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Malachite.

- (11) (11) אֶפֶד: A. V. "onyx"; R. V. "onyx" or "beryl"; βηρύλλιον (Josephus gives "beryl" for No. 12), "onychinus"; Targ. Onk נִרְיָא; Yer. i. בְּרִלְיוֹת הָיָא; Yer. ii. בְּרִלְיוֹתָא; Ex. R. אֶפֶדִּיּוֹן. The Jewish tradition identifies this stone with the beryl, Yer. ii. being the exception, naming the "bedolah" (Gen. ii. 12), usually an aromatic plant, but here and in Syriac an Indian crystal (Lagarde, "Gesammelte Abhandlungen," xx. 39; "Orientalia," ii. 44; Gen. R. xvi.). The beryl, of which the readings in Yer. i. and Exodus Rabbah give the name in corrupt form, is also by later Jewish commentators said to be the Biblical "shoham" (see Kimḥi, s.v. שׁוֹהַם). The Septuagint translates the word in other passages by "onyx" (see Josephus, "B. J." v. 5, § 7), by "emerald" (Ex. xxviii. 9, xxxv. 27, xxxix. 6), in Gen. ii. 12 by "the leek-green stone," by "sard" (Ex. xxxix. 9), while in Chron. v. 1 the Hebrew is simply transliterated. This shoham-stone is frequently mentioned in Biblical writings. Havilah is its home (Gen. ii. 11). Two such stones with six tribal names engraved on each were fastened to the ephod (Ex. xxviii. 9). This stone is described in Job xxviii. 16 as very precious. If it was the beryl, it must have been that variety distinguished by the modern mineralogists from the beryl proper (which is of a bright emerald-green), namely, the chrysophras (leek-green golden). It is very likely that the word "shoham" was a generic term covering a large number of varieties of different colors, which fact may account for the wide range in the Greek equivalents for it. Myres' identification of it with the malachite seems to meet every implication of the various traditional equivalents ("green emerald," "cloudy beryl," and "opaque" and "striped" enough to be described as an onyx). This was Joseph's stone.