself to the work of the Christian ministry. As there was then no field for non-conformist preachers in England, he resolved to emigrate

¹ For curious facts indicating the survival of the same belief among the Jews at the present day, see Stanley's *Jewish Church*, lect. xxx.

to America, where he arrived on the 3d of November 1631. After officiating for a year in the first church in Boston, he was in November 1632 appointed pastor of the church in Roxbury, where he continued till his death.

When Eliot began his mission work there were about twenty tribes of Indians within the bounds of the plantation of Massachusetts Bay, and for a long time he assiduously employed himself in learning their language. He obtained the assistance of a young Indian taken prisoner in the Pequot war of 1637, and who had been put to service with a Dorchester planter. With his help Eliot translated the Commandments, the Lord's Prayer, and many Scripture texts, and at length was able to preach to the Indians in their own language. This he did without the aid of an interpreter in 1646, at a place a few miles from Cambridge, afterwards called Nonantum or Noonatomen, *i.e.*, "Rejoicing," where a settlement of Christian Indians was subsequently established.

The labours of Eliot, being reported in England, excited great attention, and a society, afterwards incorporated, was instituted for the propagation of the gospel in New England. Among its leading members was the Hon. Robert Boyle, well known by his scientific labours, who was one of Eliot's constant correspondents. From the funds of this corporation an allowance of £50 per annum was paid to Eliot in supplement of his moderate salary of £60 as minister of Roxbury.

In 1651 a town called Natick, or "Place of Hills," was founded by the Christian Indians, mainly through the instrumentality of Eliot, for which he drew up a set of civil and economical regulations. He also in 1653, at the charge of the corporation, published a catechism for their use. This was the first work published in the Indian language; no copy of it is known to exist. In the same year there was published by the corporation in London a work called *Tears of Repentance, or a further Progress of the Gospel among the Indians of New England*, in which there was given "A Brief Relation of the Proceedings of the Lord's Work among the Indians, in reference unto their Church-estate, by John Eliot."

In 1655 there was published in London by the corporation a tract entitled *A Later and Further Manifestation of the Progress of the Gospel amongst the Indians in New England, declaring their Constant Love and Zeal to the Truth, &c., being a Narrative of the Examinations of the Indians about their Knowledge in Religion by the Elders of the Church, related by Mr John Eliot*. This work contained the confessions of those Indians that were baptized by Eliot and admitted to church fellowship. In 1660 Eliot drew upon himself some animadversion by the publication at London of a work called *The Christian Commonwealth; or the Civil Policy of the rising Kingdom of Jesus Christ*, which was found to contain seditious principles, especially directed against the Government of England. The statements, however, made in this book were afterwards retracted by its author.

About this time Eliot completed his task of translating the Bible into the Indian language. The corporation in London supplied the funds, and the New Testament in Indian was issued in 1661, shortly after the restoration of Charles II. It happened that the printing of the work was completed when the corporation was expecting a royal charter. A dedication to the king was accordingly inserted, written in a tone calculated to win his favour. It stated that the Old Testament was in the press, and it craved the "royal assistance for the perfecting thereof." The Old Testament was at length published in 1663. Copies of the New Testament were bound with it, and thus the whole Bible was completed in the Indian language. To it were added a catechism, and the Psalms of David in Indian verse. The title

of this Bible, which is now of great rarity, and fetches a very high price, is *Mamussee Wunnectupanatamwe Up-Biblum God naneesue Nukkone Testament kah wonk Wusku Testament—Ne quoshkinnumuk nashpe Wuttinneumoh Christ noh asooovesit John Eliot*; literally translated:—"The whole Holy his-Bible God, both Old Testament and also New Testament. This turned by the-servant-of-Christ, who is-called John Eliot." This Indian version of the Scriptures was printed at Cambridge (U.S.) by Samuel Green and Marmaduke Johnson, and was the first Bible printed in America.

In 1680 another edition of the New Testament was published; and in 1685 the second edition of the Old Testament appeared. This last was bound up with the second impression of the New Testament, and the two parts form the second edition of the whole Bible. It was dedicated "To the Hon. Robert Boyle, the Governour, and to the Company for the Propagation of the Gospel," &c., and is, like the first edition, a work of great rarity. Eliot received valuable assistance in preparing this edition from the Rev. John Cotton of Plymouth (U.S.), who had also spent much labour in obtaining a thorough knowledge of the Indian language. A new edition of the Indian Bible was printed in 1822 at Boston by P. S. Du Ponceau and J. Pickering.

Besides his translation of the Bible, Eliot published at Cambridge (U.S.) in 1664 a translation of Baxter's *Call to the Unconverted*, of which a second edition was issued in 1688. In 1665 he published an abridged translation of Bishop Bayly's *Practice of Piety*, and a second edition in 1685. His well-known *Indian Grammar Begun* was written in the winter of 1664, his sons assisting in the work, and was printed at Cambridge (U.S.) in 1666. At the end of this book are these memorable words,—*"Prayers and pains, through faith in Jesus Christ, will do anything."* The grammar was reprinted in 1822, with notes by Pickering and Du Ponceau, in the *Collections of the Massachusetts Historical Society*, vol. ix. *The Indian Primer; or the Way of Training up of our Indian Youth in the Good Knowledge of God; by J. E.*, was printed at Cambridge (U.S.) in 1669. It comprises an exposition of the Lord's Prayer and a translation of the Larger Catechism in Indian. A reprint of this work, from the only complete copy known to exist, preserved in the library of the university of Edinburgh, was published, under the editorial superintendence of Mr John Small, in 1877.

In 1671 Eliot printed in English a little volume entitled *Indian Dialogues, for their Instruction in that Great Service of Christ in Calling Home their Countrymen to the Knowledge of God and of themselves*. This was followed in 1672 by *The Logick Primer; some Logical Notions to Initiate the Indians in the Knowledge of the Rule of Reason, &c.* These two volumes, printed at Cambridge (U.S.), are extremely rare. Of the former, the only known copy exists in a private library in New York. A copy of the *Logick Primer* is preserved in the British Museum, and another in the Bodleian.

In 1611 a small tract of eleven pages was published at London, called *A Brief Narrative of the Progress of the Gospel among the Indians in New England in the Year 1670 Given in by the Rev. Mr John Eliot, Minister of the Gospel there, in a Letter by him directed to the Right Worshipful the Commissioners under His Majesty's Great Seal for the Propagation of the Gospel amongst the Poor Blind Natives in those United Colonies*. This was possibly one of the publications of the corporation after their charter was renewed by Charles II.; it is of extreme rarity.

In his old age the pen of Eliot was not idle. In 1678 he published *The Harmony of the Gospels in the Holy History of the Humiliation and Sufferings of Jesus Christ*

from his *Incararnation to his Death and Burial*. This work, which was printed at Boston, is a life of our Saviour with many illustrative and practical remarks. The last of his publications was his translation into Indian of Shepard's *Sincere Convert*, which he had nearly completed in 1664; this was revised by Grindal Rawson and printed in 1689.

Eliot died at Roxbury on the 20th of May 1690, at the age of eighty-six. He was acknowledged to have been a man whose simplicity of life and manners, and evangelical sweetness of temper, had won for him all hearts, whether in the villages of the emigrants or in the smoky huts of the natives of New England.

His translation of the Bible and other works composed for the use of the Indians are written in the Mohican dialect, which was spoken by the aborigines of New England. By Eliot and others it was called the Massachusetts language. Although it is no longer read, the works printed in it are valuable for the information they furnish as to the structure and character of the unwritten dialects of barbarous nations. (J. S.M.)

ELIOT, SIR JOHN (1592-1632), one of the greatest among the English statesmen of the reign of Charles I., was born at his father's seat at Port Eliot, a small fishing-village on the River Tamar, in the month of April 1592. He was the son of a country gentleman of hospitable habits, and of considerable influence, if we may judge from Eliot's early entrance into public life. Against his youth no fault has been charged except such as was the natural fruit of a fiery but generous temper, and that it was not entirely spent in idle frolic is proved by the considerable scholarship which he attained. At fifteen he entered Exeter College, Oxford; and, on leaving the university, he studied law at one of the inns of court. He also spent some months travelling in France, Spain, and Italy, in company, for part of the time, with young George Villiers, afterwards duke of Buckingham. At the age of twenty he married the daughter of one of his neighbours, a wealthy Cornish gentleman. He was only twenty-two when, in the distinguished company of Pym and Wentworth, he commenced his parliamentary career, and only twenty-seven when he obtained the appointment of vice-admiral of Devon, with large powers for the defence and control of the commerce of the county. It was not long before the characteristic energy with which he performed the duties of his office involved him in difficulties. After many attempts, in 1623 he succeeded, by a clever but dangerous manœuvre, in entrapping the famous pirate Nutt, who had for years infested the southern coast, inflicting immense damage upon English commerce. The issue is noteworthy, both as the event which first opened Eliot's eyes to the corruptness of the Government, and as an example of one of the causes which produced the Great Rebellion. The pirate, having gained powerful allies at court by means of bribery, was speedily permitted to recommence his career of plunder; while the vice-admiral, upon charges which could not be substantiated, was flung into the Marshalsea, and detained there nearly four months.

A few days after his release Eliot was elected member of Parliament for Newport (February 1624). From the first he perceived that the success of the popular cause required the entire independence of parliament; and his earliest recorded speech was to propose that, as "misreports" were constantly being carried to the king, the deliberations of the House of Commons should be kept strictly secret. In the days of Eliot, such a measure would have carried with it advantages of the first importance; and it was only natural that, in his anxiety to make parliament an efficient check upon the crown, he should forget how necessary was

the check upon parliament which would thus have been lost.

In the first three parliaments of the reign of Charles I. Eliot was the foremost leader of the House of Commons. The House was at that time rich in great statesmen. Upon its benches sat Pym, Hampden, Selden, Coke, and many other sincere and steadfast patriots. But, though in profoundness of erudition one or two, but only one or two, may have surpassed him, neither in force of genius, in fire and power of oratory, in loftiness and ardour of sentiment, in inflexible firmness of resolution, nor in personal bravery and self-devotion, had he any superior, while in the union of these great qualities which made up his rare and noble character he had no equal. The circumstances of his past life also conduced to fit him for his position. His official intercourse with the duke of Buckingham, and a certain important interview between them, in which the duke had incautiously unveiled his design of governing without parliament, should parliament refuse submission, had given him an early and valuable opportunity of gauging the character of the favourite; and a bitter experience had acquainted him with the corruptness of the court. Undeterred by any vestige of personal fear, he dared, in plain and uncompromising language, to expose all the abuses which oppressed the country through innumerable illegal exactions of many kinds and through the venality of the executive; and to point out how it was disgraced abroad by a foreign policy directed by the mere spleen of the favourite, and by the gross mismanagement of every campaign that had been undertaken. He dared to advise parliament to demand an account of the expenditure of the supplies which it had voted, and to refuse further supplies till such an account had been rendered. Nay, he dared even to brave the king's deadliest hatred by naming repeatedly, with direct and sternest invective, the great duke of Buckingham, the all-powerful favourite, as chiefly responsible for the misgovernment of the country. He did not escape unpunished. In 1626, for drawing a bold parallel between Buckingham and Sejanus, he was sent to the Tower; but the House of Commons refused to proceed with any business till he should be released, and, on his release, passed a vote clearing him from fault. In the same year he was confined for a time in the Gatehouse, whence, careless of mere personal considerations, he ventured to petition the king against forced loans. He was also accused of having, in his capacity of vice-admiral, defrauded the duke of Buckingham, who, among his innumerable offices, held that of admiral of Devon, and was supplanted by a creature of the duke's. And, finally, a sentence of outlawry was passed upon him.

But the very fact that he was thus specially singled out for vengeance by the king only increased the confidence reposed in him by the people. In 1628, despite the most strenuous opposition of the court, he was chosen member for his own county of Cornwall; and he resumed his work with undiminished zeal and courage. He at once advised the House to adopt, and firmly to maintain, the only policy which could be effective, namely, to vote no further supplies till they obtained redress of the grievances of which they complained. He joined with Coke, Selden, Littleton, Wentworth, and others in framing the Petition of Right, and, when the first evasive answer was given to that petition, and men scarce knew what to do for wondering at the king's madness and audacity, he fearlessly reviewed the events of the whole reign, and proposed a remonstrance to the king, naming the duke of Buckingham as the cause of the kingdom's wretchedness. And, on the last day of that famous parliament, when Holles and Valentine held the Speaker in the chair by force, it was his voice which read a protest against levying tonnage and poundage and other

taxes without consent of Parliament, and against the king's encouragement of Arminians and Papists (for it is characteristic both of himself and of his epoch that, though no Puritan, he spoke as strongly against the king's illegal toleration of Papists as against any other of his illegal acts); and also a declaration that whatever minister should "bring in innovation in religion, or seek to extend, or introduce Popery and Arminianism," or should advise illegal methods of raising money, should be considered "a capital enemy to the commonwealth," nay, that whoever even yielded compliance to such illegal demands, should be held accessory to the crime. This was the last speech of that session, and Eliot's last speech of all.

A few days after, parliament having been dissolved, he was summoned, with Selden, Holles, Valentine, and three other members, before the council. When examined he refused to answer for his conduct in parliament anywhere except before parliament; and he was then, with his companions, committed to "close confinement" in the Tower, books and the use of writing materials being strictly denied. This rigorous treatment was maintained for nearly three months, till Charles found it necessary to give way somewhat to the popular feeling which was expressed by libels against the bishops and the lord-treasurer, and by stern warnings addressed to himself. In May the prisoners were taken before the Court of King's Bench, when Eliot simply repeated the protest he had made before the council. The case was put off time after time till the long vacation came without its having been heard. Eliot was now, however, allowed to communicate with his friends, among whom his most constant and valued correspondent was Hampden, to borrow books from Sir Robert Cotton's library, and to employ the tedious hours in writing. He drew up a defence of his conduct, under the title of *An Apology for Socrates*—"An recte fecerit Socrates quod accusatus non responderit," and wrote a little book of philosophical meditations, which he called *The Monarchy of Man*, and an account of the first parliament of Charles I., which he describes on the title-page as "a thing that concerns posterity"—*Negotium Posterorum*,—and which is of no slight historical value. In February 1623 the sentence was at last pronounced, the prisoners being all condemned to a fine; to be imprisoned during the king's pleasure; and not to be released till they had given security for their good behaviour, had submitted to the king, and had acknowledged their offences. The largest fine was imposed upon Eliot—a fine of £2000, which, however, he never paid, as he had taken the precaution of securing his property against such an event. Twenty-seven years later this sentence was reversed by parliament, and Eliot's brave assertion of the independence of parliament was confirmed, never to be again questioned.

The confinement of the other prisoners was gradually made less and less strict, till they were at length allowed full liberty; but Eliot's spirit, which no weariness or suffering could conquer, disdained to submit where he held no submission to be due, and for him there was no mercy. After more than a year had passed since he first entered the Tower, and the king's hate had only increased in malignity, on December 21, 1631, the council met to devise new means to subdue his constancy and force him to submission. All admittance to him was now denied except to his sons. Moved into a room which his letters describe as dark, cold, and wretchedly uncomfortable, at length his health gave way, and the doctors prescribed fresh air and exercise. He now addressed the king, having been referred to him by the Court of King's Bench, to which he had first applied, in a petition, written in simple, manly language, requesting that, for his health's sake, he might be allowed a temporary release. The answer being that the petition was not sufficiently humble, he expressed himself "heartily sorry

that he had displeased His Majesty," but merely repeated his request with no word of submission. To this no reply was given; and fifteen days after Sir John Eliot had died in the Tower (27th November 1632). His sons humbly begged leave to carry his body to Port Eliot, that he might rest with his fathers, but even this poor request Charles had not magnanimity enough to grant; and, by his express command, Sir John Eliot was "buried in the church of the parish where he died."

An excellent life of Sir John Eliot, founded upon elaborate study of his papers and of the history of the period, has been written by John Forster. (T. M. W.)

ELIS, or ELEIA, a country of the Peloponnesus, bounded on the N. by Achaia, E. by Arcadia, S. by Messenia, and W. by the Ionian Sea. The local form of the name was Valis, or Valeia, and its meaning, in all probability, the lowland. In its physical constitution Elis is practically one with Achaia and Arcadia; its mountains are mere offshoots of the Arcadian highlands, and its principal rivers are fed by Arcadian springs. From Erymanthus in the north, Skollis (now known as Mavri and Santameri in different parts of its length) stretches toward the west, and Phloe along the eastern frontier; in the south a prolongation of Mount Lycæon bore in ancient times the names of Minthe and Lapithus, which have given place respectively to Alvena and to Kaiapha and Smerna. These mountains are well clothed with vegetation, and present a soft and pleasing appearance in contrast to the picturesque wildness of the parent ranges. They gradually sink towards the east and die off into what was one of the richest alluvial tracts in the Peloponnesus. Except where it is broken by the rocky promontories of Chleonatias (now Chlemutzi) and Ichthys (now Katakolo), the coast lies low, with stretches of sand in the north and lagoons and marshes towards the south. During the summer months communication with the sea being established by means of canals, these lagoons yield a rich harvest of fish to the inhabitants, who at the same time, however, are almost driven from the coast by the swarms of gnats.

Elis was divided into three districts—Hollow or Lowland Elis (*ἡ κοιλὴ Ἠλίας*), Pisatis, or the territory of Pisa, and Triphylia, or the country of the three tribes. Hollow Elis, the largest and most northern of the three, was watered by the Peneus and its tributary the Ladon, whose united stream forms the modern Gastuni. It included not only the champaign country originally designated by its name, but also the mountainous region of Acrorea, occupied by the offshoots of Erymanthus. Besides the capital city of Elis, it contained Cyllene, an Arcadian settlement on the sea coast, whose inhabitants worshipped Hermes under the phallic symbol, Pylus at the junction of the Peneus and the Ladon, which, like so many other places of the same name, claimed to be the city of Nestor, and the fortified frontier town of Lasion, the ruins of which are still visible at Kuti, near the village of Kumani. The district was famous in antiquity for its cattle and horses; and its byssus, supposed to have been introduced by the Phœnicians, was inferior only to that of Palestine. Pisatis extended south from Hollow Elis to the right bank of the Alpheus, and was divided into eight departments called after as many towns. Of these Salmone, Heraclea, Cicyon, Dyspontium, and Harpina are known,—the last being the reputed burial-place of Marmax, the deliverer of Hippodamia. From the time of the early investigators it has been disputed whether Pisa, which gave its name to the district, has ever been a city, or was only a fountain or a hill. By far the most important spot in Pisatis was the scene of the great Olympic games, on the northern bank of the Alpheus; but for details in regard to the locality, and the results of the explorations commenced

in 1875, the reader must be referred to the special article OLYMPIA. Triphylia stretches south from the Alpheus to the Neda, which forms the boundary towards Messenia. Of the nine towns mentioned by Polybius, only two attained to any considerable influence—Lepreus and Macistus, which gave the names of Lepreatis and Macistia to the southern and northern halves of Triphylia. The former was the seat of a strongly independent population, and continued to take every opportunity of resisting the supremacy of the Eleans. In the time of Pausanias it was in a very decadent condition, and possessed only a poor brick-built temple of Demeter; but considerable remains of its outer walls are still in existence near the village of Strovitz, on a part of the Minthe range.

The original inhabitants of Elis were called Caucones and Paroreate. From traces of the worship of Venus in the city of Elis, and from the presence of such names as Same and Iardanus, it is believed that the Phœnicians had settlements in the country at a very remote period. The inhabitants of Elis first appear in Grecian history under the title of Epeans, as setting out for the Trojan war, and they are described by Homer as living in a state of constant hostility with their neighbours the Pylians. At the close of the eleventh century B.C., the Dorians invaded the Peloponnese, and Elis fell to the share of Oxylus and the Ætolians. These people, amalgamating with the Epeans, formed a powerful kingdom in the north of Elis. After this many changes took place in the political distribution of the country, till at length it came to acknowledge only three tribes, each independent of the others. These tribes were the Epeans, Minyæ, and Eleans. Before the end of the eighth century B.C., however, the Eleans had vanquished both their rivals, and established their supremacy over the whole country. Among the other advantages which they thus gained was the right of celebrating the Olympic games, which had formerly been the prerogative of the Pisans. The attempts which this people made to recover their lost privilege, during a period of nearly two hundred years, ended at length in the total destruction of their city by the Eleans. From the time of this event (572 B.C.) till the Peloponnesian war, the peace of Elis remained undisturbed. In that great contest Elis sided at first with Sparta; but that power, jealous of the increasing prosperity of its ally, availed itself of the first pretext to pick a quarrel. At the battle of Mantinea the Eleans fought against the Spartans, who, as soon as the war came to a close, took vengeance upon them by depriving them of Triphylia and the towns of the Acrorea. The Eleans made no attempt to re-establish their authority over these places, till the star of Thebes rose in the ascendant after the battle of Leuctra. It is not unlikely that they would have effected their purpose had not the Arcadian confederacy come to the assistance of the Triphylians. In 366 B.C. hostilities broke out between them, and though the Eleans were at first successful, they were soon overpowered, and their capital very nearly fell into the hands of the enemy. Unable to make head against their opponents, they applied for assistance to the Spartans, who invaded Arcadia, and forced the Arcadians to recall their troops from Elis. The general result of this war was the restoration of their territory to the Eleans, who were also again invested with the right of holding the Olympic games. During the Macedonian supremacy in Greece they sided with the victors, but refused to fight against their countrymen. After the death of Alexander they renounced the Macedonian alliance. At a subsequent period they joined the Ætolian League, but persistently refused to identify themselves with the Achæans. When the whole of Greece fell under the Roman yoke, the sanctity of Olympia secured for the Eleans a certain amount of indulgence. The games still continued to attract to the country large numbers of strangers, until they were finally put down by Theodosius in 394, two years previous to the utter destruction of the country by the Gothic invasion under Alaric. In later times Elis fell successively into the hands of the Franks and the Venetians, under whose rule it recovered to some extent its ancient prosperity. By the latter people the province of Belvedere on the Peneus was called, in consequence of its fertility, "the milch cow of the Morea."

ELIS, the chief city in the above country, was situated on the river Peneus, just where it passes from the mountainous district of Acrorea into the champaign below. According to native tradition, it was originally founded by Oxylus, the leader of the Ætolians, whose statue stood in the market-place. In 471 B.C. it received a great extension by the incorporation, or "synoikismos," of various small hamlets, whose inhabitants took up their abode in the city.

Up to this date it only occupied the ridge of the hill now called Kalascopi, to the south of the Peneus, but afterwards it spread out in several suburbs, and even to the other side of the stream. As all the athletes who intended to take part in the Olympic games were obliged to undergo a month's training in the city, its gymnasiums were among its principal institutions. They were three in number—the "Xystos," with its pillared galleries, its avenues of plane-trees, its plethron or wrestling-place, its altars to Hercules, to Eros and Anteros, to Demeter and Cora, and its cenotaph of Achilles; the "Tetragonon," appropriated to the lighter exercises, and adorned with a statue of Zeus; and the "Maltho," in the interior of which was a hall or council chamber called Lalichmion after its founder. Among the other objects of interest were the temple of Artemis Philomirax; the Hellanodiceum, or office of the Hellanodiceasts; the Corcyrean Hall, a building in the Dorian style with two façades, built of spoils from Corcyra; a temple of Apollo Acesius; a temple of Silenus; an ancient structure supported on oaken pillars and reputed to be the burial-place of Oxylus; the building where the sixteen women of Elis were wont to weave a robe for the statue of Hera at Olympia; and the shrine of Dionysus, whose festival, the Thyia, was yearly celebrated in the neighbourhood. The history of the town is closely identified with that of the country. In 399 B.C. it was occupied by Agis, king of Sparta. The acropolis was fortified in 312 by Telesphorus, the admiral of Antigonus, but it was shortly afterwards dismantled by Philemon, another of his generals. A view of the site is given by Stanhope.

See J. Spencer Stanhope, *Olympia and Elis*, 1824, folio; Leake, *Morea*, 1830; Curtius, *Peloponnesus*, 1851-2; Schiller, *Stämme und Staaten Griechenlands*; Bursian, *Geographie von Griechenland*, 1868-1872.

ELISHA (literally, *God is deliverance*; LXX., Ἐλισαί; N.T., *Eliseus*), the disciple and successor of Elijah, was the son of Shaphat of Abel-meholah, which lay in the valley of the Jordan. He was called to the prophetic office in the manner already related (see ELIJAH), some time before the death of Ahab, and he survived until the reign of Joash. His official career thus appears to have extended over a period of nearly sixty years. The relation between Elijah and Elisha was of a particularly close kind, and may be compared with that between Moses and Joshua or David and Solomon. The one is the complement of the other; the resemblances, and still more the marked contrast between the character and activity of each, qualified both together for the common discharge of one great work by "diversity of operation." The difference between them is much more striking than the resemblance. Elijah is the prophet of the wilderness, rugged and austere; Elisha is the prophet of civilized life, of the city and the court, with the dress, manners, and appearance of "other grave citizens." Elijah is the messenger of vengeance—sudden, fierce, and overwhelming; Elisha is the messenger of mercy and restoration. Elijah's miracles, with few exceptions, are works of wrath and destruction; Elisha's miracles, with but one notable exception, are works of beneficence and healing. Elijah is the "prophet as fire" (Ecclesiasticus xlvi. 1), an abnormal agent working for exceptional ends; Elisha is the "holy man of God which passeth by us continually," mixing in the common life of the people, and promoting the advancement of the kingdom of God in its ordinary channels of mercy, righteousness, and peace.

Though the duration of Elisha's career, with the approximate dates of its beginning and end, can be fixed, it is impossible to settle a detailed chronology of his life. In most of the events narrated no further indication of time is given than by the words "the king of Israel," the name

not being specified, so that it is impossible to tell which king is meant. There are two instances at least in which the order of time is obviously the reverse of the order of narrative (compare 2 Kings viii. 1-6 with 2 Kings v. 27, and 2 Kings xiii. 14-21 with 2 Kings xiii. 13). There are besides this other grounds, which it would be out of place to state here, for concluding that the narrative as we now have it has been disarranged and is incomplete. The fact, however, of dislocation and probable mutilation of the original documents requires to be borne in mind in dealing with the life of Elisha. It may serve not only to explain the insuperable difficulties of a detailed chronology, but also to throw some light on the altogether exceptional character of the miraculous element in Elisha's history. Not only are the miracles very numerous, even more so than in the case of Elijah, but, as has been frequently pointed out, they stand in a different relation to the man and his work from that in which the miracles of Elijah or any of the wonder-working prophets do. With all the other prophets the primary function is spiritual teaching,—miracles, even though numerous and many of them symbolical like Elisha's, are only accessory. With Elisha, on the other hand, miracles seem the principal function, and the spiritual teaching is altogether subsidiary.

An obvious though only very partial explanation of the superabundance of miracles in Elisha's life is suggested by the fact that several of them were merely repetitions or doubles of those of his master and predecessor. Such were his first miracle, when returning across the Jordan he made a dry path for himself in the same manner as Elijah (2 Kings ii. 14); the increase of the widow's pot of oil (2 Kings iv. 1-7); and the restoration of the son of the woman of Shunem to life (2 Kings iv. 18-37). It is to be observed, however, that with all the similarity there is a very considerable difference in the circumstances in the two cases, which makes it difficult to accept the theory that stories from the earlier life have been imported by mistake into the later. Besides, this theory, even if tenable, applies only to three of the miracles, and leaves unexplained a much larger number which are not only not repetitions of those of Elijah, but, as has already been pointed out, have an entirely opposite character. The healing of the water of Jericho by putting salt in it (2 Kings ii. 19-21), the provision of water for the army of Jehoshaphat in the arid desert (2 Kings iii. 6-20), the neutralizing by meal of the poison in the pottage of the famine-stricken sons of the prophets at Jericho (2 Kings iv. 38-41), the healing of Naaman the Syrian (2 Kings v. 1-19), and the causing the iron axehead that had sunk in the water to rise to the surface (2 Kings vi. 1-7), are all instances of the beneficence which was the general characteristic of Elisha's wonder-working activity in contrast to that of Elijah. Another miracle of the same class, the feeding of a hundred men with twenty loaves so that something was left over (2 Kings iv. 42-44), deserves mention by itself as the most striking though not the only instance of a resemblance between the work of Elisha and that of Jesus, to which commentators have frequently drawn attention. The one distinct exception to the general beneficence of Elisha's activity—the destruction of the forty-two children who mocked him as he was going up to Bethel (2 Kings ii. 23-25)—presents an ethical difficulty which is scarcely satisfactorily removed by the suggestion that the narrative has lost some particulars which would have shown the real enormity of the offence of the children. The leprosy brought upon Gehazi (2 Kings v. 20-27), though a miracle of judgment, scarcely belongs to the same class as the other. The wonder-working power of Elisha is represented as continuing even after his death. As the feeding of the hundred men and the cure of leprosy connect his work with that of Jesus, so the quickening of the

dead man who was cast into his sepulchre by the mere contact with his bones (2 Kings xiii. 21) is the most striking instance of an analogy between his miracles and those recorded of mediæval saints. Stanley in reference to this has remarked that in the life of Elisha "alone in the sacred history the gulf between biblical and ecclesiastical miracles almost disappears."

The place which Elisha filled in the history of Israel during his long career as a prophet was, apart altogether from his wonder-working, one of great influence and importance. In the natural as in the supernatural sphere of his activity the most noteworthy thing is the contrast between him and his predecessor. Elijah interfered in the history of his country as the prophet of exclusiveness, Elisha as the prophet of comprehension. During the reign of Jehoram he acted at several important crises as the king's divine counsellor and guide. At the first of these, when he delivered the army that had been brought out against Moab from a threatened dearth of water (2 Kings iii.), he plainly intimates that, but for his regard to Jehoshaphat, the king of Judah, who was in alliance with Israel, he would not have interfered. His next signal interference was during the incursions of the Syrians, when he disclosed the plans of the invaders to Jehoram with such effect that they were again and again ("not once nor twice") baffled (2 Kings vi. 8-23). When Benhadad, the king of Syria, is informed that "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber," he at once sends an army to Dothan, where the prophet is residing, in order to take captive the destroyer of his plans. At the prayer of Elisha an army of horses and chariots of fire is revealed to his servant surrounding the prophet. At a second prayer the invaders are struck blind, and in this state they are led by Elisha to Samaria, where their sight is restored. Their lives are spared at the command of the prophet, and they return home so impressed with the supernatural power that is opposed to them that their incursions thenceforward cease. The marauding incursions were given up, however, only to be followed by the invasion of a regular army under Benhadad, which laid siege to Samaria, and so caused a famine of the severest kind (2 Kings vi. 24-29). The calamity was imputed by Jehoram to the influence of Elisha, and he ordered the prophet to be immediately put to death. Forewarned of the danger, Elisha ordered the messenger who had been sent to slay him to be detained at the door, and, when immediately afterwards the king himself came ("messenger" in 2 Kings vi. 33 should rather be *king*), predicted a great plenty within twenty-four hours. The apparently incredible prophecy was fulfilled by the flight of the Syrian army under the circumstances stated in 2 Kings vii. After the episode with regard to the woman of Shunem (2 Kings viii. 1-6), which, as has been already pointed out, is introduced out of its chronological order, Elisha is represented as at Damascus (2 Kings viii. 7-15). The object for which he went to the Syrian capital is not expressly stated, but it evidently was to fulfil the second command laid upon Elijah, viz., to anoint Hazael as king of Syria. The reverence with which the heathen monarch Benhadad addressed Elisha deserves to be noted as showing the extent of the prophet's influence. In sending to know the issue of his illness, the king causes himself to be styled "*Thy son Benhadad*." Equally remarkable is the very ambiguous nature of Elisha's reply (2 Kings viii. 10), which may, however, be due to the doubtful state of the Hebrew text. The next and, as it proved, the last important interference of Elisha in the history of his country, constituted the fulfilment of the third of the commands laid upon Elijah. The work of anointing Jehu to be king over Israel was performed,