hardly have done if there had been no such coin as a shil­ling then in use. Accordingly the Saxons expressed their shilling in Latin by *siclus* and *argenteus.* He further adds, that the Saxon shilling was never expressed by *solidus* till after the Norman settlements in England ; and howsoever it altered during the long period that elapsed from the Con­quest to the time of Henry VII. it was the most constant denomination of money in all payments, though it was then only a species of account, or the twentieth part of the pound sterling; and when it was again revived as a coin, it lessen­ed gradually as the pound sterling lessened, from the 28th of Edward III. to the 43d of Elizabeth.

In the year 1560 there was a peculiar sort of shilling struck in Ireland, of the value of ninepence English, which passed in Ireland for twelvepence. The motto on the re­verse was, *posui Deum adjutorem meum.* Eighty-two of these shillings, according to Malynes, went to the pound. They weighed therefore twenty grains one fourth each, which is somewhat heavier in proportion than the English shilling of that time, sixty-two of which went to the pound, each weighing ninety-two grains seven eighths ; and the Irish shilling being valued at the Tower at ninepence Eng­lish, that is, one fourth part less than the English shilling, it should therefore proportionally weigh one fourth part less, and its full weight be somewhat more than sixty-two grains. But some of them found at this time, though much worn, weighed sixty-nine grains. In 1598, five different pieces of money of this kind were struck in England for the service of the kingdom of Ireland. These were shillings to be cur­rent in Ireland at twelvepence each, half shillings to be current at sixpence, and quarter shillings at threepence. Pennies and halfpennies were also struck of the same kind, and sent over for the payment of the army in Ireland. The money thus coined was of a very base mixture of copper and silver ; and two years after there were more pieces of the same kinds struck for the same service, which were still worse; the former being three ounces of silver to nine ounces of copper, and the latter only two ounces eighteen pennyweights to nine ounces two pennyweights of the alloy.

The Dutch, Flemish, and Germans, have likewise their shilling, called *schelin, schilling,* and *scalin ;* but these not being of the same weight or fineness with the English shil­ling, are not current at the same value. The English shil­ling is worth about twenty-three French sols ; those of Hol­land and Germany about eleven sols and a half ; those of Flanders about nine. The Dutch shillings are also called *sols de gros,* because equal to twelve gros. The Danes have cop­per shillings worth about one fourth of a farthing sterling.

SHILOH is a term famous among interpreters and commentators upon Scripture. It is found (Gen. xlix. 10) to denote the Messiah. The patriarch Jacob foretells his coming in these words : “ The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be.” The Hebrew text reads, עו בי יבא שלח, *until Shiloh come.* All Christian commentators agree that this word ought to be understood of the Messiah, or Jesus Christ ; but all are not agreed about its literal and grammatical signification. St Jerome, who translates it by *Qui mittendus est,* manifestly reads *Shiloach* “ sent,” instead of *Shiloh.* The Septuagint have it 'Eai; βv iλ⅛η rα *alxo×nμ.na àuru;* or *Eii; an* tλ3r∣ *ü avtxt∣ra∣,* as if they had read שלו instead of שלח, that is, “Until the coming of him to whom it is reserved ;” or “ Till we see arrive that which is reserved for him.”

It must be owned, that the signification of the Hebrew word Shiloh is not well known. Some translate, “ the sceptre shall not depart from Judah, till he comes to whom it belongs ;” שלח or שלי instead of לי אלו. Others render it,

“ till the coming of the peace-maker,” or “ the pacific ;” or, “ of prosperity,” שלח, *prosperatus est.* Others, again, “ till the birth of him who shall be born of a woman that shall conceive without the knowledge of a man,” שול or שלא *seeundina, fluxus;* otherwise, “ the sceptre shall not depart from Judah, till its end, its ruin ; till the downfall of the kingdom of the Jews,” שאל or שלח, *it has ceased, it has finish­ed.* Some rabbin have taken the name Siloh or Shiloh as if it signified the city of this name in Palestine : “ The sceptre shall not be taken away from Judah till it comes to Shiloh ; till it shall be taken from him to be given to Saul at Shiloh.” But in what part of Scripture is it said that Saul was acknowledged as king or consecrated at Shiloh ? If we would understand it of Jeroboam the son of Nebat, the matter is still as uncertain. The Scripture mentions no assembly at Shiloh that admitted him as king. A more modern author derives Shiloh from שלח, *fatigare,* which sometimes signifies *to be weary,* or *to suffer;* “ till his labours, his sufferings, his passion, shall happen.”

But, not to amuse ourselves about seeking out the gram­matical signification of Shiloh, it is sufficient for us to show, that the ancient Jews are in this matter agreed with the Christians. They acknowledge that this word stands for the *Messiah the King.* It is thus that the paraphrasts On­kelos and Jonathan, that the ancient Hebrew commentaries upon Genesis, and that the Talmudists themselves, explain it. If Jesus Christ and his apostles did not make use of this passage to prove the coming of the Messiah, it was because then the completion of this prophecy was not sufficiently manifest. The sceptre still continued among the Jews ; they had still kings of their own nation in the persons of the Herods ; but soon afterwards the sceptre was entirely taken away from them, and has never since been restored to them.

The Jews seek in vain to put forced meanings upon this prophecy of Jacob, saying, for example, that the sceptre intimates the dominion of strangers, to which they had been in subjection, or the hope of seeing one day the sceptre or supreme power settled again among themselves. It is easy to perceive that all this is contrived to deliver themselves out of perplexity. In vain, likewise, they take refuge in cer­tain princes of the captivity, whom they pretend to have maintained beyond the Euphrates, exercising an authority over their nation little differing from absolute, and being of the race of David. This pretended succession of princes is perfectly chimerical ; and though at certain times they could show a succession, it continued but a short time ; and their authority was too obscure, and too much limited, to be the object of a prophecy so remarkable as this was.

SHINAAS, a small seaport on the Persian Gulf, situated between the town of Sinja and Cape Bastana.

SHINGLES, in building, small pieces of wood, or quar­tered oaken boards sawn to a certain scantling, or, as is more usual, cleft to about an inch, thick at one end, and made like wedges, four or five inches in breadth and eight or nine inches in length.

Shingles are used instead of tiles or slates, especially for churches and steeples. This covering, however, is dear ; yet, while tiles are very scarce, and a light covering is required, it is preferable to thatch ; and where they are made of good oak, cleft, and not sawed, and well seasoned in water and the sun, they make a sure, light, and durable covering.

SHIP, a general name for all large vessels, particularly those equipped with three masts and a bowsprit ; the masts being composed of a lower mast, top-mast, and top-gallant- mast, and each of these being provided with yards, sails, and the like. Ships, in general, are either employed for war or merchandise.