animal was sacred. *Hieroi* and *hieroi*, when not actually serving the shrine, seem to have lived as other people; and, as we have seen, the voluntary monastic life (Mt 21:33, Jer 48:39) from the class could be in some places (as, e.g., Acilisene) return altogether, after a time, to ordinary secular life; but, while engaged in the *hieron*, they evidently had to ignore their private round (that is, what God had desired. Those born tree must for the time adopt a lower political status, wives must act as unmarried (*naphtsilos*), and married men must forget their marital duties. They must live, in fact, the divine life.

It is much to be hoped that further discoveries of inscriptions may throw clearer light on this peculiar institution of ancient religion. It seems to have contained certain elements of later monastic institutions, and may well have had a good deal to do with those which were developed at an early period in Christian Asia.

The use of *liturgy* as an adjective for persons dedicated to sacred service is, of course, common. It is found in literature as early as Herodotus (ii 54, two *severals* at Dedone), but such dedication must have been much older. The best known literary instance is Ion. The word is also, doubtless, used sometimes for *hierodoulos*, as Strabo in speaking of the prostitutes of Comana Pontica—δεινον δεινον δεινον δεινον.

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HIGH PLACE.—1. Name.—The Heb. is **bēmāh** or **bāmah**, ποιμακά, signifying 'high ground', or 'crest'; cf. the Assyr. **bundūtu, pl. bāmatī, bāmatu**- 'heights' (the equivalent in the LXX is *sephā*, in the Prophets also *bōwsw*). 2. In **bāmati** or **stone** (Hos 10:4).

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HIGH PLACE

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but it was destroyed by Josiah (22:7).—(4) Not infrequently, also, connected with Amos 2:11, Hosea 4:14; 1 Kings 2:21, they are 'houses of high places' (1 K 12:25, 2 K 18:20). These were used probably as dwellings for the priests, and as the houses where the sacrificial mazes were eaten (1 K 8:7); quite possibly also as the places of the most immoral worship—religious prostitution (Am 2:2; cf. the 'vaulted chambers' mentioned by Ezekiel 16:4). These chambers also sheltered the images of the gods worshipped (2 K 17:1; cf. Jg 17). Tents, however, were used for the same purpose (2 K 23, Ezk 16:4; cf. Hos 9:1), for example, David pitched a tent to shelter the ark (2 S 6:7; cf. 1 K 8:2). 3 and 33:11; cf. also the proper name Oholibamah, signifying 'tent of the high place,' (Gen 36:6). The Carthaginians are said to have used tents as portable sanctuaries (Diod. Sic. xx. 65).—(5) There were attendants also at the high places, sometimes called kôdâhîm, which is the ordinary word in Heb. for 'priests' (1 K 2:38, 14:14). To destroy kôdâhîm, 'sacred harlots,' in connexion with high places (2 K 14:14, 15:2), or sacrifice in the high places (1 S 6:13, 14:14). The story gives no hint that there is anything illegitimate in sacrificing at such a sanctuary. In the Days of the Judges, Gibon was the greatest high place (1 Ch 16:1, 21). In Solomon's time, it is said, there continued to sacrifice at the high places, 'because there was no house built for the name of Jehovah (1 K 11:5). The Canaanites and Israel- ites may, indeed, have joined in the worship of Baal at some of these bâmôth. Whether they did or not, by the introduction of foreign cults the worship of the sanctuaries became corrupt. It is no exaggeration to say that the grossest and most sensual forms of religion described in the OT are associated with 'high place' worship. Hosea paints a vivid picture of their practices, though he mentions bâmôth by name only once in all his prophecies (8:10). To aim the high places of Aven were 'the sin of Israel.' Accordingly, it warns Israel against such sacrifices and libations (9:1); points a finger of scorn at the rewards of ass-fry, bread, wives; species of wool, flax, oil, drink, grain, new wine, silver and gold, which in turn they bestowed upon Baal (2:27-74); denounced them for burning incense to other gods, themselves clothed in gaita dress and decked with earrings and jewels (2:14); threatens destruction upon the rewards of licentiousness received from their lovers (2:19); and pronounces the ruin of all those who give themselves over to divination and harlotry in the name of religion (4:11-14). Isaiah likewise gives a most striking description of heathen rites practised at the bâmôth (57:2-3), explaining how the people inflame themselves among the oaks, slay their children in the valleys among the smooth stones (regarded as the abode of the sun, or gods), pour on drink-offerings, sacrifice or high places (Is 16:4, 15:2). The same prophet describes Môab as literally wearing himself praying upon his high places (Is 16:4; cf. 1 K 18:19). 6. History of high places in OT.—(1) In the Period of the Judges.—The high places mentioned in this passage are in either Genesis or Exodus; or, indeed, as places of worship, in the entire Book of Deuteronomy; or, however, the figurative allusions in Dt 22:19, 23:29 in which to 'ride' or 'tread' upon the enemies' high places signifies to march over them in triumph. In Dt 22:19, 23:29, the word is used as of places of worship. Two of these passages (Lv 26:33, Nu 23:35) warn Israel against the contaminating and despiritualizing influences of the localities of the Canaanites, or of the heathen sanctuaries. They are the only passages in the Hexa- tarch which use the term with a religious significance. The two words are used as proper names. The plural form is employed in all these instances. (2) From Joshua to Solomon.—There is no mention by name of high places in the Book of Judges, and only a few cases (all in a single context) in the Books of Samuel refer to bâmôth as sanctuaries. The allusions in 2 S 11:6, 11:29-32 are poetical and figurative. In the classical passage in 1 S 9:15, 10, x. 11:7, 11:2, 13:3, Samuel the seer is represented as going up to a bâmôth to worship, where the people await him, expecting him to bless the sacrifice (1 S 9:24-25). While he is visited by Saul, who, with his servant, is searching for his father's lost asses. Saul and his attendant are invited to join in the sacrificial meal, which they eat, and of which Gibon was the greatest high place (1 Ch 16:1, 21). Solomon also, in the account of his reign, continued to sacrifice at the high places, 'because there was no house built for the name of Jehovah (1 K 11:5). All this is in strict keeping with the traditional laws of Moses; namely, Ex 20:24, which allowed sacrifices to be made 'in every place' where Jehovah should record His name. Dt 12:21 insists upon the unity of sanctuary only when the Law given from Sinai rests from all their enemies round about; when Israel should conquer Canaan and dwell in safety, then they should bring their sacrifices to the place which Jehovah should choose. This may be interpreted to mean that the law of the one sanctuary was not expected to come into practical operation until Solomon's time. Yet the fact is that Solomon did not observe this Deuteronomistic law, for he built high places outside the city gates. The construction of the Temple did not, of course, change at once the people's devotion to local sanctuaries. Jeroboam built 'houses of high places, and made priests from among all the people,' and placed in Bethel the priests of the high places (1 K 12:28, 32, 33, 34), and the result inevitably was that Israel departed from the Lord, and they also made themselves high places. The high places were not relevant only from the standpoint of the edict of the Books of Kings, who reviews the history by the standard of the Deuteronomistic code, which is believed by the later editors to have been first introduced in the time of Josiah (621 B.C.).
farther and farther from the worship of Jahweh, imperfect as that already was. Elijah, as a true patriot, could protest only against the worship of Israel’s sanctuaries rather than against the sanctuaries themselves (1 K 19:38). On the other hand, the prophets of the 9th cent. attempt more than merely to reform the cultus of these sanctuaries. Hosea predicts that the high places of Aven, the sin of Israel, shall be destroyed (10:7). Amos declares that ‘the high places of Israel shall be wholly deserted’ (7:17). The only other allusion in Amos to high places is figurative—that of Jahweh as treading upon the high places of the earth (4:14). When the redactor of 2 Kings sums up the reasons for the downfall of North Israel, he attributes it to their having built high places in all their cities and thence burnt incense, as did the nations whom Jahweh carried away before them (17:32).

(4) In Judah—Under Rehoboam the people built high places in Judah, and the king appointed priests for them (1 K 14:22, 2 Ch 11:16). As is said to have taken them away out of Judah (2 Ch 14:20), but not out of Israel (2 K 18:19, 1 K 15:14). Jehoshaphat likewise removed the high places from Judah (2 Ch 17), but not from Israel (1 K 22:19, 2 Ch 20). On the other hand, Jehoram, who married the idolatrous princess Athaliah, actually built high places in the mountains of Judah (2 Ch 21:9), which none of his successors—Jehoshaphat (2 K 13), Amaziah (14), Uzziah (15:10), and Josiah (15:31)—removed. Ahas has also been ‘sacrificed’ on the west of the court, some 15 ft. distant, with four steps leading up to it; it is an altar, 9 ft. long (N. and S.) by 6 ft. broad (E. and W.), and 5 ft. high, with a rock-cut passage 32 in. broad, running about it on the N., W., and S. sides. In the surface of the altar there is a rectangular depression hewn out, intended perhaps for fire. Three of the corners of the altar seem to have been prepared by cuttings to receive ‘horns.’ Close by the altar and of about the same height, but extending nearer to the court, is an irregular oval rock platform, some 12 ft. in square, with circular depressions on the top surface (the one circle being inside the other), the diameter of the outer circle being 8 ft. in., and that of the inner 17 in. These were probably used as the place for pouring out libations (Ex 29:29). A drain from the centre of the inmost circle would carry the blood, or water, as the case might be, towards the stairway by which the platform was approached (2 S 23:28). In the sides of this platform there are two water cavities, which were probably used for purposes of ablution. About 32 ft. S. of the court is a great boulder, in the rock, and at one time cemented, whose dimensions, though somewhat irregular, are approximately 10 ft. long (N. and S.), by 5 ft. broad (E. and W.) and 4 ft. deep, with a drain to carry off the overflow. Two trees, of stunted growth naturally, and yet in one case measuring 2 ft. 10 in. in girth, are to-day growing in the near vicinity. From any part of the sanctuary the traditional Mt. Hor is visible. While this isādah is old, it cannot be demonstrated that it is the most ancient high place discovered, or even the oldest of those (in all 30 or more) now known to exist at Petra; all are devoid of inscription and ornamentation. At the same time, there is no doubt that this Great High Place was at one time the central sanctuary of the Edomites, and it may, indeed, mark the very spot where religious rites were celebrated by the sons of Esau three thousand years ago.

(5) After the Exile.—After the downfall of Jerusalem we hear little of high places. The captivity accomplished what neither Hezekiah nor Josiah could do. The people had learned at great cost the folly of idolatry, and her sons and grandsons, who returned after 538 B.C., had no disposition to revive the old local cults whose continuity had been so long interrupted. In the 8th cent. B.C., however, a cultus in Elephantine, and in the 5th cent. B.C., at various places in the Delta of Egypt, 7. Recent discoveries.—During the past fifteen years ancient places of worship have been discovered, more than merely to reform the cultus of these sanctuaries. Hosea predicts that the high places of Aven, the sin of Israel, shall be destroyed (10:7). Amos declares that ‘the high places of Israel shall be wholly deserted’ (7:17). The only other allusion in Amos to high places is figurative—that of Jahweh as treading upon the high places of the earth (4:14). When the redactor of 2 Kings sums up the reasons for the downfall of North Israel, he attributes it to their having built high places in all their cities and thence burnt incense, as did the nations whom Jahweh carried away before them (17:32).

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discovered by R. A. S. Macalister in 1902, and is described by him in the *PEFS* of Jan. 1903 (pp. 23-36). It is situated in an open square just about the middle of the city, on the east declivity of the western hill, and was, doubtless, the centre of the city's religious life. It is the largest bānāh as yet found in Palestine proper. Several of the essential features of an ordinary high place, however, are lacking, Tell el-sâda, Tel es-Sâ, and Tel el-Sanâh—hannah by Guthe, Vin-
cent, and others. The latest discovery reported is that unearthed during June and July 1915 by Dunstan MacKenzie, field-director of the Palestine Exploration Fund, at 'Ain Shems, the ancient Bethshean (cf. *PEFS*, Oct. 1912, pp. 171-178). While cutting a trench, from north to south, across the central area of the city, MacKenzie found, towards the middle of the trench, five pillars lying on their sides as though they had been knocked down, the one on the north being broken in two as if it had been purposely smashed. These stones are regarded by him as the sacred pillars, or bēṣéla of a high place. Their tops are rounded, but the bottoms are flat. For better standing, three of the five bear marks of tools. Two are flat like the headstone of a tomb, and are composed of a rough-surfaced, stratified kind of limestone equal in firmness to the surroundings of Bethshean. MacKenzie conjectures that they were set up in veneration of the dead, the spirit of the departed being imagined by the ancients to take up its abode in the stone. They are probably of certain ceremonial and magic rites for that purpose. At a point west of the high place a circle of stones was found, which leads by a shaft through the rock down into the earth, most probably a burial or burial cave, resembling those found at Gezer and Tannach. The cave extended away beneath the pillars of the high place, and contained all the paraphernalia of the cult of the dead, there in position as they had been left thousands of years ago.

**Cf. Architecture** (Phoenician), vol. i. p. 785, and CANANITES, vol. iii. p. 158.

gebiete, Giessen, 1908; A. Van Hoesackers, *De volks
Macalister, *Bible Side-light from the Mouth of Gezer, Lon-
don, 1914,* also *A History of Excavation in Palestine, Cam-

**George L. Robinson.**

**High Priest.**—See PRIEST.

**Hillel.**—Hillel was a most distinguished teacher, and head of the Sanhedrin in Jerusalem during part of Herod's reign. Known as 'the Babylonian' (Paddan, 898; Sukkah, 20s) be-

**See figure reproduced in Driver (l.c.), p. 49.**

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content of their religion is essentially that of the other Pueblos, but is modified in many details.  

1. Numbers, colours, directions.—Number symbolism is introduced into every aspect of ritual with monotonous insistence, but is enriched by linkage with reference to colour and direction. The directions are always thought of in a fixed order: north, west, south, east, above, below, to the left, to the right, middle or whole is sometimes (although it is usually by implication rather than explicitly) added as the seventh. The corresponding colours are yellow, blue, red, white, variegated, and black. These are prey animal, bird, tree, and a variety of other classifiable natural objects identified with these directions and colours. Maize is actually known in a astounding variety of colours of the children directed in the Zuni mind and religious practices to the standard six varieties. Where it is not used, the ritual number is four, which is, above and below in this case omitted. Periods of time are usually grouped by fours or multiples thereof. Thus certain ceremonies are performed quadrannually, and the number of days for which the priesthoods go into retreat is either four or eight.  

2. Prayers.—Highly formalized prayers are much used in the Zuni. They are definitely standardized, composed in a language which may be more or less archaic and is certainly ritualized, and are recited in a rapid muttering tone. Certain prayers belong to the constituted priesthoods alone, others are recited by religious officials or laymen. The toner is understood even when many of the words are difficult of explanation by the speaker.  

3. Feather sticks.—The visible emblem of piousness, and at the same time the mask of the societies, these have a sacred form of offering, in prayer sticks (pelykhimanes), short rods to which feathers are tied according to certain rules and which are then set out in shrines or buried in the ground. These feather sticks are planted by every priesthood before every ceremony, by the officials of all societies, for the dead, and on special occasions such as the present year, or month. They have many slightly differing forms according to their purpose. They are always deposited privately.  

4. Altars.—Altars of some sort enter into all major rituals. The most elaborate are those of the curing societies. These consist of a painting made on the floor in coloured earth, behind which is set up an elaborate screen of slats which is carved or painted with symbols, and of animal images, stone concretions, sacred corn ears, offerings in bowls, and similar paraphernalia deposited on or about the ground. The objects and the screen are simpler: the screen is wanting and the sand painting is replaced by one of coloured maize meal. In general, altars are set up indoors for esoteric portions of ceremonies, and put away at their conclusion. Altars to altars are shrines—nearly always out of doors—at which offerings, especially of provisions, are made. These shrines may be the springs, cliffs in the rocks, or small stone cists on the summit of knolls. They are visited by priests, by society officials, and by dance impersonators.  

5. Masks.—The most spectacular apparatus of Zuni ritual is the mask, which is made in enormous variety of elaborate and standardized forms. There are probably a hundred kinds, each with its own distinctive place in cult. With a mask is a specific costume, and style of body paint, although these are not as diversified as the masks. Every mask represents a deity, and the dancer who has donned one is himself called koko, or god. These koko being the kachinas of the other Pueblos, many Zuni masks recur among the Hopi or on the Navaho. The names are sometimes the same, and in a towns of different stock; at other times they are as different as the masks themselves are similar. In some instances importation of a mask from one Pueblo to another can be traced by indirect evidence, or is admitted by the natives themselves. It is in the province of the Zuni to admit the importance of technical skill prevented the Pueblos from making their masks more beautiful, but did not prevent their retaining effects that are preserved to them interesting and decoratively clean. In other words, their concepts of the koko are the result of the mask which it was within the power of the Zuni to make. Manual skill brought about more than the reverse. This makes clear the fact that many of the masks representing godesses are probably the hand of the artist who understands his craft and who has a taste of his own. The beard simulates the construction and allows the wearer to escape the incident while secretly concealing his identity. It may be added that masks are regarded as extremely sacred, and that the uninstructed children and younger women seem to believe the wearer to be true god.  

6. Fetishes.—The most sacred of all material objects in the Zuni religion are certain fetishes which the people have developed to a greater extent than the other Pueblos. The etowone shows a fundamental relationship to another class of fetishes called mile (miles) which are more common elsewhere in the region. The etowone is an ear of maize sheathed in feathers and otherwise specially prepared. It is the badge of membership in the etowone society, and at the same time the mask of the societies. These masks are individual property and are buried at the owner's death. The etowone, on the contrary, are not brought up in their present physical form from the lower world, and appear to groups—priesthoods, societies, clans, etc. They are guarded with extreme care, 'fed' with offerings, and buried beneath the ritual grave. They are an ear of maize sheathed in feathers and otherwise specially prepared. It is the badge of membership in the etowone society, and at the same time the mask of the societies. These masks are individual property and are buried at the owner's death. The etowone, on the contrary, are not brought up in their present physical form from the lower world, and appear to groups—priesthoods, societies, clans, etc. They are guarded with extreme care, 'fed' with offerings, and buried beneath the ritual grave. They provide; and even the room in which they are kept is tabu. They seem to consist of several seeds bundled together and filled with materials that are precious in themselves or symbolic of the precious things of life: meal, pollen, seeds, turquoise, and the like. The etowone are enclosed in native cotton and kept in wrappings. They number about fifteen each for the priesthoods, the societies, and the clans, besides a few of special reference.  

III. ORGANIZATION.—On the side of organization, the Zuni religion has developed in three principal directions: (1) there is a series of thirteen societies or fraternities whose most distinctive function is the religious curing of diseases; (2) there is a communal organization which conducts the dances in which the koko are impersonated; (3) there is a series of priests, or rather priestesses, devoted to the spiritual welfare of the nation. The communal society and the priesthoods are linked by the fact that their objectives, such as rainfall for the crops and other general blessings, are the same. This does not of course imply that they are the historical result of the same impulses. They share, however, in native theory a devotion to the interest of the community at large, whereas the factor of individual benefit enters more definitely into the scheme of the fraternities. The members of the fraternities are thirteen in number and are treated by the Zuni as full equivalents of one another. They are all organized on the same pattern, with membership by initiation, yearly meetings, and association with the rites, and in general are open to men, women, and children.