

ministrative and diplomatic skill of the Turkish officials to the test. The Turkish influence has here made at one time great advance and at another lost all the ground it had gained,—the rich and powerful sheikhs of the Muntefich sometimes becoming for a season rulers over the whole of Southern Irak and even over the town of Basra. The present writer once visited the great sheikh Násir in his camp near Sükk-esh-Shiyúkh; and he received the impression of having to do with a very remarkable and astute personage.

The old Syrian population of Irak has almost entirely disappeared; the few remnants left are distinguished by a special religion, in regard to which see the article **MANEANS**. Ethnographically the country is subject to a double influence. On the one hand the connexion with Nejd, the central plateau of Arabia, continues uninterrupted; the emigration from that region being mainly directed towards Irak and Jezira. In Baghdad even, the Agel-Bedouins from Central Arabia have a quarter of their own. With the earnings obtained in these rich districts the emigrants return to their homes. But quite as strong at least is the influence of Persia. Persian customs are in fashion; in Baghdad there is an important Persian quarter; and Kerbela and Meshed 'Ali to the west of the Euphrates may be considered regular Persian "enclaves." In these places are buried the son-in-law of Mohammed, the caliph Ali, and his son Hosein (in Kerbela), the chief saints of the Shiite sect; and their tombs are not only shrines of pilgrimage to the living, but the dead are brought by countless caravans from Persia to be buried in ground which they have made holy. The neighbourhood of Kerbela reeks with the odour of corpses; and from the midst of them pestilence has often begun its march. Throughout the whole of Irak the Shiites have many adherents,—for example, the Khazael already mentioned. Persian influence prevails on the Arab population of Irak, and the intermingling of the races can still be very clearly traced; in this distant corner of the Turkish empire a more international tone prevails than in any other district. And, however small when compared with former times the commercial and intellectual intercourse of various nations in these regions may be at the present day, the attentive observer must notice that such intercourse does still exist, though within restricted limits. No trace, indeed, is to be found of that rich intellectual development which was produced in the time of the caliphs through the reciprocal action of Persian and Arabic elements. Still the quickwittedness of the inhabitants of Irak makes a decided impression on the traveller passing through Asiatic Turkey; and one might venture to prophesy that the country might to some extent recover its former position in the world, especially if English influence from India were more widely extended, and should lead to the construction of a railway. The trade which passes through Irak is even now not unimportant; horses, for example, are exported in considerable numbers from southern Irak to India. But it might be very much improved, as the country, it is said, could support five hundred times as many inhabitants as it actually contains. There is also a considerable export of dates, a fruit which forms the chief sustenance of a great number of the inhabitants; and the breeding of cattle (especially buffaloes) is extensively carried on. Only a few steamboats as yet navigate the majestic rivers. Communication by water is carried on by means of the most primitive craft. Goods are transported in the so-called "terrades," moderately big high-built vessels, which also venture out into the Persian Gulf as far as Kuwait. Passengers are conveyed, especially on the Euphrates, in the *meshúf*, a very long and narrow boat, mostly pushed along the river bank with poles. The Mesopotamian "kelleks"—rafts built on goatskin bladders—come down as far as Baghdad, where round boats made of plaited reeds pitched with asphalt are in use. At Basra, on the other hand, we see the "belem," boats of a large size, having the appearance of being hollowed out of tree trunks, and partly in fact so constructed. Throughout Irak in general and partly in fact so constructed. Throughout Irak in general Indian influence is partially at work; in the hot summer months, for instance, when the natives live in underground apartments (*serdáb*), the Indian punkah is used in the houses of the rich. As regards language, the local Arabic dialect has evidently been affected on the one hand by Persian, on the other by the Bedouin forms of speech.

¹ See Ritter, *Die Erdkunde von Asien*, 2d ed. vol. vii., 10th and 11th parts, Berlin, 1848, 1844; Cheyne, *Expedition for the Survey of the Rivers Euphrates and Tigris*, 2 vols., London, 1845; W. Ainsworth, *Researches in Assyria, Babylonia, and Chaldea*, London, 1838; Fr. Volzsch, *Reise nach Paradies*, Leipzig, 1881; Map: Kleper, *Die Euphrat- und Tigrisländer*, Berlin, (A. SO.)

MESSENE, the chief city of Messenia, founded, under the auspices of Epaminondas, as a bulwark against the Spartans. After the battle of Leuctra that general sent to all the exiled Messenians,—in Africa, Sicily, or Italy,—and invited them to return to the land of their fathers. Many came with eagerness, and in 369 B.C. the city was built by the combined army of Thebans under Epaminondas and Argives under Epitales, assisted by the Messenians

themselves. The site was chosen in conformity with a vision which appeared to Epaminondas, and the walls were raised to the sound of flutes playing the airs of Sacadas and Pronomus. The citadel was erected on the summit of Mount Ithome, and the city on its southern slope and in the adjoining valley. City and citadel were enclosed by a wall 47 stadia in length. Near the centre of the city was the agora, with a famous spring called Arsinoe, and various temples and statues, among the latter an iron statue of Epaminondas. The Hierothysion contained many statues of gods and heroes, among them a bronze statue of Epaminondas. In the gymnasium were statues of Hermes, Hercules, and Theseus by Egyptian artists. In the stadium was a bronze statue of the great hero Aristomenes, who had a sepulchral monument elsewhere in the city. On the summit of the citadel was a famous spring called Clepsydra, and near it a temple of Zeus Ithomatas, with a statue by the famous Argive artist Ageladas, executed originally for the Messenian Helots who settled in Naupactus (see **MESSENA**). It was in honour of this statue that the festival of the Ithomæa was performed.

The situation of Messene is one of the finest and most romantic in the world. The view of Mount Ithome, with its level summit and its ancient and mediæval ruins, as one issues from the Langadha Pass in the Taygetus mountains, is beautiful beyond description. And the view from the summit of the mountain itself, which rises, steep and rugged, to the height of 2631 feet, and is crowned by the ruins of fortifications of Cyclopean workmanship, is enchanting, hardly equalled by any other in Greece. Near the middle of the ruins of the lower city stands a wretched village named Mavrommati (Black Eye), so called from the Turkish name of the spring Arsinoe, which still flows as plentifully as in the old days. These ruins are the most imposing in Greece, and furnish the finest existing specimen of Hellenic military architecture. Almost the entire circuit of the ancient walls can be traced, and in some places they are standing to their full height. They are built of large hewn stones laid in beautifully regular layers without mortar, and are surmounted by towers, of which there seem to have been originally over thirty. Seven of these are still in a good state of preservation, and bear testimony to the thoroughness of the great enterprise undertaken by Epaminondas. Two gates can still be distinguished, one on the slope of Mount Ithome, the other (the northern or Megalopolis gate) on the north side. The latter is a dipylon or double gate, opening into a circular enclosure 62 feet in diameter. The walls of this enclosure are built with extreme care, and the soffit stone of the inner portal, which has been partly moved from its place, reminds one of the lintel of the so-called treasury of Atreus at Mycenæ. It is 18 ft. 8 in. x 4 ft. 2 in. x 2 ft. 10 in. Within the town several ancient sites can still be distinguished—the stadium, the theatre, and several temples.

MESSENA (in Homer Messene), a state of Greece, and the most westerly of the three peninsulas of the Peloponnese. Its area is a little over 1160 square miles. It is separated from Elis and Arcadia on the north by the river Neda and the Nomian mountains, and from Laconia on the east by the lofty range of Taygetus. The other sides are washed by the sea, which indents its shores with four gulfs or bays,—Messenia, Phœnicus, Pylus, and Cyparissus. On its south-west corner are the Genussæ Islands, and opposite the bay of Pylus (Navarino) the famous Sphacteria. The interior is divided by mountain chains into fertile plains, watered by rivers, the chief of which is the Panisus (with its tributaries Leucasia, Charadrus, Amphitus, and Aris), falling into the Messenian Gulf. The great valley

of this river is divided, near Mount Ithome, into two distinct parts, the plain or basin of Stenyclarus on the north, and the plain of Macaria, so called from its extreme fertility, on the south. The climate is delightful.

The earliest inhabitants of Messenia were Leleges, whose capital was at Andania. After these came Ætolians, whose chief centre was at Pylus. After the Dorian conquest the country was divided by Cresphontes into five parts, whose chief cities were respectively Stenyclarus, Pylus, Rhion, Hyamia, and Mesola. The towns of Messenia were not numerous. Homer mentions Pylus (the seat of the Thessalian Neleids), Amphigeneia (possibly the same as Amphelia), Dorion, Æpeia (possibly Methone), Echalía, Phære, Antheia (probably the later Thuria), Pedasus, and Ira (the later Abia). Other important towns were Asine, Corone, Limnæ, Carnasium, Cyparissia, and, finally, Messene.

Of the history of Messenia before the Dorian invasion little is known except a few fables related by Pausanias. Two generations after the Trojan war, the country was invaded by the Dorians, who expelled the Neleids and conferred the sovereignty upon Cresphontes, who seems to have been a popular king. Perhaps for this reason he was put to death by the chiefs along with all his sons except Æpytus. Æpytus was restored to the throne by the Arcadians, took vengeance for his father's death, and became very popular. His line lasted through several generations. We know little of the subsequent history of Messenia until the date of the Messenian wars, waged against Sparta. The ostensible and immediate causes of these wars are variously assigned; but the true cause was the cupidity of Sparta. Our chief trustworthy authority for the history of them is the old elegiac poet Tyrtæus; but so little is known about them that it is a matter of doubt in which of them the great hero Aristomenes won his fame. The date of the first was from 743 to 724, of the second from 685 to 668 or, according to others, from 648 to 631 B.C. Ithome was the centre of action in the first, Eira in the second. The result of these wars was the complete subjugation of Messenia to Sparta. Its territory was parcelled out among Spartans, and its towns handed over to Pericæ and Helots. Many of the inhabitants took refuge in Arcadia, but still more in Italy and Sicily. A very large number settled in Rhegium, whose chiefs for many generations were of Messenian stock. About 200,000 remained behind in bondage. After the second war a large number of Messenians settled on the Sicilian coast at Zancle, to which they subsequently gave the name Messana (see **MESSINA**). In 464 B.C. the Messenian Helots, taking advantage of an earthquake at Sparta, revolted, and, though they were finally compelled to surrender in 455, they did so only on condition of being allowed to retire to Naupactus on the Corinthian Gulf. This city had been offered them as a residence by the Athenians, ever glad to favour the foes of Sparta. Here the Messenians remained for sixty years, until the loss of the battle of Ægospotami deprived them of the protection of the Athenians. They were then driven out, and had to find homes in Cephallenia and Zacynthus, or among their kinsmen in Rhegium and Messana. Some even went to Africa, and took up their abode at Euesperidæ or Hesperidæ, afterwards called Berenice. Things remained in this condition until 369 B.C., when Epaminondas, having broken the power of Sparta, rent from her Messenia, and, collecting from all quarters the descendants of the exiled inhabitants, helped them to found the city of **MESSENE** (*q.v.*). Sparta never gave up her claim to Messenia, and made many attempts to reconquer it, but without success. The Messenians maintained their independence until 146 B.C., when, with the Achæans, they were reduced under the power of Rome. From that time they fall into the background of history. In the Middle Ages the country, like the rest of the Peloponnese, was largely overrun by Slavic tribes, as is shown by the numerous Slavic local names occurring in it. At the establishment of Greece as a kingdom, Messenia was constituted into a province, with a governor or nomarch residing at Kalamata (officially Kalamai), the ancient Phære. The country, though beautiful and fertile, is still in a deplorably backward condition, and the population is sparse and semi-barbarous. Agriculture languishes, and the roads and bridges are few and bad. More deeds of violence occur in Messenia than in any other part of Greece. With the exception of Kalamata, it contains no town of importance. Navarino, on the Gulf of Pylus, was the scene of the destruction of the Turkish fleet in 1827.

MESSIAH (Dan. x. 25, 26), **MESSIAS** (John i. 41; iv. 25), are transcriptions (the first form modified by reference to the etymology) of the Greek *Meσσίας* (*Meσias*, *Meσsias*), which in turn represents the Aramaic מֶשִׁיחַ (*mēshîḥâ*), answering to the Hebrew מָשִׁיחַ, "the

anointed."¹ The Hebrew word with the article prefixed occurs in the Old Testament only in the phrase "the anointed priest" (Lev. iv. 3, 5, 16; vi. 22 [15]), but "Jehovah's anointed" is a common title of the king of Israel, applied in the historical books to Saul and David, in Lam. iv. 20 to Zedekiah, and in Isa. xlv. 1 extended to Cyrus. In the Psalms corresponding phrases (*My, Thy, His anointed*)² occur nine times, to which may be added the lyrical passages 1 Sam. ii. 10, Hab. iii. 13. In the intention of the writers of these hymns there can generally be no doubt that it refers to the king then on the throne, or, in hymns of more general and timeless character, to the Davidic king as such (without personal reference to one king),³ but in the Psalms the ideal aspect of the kingship, its religious importance as the expression and organ of Jehovah's sovereignty, is prominent. When the Psalter became a liturgical book the historical kingship had gone by, and the idea alone remained, no longer as the interpretation of a present political fact, but as part of Israel's religious inheritance. It was impossible, however, to think that a true idea had become obsolete merely because it found no expression on earth for the time being; Israel looked again for an anointed king to whom the words of the sacred hymns should apply with a force never realized in the imperfect kingship of the past. Thus the psalms, especially such psalms as the second, were necessarily viewed as prophetic; and meantime, in accordance with the common Hebrew representation of ideal things as existing in heaven, the true king remains hidden with God. The steps by which this result was reached must, however, be considered in detail.

The hope of the advent of an ideal king was only one feature of that larger hope of the salvation of Israel from all evils, the realization of perfect reconciliation with Jehovah, and the felicity of the righteous in Him, in a new order of things free from the assaults of hostile nations and the troubling of the wicked within the Hebrew community, which was constantly held forth by all the prophets, from the time when the great seers of the 8th century B.C. first proclaimed that the true conception of Jehovah's relation to His people was altogether different from what was realized, or even aimed at, by the recognized civil and religious leaders of the two Hebrew kingdoms, and that it could become a practical reality only through a great deliverance following a sifting judgment of the most terrible kind. The idea of a judgment so severe as to render possible an entire breach with the guilty past, and of a subsequent complete realization of Jehovah's kingship in a regenerate nation, is common to all the prophets, but is expressed in a great variety of forms and images, conditioned by the present situation and needs of Israel at the time when each prophet spoke. As a rule the prophets directly connect the final restoration with the removal of the sins of their own age, and with the accomplishment of such a work of judgment as lies within their own horizon; to Isaiah the last troubles are those of Assyrian invasion; to Jeremiah the restoration follows on the exile to Babylon; Daniel connects the future glory with the overthrow of the Greek monarchy. The details of the prophetic pictures show a corresponding variation; but all agree in giving the central place to the realization of a real effective kingship of Jehovah; in fact the conception of the religious subject

¹ The transcription is as in Γεσούης, Γεσούης for מֶשִׁיחַ, *Onomastica*, ed. Lag., pp. 247, 251, Bas. β il. 3. For the termination as for מָשִׁיחַ, see Lagarde, *Psalm. Memph.*, p. vii.

² The plural is found in Psalm cv. 15, of the patriarchs as consecrated persons.

³ In Ps. lxxxiv. 9 [10] it is disputed whether the anointed one is the king, the priest, or the nation as a whole. The second view is perhaps the best.

as the nation of Israel, with a national organization under Jehovah as king, is common to the whole Old Testament, and forms the bond that connects prophecy proper with the so-called Messianic psalms and similar passages which theologians call typical, *i.e.*, with such passages as speak of the religious relations of the Hebrew commonwealth, the religious meaning of national institutions, and so necessarily contain ideal elements reaching beyond the empirical present. All such passages are frequently called Messianic; but the term is more properly reserved as the specific designation of one particular branch of the Hebrew hope of salvation, which, becoming prominent in post-canonical Judaism, used the name of the Messiah as a technical term (which it never is in the Old Testament), and exercised a great influence on New Testament thought,—the term “the Christ” (ὁ χριστός) being itself nothing more than the translation of “the Messiah.”

In the period of the Hebrew monarchy the thought that Jehovah is the divine king of Israel was associated with the conception that the human king reigns by right only if he reigns by commission or “unction” from Him. Such was the theory of the kingship in Ephraim as well as in Judah (Deut. xxxiii.; 2 Kings ix. 6), till in the decadence of the northern state Amos (ix. 11) foretold the reintegration of the Davidic kingdom, and Hosea (iii. 5; viii. 4) expressly associated a similar prediction with the condemnation of the kingship of Ephraim as illegitimate. So the great Judean prophets of the 8th century connect the salvation of Israel with the rise of a Davidic king, full of Jehovah’s Spirit, in whom all the energies of Jehovah’s transcendental kingship are as it were incarnate (Isa. ix. 6 *sq.*; xi. 1 *sq.*; Micah v.). This conception, however, is not one of the constant elements of prophecy; indeed the later prophecies of Isaiah take a different shape, looking for the decisive interposition of Jehovah in the crisis of history without the instrumentality of a kingly deliverer. Jeremiah again speaks of the future David or righteous sprout of David’s stem (xxiii. 5 *sq.*; xxx. 9); and Ezekiel uses similar language (xxxiv., xxxvii.); but that such passages do not necessarily mean more than that the Davidic dynasty shall be continued in the time of restoration under a series of worthy princes seems clear from the way in which Ezekiel speaks of the prince in chaps. xlv., xlvi. As yet we have no fixed doctrine of a personal Messiah, but only material from which such a doctrine might by and by be drawn. The religious view of the kingship is still essentially the same as in 2 Sam. vii., where the endless duration of the Davidic dynasty is set forth as part of Jehovah’s plan of grace to His nation.

There are other parts of the Old Testament—notably 1 Sam. viii., xii.—in which the very existence of a human kingship is represented as a departure from the ideal of a perfect theocracy. And so, in and after the exile, when the monarchy had come to an end, we find pictures of the latter days in which its restoration has no place. Such is the great prophecy of Isa. xl.–lxvi., in which Cyrus is the anointed of Jehovah, and the grace promised to David is transferred to ideal Israel (“the servant of Jehovah”) as a whole (Isa. lv. 3). So too there is no allusion to a human kingship in Joel or in Malachi; the old forms of the Hebrew state were broken, and religious hopes expressed themselves in other shapes.¹ In the book of Daniel it is collective Israel that appears under the symbol of a “son of man,” and receives the kingdom (vii. 13, 18, 22, 27).

Meantime, however, the decay and ultimate silence of the living prophetic word concurred with the prolonged political servitude of the nation to produce a most

¹ The hopes which Haggai and Zechariah connect with the name of Z. rubbabe, a descendant of David, hardly form an exception to this statement.

important change in the type of the Hebrew religion. The prophets had never sought to add to the religious unity of their teaching unity in the pictorial form in which from time to time they depicted the final judgment and future glory. For this there was a religious reason. To them the kingship of Jehovah was not a mere ideal, but an actual reality. Its full manifestation indeed, to the eye of sense and to the unbelieving world, lay in the future; but true faith found a present stay in the sovereignty of Jehovah, daily exhibited in providence and interpreted to each generation by the voice of the prophets. And, while Jehovah’s kingship was a living and present fact, it refused to be formulated in fixed invariable shape. But when the prophets ceased and their place was taken by the scribes, the interpreters of the written word, when at the same time the yoke of foreign oppressors rested continually on the land, Israel no longer felt itself a living nation, and Jehovah’s kingship, which presupposed a living nation, found not even the most inadequate expression in daily political life. Jehovah was still the lawgiver of Israel, but His law was written in a book, and He was not present to administer it. He was still the hope of Israel, but the hope was all dis severed from the present; it too was to be read in books, and these were interpreted of a future which was no longer, as it had been to the prophets, the ideal development of forces already at work in Israel, but wholly new and supernatural. The present was a blank, in which religious duty was summed up in patient obedience to the law and penitent submission to the Divine chastisements; the living realities of divine grace were but memories of the past, or visions of “the world to come.” The scribes, who in this period took the place of the prophets as the leaders of religious thought, were mainly busied with the law; but no religion can subsist on mere law; and the systematization of the prophetic hopes, and of those more ideal parts of the other sacred literature which, because ideal and dis severed from the present, were now set on one line with the prophecies, went on side by side with the systematization of the law, by means of a harmonistic exegesis, which sought to gather up every prophetic image in one grand panorama of the issues of Israel’s and the world’s history. The beginnings of this process can probably be traced within the canon itself, in the book of Joel and the last chapters of Zechariah;² and, if this be so, we see from Zech. ix. that the picture of the ideal king early claimed a place in such constructions. The full development of the method belongs, however, to the post-canonical literature, and was naturally much less regular and rapid than the growth of the legal traditions of the scribes. The attempt to form a schematic eschatology left so much room for the play of individual fancy that its results could not quickly take fixed dogmatic shape; and it did not appeal to all minds alike or equally at all times. It was in crises of national anguish that men turned most eagerly to the prophecies, and sought to construe their teachings as a promise of speedy deliverance in such elaborate schemes of the incoming of the future glory as fill the APOCALYPTIC LITERATURE (*q.v.*). But these books, however influential, had no public authority, and when the yoke of oppression was lightened but a little their enthusiasm lost much of its contagious power. It is not therefore safe to measure the general growth of eschatological doctrine by the apocalyptic books, of which Daniel alone attained a canonical position. In the Apocrypha eschatology has a very small place; but there is enough to show that the hope of Israel was never forgotten, and that the imagery of the prophets had

² See JOEL, vol. xiii. p. 706, and Stade’s articles “Deuterocanonical,” *Z. f. A. T. liche Wiss.*, 1881–82. Compare Dan. ix. 2 for the use of the older prophecies in the solution of new problems of faith.

moulded that hope into certain fixed forms which were taken with a literalness not contemplated by the prophets themselves. It was, however, only very gradually that the figure and name of the Messiah acquired the prominence which they have in later Jewish doctrine of the last things and in the official exegesis of the Targums. In the very developed eschatology of Daniel they are, as we have seen, altogether wanting, and in the Apocrypha, both before and after the Maccabee revival, the everlasting throne of David’s house is a mere historical reminiscence (Sirach xlvii. 11; 1 Mac. ii. 57). So long as the wars of independence worthily occupied the energies of the Palestinian Jews, and the Hasmonæan sovereignty promised a measure of independence and felicity under the law, in which the people were ready to acquiesce, at least, till the rise of a new prophet (1 Mac. xiv. 41), the hope that connected itself with the house of David was not likely to rise to fresh life, especially as a considerable proportion of the not very numerous passages of Scripture which speak of the ideal king might with a little straining be applied to the rising star of the new dynasty (comp. the language of 1 Mac. xiv. 4–15). It is only in Alexandria, where the Jews were still subject to the yoke of the Gentile, that at this time (*c.* 140 B.C.) we find the oldest Sibylline verses (iii. 652 *sq.*) proclaiming the approach of the righteous king whom God shall raise up from the East (Isa. xli. 2) to establish peace on earth and inaugurate the sovereignty of the prophets in a regenerate world. The name Messiah is still lacking, and the central-point of the prophecy is not the reign of the deliverer but the subjection of all nations to the law and the temple.¹

With the growing weakness and corruption of the Hasmonæan princes, and the alienation of a large part of the nation from their cause, the hope of a better kingship begins to appear in Judæa also; at first darkly shadowed forth in the *Book of Enoch* (chap. xc.), where the white steer, the future leader of God’s herd after the deliverance from the heathen, stands in a certain contrast to the inadequate sovereignty of the actual dynasty (the horned lambs); and then much more clearly, and for the first time with use of the name Messiah, in the *Psalter of Solomon*, the chief document of the protest of Pharisaism against its enemies the later Hasmonæans. The struggle between the Pharisees and Sadducees, between the party of the scribes and the party of the Hasmonæan aristocracy, has been described in ISRAEL (vol. xiii. p. 423 *sq.*). It was a struggle for mastery between a secularized hierarchy on the one hand, to whom the theocracy was only a name, and whose whole interests were those of their own selfish politics, and on the other hand a party to which God and the law were all in all, and whose influence depended on the maintenance of the doctrine that the exact fulfilling of the law according to the precepts of the scribes was the absorbing vocation of Israel. This doctrine had grown up in the political nullity of Judæa under Persian and Grecian rule, and no government that possessed or aimed at political independence could possibly show constant deference to the punctilios of the schoolmen. The Pharisees themselves could not but see that their principles were politically impotent; the most scrupulous observance of the Sabbath, for example—and this was the culminating point of legality—could not thrust back the arms of the heathen. Thus the party of the scribes, when they came into conflict with an active political power, which at the same time claimed to represent the theocratic interests of Israel, were compelled to lay fresh stress on the doctrine that the true deliverance of Israel must come from God and not from man. We have seen indeed that the legalism which accepted

¹ In *Sibyll.*, iii. 775, *πρόφης* must undoubtedly be read for *πίδης*.

Jehovah as legislator, while admitting that his executive sovereignty as judge and captain of Israel was for the time dormant, would from the first have been a self-destructive position without the complementary hope of a future vindication of divine justice and mercy, when the God of Israel should return to reign over his people for ever. Before the Maccabee revival the spirit of nationality was so dead that this hope lay in the background; the ethical and devotional aspects of religion under the law held the first place, and the monotony of political servitude gave little occasion for the observation that a true national life requires a personal leader as well as a written law. But now the Jews were a nation once more, and national ideas came to the front. In the Hasmonæan sovereignty these ideas took a political form, and the result was the secularization of the kingdom of God for the sake of a harsh and rapacious aristocracy. The nation threw itself on the side of the Pharisees; but it did so in no mere spirit of punctilious legalism, but with the ardour of a national enthusiasm deceived in its dearest hopes, and turning for help from the delusive kingship of the Hasmonæans to the true kingship of Jehovah, and to His vicegerent the king of David’s house. It is in this connexion that the doctrine and name of the Messiah appear in the *Psalter of Solomon*. The eternal kingship of the house of David, so long forgotten, is seized on as the proof that the Hasmonæans have no divine right.

“Thou, Lord, art our king for ever and ever. . . . Thou didst choose David as king over Israel, and swarest unto him concerning his seed for ever that his kingship should never fail before Thee. And for our sins sinners (the Hasmonæans) have risen up over us, taking with force the kingdom which Thou didst not promise to them, profaning the throne of David in their pride. But Thou, O Lord, will cast them down and root out their seed from the land, when a man not of our race (Pompey) rises up against them. . . . Behold, O Lord, and raise up their king the Son of David at the time that Thou hast appointed, to reign over Israel Thy servant; and gird him with strength to crush unjust rulers; to cleanse Jerusalem from the heathen that tread it under foot, to cast out sinners from Thy inheritance; to break the pride of sinners and all their strength as potter’s vessels with a rod of iron (Ps. ii. 9); to destroy the lawless nations with the word of his mouth (Isa. xi. 4); to gather a holy nation and lead them in righteousness. . . . He shall divide them by tribes in the land, and no stranger and foreigner shall dwell with them; he shall judge the nations in wisdom and righteousness. The heathen nations shall serve under his yoke; he shall glorify the Lord before all the earth, and cleanse Jerusalem in holiness as in the beginning. From the ends of the earth all nations shall come to see his glory and bring the weary sons of Zion as gifts (Isa. lx. 3 *sq.*); to see the glory of the Lord with which God hath crowned him, for he is over them a righteous king taught of God. In his days there shall be no unrighteousness in their midst; for they are all holy, and their king the anointed of the Lord (χριστός κέρας, *mis-* translation of יהוה יחיד). He shall not trust on horses and riders and bowmen, nor heap up gold and silver for war, nor put his confidence in a multitude for the day of war. ‘The Lord is king,’ that is his hope. . . . He is pure from sin to rule a great people, to rebuke governors and destroy sinners by his mighty word. In all his days he is free from offence against his God, for He hath made him strong by the Holy Spirit. . . . His hope is in the Lord; who can do aught against him? Strong in deeds and mighty in the fear of the Lord, he feedeth the flock of the Lord in truth and righteousness, and suffereth not one of them to stumble in the pasture. . . . So it becometh the king of Israel whom God hath chosen to lead the house of Israel. . . . God hasten His mercy on Israel to deliver them from the uncleanness of profane foes. The Lord is our king for ever and ever.”—*Psalter Sol.* xvii.

This conception is traced in lines too firm to be those of a first essay; it had doubtless grown up as an integral part of the religious protest against the Hasmonæans. And while the polemical motive is obvious, and the argument from prophecy against the legitimacy of a non-Davidic dynasty is quite in the manner of the scribes, the spirit of theocratic fervour which inspires the picture of the Messiah is broader and deeper than their narrow legalism. In a word, the Jewish doctrine of the Messiah marks the fusion of Pharisaism with the national religious feeling of the

Maccabee revival. It is this national feeling that, claiming a leader against the Romans as well as deliverance from the Sadducee aristocracy, again sets the idea of the kingship rather than that of resurrection and individual retribution in the central place which it had lost since the captivity. Henceforward the doctrine of the Messiah is at once the centre of popular hope and the object of theological culture. The New Testament is the best evidence of its influence on the masses (see especially Matt. xxi. 9); and the exegesis of the Targums, which in its beginnings doubtless reaches back before the time of Christ, shows how it was fostered by the Rabbins and preached in the synagogues.¹ Its diffusion far beyond Palestine, and in circles least accessible to such ideas; is proved by the fact that Philo himself (*De Præm. et Poen.*, § 16) gives a Messianic interpretation of Num. xxiv. 27 (LXX.). It must not indeed be supposed that the doctrine was as yet the undisputed part of Hebrew faith which it became when the fall of the state and the antithesis to Christianity threw all Jewish thought into the lines of the Pharisees. It has, for example, no place in the *Assumptio Mosis* or the *Book of Jubilees*. But, as the fatal struggle with Rome became more and more imminent, the eschatological hopes which increasingly absorbed the Hebrew mind all group themselves round the person of the Messiah. In the later parts of the *Book of Enoch* (the "symbols" of chaps. xlv. sq.) the judgment day of the Messiah (identified with Daniel's "Son of Man") stands in the forefront of the eschatological picture. Josephus (*B. J.* vi. 5, § 4) testifies that the belief in the immediate appearance of the Messianic king gave the chief impulse to the war that ended in the destruction of the Jewish state; after the fall of the temple the last apocalypses (*Baruch*, 4 *Ezra*) still loudly proclaim the near victory of the God-sent king; and Bar Cochebas, the leader of the revolt against Hadrian, was actually greeted as the Messiah by Rabbi Akiba (comp. Luke xxi. 8). These hopes were again quenched in blood; the political idea of the Messiah, the restorer of the Jewish state, still finds utterance in the daily prayer of every Jew (the *Sh'mônê Ešrê*), and is enshrined in the system of Rabbinical theology; but its historical significance was buried in the ruins of Jerusalem.²

But the proof written in fire and blood on the fair face of Palestine that the true kingdom of God could not be realized in the forms of an earthly state, and under the limitations of national particularism, was not the final refutation of the hope of the Old Testament. Amidst the last convulsions of political Judaism a new and spiritual conception of the kingdom of God, of salvation, and of the Saviour of God's anointing, had shaped itself through the preaching, the death, and the resurrection of Jesus of Nazareth. As applied to Jesus the name of Messiah lost all its political and national significance, for His victory over the world, whereby He approved himself the true captain of salvation, was consummated, not amidst the flash of earthly swords, or the lurid glare of the lightnings of Elias,

¹ The Targumic passages that speak of the Messiah are registered by Buxtorf, *Lex. Chald.*, s. v.

² False Messiahs have continued from time to time to appear among the Jews. Such was Serenus of Syria (circa 720 A.D.). Soon after, Messianic hopes were active at the time of the fall of the Omayyads, and led to a serious rising under Abu Isa of Ispahan, who called himself forerunner of the Messiah. The false Messiah David Alroi (Alroy) appeared among the warlike Jews in Azerbaijan in the middle of the 12th century. The Messianic claims of Abraham Abulafia of Saragossa (born 1240) had a cabalistic basis, and the same studies encouraged the wildest hopes at a later time. Thus Abarbanel calculated the coming of the Messiah for 1503 A.D.; the year 1500 was in many places observed as a preparatory season of penance; and throughout the 16th century the Jews were much stirred and more than one false Messiah appeared. For the false Messiah Sabbathai, see vol. xiii. p. 681.

but in the atoning death through which He entered into the heavenly glory. Between the Messiah of the Jews and the Son of Man who came not to be ministered to but to minister, and to give his life a ransom for many, there was on the surface little resemblance; and from their standpoint the Pharisees reasoned not amiss that the marks of the Messiah were conspicuously absent from this Christ. But when we look at the deeper side of the Messianic conception in the *Psalter of Solomon*, at the heartfelt longing for a leader in the way of righteousness and acceptance with God which underlies the aspirations after political deliverance, we see that it was in no mere spirit of accommodation to prevailing language that Jesus did not disdain the name in which all the hopes of the Old Testament were gathered up. The kingdom of God is the centre of all spiritual faith, and the perception that that kingdom can never be realized without a personal centre, a representative of God with man and man with God, was the thought, reaching far beyond the narrow range of Pharisaic legalism, which was the last lesson of the vicissitudes of the Old Testament dispensation, the spiritual truth that lay beneath that last movement of Judaism which concentrated the hope of Israel in the person of the anointed of Jehovah.

It would carry us too far to consider in this place the details of the Jewish conception of the Messiah and the Messianic times as they appear in the later apocalypses or in Rabbinical theology. See for the former the excellent summary of Schürer, *NTliche Zeitgeschichte*, §§ 28, 29 (Leipzig, 1874), and for the latter, besides the older books catalogued by Schürer (of which Schoettgen, *Horæ*, 1742, and Bertholdt, *Christologia Judæorum*, 1811, may be specially named), Weber, *Altsynagogale Theologie* (Leipzig, 1880). For the whole subject see also Drummond, *The Jewish Messiah* (London, 1877), and Kuenen, *Religion of Israel*, chap. xii. For the Messianic hopes of the Pharisees and the *Psalter of Solomon* see especially Wellhausen, *Pharisæer und Sadducæer* (Greifswald, 1874). In its ultimate form the Messianic hope of the Jews is the centre of the whole eschatology, embracing the doctrine of the last troubles of Israel (called by the Rabbins the "birth pangs of the Messiah"), the appearing of the anointed king, the annihilation of the hostile enemy, the return of the dispersed of Israel, the glory and world-sovereignty of the elect, the new world, the resurrection of the dead, and the last judgment. But even the final form of Jewish theology shows much vacillation as to these details, especially as regards their sequence and mutual relation, thus betraying the inadequacy of the harmonistic method by which they were derived from the Old Testament and the stormy excitement in which the Messianic idea was developed. It is, for example, an open question among the Rabbins whether the days of the Messiah belong to the old or to the new world (הַיְיָוִם הַזֶּה or הַיְיָוִם הַבָּא), whether the resurrection embraces all men or only the righteous, whether it precedes or follows the Messianic age. Compare MILLENNIUM.

We must also pass over the very important questions that arise as to the gradual extrication of the New Testament idea of the Christ from the elements of Jewish political doctrine which had so strong a hold of many of the first disciples—the relation, for example, of the New Testament Apocalypse to contemporary Jewish thought. A word, however, is necessary as to the Rabbinical doctrine of the Messiah who suffers and dies for Israel, the Messiah son of Joseph or son of Ephraim, who in Jewish theology is distinguished from and subordinate to the victorious son of David. The developed form of this idea is almost certainly a product of the polemic with Christianity, in which the Rabbins were hard pressed by arguments from passages (especially Isa. liii.) which their own exegesis admitted to be Messianic, though it did not accept the Christian inferences as to the atoning death of the Messianic king. That the Jews in the time of Christ believed in a suffering and atoning Messiah is, to say the least, unproved and highly improbable. See, besides the books above cited, De Wette, *Opuscula*; Wünsche, *Die Leiden des Messias*, 1870. The opposite argument of King, *The Yalkut on Zechariah* (Cambridge, 1882), App. A, does not really prove more than that the doctrine of the Messiah Ben Joseph found points of attachment in older thought. (W. R. S.)

MESSINA, a city and seaport at the north-east corner of Sicily, capital of the province of the same name,³ is

³ The province occupies the north-east corner of the island, and is 60 miles in length by 30 in breadth. It is chiefly occupied with mountain ranges and valleys; there are few plains. The largest river is the

situated on the Straits of Messina (at this point about 4 miles wide), 8 miles north-west of Reggio and 130 miles east by north of Palermo, in 38° 15' N. lat., 15° 30' E. long. The town is built between the sea and a range of sharp and rugged hills, called the Dinnamare, 3707 feet at their highest point. It runs in a semicircle round the harbour, and presents a picturesque appearance from the sea, as the houses rise in tiers upon the slope of a hill, and behind are the wooded mountains.

Messina is the second town of Sicily in importance and in size. Its population was 97,074 in 1850, 111,854 in 1871, and 126,497 in 1881. It is an archiepiscopal see, and has a university, founded by the Jesuits in 1548, with a public library of 56,000 volumes.

The excellence of its harbour makes Messina an important trading town. The harbour is formed by a tongue of low land which runs out from the shore in the form of a sickle, and encloses a round basin, open to the north only, where the entrance channel is about 500 yards wide. This basin is 1½ miles in circumference, and is of such depth that the largest vessels are able to use it. It is estimated that 1300 steamers, with a total of 1,000,000 tons burthen, and 9000 sailing ships, with a total of 500,000 tons burthen, enter the port yearly. The exports of Messina consist chiefly of oranges, lemons, raisins, wine, oil, liquorice, and hides. There is no prominent manufacture; but silk stuffs are made in considerable quantities. Many of the inhabitants are engaged in fishing, chiefly for tunny. Sword-fish also are captured with the harpoon in the Straits during July and August. Coral fishery is a trade of the people. The hills behind Messina produce a strong dark wine, inferior to that which is made in other parts of the island.

Messina has few buildings of importance or antiquity. The sieges and earthquakes from which the town has suffered destroyed most of its monuments. After the great earthquake in 1783 the city was almost entirely rebuilt. The cathedral, the principal building, is a church of the Norman period. It was begun in 1098 by Count Roger I., and finished by his son Roger II. The church is in the form of a Latin cross, 305 feet long and 145 feet wide in the transepts. The lower half of the façade is encrusted with slabs of red and white marble. It has three Gothic portals, with pointed arches and rich ornamentation, belonging to the period of the Anjou dynasty. The nave contains twenty-six columns of Egyptian granite, said to have been brought from an ancient temple of Poseidon which stood near the Faro. The mosaics of the apses date from the year 1330. In the choir are the sarcophagi of the emperor Conrad IV. (d. 1254), of Alphonso the Generous (d. 1458), and of Antonia, widow of Frederick III. of Aragon. In 1254 the cathedral was seriously damaged by fire; in 1559 the campanile was burned down; in 1783 the earthquake overthrew the campanile and the transept. The building therefore offers a mixture of styles,—first Norman, then Gothic, then Early Renaissance, finally Barocco and Modern Gothic.

The history of Messina begins very early. It is said to have been founded, on the site of a more ancient Sicilian town, by pirates from Cumæ, in 732 B.C. It took its earlier name of Zancle (a sickle) from the shape of its harbour. The number of its inhabitants was increased by an influx of Chalcidians under Cratemenes; and in 649 B.C. the town was sufficiently prosperous and populous to establish a colony at Himera. The Samians occupied Zancle for a short time after Miletus had been captured by the Persians in 494 B.C. In the following year the city fell into the hands of Anaxilas, tyrant of Rhegium, who introduced a population of Messenians, from Messenia in the Peloponnus; and they changed the name of the place to Messana, in the Doric pronunciation, to

Alcantara. The chief towns are Messina, Castrolibate, Mistretta, Patti, and Milazzo. The population in 1854 was 380,279, in 1871 420,649, and in 1881 467,233.

remind them of their fatherland. The sons of Anaxilas were expelled from the government of Messina in 466 B.C., and a republic established; and this government was continued until Messina fell into the hands of the Carthaginians during their wars with Dionysius the elder of Syracuse (396 B.C.). The Carthaginians destroyed the city; but Dionysius recaptured and rebuilt it. During the next fifty years Messina changed masters several times, till Timoleon finally expelled the Carthaginians in 343 B.C. In the wars between Agathocles of Syracuse and Carthage, Messina took the side of the Carthaginians. Agathocles's mercenaries, the Mamertines, treacherously seized the town in 288 B.C. and held it. They came to war with Hiero II. of Syracuse, after Agathocles's death; and Hiero's allies, the Carthaginians, helped him to reduce Messina. The Mamertines appealed for help to Rome, which was granted, and this led to a collision between Rome and Carthage, which ended in the First Punic War. At the close of that war, in 241 B.C., Messina became a possession of the Romans. During the civil wars which followed the death of Julius Cæsar, Messina held with Sextus Pompeius; and in 35 B.C. it was sacked by Octavian's troops. After Octavian's proclamation as emperor he founded a colony here; and Messina continued to flourish as a trading port. In the division of the Roman empire it belonged to the emperors of the East; and in 547 A.D. Belisarius collected his fleet here before crossing into Calabria. The Saracens took the city in 831 A.D.; and in 1061 it was the first permanent conquest made in Sicily, by the Normans under Roger d'Hauteville. In 1190 Richard Cœur de Lion with his crusaders passed six months in Messina. He fell out with Tancred, the last of the Hauteville dynasty, and sacked the town. In 1194 the city, with the rest of Sicily, passed to the house of Hohenstaufen under the emperor Henry VI., who died there in 1197. At the time of the Sicilian Vespers (1282), which drove the French out of Sicily, Messina bravely defended itself against Charles of Anjou, and repulsed his attack. Peter I. of Aragon, through his commander Ruggiero di Loria, defeated the French off the Faro; and from 1282 to 1713 Messina remained a possession of the Spanish royal house. In 1571 the fleet fitted out by the Holy League against the Turk assembled at Messina, and in the same year its commander, Don John of Austria, celebrated a triumph in the Piazza dell' Annunziata. For one hundred years, thanks to the favours and the concessions of Charles V., Messina enjoyed great prosperity. But the internal quarrels between the Merli, or aristocratic faction, and the Malvezzi, or democratic faction, fomented as they were by the Spaniards, helped to ruin the city (1671-78). The Messinians suspected the Spanish court of a desire to destroy the ancient senatorial constitution of the city, and sent to France to ask the aid of Louis XIV. in their resistance. Louis despatched a fleet into Sicilian waters, and the French occupied the city. The Spaniards replied by appealing to Holland, who sent a fleet under Ruyter into the Mediterranean. The French admiral, Duquesne, defeated the combined fleet of Spain and Holland, but, notwithstanding this victory, the French suddenly abandoned Messina in 1678, and the Spanish occupied the town once more. The senate was suppressed, and Messina lost its privileges. This was fatal to the importance of the city, and it never recovered. In 1743 the plague carried off 40,000 inhabitants. The city was partially destroyed by earthquake in 1783. During the revolution of 1848 against the Bourbons of Naples, Messina was bombarded for three consecutive days. In 1854 the deaths from cholera numbered about 15,000. Garibaldi landed in Sicily in 1860, and Messina was the last city in the island taken from the Bourbons and made a part of united Italy under Victor Emmanuel.

Messina was the birthplace of the following celebrated men: Dicaearchus, the historian (cir. 322 B.C.); Aristocles, the Peripatetic; Euhemerus, the rationalist (cir. 316 B.C.); Stefano Protonotario, Mazzeo di Riccio, and Tommaso di Sasso, poets of the court of Frederick II. (1250 A.D.); and Antonello da Messina, the painter (1447-99), five of whose works are preserved in the university gallery. During the 15th century the grammarian Constantine Lascaris taught in Messina; and Bessarion was for a time archimandrite there.

METALLURGY, a branch of applied science whose object is to describe and scientifically criticize the methods used industrially for the extraction of metals from their ores. Of the large number of metals enumerated in the handbooks of chemistry, the vast majority, of course, lie outside its range; but it is perhaps as well for us to point out that in metallurgic discussions even the term "metallic," as applied to compounds, has a restricted meaning, being exclusive of all the light metals, although one of these, namely aluminium, is being manufactured industrially. The following table enumerates in the order of their importance the metals which our subject at present