

part of Cappadocia and Paphlagonia. Several of them intermarried with the Seleucidae and other Greek royal families, and something of the Hellenic civilization was engrafted on the native non-Hellenic character of the kingdom. The names Mithradates, Pharnaces, and Ariobarzanes, all non-Hellenic, alternate in the family. The province of Phrygia was sold in the most scandalous way by the Roman consul Aquilius to Mithradates V., who died probably in 120 B.C. He was succeeded by his son Mithradates Eupator, sixth of the name, one of those remarkable conquerors that arise from time to time in the East. He was a boy when his father died, and for seven years lived the wandering life of a hunter pursued by assassins. His courage, his wonderful bodily strength and size, his skill in the use of weapons, in riding, and in the chase, his speed of foot, his capacity for eating and drinking, and at the same time his quick and penetrating intellect, his wonderful mastery of twenty-two languages,—all these qualities are celebrated by the ancients to a degree which is almost incredible. With a surface gloss of Greek education, he united the subtlety, the superstition, and the obstinate endurance of an Oriental. He was a virtuoso, and collected curiosities and works of art; he assembled Greek, men of letters round him; he gave prizes to the greatest poets and the best eaters. He spent much of his time in practising magic arts, the interpretation of dreams, and other superstitious ceremonies; and it was believed that he had so saturated his body with poisons that none could injure him. He trusted no one; he murdered his nearest relations, his mother, his sons, the sister whom he had married; to prevent his harem from falling a trophy to his enemies he murdered all his concubines, and his most faithful followers were never safe. He once disappeared from his palace, no one knew whither, and returned after some months, having wandered over all Asia Minor in disguise. Except in the pages of romance or the tales of the *Thousand and One Nights* it would be difficult to find anything to rival the account given of Mithradates by the gravest of historians. These qualities fitted him to be the opponent of Roman arms in Asia Minor, to be the champion of the East in its struggle against the destroying and yet civilizing power of the West. He resisted the Romans for eighteen years, yet we can hardly credit him with much real generalship or organizing power. He could collect masses of men and hurl them against the Roman legions; everything that boundless energy and boundless hatred could do he did; but the strength of his opposition to the Romans lay in the fact that all the dislike inspired by Rome in the worst and most cruel time of her rule was arrayed on his side.

No direct collision took place between the Romans and Mithradates for thirty-two years, though the republic took away Phrygia from him in 120 B.C., and several times thwarted his designs in Paphlagonia and Cappadocia. The rupture came about the time of the Social War. Mithradates, prompted, it is said, by envoys from the Italian allies, took advantage of the intestine struggles in Italy. War broke out in 88, on the ostensible cause of disputes about the kingdom of Bithynia; Mithradates rapidly overran Galatia, Phrygia, and Asia, defeated the Roman armies, and made a general massacre of the Romans resident in Asia. He also sent large armies into European Greece, and his generals occupied Athens. But Sulla in Greece and Fimbria in Asia defeated his armies in several battles; the Greek cities were disgusted by his severity, and in 84 B.C. he concluded peace, abandoning all his conquests, surrendering seventy ships, and paying a fine of 2000 talents. Murena invaded Pontus without any good reason in 83, but was defeated in 82. Difficulties constantly arose between the two adversaries, and in 74 a

general war broke out. Mithradates defeated Cotta, one of the Roman consuls, at Chalcedon; but Lucullus worsted him in several engagements, and drove him finally in 72 B.C. to take refuge in Armenia with his son-in-law Tigranes. After two great victories in 69 and 68, Lucullus was disconcerted by mutiny among his troops and the defeat of his lieutenant Fabius (see vol. xv. p. 56). In 66 he was superseded by Pompey, who completely defeated both Mithradates and Tigranes. The former established himself in 64 at Panticapæum, and was planning new campaigns against the Romans when his own troops revolted, and, after vainly trying to poison himself, he ordered a Gallic mercenary to kill him. So perished the greatest enemy that the Romans had to encounter in Asia Minor. His body was sent to Pompey, who buried it in the royal sepulchre at Sinope.

MITHRAS was a Persian god whose worship spread over the Roman world during the 2d and 3d centuries after Christ. His name is found in the oldest records of the East Aryan races. In the Rig-Veda, Mitra, *i.e.*, the friend, and Varuna, *i.e.*, *Ṛṣavos*, are a pair of gods regularly associated: they denote the heaven of day and the heaven of night. Mithras is therefore by origin the god of the bright heaven and of day, closely related in conception to, and yet expressly distinguished from, the sun. In the developed Old Persian religion of Zoroaster Mithras retained a place; he was not one of the greatest gods, but was first of a triad which, while less pure embodiments of the divine nature, were more easy for men to comprehend and to worship. The seventh month, which bears his name, and the sixteenth day of every month were sacred to Mithras; prayers were offered to him at sunrise, at mid-day, and at sunset. When the Persians conquered Assyria and Babylonia their religion was much affected by the worship of these more educated races. The worship of foreign deities was introduced, that of Persian deities was changed in character; and the gods were represented by images. The cultus of Mithras now became far more prominent, he was identified with the sun, and an elaborate ritual with the non-Aryan accompaniment of mysteries was established. This revolution had begun before Herodotus (l. 131) could identify Mithras with the Assyrian goddess Mylitta, and it became more thorough during the 4th century B.C.

It is in this most developed form that we know the cultus of Mithras. The god of light becomes by a ready transition, which is made in the very oldest Aryan records, the god of purity, of moral goodness, of knowledge. There goes on in the world as a whole, and in the life of each man, a continual struggle between the power of good and the power of evil; Mithras is always engaged in this contest, and his religion teaches all, men and women alike, to aid in the battle. Victory in this battle can be gained only by sacrifice and probation, and Mithras is conceived as always performing the mystic sacrifice through which the good will triumph. The human soul, which has been separated from the divine nature and has descended to earth, can reascend and attain union with God through a process of fasting and penance which is taught in the mysteries; the sacrifice which is being always offered by Mithras makes this ascent and union possible. Those who were initiated in the mysteries of Mithras had to pass through a long probation, with scourging, fasting, and ordeal by water, and were then admitted as soldiers fighting on behalf of Mithras. This was the lowest terrestrial grade, but there were still two others to attain, the Bull and the Lion, each involving further probation, before the soul could rise above the earth. It then ascended by the grades of Vulture, Ostrich, and Crow through the region of ether; and then it strove to become pure fire through the grades of Gryphon, of Perses, and of the Sun. Finally

the soul attained complete union with the divine nature through the grades of Father Eagle, of Father Falcon, and of Father of Fathers. A holy cave on a hill was the central point in the worship; and the mystic rites involved watching and fasting all night till sunrise brought the triumph of light.

The worship of Mithras became known to the Romans through the Cilician pirates captured by Pompey about 70 B.C. It gained a footing in Rome under Domitian, was regularly established by Trajan about 100 A.D., and by Commodus about 190. Finally the mysteries were prohibited and the holy cave destroyed in 378. Dedicatory inscriptions to *Deo Soli Invicto Mithrae*, and votive reliefs of Roman work, are very common. The usual representation shows Mithras in the mystic cave performing the mystic sacrifice; a young man in Oriental costume kneels with one knee on a prostrate bull, grasping the head and pulling it back with the left hand, while with the right he plunges his sword into its neck. A dog, a snake, and a scorpion drink the blood that flows from the bull; a crow sits on the rock behind Mithras; the figures of the sun and of the moon occupy the two sides of the relief.

See Lajarde, *Recherches sur le Culte de Mithras*.

MITRE. See COSTUME, vol. vi. p. 463; and HERALDRY, vol. xi. p. 711.

MITSCHERLICH, EILHARDT (1794-1863), was born January 7, 1794, at Neuende near Jever, in the grand-duchy of Oldenburg, where his father was pastor. He was educated at the gymnasium of Jever under the historian Schlosser. In 1811 he went to Heidelberg, where he devoted himself to philology, giving special attention to the Persian language. In 1813 he went to Paris, partly for study, partly with the view of obtaining permission to join a French embassy to Persia. The political events of 1814 put an end to this scheme, and Mitscherlich returned to Germany. He then set to work on a history of the Ghurides and Kara-Chitayens, manuscript materials for which he found in the university library of Göttingen, and a portion of which he published in 1815. Still anxious to visit Persia, he resolved to study medicine in order that he might enjoy that freedom of travel usually allowed in the East to physicians. He began at Göttingen with the study of chemistry, and this so completely arrested his attention that he gave up the idea of the journey to Persia and the medical profession. In 1818 he went to Berlin, where he worked in the laboratory of Professor Link. He made analyses of phosphates and phosphites, arseniates and arsenites, confirming the observations of Berzelius as to their composition. In the course of these investigations he observed that corresponding phosphates and arseniates crystallized in the same form.

This was the germ from which grew the theory of isomorphism. In order to follow out his discovery Mitscherlich set to work to learn crystallography. His teacher was a fellow student, Gustav Rose, to whose penetrating mind and profound knowledge of mineralogy have been due some of the most interesting developments and illustrations of the theory of isomorphism. Having measured the inclinations of the faces of a vast number of natural and artificial crystals, he established the principles of isomorphism very much as we now hold them.

It is right that we should remember that Mitscherlich was not the first to notice the fact that two different substances might have the same crystalline form, or that one element could partially replace another without great change of form. Romé de l'Isle in 1772 mentions mixed vitriols containing variable proportions of iron and copper, and Leblanc in 1802 showed that the crystalline form remains the same although the proportions vary both in the case of these mixed vitriols and in that of mixed

alums. Vauquelin had already, in 1797, proved that alum might contain variable quantities of ammonia without any corresponding variation of crystalline form.

The authority of Haüy, who laid down as one of his principles that each compound has its own crystalline form, for a time kept these observations in the background. Further cases were, however, observed. Wollaston (1812) accurately measured the angles of the rhombohedral carbonates, and proved that the forms of these minerals, although nearly the same, are not absolutely identical. He showed that a similar close approximation to identity exists in the case of the vitriols. Fuchs in 1815 brought forward his theory of "vicarious constituents." Gay-Lussac proved that a crystal of common alum continues to grow when placed in a solution of ammonia alum, and cases of crystallized mixtures were pointed out by the French mineralogist Beudant. But notwithstanding these foreshadowings, of which we know, on the evidence of Gustav Rose, that Mitscherlich was wholly ignorant, there was at the time of which we are now speaking no trace of a theory, but merely isolated observations. The theory of isomorphism is the work of Mitscherlich. It was communicated to the Berlin Academy on December 9, 1819.

In that year Berzelius paid a visit to Berlin, and was so struck with Mitscherlich's ability that he suggested him to the minister Altenstein as the most fitting successor to Klaproth in the chair of chemistry in that university. It is not surprising that this idea was not carried out. It was only four years since Mitscherlich had begun to study chemistry; he had never lectured, nor had he published anything on the subject.

Although Altenstein did not at that time carry out the proposal of Berzelius, he was so far impressed by it that he obtained for Mitscherlich a Government grant to enable him to continue his studies under Berzelius.

In 1820 he went to Stockholm, where he worked for a year in Berzelius's laboratory. In 1822 he was appointed extraordinary and in 1825 ordinary professor in Berlin. In the course of an investigation into the slight differences discovered by Wollaston in the angles of the rhombohedra of the carbonates isomorphous with calc-spar, Mitscherlich observed that the angle in the case of calc-spar varied with the temperature. On extending his inquiry to other non-isotropic crystals he observed a similar variation, and was thus led, in 1825, to the discovery that non-isotropic crystals, when heated, expand unequally in the direction of dissimilar axes. In the following year he discovered the change, produced by change of temperature, in the direction of the optic axes of selenite. The discovery (also in 1826) that sulphur can be obtained in two absolutely distinct crystalline forms threw much light on the fact that the two minerals calc-spar and aragonite have the same composition but perfectly different forms. Other cases of this property, to which Mitscherlich gave the name of dimorphism, were arrived at not long after.

In 1833 he made a series of careful determinations of the vapour densities of a large number of volatile substances, and proved that Gay-Lussac's law as to the proportions by volume in which oxygen, nitrogen, hydrogen, and chlorine unite with one another holds generally for volatile elements, and that the simplicity of the relation of the volume of the compound to that of the component gases is also general.

In pure chemistry Mitscherlich's discoveries were mainly connected with isomorphism. Thus he obtained selenic acid in 1827, and showed the isomorphism of its salts with the sulphates, and examined with great care the manganates and permanganates, showing their isomorphism with the sulphates and with the perchlorates respectively. But he did much important work unconnected with this special

subject. We may in particular refer to his discovery of the relation of benzene to benzoic acid, of nitro-benzene, and of a considerable number of the derivatives of benzene.

In 1833 he published his *Lehrbuch der Chemie*, a student's text-book of chemistry of the most thoroughly practical and yet rigidly scientific kind, from the study of which teachers of chemistry may still derive many a valuable hint. His interest in mineralogy led him to the study of the geology of volcanic regions, and he made frequent visits to the Eifel with a view to the discovery of a theory of volcanic action. He did not, however, publish any papers on the subject, but since his death his notes have been arranged and published by Dr Roth in the *Memoirs of the Berlin Academy* (1866). In December 1861 symptoms of heart disease made their appearance, but he was able to carry on his academical work till December 1862. He died at Schöneberg near Berlin on 28th August 1863.

Mitscherlich's published papers are chiefly to be found in the *Abhandlungen of the Berlin Academy*, in *Poggendorff's Annalen*, and in the *Annales de Chimie et de Physique*. The fourth edition of the *Lehrbuch der Chemie* was published in 1844; a fifth was begun in 1855, but was not completed. (A. C. B.)

MITYLENE, or MYTILENE. See LESBOS.

MIZPAH (מִצְפָּה) and MIZPEH (מִצְפֶּה) are Hebrew words for a "place of prospect," or high commanding point. The cities of Palestine generally occupied such positions; and so in the Old Testament we find several places bearing the name of "The Mizpah" (Mizpeh). Sometimes a determining genitive is added; "The Mizpeh of Gilead" (Judg. xi. 29), "The Mizpeh of Moab" (1 Sam. xxiii. 3).

(1) The most famous of these places is that in Gilead, a noted sanctuary (Judg. xi. 11; Hosea v. 1), claiming consecration from the sacrifice of Jacob (Gen. xxxi. 54) and the *masséba* or sacred stone erected by him (ver. 45). The narrative of Gen. xxxi. 45 sq. is somewhat obscure, and not all from one hand. We gather, however, from it that another name of "The Mizpah" was Galed, i. e., Gilead. Thus Mizpah, Mizpeh Gilead, Gilead (Hos. vi. 8), Ramath Mizpeh (i. e., the height of Mizpeh, Josh. xiii. 26), and Ramoth Gilead (the heights of Gilead), or simply The Ramah (2 Kings viii. 23, 29), are almost universally taken to be one place. With this it agrees that Ramoth Gilead was a city of refuge, which points to an early sanctity. The place is prominent throughout the history. It was the seat of Jephthah (Judg. xi.), the mourning for whose daughter probably gives us a glimpse into the ancient rites of a provincial sanctuary, the residence of one of Solomon's officers (1 Kings iv. 13), and a hotly disputed frontier city in the wars between Syria and the house of Omri, before which Ahab fell (1 Kings xxii.), and in which the military revolt of Jehu was organized (2 Kings ix.). Maspha was still a strong place in the Greek period, and was taken by Judas Maccabæus (1 Mac. v. 35). Eusebius knows Ramoth as a place 15 miles west of Philadelphia or Rabbah of Ammon. It is therefore commonly identified with El-Salt, the modern capital of the Belkâ; but this cannot be said to be made out. (2) The Benjamite Mizpah or Mizpeh, also a sanctuary, is often named in the history of Samuel. It was a border fortress of King Asa (1 Kings xv. 22), and the residence of Gedaliah as governor of Judæa after the fall of Jerusalem (Jer. xl.). Its old sanctity was still remembered in the Maccabee times, and from 1 Mac. iii. 46 we conclude that it commanded a view of Jerusalem. The most probable identification is with the prominent hill-top of Neby Samwîl. There was (3) another Mizpeh in the low country of Judah (Josh. xv. 38), and (4) a land or valley of Mizpeh (Josh. xi. 3, 8) under Mount Hermon.

MNEMONICS, or artificial helps to the memory, have been employed in a more or less systematic form from a very early period. Mnemonics (τὸ μνημονικόν, sc. τέχνημα or παράγγελμα) were much cultivated by Greek sophists and philosophers, and are repeatedly referred to by Plato and Aristotle. In later times the invention was ascribed to the poet Simonides,¹ perhaps for no other reason than that the strength of his memory was famous. Cicero, who attaches considerable importance to the art, but more to the principle of order as the best help to memory, speaks

¹ Pliny, *H. N.*, vii. 24. Cicero, *De Or.*, ii. 86, mentions this belief without committing himself to it.

of Carneades (or perhaps Charmades) of Athens and Metrodorus of Scepsis as distinguished examples of the use of well-ordered images to aid the memory. The latter is said by Pliny to have carried the art so far *ut nihil non eisdem verbis redderet auditum*. The Romans valued such helps as giving facility in public speaking. The method used is described by the author of *Rhet. ad Heren.*, iii. 16-24; see also Quintilian (*Inst. Or.*, x. 1, 2), whose account is, however, somewhat incomplete and obscure. In his time the art had almost ceased to be practised. The Greek and Roman system of mnemonics was founded on the use of mental places and signs or pictures. The thing to be remembered was localized in the imagination, and associated with a symbol which concretely represented what it was desired to retain in the memory, special care being taken that the symbols should be as vivid, pleasing, and impressive as possible. The most usual method was to choose a large house, of which the apartments, walls, windows, statues, furniture, &c., were severally associated with certain names, phrases, events, or ideas, by means of symbolic pictures; and to recall these it was only necessary to search over the apartments of the house, till the particular place was discovered where they had been deposited by the imagination. As the things to be remembered increased, new houses could be built, each set apart to a certain class of ideas or events, and these houses were again constructed into a mnemonic town. In accordance with this system, if it were desired to fix an historic date in the memory, it was localized in an imaginary town divided into a certain number of districts, each with ten houses, each house with ten rooms, and each room with a hundred quadrates or memory-places, partly on the floor, partly on the four walls, partly on the roof. Thus, if it were desired to fix in the memory the date of the invention of printing (1436), an imaginary book, or some other symbol of printing, would be placed in the thirty-sixth quadrate or memory-place of the fourth room of the first house of the historic district of the town. The success of the method depended largely on the power of the imagination to give the different houses, rooms, &c., characteristic varieties of aspect, and we may suppose that it was the effort to frame suitable images and places, giving an adventitious interest to dry details, that constituted the real advantage of the system. Except that the rules of mnemonics are referred to by Martianus Capella, nothing further is known regarding the practice of the art until the 13th century, when the system of the Romans was revived and a good many treatises were published on the subject. Among the voluminous writings of Roger Bacon is a tractate *De Arte Memorativa*, which exists in MS. at Oxford. Raymond Lully devoted special attention to mnemonics in connexion with his *ars generalis*. The first important modification of the method of the Romans was that invented by Conrad Celtes, a German poet, who, in his *Epitoma in utramque Ciceronis rhetoricam cum arte memorativa nova* (1492), instead of places made use of the letters of the alphabet. About the end of the 15th century Petrus de Ravenna awakened such astonishment in Italy by his mnemonic feats that he was believed by many to be a necromancer. His *Phœnia Artis Memorix*, published at Venice in 1491 in four volumes, went through as many as nine editions, the seventh appearing at Cologne in 1608. An impression equally great was produced about the end of the 16th century by Lambert Schenkel, who taught mnemonics in France, Italy, and Germany, and, although he was denounced as a sorcerer by the university of Louvain, published in 1593 his tractate *De Memoria* at Douai with the sanction of that celebrated theological faculty. The most complete account of his system is given in two works by his pupil Martin Sommer, published at Venice in 1619. Giordano Bruno, in connexion

with his exposition of the *ars generalis* of Lully, included a *memoria technica* in his treatise *De Umbris Idearum*.

About the middle of the 17th century Winckelmann made known what he called the "1st fertile secret" in mnemonics, namely the use of letters with figures so as to express numbers by words; and the philosopher Leibnitz adopted an alphabet very similar to that of Winckelmann in connexion with his scheme for a form of writing common to all languages. Winckelmann's method was modified and supplemented in regard to many details by Richard Grey, who published a *Memoria Technica* in 1730. The principal part of Grey's method is briefly this: "To remember anything in history, chronology, geography, &c., a word is formed, the beginning whereof being the first syllable or syllables of the thing sought, does, by frequent repetition, of course draw after it the latter part, which is so contrived as to give the answer. Thus, in history, the Deluge happened in the year before Christ two thousand three hundred forty-eight; this is signified by the word *Deletok*, Del standing for Deluge and *etok* for 2348." To assist in retaining the mnemonical words in the memory they were formed into memorial lines. The vowel or consonant which Grey connected with a particular figure was chosen arbitrarily; but in 1806 Feinaigle, a monk from Salem near Constance, began in Paris to expound a system of mnemonics, one feature of which was to represent the numerical figures by letters chosen on account of some similarity to the figure to be represented or some accidental connexion with it. This alphabet was supplemented by a complicated system of localities and signs, with the aim of expressing, by a more vivid and impressive symbol, ideas which for want of this are apt to pass from the memory, and of establishing between ideas of the same group an intimate relation, so that the mention of the one would suggest the other. Feinaigle, who published a *Notice sur la mnémonique* at Paris in 1806, came to England in 1811, and in the following year published *The New Art of Memory*. A simplified form of Feinaigle's method was published in 1823 by Aimé Paris, and the use of symbolic pictures was revived in connexion with the latter by a Pole, Jazwinsky, of whose system an account was published by J. Bem, under the title *Exposé Général de la Méthode Mnémonique Polonoise, perfectionnée à Paris*, Paris, 1839. Various other modifications of the systems of Feinaigle and Aimé Paris were advocated by subsequent mnemonists, among them being the Phrenotyping or Brain-Printing method of Beniowsky, the Phreno-Mnemonotechny of Gouraud, and the Mnemotechnik of Carl Otto, a Dane. The more complicated mnemonic systems have fallen almost into complete disuse; but methods founded chiefly on the laws of association have been taught with some success in Germany by, among others, Kothe, who is the author of *Lehrbuch der Mnemonik*, and *Katechismus der Gedächtnisskunst*, both of which have gone through several editions; and in England by Dr. Edward Pick, whose *Memory and the Rational Means of Improving it* has also obtained a wide circulation. In certain cases mnemonical devices may be found of considerable service; but all systems which have aimed at completeness have been found rather to puzzle than aid the memory. The fullest history of mnemonics is that given by J. C. F. von Aretin in his *Systematische Anleitung zur Theorie und Praxis der Mnemonik*, 1810.

MOA. See DINORNIS.

MOAB. Moab and Ammon (children of Lot) constitute along with Edom and Israel (children of Isaac) that group of four Hebrew peoples which in early antiquity had issued from the Syro-Arabian wilderness, and settled on the border of the cultivated country eastward of the great depression which extends from the Gulf of Elath to the

Dead Sea, and up the valley of the Jordan. According to the book of Genesis, they had come out of Mesopotamia, and so were precursors of the larger wave which followed from the same quarter, forming the most southern outpost of the Aramaean immigration into the lands of Canaan and Heth. Whether the Hebrews were originally Aramaeans is questionable, but it is certain that, like the Aramaeans, they were distinct from the Canaanites, whose conquerors they were. Such was the relation of the old and new inhabitants, not only in Western Palestine after the Israelite occupation, but also, and from a much earlier period, in Eastern Palestine, where the aborigines were Amorites—that is, Canaanites—and where the Bne Ammon and Moab and the Bne Isaac successively settled in their lands. The old population did not disappear before the conquerors, but continued to subsist among them. In a considerable district—namely, in Gilead—the Amorites even remained unsubdued, and thus formed a gap, only imperfectly filled up by the Bne Ammon, between the Hebrew line of immigration on the south and the Aramaean line more to the north,—a gap which did not begin to close until the historical period. From this district they even endeavoured, and with some success, as will be afterwards seen, to recover the territory which had been taken from them in the south. But where they were the subjects of the Hebrews they constituted the basis of the population, the mainstock of the working and trading classes. The extent of their influence over the conquerors may be judged from the fact that it was their speech which gained the upper hand. The Moabites, and doubtless also the Ammonites and Edomites, spoke the language of Canaan as well as the Israelites. They must have learned it from the Canaanites in the land eastward of Jordan, prior to the period at which Jacob immigrated to and returned from Egypt. Our knowledge is extremely imperfect as regards other departments of the Canaanite influence; but in religion it has left a noticeable trace in the cultus of Baal-Peor, which was carried on in Moabite territory, but was certainly of Canaanite origin.

The assumption that the change of language was first brought about by the Israelites in the land which is called by preference that of Canaan, is rendered untenable by the fact that the Moabites also spoke Canaanitish. It is vain to urge against the identity of Hebrew and Canaanitish the distinction between Phœnician and Hebrew; for doubtless similar distinctions existed between the dialect of the Phœnician coast towns and that of the Hivites, Amorites, and Canaanites generally, whose language the Hebrews borrowed. That the Aramaeans of Damascus, who also were compelled to mingle with the Hethites in the country of which they had taken possession, nevertheless retained their original tongue is to be explained by the circumstance that they continued to maintain direct relations with the mother-country of Mesopotamia, and moreover had greater internal cohesion. The designation Amorites, usually given in the Old Testament to the original inhabitants of Eastern Palestine, is substantially synonymous with that of Canaanites, although not quite so comprehensive. The Palestine of the Pre-Israelitic period, which in the Pentateuch is called the Land of Canaan, figures in Amos as the Land of the Amorites. While, however, the former name is bestowed chiefly upon that portion of the earlier population which had remained unconquered, the latter is given to the portion against which the Israelites first directed their attack and in whose territory they settled. This took place in the mountain district, first to the east and afterwards to the west of Jordan. For this reason the Amorites, as contrasted with the Canaanites of the cities of the level country, are a highland race, like the Hebrews themselves, but belong exclusively to the past. In the time of the Biblical narrators, the Canaanites are still living here and there in the land, but the Amorites have once lived where the Israelites now are. This explains the fact that, while in ordinary peaceful circumstances the Canaanites are named as the old inhabitants, the Amorites are immediately substituted for them wherever war and conquest are spoken of. Sihon and Og, with whom Moses does battle, are kings of the Amorites; in like manner it is with the twelve kings of the Amorites that Joshua has to deal westward of the Jordan. The Amorites as an extinct race of course assume a half-mythical character, and are represented as giants, tall as cedars and strong as oaks.